

For the Christian Messenger.

REVIEW.

Christianity and Positivism: a Series of Lectures to the Times on Natural Theology and Apologetics. By James McCosh, D. D., L. L. D., President of the College of New Jersey, Princeton. 12mo. pp. 369.

Mr. Zebulon Stiles Ely, of New York, gave ten thousand dollars to the Union Theological Seminary, to found a Lectureship on the Evidence of Christianity. Dr. McCosh's work contains the second Course of those Lectures. It is divided into three Series, thus:—

FIRST SERIES.

Lecture "Christianity and Physical Science."

I. The Argument from Design as affected by modern discoveries in Science.—Conservation of Force.—Star Dust.—Protoplasm.—Origin of Life.

II. Natural Selection.—Origin of Man. Historical Development.—Christ and the Moral Power.

III. Limits to the Law of Natural Selection.—This World a Scene of Struggle.—Appearance of Spiritual Life. Final Cause.—New Life.—Unity and Growth in the World.—Higher Products coming forth.—Signs of Progress.

SECOND SERIES.

Christianity and Mental Science.

IV. Proof of the Existence of Mind and of its possessing the Capacity of Knowledge.—Doctrines of Nescience and Relativity.

V. Mental Principles involved in the Theistic Argument.—Our Ideas lead us to believe in God, and clothe Him with Power, Personality, Goodness, and Infinity.—God so far known.—Criticism of Mr. Herbert Spencer.—God so far unknown.

VI. Progress of Free Thought in America.—Rationalism.—Boston Theology.—Positivism.

VII. Materialism.—Circumstances favouring it.—Parts of the Body most intimately connected with Mental Action.—Grosser and more refined Forms of Materialism.—Bichner, Mandistey, Bain, Huxley, Tyndall, Spencer.—Objections to Materialism.—Mind not one of the Correlated Forces.

THIRD SERIES.

Christianity and Historical Investigation.

VIII. Our Lord's Life a Reality and not a Romance.—Criticism of Renan's Life of Jesus.

IX. Unity of our Lord's Life.—In the Accounts given of Him.—In his Method of Teaching.—In his Person.—And in his Work.

X. The Planting of the Christian Church.—Legendary and Mythic Theories. Accordance of the Book of Acts with Geography and History.—Coincidences between Acts and Paul's Epistles.—Present Position of Christianity.

It will be evident to the most cursory observer that this is far too wide a range of inquiry to be satisfactorily disposed of in a volume of less than 400 pages. It abounds in hints and suggestions, and points out the lines of thought to be pursued by the student; but a discussion of "Christianity and Positivism" cannot be successfully carried on within such narrow limits. By attempting too much the author has failed to do justice to himself, and his thinking readers will scarcely be satisfied.

We could have wished, too, that the Lectures had been subjected to a more careful revision. A Lecturer has certain liberties allowed him when speaking from the chair. But if he commits his lecture to the Press it is proper that he should strike out expressions which savour of familiarity, and all tokens of egotism, such as, "I hold"—"I believe," &c. These occur too frequently in the present volume.

Nevertheless, all Dr. McCosh's contributions to our literature will be thankfully received. We trust he will be long spared to the Church, "for the defence and confirmation of the Gospel."

Subjoined is an extract, as a specimen of Dr. McCosh's style.

"I do not know whether any of my hearers have ever gone up into Riffelberg to Gerner Grat, in the High Alps, to behold the sun rise. Every mountain catches the light according to the height which the upheaving forces that God set in motion gave it. First, the point of Monte Rosa is kissed by the morning beams, blushes for a moment, and forthwith stands clear in the light. Then the Breithorn and the dome of Muschel and the Matterhorn, and twenty other grand mountains, embracing the distant Jung Frau, receive each in its turn the gladdening rays, bask each for a brief space, and then remain bathed in sunlight. Meanwhile, the valleys between lie down dark and dismal as death. But the light which has risen is the light of the morning; these shadows are even now lessening, and we are sure they will soon altogether vanish. Such is the hopeful view I take of this world. Darkness covered the earth, and gross darkness the people; but God's light hath broken forth as the morning, and

to them that sat in darkness a great light has arisen. Already I see favoured spots illuminated by it: Great Britain and her spreading colonies; and Russia, extending her influence; and the United States, with her broad territory and her rapidly increasing population,—stand in the light; and I see, not twenty, but a hundred prints of light, striking up in our scattered mission stations,—in old continents and secluded isles and barren deserts, according as God's grace, and man's heaven kindled love have favoured them. And much as I was enraptured with that grand Alpine scene, and shouted irrepressibly as I surveyed it, I am still more elevated, I feel as if I could cry aloud for joy, when I hear of the light advancing from point to point, and penetrating deeper and deeper into the darkness which, we are sure, is at last to be dispelled, to allow our earth to stand clear in the light of the Sun of Righteousness."

C.

A VISIT TO CENTRAL ASIA.

The Viceroy of India sent Mr. J. W. Forsyth, C. B., on a mission to Yarkand in Turkistan, to obtain general knowledge of the country, and to see what the prospects of trade might be with that inland region. The journey was made at an expense of £1,750. Thus have messengers of the Viceroy penetrated one thousand miles into the interior of Asia—to the borders of China. The company of travellers consisted of Mr. Forsyth, Mr. Shaw and Dr. Henderson. The native suite are a bird collector and a plant collector, a native doctor and native secretary, a native Punjab merchant and his two brothers, in charge of the treasure chest, and attached to the expedition on account of their knowledge of country and people, a native writer, several Indian policemen, and a pundit belonging to the Trigonometrical Survey.

This small multitude of men, women, and animals started from Leh on the 7th of July, 1870. Two marches along the right bank of the Indus brought them to the village and Buddhist monastery of Chimri, where they turned up a valley, wooded with willow and poplar, which brought them in 12 miles to the foot of the Chang La or North Pass. The summit of this pass, 17,000ft., or 2,000ft. higher than Mont Blanc, was reached by a gradual ascent over a good road, easy to the baggage animals. The descent was equally gradual, and on his return Mr. Forsyth met laden camels crossing the pass with perfect ease. A few miles and Tankse the last village on the road between Ladakh and Yarkand, was reached; for one or two marches more stones put together to form walls of roofless huts were noticed at the halting-places, and then, for the next three weeks, all was desert. At the Pangong Lake, which was photographed for the first time in its existence by Dr. Henderson, the road turned to the north towards the famous Chang chenmo Valley, and a stretch of country covered with grass, wild lavender, and tamarisk led to the foot of the Marsimick Pass, marked by Mr. Hayward as 18,457ft. above the sea. This prodigious ascent was so easy that it was accomplished on horseback without fatigue, though within 2,000ft. of the summit a difficulty of breathing began to be felt, and continued for ten or 12 days, during which the road lay over country above 16,000ft. high. Nothing can surpass the desolation of this Chang chenmo or Great Northern Valley. Perfectly bare and gravelly, with no sign of vegetable life beyond a few tamarisk bushes at the banks of the rivers, the desert hills rise tier on tier, in huge plateaux, to the height of 19,000ft. The gorge of the Pangong Lake is bounded by a splendid wall of snow clad mountains, with glaciers in every ravine. But these are in the distance. On the road, though 16,000ft. above the sea, there was not a particle of snow. Rain seldom or never falls in this region, and the hills are not cut up into deep ravines? there are no bold peaks, but a dreary sameness of masses of round, disintegrated rock. Mr. Forsyth imagines that the vast plateaux of these mountains were at one time enormous icefields, which gradually melted away.

At the head of the Chang-chenmo Valley the expedition halted to prepare for crossing the plain known as the Bam-i-dunya, or Roof of the World, which separates Central Asia from Hindoostan. Here was the furthest point to which the Maharajah of Cashmere had extended any sign of his authority, in the shape of small storehouses for grain, erected at the different marches as far as the head of the valley. These curious traces of the Buddhist religion, Marais, or heaps of small stones carved by the Launas

with the mystical words "Om mani padmi hun" had ceased on the south side of the Marsimick Pass. Before pushing across "The Roof of the World" the baggage animals were mustered, the grain estimated, and all camp-followers and Cashmere guards dispensed with. The Wuzzer of Ladakh, who had the charge of the victualling on the part of the Maharajah, and had travelled thus far with the expedition, declared that every supply was ready, but that he himself would stay in the Chang-chenmo Valley till he should hear of the safe arrival of the party at the Karakash river, so that he might be ready to send help if required. Mr. Forsyth pushed on. First a marvellous pass was crossed, the Clang Long-ha, 19,000ft. above the level of the sea, the ascent so gradual as to be scarcely noticed, and then the great barren plateau, ranging in altitude from 16,000ft. to 19,000ft. When at last a halting-place which had some scanty roots for fuel was reached, man and beast were fairly exhausted, and, to crown all, it was found that the Wuzzer, who already had nearly cost the success of the expedition by peevishness in the baggage-ponies, had at the last moment kept back the better part of the grain. Messengers were sent, but he made no reply, and Mr. Forsyth had no choice but to push on to a grazing ground three days ahead. It is satisfactory to read that this Wuzzer was afterwards disgraced by the Maharajah.

At this point of the journey the landscapes were of unearthly dreariness and magnificence. Far to the west the jagged peaks of the great Karakorum range shot up into the sky; to the north the Kuen Lun mountains walled the horizon; while eastwards stretched a barren desert, bounded by hills the ridges of which were fantastically shaped into domes, towers, and minarets. By the time the Lok Zang valley and a little coarse grass were reached the expedition was in a critical state. Many of the baggage animals had died, the remainder were dying, the party were far from all help, and "perched as it were on the top of the world." Under these circumstances, Mr. Forsyth determined to push forward with the stoutest ponies and porters, leaving the rest of the camp well supplied with provisions, to wait till fresh carriage could be procured from Lachak, or till the exhausted animals were recruited sufficiently to follow, which, as it turned out, they were able to do in a few days. Mirza Shadec and Mahamad Yakoub, the Envoy and nephew of the Atalik Ghazee, left most of their camp and all their ladies behind, and hurried on by double marches to Shadulla, on the outskirts of the Atalik's kingdom, whence they promised to send help of all kinds. Past icebeds and rolling downs strewed with topazes which glittered afar off like diamonds in the sun, over a large plain covered a foot thick with Glauber's salt, in which the ponies' feet sank with a crackling sound as though they were going over ice, the travellers journeyed, to the Karakash river. The soda plain they were fortunate to cross before noon, for later in the day the wind rises and stirs up a cloud of soda dust which is fatal to animal life. The remains were noticed of some former caravan which must have been overtaken and suffocated by such a storm. The glare of this soda resembles that of snow; the fine particles which fly up from it even in calm weather fill the eyes, nostrils, and mouth, causing a most unpleasant taste, and, as it was, several of the Ladakh ponies perished. Near the Karakash river a herd of wild horses were started; the Yark and ladies amused themselves by galloping after them, but the Europeans could only sit still and look on, for the wretched animals supplied by the Wuzzer had not a gallipole left in them. A few days' march down the Karakash river brought the party to some jade quarries (formerly worked by the Chinese, but closed since their expulsion from Turkistan), and soon after a convoy of 60 yaks laden with good things from Marza Shadec hove in sight, and the troubles and dangers of the travellers, from hunger at least, were over. At length the country began to be inhabited. The camp was visited by nomad Kirghiz, with flat Mongolian faces and by Wakhsis, whose highbridged noses and sharp features betokened an Aryan race. The Mongolians, if not the handsomer, were the more honest delighting to converse with and entertain the guests of their master, the Atalik Ghazee. Mr. Shaw, whom they knew already, was especially greeted with much tea-drinking and stroking of boards. At the fort of Shadulla Mirza Shadec and Kusee Yakoub welcomed the party to Yarkand soil, and communicated the news that the Atalik Ghazee had been absent for

seven months from his capital on an expedition, but was on the way back to Kashgar with 1 000 prisoners and much treasure.

Here is a description of a custom at table in a place near Yarkand:

"Kasim Akhond Begi, of Zungia, arrived in camp with fruits, &c., and presented himself before us. Having received him at the door of my tent, we seated ourselves on the ground—more Uzbeko—and then a coloured tablecloth was spread before us, on which melons, pears, grapes, apricots, nectarines, sugared almonds, and biscuits were displayed. The custom is for the guest to break a piece of bread or biscuit, and then invite his host and companions to join in the feast. He also offers them cups of green tea, of which, unmixd with milk or sugar, a true Yarkundee or Andjani will drink a considerable number. Conversation on the part of the host at the first meal is not considered polite. After a while the fruit is removed, any crumbs of bread which may have fallen are carefully placed on the tablecloth, which is taken away, boards are stroked, every one says 'Allah Akbar,' and then the host suddenly gets up and runs out of the tent—the reason of this being, I am told, that he is supposed to be anxious to get away without putting his guest to the trouble of getting up to bid him good-bye."

Some diplomatic difficulties being smoothed over, the expedition continued its march across the plains of Yarkand. The Dakhwah or Governor of Yarkand sent a letter regretting the absence of the Atalik at the seat of war, and an escort of honour, commanded by one Tash Khoja, who rode a handsome black horse, and was followed by soldiers, well mounted, and carrying matchlocks, fitted with pronged supports, on which to rest the gun while taking aim.—After so many days of desert travelling it was pleasant to pass through a country of fields of wheat, wild oats, hemp and Indian corn, of wide meadows, through which canals of water flowed, of gardens full of apples, peaches, pears, and walnuts. Mirza Shadec fed his guests in princely style, on savoury pillaus, delicately seasoned soups, and delicious joints. The Yarkand cooks are perfect artists; they wear neat aprons, keep their kitchens and vessels scrupulously clean, and cook by steam and with good butter. According to the custom of the country, Mr. Forsyth bestowed khillats, or dresses of honour, on his hosts, which also according to custom, were vehemently refused for some time before they were accepted. The summer costume of the Yarkundees consists of a cap neatly worked or trimmed with sheepskin, felt stockings, and top boots of brown, untanned leather, and a choga or white robe, which gives the whole population the appearance of going about in their night clothes. The well-to-do classes wear chogas of coloured silk or cloth, or of musbroo, a fabric of silk and cotton dyed in a mixture of bright colours, something after the pattern of a marble-stained wall paper. The women dress in a kind of white nightgown and a high round cap, plaiting their hair or letting it fall down the back. Neither earrings nor any ornament are to be seen on man or woman, and the only weapon carried is a knife hanging from the girdle. The cattle of the country resemble the English type; the sheep are of a good size and have broad, fat tails, and the bullocks are not only used as beasts of burden, but are broken to the saddle and taught the "julga" or ambling pace. As for diseases, goitre is almost universal, smallpox is prevalent, but the people declared to Mr. Forsyth that levers, dysentery, and cholera were unknown.

Missionary Intelligence.

We received by the last mail the following items of Missionary intelligence from Miss H. M. Norris. They are taken from a Rangoon paper of June 10th:

ZIMMAY.—The Mission of Capt. Lowndes, to Zimmay, we are happy to announce has been completely successful, and that gentleman returned to Moulmein on the 31st of May. The "Moulmein Advertiser" mentions, that from information furnished to us by Captain Lowndes, we are gratified to hear that his reception at Zimmay was a most hearty one, and that he was treated during his sojourn there, by the Chief and other Officials with the utmost kindness. Captain Lowndes reached Zimmay on the 18th of April, left that place by boat to Huang Haut on the 10th of May, reached Myneloongyee on the 18th, and from thence he meant to have returned, via Pahpoo, but owing to the miscarriage of a letter, he had previously sent, ordering elephants and boats to be ready for him at Dahgun Seik and to the fact of the Salween being too much swollen to return, via Yinbine.—Captain Lowndes left Myneloongyee on the 21st and after a journey lengthened by heavy

rains and swollen nullah reached Yinbine on the 29th May, and Moulmein on the 31st.

The success of Captain Lowndes mission to Zimmay, the seat of a large trade in teak timber, where the marauding, plundering, robbing and incessant disturbances, which occur call for protection on the part of a large body of British traders, the appointment of a Political Agent like Captain Lowndes at the town of Zimmay would tend to remove or smoothen down these difficulties and give security to a very valuable amount of British trade, in that part of South Eastern Asia, and would encourage its growth and development in other parts of those independent Shan States. Both Sir Arthur Phayre and General Fyche were understood to be favorable to the appointment of a British Agent at Zimmay.

NEWS FROM SIAM.—The Siamese Government have given notice, that the Customs duty hitherto levied at the port of Bangkok will be levied not in kind but in cash, at the rate of three per cent. If there is any difficulty felt in making payment of the duty in Cash, it may still be made in kind which would be received by the Bangkok Custom House authorities, until further notice.

The Minister of Foreign Affairs in the Government of Siam, had addressed a letter to the Consuls of the Treaty powers, on the subject of marking the people. The Foreign Minister says: "It is the custom in Siam on the demise of the Sovereign and accession of a new one, to examine, mark and number the servants of every department, in order to their employment in His Majesty's service. The ministers in council having conferred together on the subject unanimously agreed to issue a proclamation, to the Chiefs of departments and Masters having servants, that all who formerly belonged to them, and all who may come under them, be brought and marked for their masters, in the several departments at the Kraw Phra Surasa wadi, and end the matter without delay. The penalty for non-compliance with this Siamese custom, is payment of a fine of eight teals, forfeiture of the service of the servant, and he is marked as a servant of the King.

The marking here mentioned is a little tattooing work done on the wrist in black ink, just as the Burmese are tattooed about the limbs and body, which is performed for the latter race in their boyhood. The tax levied on the subjects of the King of Siam, is very much lighter than British taxes. It is a sort of poll tax of four and a quarter teals of silver paid once in ever three years. The Siamese are a mild and semi-civilized race, as their Kings and Ministers for some time past have been mostly educated by missionaries from the United States. Siam is very much in advance of Burmah in their administrative affairs, but it may be a question, whether the present King of Burmah has had his equal in intelligence and real Buddhist learning sitting on the throne of Siam for a long period past, though one of the late Siamese Monarchs was a watch maker and repairer of watches and Sam Slick's clocks, with his own hands in his work-shop in the palace. Of this kind of mechanical knowledge, his majesty felt justly proud.

From the Macedonian.

THE DIFFERENCE.—Mrs. Knowlton, of the Eastern China Mission, recently remarked that when she went to Ningpo she could not find a woman who could read, and when she left she had a corps of Bible-readers, going from house to house, telling of Jesus.

CAUSE FOR GRATITUDE.—Dr. Judson wrote, in 1844,—"My heart leaps for joy, and swells with gratitude and praise to God. Happy lot, to live in these days! Oh, happy lot, to be allowed to bear a part in the glorious work of bringing an apostate world to the feet of Jesus! Glory, glory be to God!"

THE CALL FROM AFRICA.—A missionary, lately returned to his station from a tour of exploration in West Africa, writes thus,—"I have appointed and set to work ten or twelve willing laborers, who entered upon their work with great zeal. In many places, when the chiefs of the surrounding towns heard I had come, they often sent me begging me to send them a teacher.—Sometimes the chief of a town would come himself with some of his people, and, in most instances, readily volunteered to build the house of worship. We have access to several hundred thousand natives, all ready and willing to receive the gospel; and I regard them in a very peculiar way already prepared for it. We could at once employ to advantage forty men in that field. We