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NEW SERIES, VOL. VI. No. 63.—OLD SERIES, VOL. XIV. No. 154.

THE
CALCUTTA
CHRISTIAN OBSERVER.

MARCH, 1845.

*. The entire profits arising from the Sale of this Publication will be devoted to the
CALCUTTA CHRISTIAN TRACT AND BOOK SOCIETY.

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CALCUTTA :

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1845.

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II. That no piece, advocating the peculiarities of a particular denomination, shall in any case be inserted in the work.

III. That the Editors, who are of different religious denominations, shall be at liberty, without offence to the contributors, to modify or reject all communications which may appear contrary to the above Rules.

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Mr. C. GRANT, the Artist, has generously offered to prepare lithograph etchings of the Ministers who recently delivered the Anti-Popery Lectures in Calcutta. We have the pleasure to present our readers with the portrait of the Rev. W. H. DENHAM, the gentleman who delivered the first in that interesting course of Lectures.

The sketches of the other lecturers will, we believe, be given in the order in which the lectures were delivered.

A few copies will be struck off independently of the number required for the *Observer*, and may be obtained on application to Mr. C. Grant, No. 64, Creek Row.

THE
CALCUTTA
CHRISTIAN OBSERVER.

NEW SERIES, VOL. VI. No. 63.—OLD SERIES, VOL. XIV. No. 154.

MARCH, 1845.

I.—*The Persecutions of Rome with reference to her Standards and Practice, by the Rev. W. MORTON.*

Revelation xvii. V. 6—*The woman drunken with the blood of the Saints and with the blood of the Martyrs of Jesus.*

The subject of the Lecture which has been assigned for this night's exercise is—“*The persecutions of Rome with reference to her standards and practice*”—by which is meant that it should be shown you, that the *principle* of religious persecution is allowed, asserted, and vindicated in the authorized standards of the Romish Church, and *has* been avowedly followed out in her frequent and continued practice. The specific object of the exhibition is one and the same with that aimed at throughout the whole course of these Lectures, namely, the instructing, warning and exhorting of *Protestant* Christians, on those many points of deepest interest and most solemn importance which enter into the controversy between Romanists and the entire body of dissenters from her communion. We assume not an aggressive attitude; we make no gratuitous assault on the Church of Rome. Prepared, as all true *Protestants* are and ever ought to be, when fit occasion presents, either to defend our own outposts or to do holy and vigorous battle for the Lord and for his truth against the enemies of our evangelical faith and Scriptural communions, we are not now called to a war of controversial effort. For myself I have some considerable doubt always as to the utility of religious controversy in the form of a direct attack upon the opponents of “the faith once delivered to the saints;” and though to contend manfully for it is one of the first of Christian duties, I rather deem the precept to apply to defensive than to aggressive exertions; and am disposed, therefore, to avoid a combat which, being deemed an effort of *hostility* under the impulse of theological zealotry rather than from the urgency of the love of truth and of souls upon the heart of the disputant, provokes an antagonism more whetted to unholy heat by the sense of supposed injury than guided by a regard to the principles of fair argumentation. That little benefit usually results from such contests is, therefore, not a matter of surprize. Yet, when unwonted exertions are put forth to give force and influence and extension to a system

faith, and the simplicity of Christian discipline, and the holiness of Christian practice. Her seat is Rome, the mystic "Babylon the Great," "the mother of harlots and abominations of the earth," "the great city," which then, (*i. e.* when the prophetic vision was beheld by the banished John in the Isle of Patmos) "reigned over the kings of the earth," *i. e.* had paramount power throughout the civilized world—power which by degrees of usurpation, deception and violence, became lodged in the Roman Pontiff, the seat of whose rule is on "the seven mountains" on which also the imperial Rome was built. Then you have her lordly assumption of lofty titles, her scarlet and purple array. The subsequent division of the Roman dominion, into "seven kings and ten horns," all, under the overruling control of Him "who turneth the hearts, *i. e.* the resolves of Kings, as the rivers of the south" to effectuate his own everlasting purposes, "agreeing," though unconsciously to themselves, "to fulfil *His* will by giving their kingdom, *i. e.* lending their political aid and influence unto the beast on which she sits," *i. e.* to the civil state on which she bases and supports her spiritual usurpations and ecclesiastical dominion—these seven heads and ten horns are all so many clear historical characters identifying the subject of our animadversion, but into the detail of which it is not my province now to enter. Next you have her "adulterations" of the truth of God, *i. e.* her turning it into a system of blinding, conscience-stupifying, soul-destroying error, which acts upon its deluded victims like some intoxicating and enflaming potion mixed with hellish art, that deprives those who drink it of all power of reason, will and resistance, so making them fit tools for any work of abomination and iniquity. You have her pride, her wealth, her cruelty to those who would "keep themselves pure" from her spiritual harlotry; her combination with the powers of darkness in long tyranny exercised upon the saints of God, her bloody persecutions and her final doom—all these are so clearly and precisely marked, with few but exquisite touches of light and power, in this surprising chapter, that were there no other warrant for applying it to the Church of Rome it would be utterly impossible to evade their force or misinterpret their intention. Most of these I now, however, pass by with this simple enumeration, to dwell at length upon that one chiefly which forms the staple of my subject, her persecutions of the saints, her martyrdom of the witnesses for Jesus and his truth. The *Lecture* naturally divides itself into the two heads of the *Principle* and *History* of Romish persecution, which I shall therefore take up in that order.

I. And first of the persecutions of Rome in reference to her standards. This phraseology implies that the Romish Church, by her accredited standards, either explicitly or by necessary consequence from her assumptions, authorizes the principle of religious persecution. That the implication is well founded we have now to shew.

I shall previously, however, offer some remarks on the Romish *theory* of persecution. This is a subject not, I think, sufficiently understood by the mass of Protestants, nor often examined in all its amplitude of assertion and application. Now, the fact is, that Popery is a system of amazing complexity, yet of still more amazing harmony of parts; it involves a vast multiplicity of doctrinal and practical items,

put together and dove-tailed into each other with a skill and artifice almost superhuman ; so as not slightly to justify the assumption of aid from those spirits of darkness whose malignant enmity to God, to Jesus, to truth, and to goodness it so powerfully aids in working the rejection of the light of heaven, the seduction and ruin of the souls of men.

And first, I observe, that the Romish Church assumes to be the *only* true Church—having divine authority positively to enjoin her doctrines, worship and practice upon the whole Christian world, nay upon the whole race of mankind, Jew and Gentile and Christian alike. And, verily, if the principles upon which she grounds the assumption could be established, her conclusion from them would be inevitable.

Now these are—

1st. That Christ, as King of his Church, now reigning visibly in heaven, has established a vicegerency on earth in the Romish Pontifical succession from St. Peter “the prince of the apostles,” as she styles him ; and that consequently to break communion with this Church is to rend the body of Christ and so to be guilty of the damnable sin of wilful schism ; a sin by which, as she asserts, a man cuts himself off from Christ as well as from his Church, and forfeits all title to his salvation.

2ndly. That Holy Scripture alone is an insufficient guide to truth and salvation ; that it requires a standing interpreter to decide upon its meaning ; and that in the Romish Church, headed by the lineal successors of St. Peter, and in this Church only, there is lodged a grace and gift, which she calls infallibility, by which she is effectually and to all time preserved from the possibility of serious, soul-destroying error in either doctrine or practice. She has not yet indeed, in 1800 years, been able quite satisfactorily to decide herself *where* this invisible infallibility is lodged, whether in the whole Church in the abstract, in the Pope individually, as its directing and controlling head, in a council of its Bishops or under-heads acting on the part of the body of their respective flocks, or in the Pope and a council jointly and collectively—but still she asserts the power *does* exist and has always existed and will for ever exist in the Church of Rome and in no other ; that in all other, i. e. schismatic and heretical Churches, multifarious errors affecting salvation have arisen, do exist, and will yet arise, but in *her* has been, is, and will be, no damnable error whatever !

3rdly. That to the teaching and prescription of this infallible church, all Christians are under imperative obligation, by the institute of Christ himself, to submit; resigning all exercise of individual reason, judgment and enquiry to her absolute dictation. That she has authority from Christ, the head, to declare and accordingly has declared, from time to time, her conclusive will and judgment in creeds, ordinances and ceremonies binding on the consciences ; and to command, on penalty of excision from her communion and consequent eternal damnation, unless reconciled by after-repentance, the submission and obedience of all : that such as dare to refuse compliance are schismatic, contumacious and heretical, and in resisting the Church resist Christ himself, and so ensure to themselves everlasting destruction without a remedy.

4thly. That in this Church "the power of the keys" is also lodged, a right of universal supremacy and rule, given first by the Lord Jesus to St. Peter, and by him transmitted to his successors the Popes, as the *vicars* of Christ and sovereigns over the whole body of the faithful, nay of the unfaithful as well, heathens, Jews and heretics inclusive! a power to resist which is damnable sin, excluding from salvation. This power is to open and shut, not only the gates of the Church, but the gates of heaven likewise, i. e. to admit or exclude from Christian communion, to admit or shut out from the kingdom of heaven, the Paradise of the just! Every *priest* has committed to him a power to absolve sinners and pardon sin *on confession*, and without such confession and absolution no one can be saved!

5thly. That in this Church and this alone is preserved a regular unbroken succession from the holy Apostles, of Bishops and Pastors duly ordained to officiate in feeding and governing the flocks of the Church's fold, and that these doctors and governors have not only the sole authority to teach and rule in the Church, but possess also, by a mysterious impartation from above, certain gifts of the Holy Ghost, gifts dating from the time of their ordination by the laying on of episcopal hands, which so consecrate and accredit them one and all, as to render valid and effectual all their ministrations among the faithful, *even though they themselves should be godless, unbelieving and immoral men!* the authorized and effective channels, notwithstanding, for conveying spiritual and eternal benefits to those to whom they minister! and it follows, says that Church, that all who have not received ordination from its Bishops, have neither right to preach, teach or rule, nor are their ministrations valid or effective to any spiritual benefit whatever; but rather entail a certain curse and destruction on themselves and their followers.

6thly. That the Sacraments of Baptism and the Lord's Supper are absolutely necessary to eternal salvation; the former being the only valid form of admission into the Church of Christ, and the latter indispensable to establish, nourish and preserve in the possession and exercise of saving grace. That these Sacraments are *effective per se*, i. e. that grace follows necessarily upon their right administration by the hands of a Romish Priest *and by no other*: so that when a duly ordained priest baptizes with water, properly consecrated as the church enjoins, the Holy Spirit descends with the sacred stream upon the soul of the baptized person—though an unconscious, unreasoning infant, or an ignorant and brutal savage—with regenerating power and saving influence, and so forms the germ of eternal life. That the same Priest possesses the further stupendous power of *creating his Creator*; and by the mere breath of his mouth in blessing the elements of bread and wine, or one of them alone, effects a transubstantiation, i. e. a real *bonâ fide* change of the peculiar substance of those elements into the real substance of Christ's body, blood, soul and divinity; and that whoever, in the faith of this greatest of all conceivable or inconceivable miracles—refusing faith to the united testimony of all his senses and his reason, discrediting at once taste, smell, touch, sight, understanding and common sense; and, on the word of a man like himself, believing that bread is not bread, wine is not wine, but that bread is flesh and wine

is blood, living flesh and living blood too, instinct with inherent soul and divinity, *all* of which he actually takes, eats and drinks, masticates, swallows and digests—their accidents or essential characteristics unchanged, but their substance or realities altogether annihilated by actual transmutation into a living body of flesh and blood, with an immaterial soul and eternal omnipresent deity in inseparable union (not *one* of the accidents or essential properties of any one of which appears in place of those of the elemental substances which they have displaced while so leaving their accidents unaltered) ; involving among other stupendous corollaries, upturning all our notions of true and false, real and unreal, cause and consequence, this very singular one that an accident or property may actually remain when the substance in which it adhered has been taken away!—the Romish Church, I say, maintains that he who, swallowing all this, swallows the consecrated wafer at the same time, is a sealed child of God, a true member of Christ, has a right to the kingdom of heaven, is pardoned, justified and, dying then and there, infallibly saved everlastingly! Whilst, unless a man *do* swallow all those notable wonders I have enumerated, and does also partake of the wafer consecrated by a Romish Priest, he is no Christian, has no part in the Lord Jesus, is out of the pale of the Church, is under the curse of God, is a child of the devil, an heir of hell, and doomed to eternal exclusion from the paradise of the saints!

Now, grant all these principles and the conclusion is certain, that the Romish Church is the *only* true Church of Christ, and has authority from heaven to enjoin her faith, worship and service upon all men. For, if no child of man can be saved but by Christ, and none by Christ but through the Church to which *he himself* has delegated all authority and privilege; and if the Romish communion be the only Apostolic Church, and her Bishops and Priests alone have apostolic descent and possess all the mysterious powers enumerated above—if to be baptized by a Romish Priest and to receive the wafer from his miraculous god-creating hands be essential to salvation—then, clearly, there is no salvation out of her pale, and she is bound by all the common charities of human nature, as well as by all the most sacred considerations of piety and duty to God and to Christ, to preach every where and insist on her exclusive charter and mysterious privileges, and to labour earnestly to bring all men within her communion. This is the first step in her theory.

2d. The second is a short and easy one—it is this, that if by the employment of a little wholesome severity, exercised now upon a frail body of flesh and blood, any obstinate mortal can be induced to bend to the exclusive authority of this Apostolical Church, and to enter at the only gate of her earthly enclosure which leads infallibly on the other side to the glories and bliss of heaven, and so his undying soul may be saved eternally from the condemnation of the damned and the torments of hell—then, of necessary consequence, it is absolute mercy, it is sweet pity and tender compassion, it is a pure and holy exercise of yearning love to men's precious souls, to employ any pains and penalties, however lengthened or severe, to preserve from so awful a doom as this, to secure so glorious a bliss as that. So a tender mother, a loving father, lays

the rod upon an obstinate and naughty child, and scourges it though dear as the apple of the eye to the fond parent's heart, to cure it of its wilfulness and to compel submission to wholesome authority, for its own good of course! Such is the reasoning; and, the premises admitted, no fault whatever can be found with the conclusion.

3d. The third step in the Romish theory of Persecution is, accordingly, that the Holy Roman and Apostolic Church, the loving mother of all the faithful everywhere, of the disobedient, wilful, naughty and obstinate, as well as of her most tractable sons and daughters, can never allow them to walk alone, after their own way; they *must* be under her perpetual tutelage, governance and care; must eat of her consecrated food, drink of her holy water, wear only her allowed garish habiliments, submit their consciences to her keeping and direction, believe as she believes, worship as she worships, meekly receive the traditions of *her* acknowledged saints and fathers and accredited doctors, nor dare, on peril of damnation, for one moment to think for themselves! Should any stray, she persecutes or *follows after* them—such is the meaning of the word *persecution*, and such the pretence on which the term is applied to the most cruel sufferings, and even death itself inflicted on the insubordinate with the sole loving and merciful view, as is pretended, of reclaiming and bringing them back to her guarded fold and maternal bosom! Yes, Protestants, Rome when she *persecutes* those whom *she* calls heretics and schismatics, even to the death, would have you receive it on her own ipse dixit, that far from intending them harm, she only proves her yearning love to their precious souls; and would, as she grossly misapplies the words, in imitation of St. Paul, “give them over to Satan for the torture or destruction of the flesh, that the soul may be saved in the day of the Lord Jesus:” she does no more than every tender mother would do, if she were as wise and infallible, and as merciful as “one holy mother the Church;” she whips and scourges and rebukes, nay burns and quarters, or builds up in a wall of brick and mortar, to rescue from eternal perdition!! Such is the *theory* of Romish persecution; and grant her premises, I say again, and the conclusion is inevitable, that she is as right, as merciful and as pious as she professes to be.

The fourth and last step in her theory remains to be noticed, which is this, that being “Queen and Mistress” of the earth and its kings and peoples, she claims the obedience of princes and rulers, and has a right to call in their aid and power, when needed to give effect to her decrees and ordinances. It is the *duty* of every earthly sovereign to hold himself, his people and armies, his revenues and resources,* at her service; to use the secular arm of legal restraint and judicial force for her extension, confirmation and *exclusive* establishment; to suffer no heresy or schism within the limits of his dominions; and to execute her will, by imprisoning, fining, distressing, quartering, hanging, burning all whom *she* brands as obstinate, disobedient and heretical! Kings, her elder sons, are to relieve her of the anxiety and trouble of *enforcing* obedience to her behests; she is too pitiful to inflict severities herself, even though their design is so kind and gracious; she cannot look on the tortures and sufferings of her most contumacious children: she will not be their executioner as well as witness and jury and judge; and so she calls in

the aid of the secular power to apply the whip, the sword, and the flame. Should kings themselves be rebellious against her, she holds them ipso facto deposed from their thrones, and absolves their subjects from further allegiance to their rule; gives away their diadems to others, and justifies the regicides who despatch them, or the rebellious subjects who, in obedience to Mother Church, disown and reject them!!

This is the climax in the process; the theory is complete; it is the true theory of Romish persecution. To prove its items were an easy, indeed, but a tedious task; it would demand a larger extent of quotation simply than can, on this occasion, be allowed. But it is unnecessary to justify every particular as I have stated them—they are notorious in all civil and ecclesiastical history; they are fundamental to the Romish system; with them it is perfect and effective, without any one of them it falls to pieces. I appeal to every one, Protestant or Papist, who is but moderately informed in the Romish controversy, for the impartiality and perfect accuracy of all I have brought forward. It is of no use to allege that in some *Protestant* countries and at some times Rome has, in practice, more or less modified her theory—the theory itself is unaltered; it continues to characterize her standards, her doctrinal treatises, her very breviaries and ordinary service-books in every country where her influence is not wholly annihilated. She temporizes, indeed, where she cannot command, and yields for the nonce to the force of circumstances and to irresistible secular power: but *semper eadem*, ‘always the same,’ is the very epithet she ever claims for herself; ‘the same yesterday, to-day and for ever;’ and she justly claims it; the testimony is true. Where she cannot rule she will serve, where she cannot walk she will cringe, where she dare not appear in her proper character, she will assume a hundred disguises; but she always *bides her time*; and when the opportunity arrives, she flings aside her covering and her crutches; her eyes flash fire, she nerves her vigorous arm to grasp the sword and the torch, raises the tiara on her queenly brows, and in a voice of thunder *commands obedience*, or sends to chains, to tortures, and to death! She cannot suffer a rival; she is *one* and must reign alone. Protestants, be not deceived; as soon may the tiger cease to love blood and the lion to eat flesh, the hyena become gentle as the lamb, or the leopard do service as a household dog and lick the hand of kindness, as Rome change her inherent, essential character as “the mother of (spiritual) harlots and abominations,” and cease “to drink and be drunken with the blood of the saints and of the martyrs of Jesus.”

But though we cannot now, nor is it at all necessary, give you express quotations for every minute particular of our statements, we are bound to give direct proof of our fundamental positions regarding *persecution* and its immediate concomitants, and shall now do so, appealing to the accredited standards and most famous teachers of the Romish Church.

a. The Creed of the Pope Pius the IVth. is the acknowledged and authoritative Creed of the whole Romish communion everywhere throughout the world. Its declarations have equal weight with the decrees of heaven and the words of Scripture. In the 12th or last clause of that Creed, after recital of its items, to which every devout

Roman Catholic is obliged publicly when admitted into the Church, he thus delivers himself—"This true Catholic faith, *out of which no one can be saved*, which I now freely profess and truly hold, I promise, vow and swear most constantly to hold, and to confess the same entire and inviolate (with God's assistance) to the end of my life; and that I will take care, as far as in me lies, that the same *shall be held, taught and preached, &c.*, so help me God!" Here we have *exclusive salvation in the Romish Church*, in the first and most universally received of her public standards, to which every individual in her communion is solemnly sworn on the gospels. Now with *exclusive salvation* all the rest follows as a matter of course: but we will not rest in inference, however clear and positive; we will give you chapter and verse that will astonish you.

b. Clause four of the Creed reads thus—"I also receive the Sacred Scriptures according to that sense which the holy Mother Church, (*to whom it belongs to judge of the true sense and interpretation of the Holy Scripture*), did and does hold; nor will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers." Here you have not only a concomitant authority with Scripture of the church and fathers, but the sole right and privilege of the church and fathers to interpret them to the people of her communion!

c. Again, the following is a decree of the Council of Trent in its 4th Session, (the paramount authority of all the decrees of which council is an express article in the before mentioned Creed of Pope Pius the IVth.) "In matters of faith and morals, and whatever relates to the maintenance of Christian doctrine, *no one*, confiding in his own judgment, *shall dare to interpret* the Sacred Scriptures to his own sense of them, contrary to that which hath been held and still is held by holy Mother Church, whose right it is to judge of the true meaning and interpretation of Holy Writ; or contrary to the unanimous consent of the Fathers, *even though such interpretations should never be published*"—(thus forbidding every Romanist, even in his private thoughts, to use his own natural reason in the understanding of the words of Scripture!)—"If any disobey, let them be denounced by the ordinaries, and *punished according to law*." Here you have enuntiated the doctrine of authoritative interpretation, and the legal punishment of all who dare to think for themselves in matters of religious faith and practice.

Again—"If any one shall have the *presumption* to read or possess the Holy Scripture, without written permission from the Bishops or Inquisitors, by the advice of the priest or confessor, he shall not receive absolution until he have first delivered up such Bible to the ordinary." Now, be it remembered, that the absolution of a priest-confessor is necessary to the forgiveness of sins and eternal salvation, according to the invariable theory and practice of this Church.

d. Once more—Cardinal Bellarmine, one of the greatest of the champions and doctors of the Romish Church, thus scruples not to aver in Chapter 5 of B. IVth. of his treatise on the Roman Pontiff—"The Catholic faith teaches that every virtue is good, that every vice is evil; but if the Pope should err in commending vices and forbidding virtues, the Church would be bound to believe that *vices are good and virtues*

evil, unless she wished to sin against conscience." Here is a notable assertion truly ; it speaks a volume, coming from such a source, as to the slavish subjection of reason and conscience, required by Rome of all her sons alike, even the most educated and enlightened—what must be the baseness of the illiterate and the unthinking multitude ! Thus much for fundamental principles involving all that has been already stated.

e. Now to our immediate object, to shew, in the words of a popular author, "that Rome arrogates to herself a power to punish all baptized persons, whom she denounces as heretics and schismatics."—In the Tridentine Catechism, admitted to be an unimpeachable authority, next only to the decrees of the famous council of Trent itself, we thus read—"There are but three classes of persons excluded from the Church ; first, infidels ; next, heretics, (i. e. Protestants,) and schismatics, (i. e. the Greek and Oriental Churches ;) lastly, excommunicated persons. Heretics, schismatics ; because they have departed from the Church ; for they do not belong to the Church (of Rome) any more than deserters belong to an army from which they have deserted, (mark the illustration, I beseech you.)—It is not however to be denied that they *are still in the power of the Church*, as those who may be *summoned to trial*, *punished* and condemned with an anathema." "Such," says Mr. Horne, "are the dogmas of the Church of Rome, avowed in her accredited formularies ; and wherever she has been dominant and can with impunity act upon her principles, ecclesiastical history attests that her conduct has been and is conformable to these principles. It is an historical fact that these tenets remain to this day *unrescinded* by the Church and Court of modern Rome ; and further, that in Ireland these very intolerant principles are taught in the seminaries of education for Romish Priests." He then quotes from Dr. Delahogue's Treatise concerning the Church, the *text-book* at Maynooth College—"The Church, (i. e. the Romish Church) *retains her jurisdiction over all apostates, heretics and schismatics*, although they may not belong to her body ; and a military general has a right to decree the more severe punishments against a soldier who may have been struck off the muster roll."

f. The same is the tone held in Dens's famous system of Theology, a standard work of Roman Catholic Orthodoxy universally.

"Heretics, schismatics, apostates and all similar persons who have been baptized, are bound by those laws of the Church which concern them ; nor are they more released from her laws than subjects rebelling against their lawful prince are released from the laws of that prince." He proceeds :—

"It appears from the mind of the Universal Church, that she *does not* relax her laws in respect of heretics ; but as to their sins, she merely holds herself permissively, lest perhaps she might seem, with an open scandal of the faithful, to favour heresy ;" i. e. she prudently abstains from attempting to punish deserters when, in the attempt to do so, she would only compromise herself from inability to effect her object ! To the question—"Are heretics justly punished with death ?" the same system replies—"St. Thomas (Aquinas, an authority of the first order), answers *yes* : because forgers of money or other disturbers

of the state are justly punished with death; therefore also heretics, who *are forgers of the faith*, and, as experience testifies, grievously disturb the state." "This is confirmed," adds Dens; "for God, in the Old Testament, ordered the false prophets to be slain. Deut. xvii. 12. The same is *proved* from the condemnation of the 14th Article of John Huss in the Council of Constance." Dens's *Theologia Moralis et Dogmatica*, tome ii. pp. 280—289. Notable reasoning this; so might a rogue who had committed one theft, adduce it as a justification of a dozen similar thefts; or a villain who had perpetrated one murder, impudently allege it as argument why he might proceed to commit other similar deeds of violence and blood! Surely Roman Catholics have a way quite peculiar, of not only wresting Scripture to justify proceedings most abhorrent to its whole spirit and tenor, but of converting even their most atrocious crimes into pleas of defence and arguments of innocence! Our thieves and rogues might take lessons in ingenious casuistry from the holy fathers and angelic doctors of Popery!

But again—in the Bull of Pope Leo XII., for the Jubilee, 1825, dated at Rome, May 24, 1824, there is found startling evidence that even now, in our own times of light and general improvement, Rome is yet unchanged and in darkness dense as that of the middle ages; still grasping at her former predominancy and usurping the prerogatives of God as unblushingly as ever: thus speaks the Pope, successor of St. Peter—"During this year of Jubilee, we mercifully in the Lord, grant and impart the most plenary and complete indulgence, remission and pardon of all their sins, to all the faithful in Christ Jesus, of both sexes (mark this) who *are truly penitent and have confessed*, and *who have refreshed* themselves with the holy communion—provided, if Romans (by nativity) or inhabitants of the City, they shall have devoutly visited these Churches of the City, that of the blessed Peter and Paul, of St. John Lateran, and of St. Mary the greater, at least once a day, for 30 days, &c.; but if foreigners, for at least 15 days; provided also"—now mark—"that they shall have poured forth pious prayers to God for the exaltation of the Holy Church, the EXTIRPATION of HERESIES, the concord of the Catholic Princes, and the salvation and tranquillity of Christendom." Listen, ye thoughtless Protestants, who would charitably believe that Popery has become milder and more humane than once she was!

By the way, it may be as well to insert here the form of indulgence sold by the famous Tetzel, which roused Luther to that burning indignation that gave the first impulse to the Reformation. It is thus given by Hartwell Horne—"May our Lord Jesus Christ have mercy on thee and absolve thee, by the merits of his most holy passion; and I, by authority of His Apostles, Peter and Paul, and of *the most holy Pope*," (shudder ye now, my hearers, at the awful profanity of thus attributing to a poor mortal of clay, the sublimest character of the eternal God himself?)—"and of the most holy Pope, granted and committed unto me in these parts, do absolve thee, *first* from all ecclesiastical censures, and then,"—hear this, ye who are deluded to think a papal indulgence goes not beyond the censures of the Church and penalties on earth—"and then, from all thy sins, transgressions and

excesses, how enormous soever they be; even from such as are reserved for the cognizance of the holy see; and as far as the keys of the holy Church extend, I remit to thee all punishment which thou deservest in *purgatory on their account*; and I restore thee to the holy sacraments of the Church, to the unity of the faithful, and to that innocence and purity which thou didst possess at baptism;” now mark—“so that when thou diest, *the gates of punishment shall be shut and the gates of the Paradise of delights shall be opened*: and if thou shalt not die at present, this grace shall remain in full force when thou art at the point of death: in the name of the Father, and of the Son and of the Holy Ghost. Amen.” Seckendorf, *Comn: de Luther*: p. 14. Here is an indulgence with a witness, that not only provides so extensive a grace as this, but secures its effect at any distance of time, and whatever sin, of whatever amount or enormity, may have been committed in the interval! Can even Romish falsehood, audacity and impiety go further? Is not this, of a truth, the mark of the beast? “of the man of sin sitting in the temple of God, speaking great swelling words of vanity and shewing himself *that he is God?*” For, ‘who can forgive sins but God only?’ Another proof to our point we derive from Pope Adrian VI. one of the very best of the Roman Pontiffs, and who appears to have been really sincere in his desire to improve the condition and morals of the Church; himself, too, a man “of much sobriety and purity of manners,” observes Milner. He was also a learned theologian and zealous against Luther and the Reformation. Now, in his brief to the imperial Diet at Nuremberg in 1523, speaking of the progress of the Reformation and of the contagion of his (Luther’s) “poisoned tongue, that like a pestilence pervaded the country to a prodigious extent,” he exhorts the Diet, or assembled Princes of Germany, “to be unanimous in their endeavour to *extinguish* this devouring flame of heresy, and IF THE ULCERATION AND EXTENT OF THE CANCER appeared to be such as to leave *no place for mild and lenient medicaments, recourse,*” he says, “MUST BE HAD TO THE CAUTERY AND THE KNIFE,” i. e. to the flame, the sword, and the gibbet! “As the Almighty inflicted CAPITAL PUNISHMENT on Dathan and Abiram *for their disobedience to the PRIEST*, so Peter, the head of the Apostles, denounced *sudden death* on Ananias and Sapphira; and so the ancestors of the German Princes, at the council of Constance, inflicted condign punishment on John Huss and Jerome of Prague!!” The rogue’s and murderer’s plea again!

In the same spirit writes the celebrated Popish Historian Pallavicini, blaming the moderation of Adrian—“The flames of their (the Protestants’) TREASON were not to be extinguished by concessions, but QUENCHED BY SHOWERS OF BLOOD!!” Horresco referens, I shudder while repeating it! In like manner, Leo X. too, by his bull ‘*Exsurge Domine,*’ condemned Luther “for teaching that *it is contrary to the will of the Spirit to burn heretics!*” And well he might, I repeat, if only the portentous antecedent be proved, which is laid down in a decree of Pope Boniface issued in 1294, that “it is altogether *necessary to salvation* for every human creature to be subject to the Roman Pontiff!!” Mark this, you who know not or forget the real character and actual doctrines of Popery!

In consonance with such a dogma, are such items as these, as we find them quoted in Jewell's Apology, and Downham of the Pope's supremacy—"The power of the Pope is greater than the power of any creature, for it reacheth to things in heaven, earth and hell!" "The Pope doth whatever he pleaseth, even things *unlawful*, and he is MORE THAN GOD!" "Our Lord God the Pope: another God upon earth: the king of kings and the lord of lords." "The same is the dominion of God and the Pope." "To believe that our Lord God the Pope may not decree as he hath done, is to be accounted heretical!" Can blasphemy and portentous arrogance go beyond this? I trow not.

Cardinal Bellarmine, in chap. 23 of his 3rd Book, alleges *proofs* "that heretics may be condemned by the church to temporal punishments, and even be punished WITH DEATH; 1st, from Scriptures; 2nd, from the laws of the Emperors; 3rd, from *the laws of the church*; 4th, from the testimony of the Fathers, and 5th *from reason*!" This last consideration he argues under five propositions, the second of which runs thus: "Experience teaches us that there is *no other remedy*; for the church has advanced by degrees and tried every remedy. At first she only excommunicated; then she added fines, then exile; (tender and considerate mother!) at last she was *compelled* (afflicting as it, of course, was to her maternal heart!) "to have RECOURSE TO DEATH; for *heretics despise excommunications* (blessed testimony!). If you threaten them with pecuniary fines, they neither fear God nor regard man. If you throw them into prison, or send them into exile, they corrupt their neighbours by their language, and those at a distance by their books: therefore the *only* remedy is TO SEND THEM SPEEDILY TO *their own place*!!!"

The 3rd Canon of the 4th Lateran Council runs thus—"Impenitent heretics obstinately persevering in their heresy, *are to be put to death*!" Yes, and not only has Rome never rescinded this and similar laws, or disavowed the *principle* of persecution to the present hour, but, on the contrary, she has ever and anon shewn that her spirit is and ever must be persecuting. Witness the recent condemnation to death at Madeira, of Maria Joaquina, a *mother of seven children*, for her *religious principles alone*! Yes, Rome still thirsts for "the blood of the saints and witnessesses of Jesus," and will shed it when and wherever she *dare*!

Dear hearers, have I not now sufficiently shewn, from her authoritative standards, creeds, catechisms, Papal Bulls, systems of Divinity, and the teachings of her most famous Saints, Cardinals and Doctors that the Papal Church recognizes, vindicates, and directly teaches the right, nay *the duty*, of religious persecution? and that she does this in the most unambiguous and open manner? though, with that artifice which is one of her distinguishing characteristics, she, while inflicting on dissidents from her faith, communion and discipline, the extremest severities and even death itself in every varied and horrid form, hypocritically—may I not rightly say it?—hypocritically insinuates that she does not *persecute*; but, recurring to the original etymology of a term cunningly adopted to give colour to her pretended maternity over the souls that God hath made *to be his own*, and taught and redeemed by his blessed Son from Heaven, but whom *she* has "corrupted

from the simplicity that is in Christ," and enthralled to the most debasing, impure, selfish, proud, covetous, cruel and murderous system, that ever pressed upon the minds and bodies of hapless men—though, I say, she thus hypocritically insinuates that she does not *persecute*, in the plain, downright, common sense meaning of the term, but only *pursues*, forsooth! or with maternal solicitude *follows after* her erring children; seeking by a little wholesome and merciful severity exercised on their perishing bodies, to rescue from fatal error and recover to a true faith and holy communion and to everlasting life, the never-dying souls of the deceived and wilful! Enough then, I trust, has been said to vindicate our commencing assertions, and to illustrate, as well, the working out, from the first principles assumed by the Roman Church, of her *theory* of persecution, and to establish, from her most accredited standards, her title to be held the *only* church professedly Christian *semper eadem*, always the same; which never allows herself to correct her original errors, to gather light from the experience of ages, and to moderate the fiery zeal of youthful intemperance with the deliberative wisdom and indulgent gentleness of growing years. Proceed we now, therefore, to consider how Rome has actually carried out her theory, and to give historical illustration of her *practice* in persecution.

II. The Persecutions of Rome with reference to her practice. Such of you, my hearers, as are conversant with ecclesiastical History, and with the history of the Romish Church in particular, must well know that the difficulty here is not to find materials for our purpose, but to make a due selection sufficiently succinct for a single Lecture like the present. In truth, the details are so immense and so saturated with horrors that the mind is at once perplexed to choose, and so overwhelmed with sadness, so sickened with the cruel and heart-rending scenes it has contemplated, that it finds itself almost disabled from the necessary exercise of calmness and discrimination. For me, too, my impaired health and failing powers throw a farther difficulty in my way—which if I have not been able wholly to surmount, and to make always the very best selections that might with more leisure, firmer health and a better judgment have been made, I can only throw myself once more on your candour, and ask its most indulgent exercise in my favour. I shall confine myself to the histories of the Paulicians, Waldenses, Huguenots, Netherlanders, and Lollards, with some notice of the Inquisition.

1. The first specimen of Romish persecution on a large scale which I shall quote, shall be that of the Paulicians, so nick-named in the 9th century, as devoted to the study of the Epistles of St. Paul and to the pure doctrine taught therein. These people were *biblical* christians of Asia Minor, and spread over its six Provinces; their six principal churches, or places of worship, being called after those to whom St. Paul's Epistles had been addressed. Their growing importance roused the jealousy of the Greek Emperors, and these enacted upon them all the ferocity of those heathen tyrants, Galerius and Maximin, who had been the persecutors of the earlier Christians. "The divine and orthodox Emperors," says the bigoted Peter of Sicily, "added this virtue, that they ordered the Montanists and Manicheans" (so they calumniously termed these Biblical Christians) "to be capitally punished; and their books, wher-

ever found, to be committed to the flames; also, that if any person was found to have secreted them, he too was to be put to death and his goods to be confiscated!" "False religion," as Milner well observes—and he should have added specifically, and with even more propriety, what he means in fact, every *corruption* of the true—"hates the light and supports itself by persecution, not by instruction; whilst "the truth as it is in Jesus" always comes to the light of Sacred Scripture, and exhibits that light plainly to the world by reading and expounding the Sacred Volume whence alone it derives its authority." Sylvanus, an eminent teaching minister among the Paulicians, was apprehended; and stones being put into the hands of his disciples they were required to kill their Pastor as the price of their own forgiveness! One only obeyed! and he, base miscreant, actually stoned to death, to save his own wretched life, his venerable instructor who had laboured in the Gospel for seven and twenty years! Yet see the wonderful ways in which God works his own holy purposes! "Simeon, the Greek officer sent to execute the imperial will, was so struck with the evidences of divine grace in the sufferers, that he embraced the faith he came to destroy, gave up the world with his sins, preached the Gospel, and died a martyr!" For 150 years the persecution raged, yet the blood of the martyrs was, as ever, the seed of the Church. At length Theodora, the same Empress who established image-worship, ransacked Asia for victims, and is reckoned to have slain by the gibbet, fire and sword, 100,000 persons! But how, methinks you enquire, how do we connect these imperial doings with Rome? very easily, thus—the cruelties and superstitions of Theodora received the applause of Nicholas, chosen Pope in 858. In a letter from himself "he highly approved her conduct and admired her on account of her *implicit obedience to the holy see*." What this admirable conduct was, we learn from the biographer of her son the Emperor Michael—"She resolved," says he, "to bring the Paulicians to the true faith—or (mark the alternative) or—*cut them off root and branch!*" Pursuant to which resolve "she sent, not preachers to reason and teach, but noblemen and magistrates by whom some of those unhappy wretches were *crucified*, some put to the sword, and some thrown into the sea and drowned! In this way were slaughtered to the number of 100,000 and their goods and estates confiscated." So says Porphyrogenitus.

Now to this bloody business Pope Nicholas refers in his letter when he commends Theodora "for the manly vigour she exerted, *the Lord co-operating*" (*Domino cooperante*), as he blasphemously adds, "against obstinate and incorrigible heretics." Nor are we left in the smallest doubt of the share which Rome had in this awful tragedy—for the Pope, after telling the Empress, who like our Mary had changed the tender and compassionate heart of a woman into that of a merciless and blood-thirsty tyrant—"that the heretics dreaded and yet admired her resolution and steadiness in maintaining the purity of the Catholic faith," adds—"and why so? but because you followed the directions of *the Apostolic see*." Council Lab. Nic. Ep. xiv. The *instigation and direction* of the Holy See, then, had initiated and effected the bloody tragedy of the Paulician persecution; so truly was Anti-Christian tyranny even now established at Rome!

One of the most interesting chapters in the history of those similar struggles maintained, in various countries and at various periods of time, by men imbued with and valiant for Scriptural truth and gospel liberty and Christian purity, against the dominant power and arrogant assumptions and cruel persecutions of Rome, is certainly that of the Waldenses or evangelical Churches of the Vaudois, who first inhabited the valleys of Piedmont in Italy and of Lucerne and Angrogne in Switzerland, and who subsequently, in the 12th century, under the teaching of Peter Waldo of Lyons, spread over Picardy, Languedoc, Dauphiné, and great part of the South of France, and at length reached into Bohemia and along the Rhine in Germany, and from whom churches were planted in Bulgaria, Hungary and the neighbouring Provinces, which were flourishing in the 13th century. In Bohemia alone there were 80,000 in the early part of the 14th century. In fact, "almost through Europe," as Milner writes, "Waldenses were to be found; and were treated as the offscouring of the earth, and as a people against whom all the power and wisdom of the world were united. "Their external history, indeed" he remarks, "is little else than a series of persecutions. That which raged against them in the former part of the 13th century was an assemblage of everything cruel, perfidious, independent and detestable." The sole grounds on which the Waldenses were cursed were their truly Scriptural and evangelical doctrines, discipline and practice; their assertion of Holy Scripture alone as the rule of faith and life, and the sole authority in religious controversies: their steady testimony against all the chief corruptions and errors of Romanism. Their manner of life was eminently simple, peaceful and pure—they were, as a body, "men of whom the world was not worthy;" and like similar worthies of older days, and for the same reasons, they were subjected to the cruellest persecutions by holy and merciful "Mother Church!"

The inquisitor Reinerius, indeed, owns that "the Waldenses were the most formidable enemies of the Church of Rome, because," saith he, "they have a great appearance of godliness, they live righteously before men, believe rightly of God in all things, and hold all the articles of the Creed; *yet they hate and revile the Church*" (*of Rome.*) Yes, there was the offence, and for that offence they were to be cut off from the earth and *were*, by hundreds of thousands!

"In 1178," I quote from Milner, "the same Lewis and Henry (Emperors of Germany) who had 16 years before, in so unkingly a manner, given their power and strength to the beast (Rev. xvii. 13), hearing that the Albigenses* grew in numbers, determined to attack them by the sword, but afterwards thought it more prudent to employ preachers," Romanist, of course: "they sent to them several Bishops and ecclesiastics, and employed Raymond, Count of Toulouse, and other noblemen to expel the refractory! Commissioners, too, were sent, who exacted an oath of the Catholics obliging them to give information against the *heretics*, great numbers of whom were in this way discovered." The inhabitants of Toulouse, Carcassonne, Beziers, Narbonne, Avignon and

* This was only another name for the same people, from the town of Albi in the South of France where they greatly flourished.

many other cities were exposed to a persecution as cruel and atrocious as any recorded in history. It was to subdue the Waldenses or Albigenses that the accursed Inquisition was first instituted by Innocent the 3rd; "and the commencement of the 13th century saw thousands of persons hanged or burnt by many diabolical devices, whose sole crime was that they trusted only in Jesus Christ for salvation, and renounced all the vain hopes of self-righteous idolatry and superstition." Innocent, however, first tried the effect of priestly persuasion, and sent two monks, Peter de Chateauneuf and Dominic, the famous, or rather as Milner justly styles him, 'infamous' founder of the Dominicans and deviser of the Inquisition," to preach to them. One of them was assassinated, *while acting as an inquisitor*, in a tumult of the people. Count Raymond being accused of being privy to the deed, his procedure thereupon, both in vindication and protection of his calumniated and oppressed subjects, precipitated the measures of the Pope, affording him the pretext he sought for commencing his most cruel and unjust persecution of an unoffending community. "From 1206, when the Inquisition was instituted, to 1228, a period of only 22 years, the havoc made among these helpless people was so great that it was found impossible to find sufficient means to buy stone and mortar to build prisons for them or to defray the expense of their subsistence while under examination!"

After various preliminary artifices and stratagems of violence, Innocent issued a bull in which he actually promised paradise to all who should bear arms for only 40 days against the Albigenses!—"We promise," he says, "to all those who shall take up arms to revenge the murder"—so he terms the accidental death, in a popular tumult excited by his own odious and iniquitous conduct as an inquisitor, of Peter de Chateauneuf—"the pardon and remission of their sins. And since we are not to keep faith," (mark this ye who revile as calumniators those who most truly charge the doctrine upon Popery) "*since we are not to keep faith with those who do not keep it with God*, (specious and hollow pretence!) we would have all to understand that every person who is bound to the said Earl Raymond by oath of allegiance, or by any other way, is absolved by apostolical authority from such obligations; and it is lawful for any Roman Catholic to persecute the said Earl, and to seize upon his country, &c." (Mark this, too, such as unblushingly deny the Pope's claim to absolve subjects from their allegiance to a lawful sovereign!) The Bull proceeds—"We exhort you to endeavour to *destroy* the wicked heresy of the Albigenses, and to do this with *more rigour than you would use towards the Saracens (or Muhamadans themselves)*; persecute them with a strong hand; deprive them of their lands and possessions; banish them, and put the Roman Catholics in their room!" The terms of the Bull name not death, indeed; but none knew better than Innocent that an infuriated soldiery were little likely to abstain from deeds of blood, when once let loose, urged at the same time by cupidity and superstitious zeal, upon a defenceless people.—"The French Barons hastened to do the bidding of the Pope, and 300,000 warrior pilgrims of the cross," so blasphemously called, "filled the country with carnage and violence and

confusion." One who is not versed in history of this kind, can scarcely (as Milner well remarks), "conceive the scenes of baseness, perfidy, barbarity, indecency and hypocrisy over which Innocent," this successor of St. Peter, "presided," and which were conducted partly by his own legates and partly by the infamous Simon de Montfort. The Castle of Menerbe, for want of water, was compelled to surrender to the Papal Legate, who in conjunction with De Montfort, caused a great fire to be kindled in which were burnt alive 140 persons of both sexes!"

Francis Borelli, a monk inquisitor, armed with a bull from Clement VII. in 1380, engaged in this "cruel warfare; and he delivered 150 persons to the secular power to be burnt at Grenoble. In the valley of Fraissinière and the neighbourhood, he apprehended 80 persons, who also were burned! About 1400, the persecutors attacked the valley of Pragela; the poor people, in the depth of winter, retreated to one of the highest mounts of the Alps, the mothers carrying cradles with infants, and leading by the hand those little ones who were able to walk. Many of them were murdered, others starved to death; 180 children were found dead of cold and hunger in their cradles, and the greatest part of the mothers died soon after!"

"In the valley of Loyse 400 little children were found suffocated in their cradles, or in the arms of their deceased mothers, in consequence of a great quantity of wood being placed at the entrance of the caves, and set on fire! Above 3000 persons belonging to the valley were destroyed, and this righteous people in *that* place exterminated. The Calabrian Waldenses also were entirely exterminated: the viceroy of Naples appeared in person to prosecute the diabolical business of the Pope. The most barbarous cruelties were inflicted on many; some were tortured, and the whole apparatus of Pagan persecution was revived in the South of Italy. To give you an individual instance—

"A youth named Samson defended himself a long time against those who came to apprehend him: but being wounded he was at length taken, and led to the top of a tower. 'Confess yourself to a Priest here present,' said the persecutors, 'before you be thrown down.' 'I have already,' said Samson, 'confessed myself to God.' 'Throw him down from the tower,' said the inquisitor! The next day the viceroy passing below, saw the poor youth yet alive, with his bones broken. He kicked him with his foot on the head, saying—is the dog yet alive? Give him to the hogs to eat!"

In the year 1650, a jubilee was celebrated at Rome, and it was as usual, a season for exciting the members of the Romish Church to renewed zeal against all who opposed her doctrines. The council "for propagating the faith and extirpating heretics," established subordinate institutions in the principal cities of France and Italy, associating therein many *females of rank and influence!*

One of them was founded at Turin. After various act of vexation and encroachment, a mandate was issued from the Council in 1655, by which, during a season of uncommon severity, all the inhabitants of Lucerne and the more open districts were commanded to abandon their dwellings and property, and to retire to the mountains within three days unless they would conform to popery! Not one hesitated: they

forsook their homes, and wading through the snow, with difficulty crossed the torrents to the place assigned for their retreat. But their persecutors, though disappointed of a pretext, would not relinquish their bloody designs. In the month of April, an army of 15,000 men entered the valleys, and under the pretence of being satisfied with the submission of the inhabitants, gained access to many of the villages and towns. In a few days the signal for a general massacre was given, and the most cruel torments were inflicted on all who, trusting to the professions of peace, had not finally retired to the remotest and most inaccessible districts." So Milner. "Thousands" says Mr. Gilly, "were massacred and put to death, with tortures of a more horrid and revolting nature than any recorded of the Spanish inquisition; and the most barbarous cruelty was united to indecencies the most brutal and profligate. The very recital of these scenes would be sufficient to make the book that contained it a scorn and a horror to society." "This picture," subjoins Milner, "is not too strongly coloured; nor is there any ground to entertain doubts as to the correctness of these details; for they are authenticated beyond dispute." In one village alone, the mutilated remains of 150 women and children presented indisputable evidence of the extent to which Popish cruelty had been carried. In the University of Cambridge is preserved the original and well attested declaration of one of the officers employed on this expedition, who refers to the "horrid atrocities" which had been committed, and states that he heard the General, the Marquess di Pianesa, issue orders that 'no quarter should be given to the poor Waldenses, because the Duke of Savoy was resolved to have none of this religion in his dominions!' "These massacres, systematically arranged by "*councils for the extirpation of heretics!*" and deliberately carried into effect in the manner described, are not to be ranked with the military excesses consequent on the horrors of active warfare, and committed in a moment of excited animosity: there is no point of similarity; these cruelties must be referred to inquisitors and priests, who finding their exhortation of no avail, determined to use violence to effect the ends they had in view. The depraved passions of the military were as completely instruments in their hands, as the stake and the rack in other countries. In some instances, the monks who accompanied the army became themselves the executioners."

In Alsace and along the Rhine, the Gospel was preached with a powerful effusion of the Holy Spirit; (i. e. by Waldo and his adherents); persecutions ensued, and 35 citizens of Mentz were burned *at one fire* in the city of Bingen, and at Mentz itself 18. The Bishop of Mentz was very active in these persecutions, and the Bishop of Strasburg was not inferior to him in vindictive zeal; for through his means 80 persons were burned in that city.

"In 1209, when Beziers was taken by assault, 15,000 inhabitants, according to Arnold the Cistercian Monk, or 60,000 according to Mezerai and others, were put to the sword. The blood ran in torrents down the streets. This Cistercian Monk was asked before the city was taken, how he could separate the heretics from the Catholics? he replied—"kill all; God will know his own!" "From 1209 to 1229,

nothing was seen but massacres and tortures : Religion was overthrown ; knowledge extinguished, and humanity trodden under foot." Howitt.

"Lavaur was stormed in 1211. The governor was hanged on a gibbet, and his body thrown into a well ; 80 gentlemen who had surrendered, were put to death in cold blood ; 400 of the inhabitants, who had escaped the general carnage, were afterwards burned alive." Essays on Romanism.

Under these inflictions, Languedoc became a desert ; its cities were burned, its inhabitants swept away with fire and sword ; 100,000 Albigeois were computed to have fallen in one massacre !

But time and heart would fail me to give you any thing like an adequate outline and specimen of the persecuting spirit of Rome exercised upon the hapless Waldenses, during five or six successive centuries. "In this holy war," referring to that commenced by Innocent the 3rd, "which raged for nearly 40 years, about a *million* of human lives in France alone were sacrificed, and at least *two millions* in the valleys and elsewhere, amidst circumstances of greater horror and barbarity than any other annals since the beginning of the world can furnish." Essays on Romanism, p. 392.

Such were the appalling atrocities of Romish persecution exercised against the Waldenses and Albigenses ; and with what result as to their so called heresy, let the wise and moderate historian Du Thou testify—"Against the Waldenses, when exquisite punishments availed little, and the evil was exasperated by the remedy which had been unseasonably applied, and their number increased daily, at length complete armies were raised, and a war of no less weight than had before been waged against the Saracens was decreed ; the event of which was that they were rather slain, put to flight, spoiled every where of their goods and dignities, and dispersed here and there, than convinced of their error and repenting of it." And, to leave religion and humanity wholly out of consideration, all common sense and a moderate knowledge of human nature would have foretold the utter inefficiency of force and violence in matters of reason, conscience and will.

Next I proceed to make only a very summary review of some other distinguished Romish persecutions, carried on in the same spirit and on the same pretences. And *first*, of the operations of the Inquisition in Spain, where methods of torture were infinitely varied, and too dreadful to be borne even in the recital. With the inquisitors, indeed, it was a matter of science, and is treated of in a volume to be found in the libraries in Europe—THE ART OF TORTURE,—in which the most ingenious modes of producing physical agony are detailed with the coolest accuracy. "I recollect," says Howitt, "the horror with which a friend of mine opened this book in the library of the Earl of Shrewsbury at Alten." And this Earl is yet a Papist!!

I here notice Shoberl's valuable new work, entitled *Persecutions of Popery*, in which I find the following description of an instrument of torture, found in a Spanish monastery so recently as the year 1808 :—"In a recess in a subterraneous vault, contiguous to the private hall for examinations, stood a wooden figure, made by the hands of monks, and representing the Virgin Mary. A gilded glory encom-

passed her head, and in her right hand she held a banner. It struck us all, at first sight, that, notwithstanding the silken robe descending, on each side, in ample folds from her shoulders, she should wear a sort of cuirass. On closer scrutiny, it appeared that the forepart of the body was stuck full of extremely sharp nails and small narrow knife-blades, with the points of both turned towards the spectator. The arms and hands were joined, and the machinery behind the partition set the figure in motion. One of the servants of the Inquisition was compelled, by command of the General, to work the machine, as he termed it. When the figure extended her arms, as though to press some one most lovingly to her heart, the well-filled knapsack of a Polish grenadier was made to supply the place of a living victim. The statue hugged it closer and closer; and when the attendant, agreeably to orders, made the figure unclasp her arms and return to her former position, the knapsack was perforated to the depth of two or three inches, and remained hanging on the points of the nails and knife-blades. To such an infernal purpose, and in a building erected in honour of the true faith, was the Madonna rendered subservient!—she, the immaculate and the blessed, who transfused celestial grace into the pencils of the greatest painters, and the highest charm of which art is susceptible into the works of the most eminent sculptors!—One of the familiars (as they are called) of the Inquisition, gave us an account of the customary mode of proceeding in using this machine. The substance of his Report was as follows:—Persons accused of heresy, or of blaspheming God or the saints, and obstinately refusing to confess their guilt, were conducted into the cellar, at the further end of which numerous lamps, placed round a recess, threw a variegated light on the gilded glory, and on the head of the figure and the flag in her right hand. At a little altar, standing opposite to her, and hung with black, the prisoner received the sacrament; and two ecclesiastics earnestly admonished him, in the presence of the Mother of God, to make a confession. ‘See,’ said they, ‘how lovingly the blessed Virgin opens her arms to thee!—on her bosom thy hardened heart will be melted—there thou wilt confess.’ All at once the figure began to raise her extended arms—the prisoner, overwhelmed with astonishment, was led to her embraces—she drew him nearer and nearer, pressed him almost imperceptibly closer and closer, till the spikes and knives pierced his breast. Either agony and terror extorted a confession from the writhing wretch; or, if he still withheld it, he remained insensible in the arms of the figure, while the blood trickled from a hundred small but not mortal wounds. Oil and healing balsam were applied to them; and on a carpet spread at the feet of the figure, in the vault now brilliantly lighted up, he was left to come to himself. If this experiment failed, he was remanded to his dungeon, there, probably, to await fresh torments. It deserves remark, that the barbarians, by a perversion of language worthy of Satan himself, gave this machine of torture the appellation of *Madre dolorosa*—though not the *afflicted*, but the *afflicting* mother.”

Yes, Protestants, and the Romish Church—if it be not blasphemy to give the name of Church, (a term borrowed from the appellation

of our holy and merciful Saviour,) to a spiritual harlot so “drunk with the blood of the Saints”—the Church, as Townsend writes, referring to the secrecy and silence of its favourite the *Holy Office*—“the Church, sent forth her emissaries to detect the thinker—to discover whispers—to interpret sighs—to listen to the groans of the thoughtful when the iron entered most deeply into the soul; and thus to elicit heresy where the unconscious Christian had not even suspected its existence. It made inquisition for the movements of the spirits of its victims—it proclaimed the *wretch* to be a *heretic*; it denounced the heretic as the most infamous of the human race.” Such, too, is the appalling deterioration wrought upon human character by the influence of priestly denunciation, ignorant superstition, and the habit of witnessing scenes of cruelty and blood, that these come in the end to be occasions of festivity and pastime! “So great a treat did Spaniards formerly consider the *Auto da fé’s*, or public burnings of heretics, that Llorente states that on February 25th, 1560, one was celebrated by the inquisitors of Toledo, in which several persons were burnt, and a great number subjected to penances;” and this was performed—wherefore, think ye? “to entertain the new queen Elizabeth, daughter of Henry II. of France, a girl of 13 years of age!” Philip II superintended the burning of as many as 18 of the Spanish nobility at one *Auto da fé* or act of faith; (Romish faith, thank God, not ours!) so completely may priestcraft brutalize a nation! And so completely has this devilish exhibition stamped the Spanish character, naturally ardent and chivalric, with gloomy horror, that both Llorente and Limborch represent “*Ladies* witnessing the agonizing tortures of men and women expiring in flames, *with transports of delight*.” Llorente calculates that in 119 years “the Inquisition deprived Spain of three million of inhabitants!” Mariana says, that “170,000 families were banished and the rest sold for slaves.” Torquemada, on being made inquisitor, signalized his entrance on the office, by burning in one day no fewer than 2,000 persons! and Mr. Blanco White informs us that, “from the most moderate calculations, founded on authentic papers and sure data, it appears that in Spain, between 1481 and 1809, or a period of only 328 years, not fewer than 31,912 persons had been burned at the stake, (an average of nearly 100 per annum!) while 291,450 having recanted, were condemned to lesser punishments, involving, however, utter ruin and destitution!” The cruelties (there and in Portugal) practised on the *Jews* to compel them to embrace a religion which was thus represented as only fit for devils, makes one’s blood boil to read them. The victims in various quarters of the world are estimated at *some millions!!!*

An instance: the Physician Orobio, a Jew, was tortured thus according to his own narration—“The place was a large underground room arched, and the walls covered with black hangings. At one end was an enclosed place, where sat at a table the inquisitor and a notary; so that the place seemed the very mansion of death, every thing appearing terrible and awful. After some preliminary torments, such as tying my thumbs with small cords till the blood spouted out from beneath the nails, they fastened me, still with small cords, by means of little iron pulleys, to a wall as I sat on a bench; then drawing the cords which

fastened my fingers and toes with great violence, they drew the bench from under me and left me suspended in the strings till I seemed dissolving in flame, such was the agony. Then they brought a sort of ladder and struck it against my shins, giving five strokes at once, under the exquisite pain of which I fainted away. They then screwed up the cords with fresh violence and tied others so near that they slid into the gashes the first had made, and produced such an effusion of blood that they supposed me dying. On finding, however, that I was not, they repeated the torture once again, and then remanded me to my cell." "To imagine *men* practising these cruelties on *men*, and that in the outraged name of Christ the fountain of mercy and love, is revolting enough; but to read of them mangling, dislocating, and dashing to pieces the delicate frames of young and lovely women, of which Llorente gives various instances, puts the climax to our abhorrent indignation. Such was the treatment of Jane Bohorques and her attendant, a young Lutheran girl, afterwards burnt at an *Auto da fé*!" Howitt.

An *Auto da fé*, in which a poor man was burnt to death, took place at Valencia no longer back than 1826; and wherever Popery can venture to revive her fires, unchecked by the civil power or the spirit of a people, assuredly she will—for is she not infallible and therefore unchangeable, *semper eadem*, always the same? The inquisition was carried to South America, to follow up the demoniacal system in the new world which had been practised in the old. Some of my hearers may recollect the harrowing anecdote of a Cacique or Indian chief, who—stretched on a bed of fire, while a Priest was holding up a crucifix and exhorting him to become a Christian ere he died, and promising heaven if he did—stopped the priest to enquire if there were any Spaniards in the heaven he spoke of? O yes, it is full of them, was the reply—whereupon, turning away his face, the tortured heathen exclaimed, in his dying agony—then I will never go there, and expired! well might he deem the heaven of Spanish Papists to be a hell!

"A Mahomedan from Morocco had embraced Christianity in Spain, but observing that the Christians were more vicious and corrupt than the Moors he had left, he happened to say that the Mahometan Law seemed to him better than the Christian. For this the good fathers laid hold of him, thrust him into jail and used him so cruelly, that he said publicly, even when in confinement, that he never repented of his Christianity from the day he was baptized till after he had been in the Inquisition, where he was forced *against his will* to behold all manner of violence and injustice; *e. g.*

"A prisoner in the inquisition coughed—the jailer came and admonished him to forbear, because it was unlawful to make any noise. He answered, it was not in his power. They admonished him, however, to cease coughing, and because he did not or rather could not, they cruelly beat him. This increased his cough, for which they beat him so often that at last he died of the pain and anguish of the infliction!" In short, Protestants, the artifices and deceptions, the indecencies and cruelties, the atrocious barbarities of every kind and manner, the confiscations of property, the violations of all the ties of nature and the sweet cha-

rites of humanity, practised in the holy and insulted name of mercy and religion were such, that to give you even a faint outline of them would be impossible in a limited time, and if possible too revolting to the feelings to be endured.

Innumerable also are the proofs, numerous in fact as the cases of accusation and torture, of the utter inutility of all violent measures in matters of religion and conscience. They cannot possibly convince the understanding or win the heart; they can only *ensnare* human weakness to a temporising hypocrisy that debases the character without altering the faith of the mind. Thus—

“A clergyman of the name of Benanat, a resident of Villa Franca del Panades, in Catalonia, whilst a prisoner and condemned to the flames for heresy, together with two companions, consented to be placed on the faggots rather than retract his (asserted) errors; but when one of his sides was scorched, and the pain had become so great that he could no longer endure it, he cried out to be removed, and that he was ready to abjure. He was consequently taken down, and on abjuring reconciled to the church. But fourteen years afterwards, it was discovered that he had continued in his former erroneous views! Imprisoned a second time and placed on the burning pile, he died persisting in his “contumacy;” as, “in consequence of having relapsed, he had now no pardon to expect.” Inquisition unmasked.

Come we now to the low countries, or Netherlands, and to France. In the former, the Duke of Alva alone *boasted* of having put to death 18,000 Protestants! and Grotius reckons the whole number at 100,000! Nay, even Father Paul himself computes, “that from the time the edict of Charles V. was promulgated, there had been 50,000 persons hanged, beheaded, or burnt alive on account of religion; and in France a great number.” In this latter country, the “massacre of St. Bartholomew will remain to the end of time, in characters of infamy, on the history of France and of the Romish Church. This horrid carnage, which was an attempt, at one and the same moment throughout the whole country, to exterminate the Protestants, began August 24th, 1572. The queen of Navarre was poisoned by order of the court. About day break,” says Du Thou, “on the tolling of the great bell of St. Germain’s Church, the butchery began. Coligni, admiral of France, was basely murdered in his own house.” After this the murderers ravaged the whole city, and butchered in seven days 10,000 lords, gentlemen, and people of rank, according to Davila; while even Bossuet allows 6,000. The streets and passages resounded with the tumult of those who met for murder and plunder; the groans of the dying and the shrieks of those about to be butchered, were every where heard. The bodies of the slain were thrown out of the windows and the courts and chambers filled with them; the dead bodies of others were dragged along the streets, blood running in torrents along the channels! The carnage continued seven days. From Paris the massacre extended over the whole kingdom. In Meaux, Orleans, Angers, Troyes, Bourges, La Charité, the same scenes were enacted, and especially at Lyons, where they inhumanly destroyed above 800 Protestants, children hanging on their mothers necks, parents embracing their children! In the provin.

ces, altogether, not fewer than 40,000 were destroyed! "The soldiers and very executioners refused," says a detailed account in the 1st vol. of the Harleian Miscellany, "to partake in this hellish carnage; and the butchers and lowest populace, all good Catholics, were admitted to the prisons, where they chopped off the hands, feet and noses of the captives and derided their agonies as they mangled them!" Did the church repudiate the deed? You shall hear.—"When the news arrived at Rome, where the letters of the Pope's Legate, read to the assembled cardinals, gave assurance that all this was done by the command of the king, the joy was excessive; and it was instantly decreed that the Pope and cardinals should march in solemn procession to the Church of St. Mark, and return thanks to God for so great a blessing conferred on the See of Rome and the Christian world! that high mass should be celebrated, the Pope and all his cardinals attending, and a jubilee proclaimed throughout the Christian world." The cannon of the Castle of St. Angelo were fired, and the city illuminated as for a splendid victory! and the Legate was instructed to congratulate the king on the success of a scheme "so long meditated and so happily executed, for the good of religion!" Oh much abused Religion of heaven! what sayest thou of the blasphemy?

In the same spirit it was that, in England also, in 1605, a considerable body of Papists of rank and education, acting under the advice of a Jesuit, and *in obedience to the Papal bulls*, deliberately planned the massacre of the King, the royal family and the whole of the nobility at one blow; and that forty years after, in Ireland, about 50,000 Protestants were actually massacred in the course of a few weeks!

In England, during four years of the reign of Mary, justly styled the bloody Mary, and who had united herself in marriage to Philip of Spain, in order to strengthen the Papal cause, there were destroyed by imprisonment, tortures, famine and fire, of men, women and children almost the number of 400; 288 were burnt alive in different parts of the kingdom "not at once nor by a single act of precipitate fury, but deliberately, gradually, and successively, month after month, with unsatiated and unrelenting repetition and perseverance. They are thus enumerated—one archbishop, four bishops, twenty-one clergymen, *fifty-five women, four children*, and above 200 other persons, all burnt to death in the face of day for their religious opinions! 'What say you to the sacrament of the altar?' was the most usual interrogation; and if a poor woman replied, that she believed the bread to be still bread, the instant sentence was *to be burnt to death!*" In the same way *throughout* the Romish persecutions. Thus a Popish writer himself says,—"It much strengthens the Waldenses that, their heresy excepted, they generally live a purer life than other Christians. They never swear (i. e. take oaths,) but by compulsion, and seldom take the name of God in vain; they fulfil their promises with good faith, &c. Liebenstein, a Dominican, similarly says,—"I say that in morals and life they are good; true in words, and unanimous in brotherly love; but *their faith* is incorrigible and vile." Usher.

The same was the case with the Lollards, whose persecutions were endured for reading the Sacred Scripture in their own language, deny-

ing the absurd and impious doctrine of transubstantiation and the sacrifice of the mass, refusing to worship images of the saints, and the like ; and for denying the Pope “ to be the key-bearer and porter of eternal life and death, bearing the place and person not of a mere man, but of true God here in earth,” as the Canons of Arundel, in 1409, blasphemously enuntiate it ; while, *at this very time* there were actually two Popes openly excommunicating and anathematizing each other, and at length *both* were declared heretics by the Council of Pisa the same year ! Lollards, so called by their persecutors, were punished for far lighter things even than denying the popish doctrines : e. g. One Margery Backster was accused and *condemned* for having had a brass pot over the fire with a piece of bacon and some oat-meal in it on the first Saturday in Lent ! !

Among the circumstances of barbarity attending the persecutions of these good people and true Christians, may be given the following as a specimen. One William Tylsworth was burned for heresy, and his only daughter was compelled with her own hands to set fire to the pile which consumed her father ! What Romanist dare talk of the abomination of Sati, after this, and accuse the Pagan Hindus of outraging the charities of nature ?

John Brown, of Ashford, was fellow passenger with a priest on board a Gravesend barge. Brown, happening to sit too near the proud priest, was rebuked for his audacity by the enquiry—“ Dost thou know who I am ? ” “ No,” said Brown, I know not what you are. “ I tell thee I am a priest.” “ What, sir, are you a parson, a vicar, or a lady’s chaplain ? ” “ No, I am a soul-priest ; I sing for souls ; (meaning that he sang masses to deliver souls from purgatory !) “ I pray you, sir,” asked Brown, “ where do you find the soul when you go to mass ? ” “ I cannot tell thee,” said the priest. “ I pray you where do you leave it, sir, when the mass is done ? ” “ I cannot tell thee,” replied the priest again. “ Then you can neither tell where you find it when you go to mass, nor where you leave it when the mass is done : how then can you save the soul ? ” “ Go thy way,” said the priest, “ thou art a heretic, and I will be even with thee ! ” And so he was ; for, “ on his information, poor Brown was taken by a Bailiff and others of the *Bishop’s servants*, and carried away from his wife and family, they knowing not whither, to Canterbury ; where he was kept forty days in prison, and through the cruel handling of the Archbishop, and of Fisher, Bishop of Rochester, was piteously treated,” says Fox ; “ his bare feet being set upon hot burning coals and burnt to the bones, to make him deny his faith ; which, however, he would not do, and was at length burned to death ! ”

Thomas Mann was burned, the same year, for deuying the mass. He was delivered over, with the customary affectation of reluctance to shed blood, to the secular arm, in the presence of the sheriff, with this hypocritical warrant—“ We desire, in the bowels of our Lord Jesus Christ, that thy punishment, on this account, may be so moderate, that there be no rigour nor want of mildness, but that all may be done for the salvation and welfare of thy soul ! ” The sheriff received the prisoner at the back door of the Bishop’s house, the chancellor protesting to

the sheriff that he had no power to put him to death, and therefore, (mark the *wherefore*, and judge if the pretence were not the most detestable hypocrisy!) *therefore* he desired the sheriff to take him as a relapsed and condemned heretic, and see him punished, *but without death*. The sheriff however knew what was meant, and receiving no order for his deliverance,—but the writ being issued for his execution,—immediately carried him to Smithfield, and there burnt him! Thus, as Caiaphas and his pharisaical associates said to Pilate—“it is not lawful for us to put any man to death; but, if *thou* let this man go, thou art not Cæsar’s friend”—so these merciful Romanists delivered their victim to the magistrate, knowing that he *must*, by *their* very sentence, put him to death; yet pretended they were unwilling his *blood* should be shed!

The wife of a burghess of Perth, in Cardinal Beaton’s time, was accused, because in the pains of child-birth she was not accustomed to call upon the Virgin Mary, but only upon God for Jesus Christ’s sake; and for this, and for *eating of a goose* on a fast day, she was condemned to suffer death! She was taken to the water side to be *drowned*, and although she had her child at the breast, the unmerciful hearts of her persecutors were unmoved; the child was taken from her, and she was instantly drowned!

The celebrated Anne Askew was put to the rack, and when the Lieutenant of the Tower, Sir Anthony Knivett, refused to have the torture repeated on her, the chancellor Wriothesley, and Rich, one of the council, threw off their gowns and worked the rack themselves!

Many similar atrocities are recorded, confirmed by the public records of the kingdom. The amount of suffering and extent of its infliction must have been very great; for the persecution was general throughout the kingdom, from 1399 to the Reformation.

But enough—heart and time fail for the further exhibition of the Romish church “drunk with the blood of the saints and the martyrs of Jesus!” Surely, I have said more than enough to convict Popery of being the most bloody, ferocious, merciless and barbarous of all the embodiments of diabolic fury and malignity that have ever originated in hell and boiled forth in devastation and misery upon earth!

III.—But I cannot satisfy myself without now offering some practical reflections upon this most horrifying and awful review.

And *first*, “other sects, even amongst Christians, it must with shame and grief be admitted, have not been always or altogether free from the charge of persecution. But Rome only has *stereotyped* the theory in her very standards, and carried it out in her invariable practice, *wherever she has been able to do so*; and that with a zeal, a pertinacity, a deliberation, an artifice and an hypocrisy without parallel in the worst pages of even heathen history. Popery, from her first establishment, has been intolerant; she continued intolerant for ten centuries, and she is up to this moment intolerant wherever she can with safety follow her own inclinations; whereas it will not, cannot be denied, that “wherever the Reformation has planted itself, there penal inflictions for religious opinions have almost entirely vanished away.” If they any where yet exist, it is but in most mitigated forms, and only where the church has allied herself to the state, and so deprived herself of

perfect *freedom of action*, as well as infected herself with the fatal poison of that *exclusive* spirit in which all persecution originates. Meanwhile, free Protestant churches, "who have kept themselves pure, and have not committed fornication with the kings of the earth," adulterously abandoning the *one* Lord, maker and husband of his church, for the alliance of those "whose breath is in their nostrils"—these have been largely, we trust, disinfected of the evil spirit of persecution. But Rome retains to this day all her exclusiveness, all her corruptions of evangelical doctrine, discipline, and morals; has rescinded *none* of her intolerant decrees; and still holds it "altogether necessary to salvation for every human creature to be subject to the Roman Pontiff" (Decree of Boniface, A. D. 1294). No Protestant church now holds salvation to be found only within its own pale; not even, as a body, the very worst and proudest of the proud and lordly *state* churches: and this is a sufficient answer to the charge of persecution as made by Romanists against *some* of the Reformers individually, or some reformed bodies collectively. Persecution is a necessary consequence of Romanist principles; it is in direct hostility to those of Protestants; and the consequence is, that whilst Protestants have—with increasing light and the growth of mind and piety, as the principles of the Bible are better understood and more largely enforced upon the conscience—been yearly growing in moderation, liberality and mutual love, attaching less and less importance to mere differences of opinion, or ritual or government, Romanists are yet as dark as in the dark ages; Rome as exclusive, intolerant and superstitious as she ever was even before the Reformation. In fact, she cannot cease to persecute, (if she have the power), *unless she first change her creed*, and first of all its fundamental falsity of *exclusive salvation*—unless she give her people the right of reading and interpreting the Holy Scriptures for themselves; unless, in short, she cease to be Rome! No justly reasoning man will venture to deny this, if he allow his understanding and his conscience to guide him, fearless of consequences.

2dly. It follows naturally on the preceding remarks, that to stereotype the opinions of one age for all subsequent ones, is as irrational as it has ever been fatal to truth, piety and humanity. Thence, to my mind, it follows as a self-evident corollary that the maxim of Chillingworth ought ever to be held the watch-word of Evangelical Christians—"The Bible, and the Bible alone, the religion of Protestants." The holy Scriptures are at once simple enough for the narrowest intellect, and sublime enough for the most cultivated and expanded: they grow, in fact, and expand, so to speak, with the understandings of thinking men. Popery shrivels into nothing before the beams of biblical illumination; she cannot stand the light, and therefore she withholds the Sacred Scriptures from her subjects and slaves; else, she knows well, they would soon read there her foul portraiture as drawn by the unerring pencil of the Eternal Spirit; would be able to find nothing in the Bible of Popes or Cardinals, Priests or Monks; of wafer-Gods or holy water, crucifixes or rosaries; of penances and will-worship; of prayers in an unknown tongue, and breviaries for testaments; of mariolatry or hagiolatry; of purgatory and masses; of Peter, Prince of Apostles; of

councils and Fathers ; of tradition and celibacy of the clergy, and a hundred other trumpery things besides, that Rome has borrowed, dishonestly borrowed without acknowledgment, from heathenism, till heathens themselves could scarcely tell which is the original. But Protestants have nothing to fear from the Bible, and therefore they study it for themselves, print it for the world, and distribute it over the whole earth by the million. By the light of the Bible Protestants have long been, and still are, gradually emancipating themselves from antiquated errors, from the prejudices of nation, sect and opinion ; are ever drawing nearer to original truth, to God and to each other ; and will do so, by the grace of God, till they form over the whole world but one blessed brotherhood of holy, loving, zealous and happy children of the one God and Father, washed in the blood of the one Saviour, sanctified by the one blessed Spirit, animated with the one hope and with one generous instinct and heavenly purpose of winning the entire earth for Christ their Lord. For my own part, I thank God I own no creed but the Bible ; I fetter myself with no form of doctrine but that "once committed to the saints ;" and thus I am open to constant accessions of light from every source and from any. And I cannot avoid—let me say it with all humility, but with all earnest conviction and solemnity,—I cannot avoid the fixed persuasion, that *all* creeds, however well, even, and carefully worded, and excellent in many respects, and all terms of communion, but those contained clearly and by consent of all in the pages of inspiration, are adverse to growth in knowledge, harmony and the true spirit of Christianity. They produce and confirm prejudices. They form the thoughts to flow only in a certain channel ; they disable and disincline to gather daily augmenting information. To elucidate and defend them, the works of men are studied rather than the pure unmingled word of God, the fountain of truth ; they retain a Christian community in a backward and self-satisfied condition, ever behind its age in the perception and acknowledgment of great, but newly developed, truths ; they educate to narrow-mindedness and exclusiveness ; they keep the attention fixed rather on our own several systems and points on which we differ, than on the common Christianity and points whereon we agree ; these are too often forgotten in concern for the others, which by being so much dwelt upon are most unduly magnified, and being so often fondled become far too dear to us. Charity is in danger of being sacrificed to opinion, and the feelings of brotherly love grow cool under the torporific touch of attack upon a favorite hypothesis. We put together the dry bones of Christian doctrine, and form a most perfect skeleton, it may be—or at least we think so, even though sometimes blundering for lack of sufficient skill in Christian anatomy,—yet, it may be only a skeleton after all ; plenty of bone but little sinew, less flesh, and perhaps least heat and blood, and pulsation and holy life, of all. Where the impulse from without, or native energy within, will not allow individuals to lag behind their age, and *compels* the reception of new light on religious matters, the settled tendency of fixed creeds and formularies *there*, is to generate secret unbelief of accredited dogmas ; and, where reputation, influence, honor and emolument are con-

nected with the profession of them, to produce and foster a base and deteriorating hypocrisy ; at least laying snares for conscience by rendering interest and the belief of apprehended truth incompatible ; so that a recognised creed or formulary shall be subscribed to and asserted, where it has already ceased to be believed and loved ! Such, as it appears to me, in the nature of the case, and from the universal testimony of history, are the evils of *casing* up religious belief and the exercises of the human mind in the narrow enclosures of authoritative symbols. The universal study of the Scriptures themselves must ever be the best and only real security for orthodox faith ; all other modes of insuring it have ever been signal failures, as useless as they were pernicious and unreasonable. Where the Bible is every where read and preached from, the Spirit's influence will never fail to produce conversion of the heart and true religion ; true religion, again, will find its proper nourishment in the Bible ; in the light of Scripture error will find no hiding place, and thus the Bible alone will do what no form of words of human preparation has ever done, insuring at once the *knowledge* and the *love* of heavenly truth, and all requisite holy unanimity in the profession of all its essential items.

Fixed creeds and systems of divinity keep Christians in swaddling clothes, in cribs and go-carts ; enfeeble and render them rickety and dependent ; they retain them within petty and confined enclosures, instead of leaving them to bound at large in the fair pastures of Revelation and expansive charity. I mean no arrogant dictation, no offence to any ; I speak my mind only as a free-born Englishman and a heaven-born Christian should, and I "call no man master" or teacher upon earth. The interval is not vast between a fixed creed and the decrees of Popes and councils ; and I want to see mind growing every where and always, fed only by "the sincere milk of the word of God."

3rdly. How all important is it to keep the provinces of God and man distinct and separate ; to preserve religion from being enervated, corrupted, and debased by worldly influence and secular encroachments. Civil government is one thing, conscience and religious belief another ; these have no necessary inter-connection whatever. The resources of coercive law and the sword of state are lodged with the higher powers of earth, for purposes limited to earth, to time, and to our social relations. God alone is the supreme ruler and Lord of our faith and judge of our consciences ; to him alone are we responsible for what we believe and think, for the reception we give to his revealed will, for our conformity or disconformity of mind, heart and behaviour with his authoritative declaration of his truth and service. He only knows our hearts, and can rightly discriminate our inward merits or demerits. No where has he given to any man the right to require submission from his fellow men to his teachings or decrees in religious doctrine, discipline or service. "Every one of us shall give account of *himself* to God"—"who art thou that judgest another's servant ? to his own master he standeth or falleth !" "Render therefore to Cæsar the things which are Cæsar's, and to God the things which are God's." Nay even the apostles themselves, who if any human power, civil or ecclesiastical, were entitled to exercise legislative and coercive authority

over the members of the Church, were surely of all most worthy and qualified for the solemn charge—even these themselves pretended to no such authority; for as the Lord, theirs and ours, had distinctly laid it down—“The kings of the Gentiles, or nations, and their great ones exercise authority over them. But *so shall it not be among you*; but he that is greatest”—in knowledge, age and experience among you—“let him be as the younger; and he that is chief”—in eminence of grace and virtue and weight of wisdom or character—“as he that doth serve;” (as to any claim to command or rule.) So the apostle declares to the church of Corinth, even when employing his sharpest exercise of apostolic authority—“Not for that we have *dominion* over your faith, but are helpers of your joy—for by faith (which is your own, the act of your own minds and thoughts and wills, and cannot be constrained or coerced,) by faith ye stand (or fall);” and that, therefore, which we cannot control, we dare not attempt to regulate; we can only “teach exhort, persuade, with all long-suffering” (of the most perverse, ignorant, and wilful); “not as *lords* over *God’s* heritage, but as *ensamples to the flock*.” Agreeably to this equitable decision he lays it down, that where even there may be error on points of the greatest moment, if only there be Christian *character*, approved by indubitable signs of grace, no man is to be kept from the communion of the Church. “Him that is weak in the faith receive you, (to encourage and build him up,) but not to doubtful disputations”—or controversies about things in which men *may* differ and yet be Christians—for “God hath received him:” this is the rule; if there be reason for believing a man “fears God and works righteousness,” and loves and relies on the Saviour, however erroneous may be his judgment yet, on various points of less essential truth, “*receive him* ;” hast thou (a different) faith? (on some matters), have it to thyself before God; happy is he that condemneth not himself in that which he alloweth in himself!” Neither State nor Church, then, is constituted a *dominant* power to rule and decide over Christian doctrine. Heresy is a crime cognizable by the Lord, and punishable only by God himself. Schism is any thing which rends the body of Christ, and splits his *one* Church into portions; such as making terms of communion which *He* has not made—and he only “is our master and Lord.” The Church was pure and united so long as these scriptural principles were followed out, and neither a lordly priesthood nor the secular power invaded the province of Christ the only King in Zion. With ecclesiastical usurpations and state influence, came “heresies and schism and every evil work;” spiritual sloth, scandals, covetousness and ambition, grasping at domination, and the spirit of persecution; and alas! what have not these wrought in every age! The sad results can disappear only with these grievous sins themselves.

4thly. How absurd as well as anti-Christian is the spirit of persecution for religion: not of direct and positive persecution for faith only, but of every thing of the like tendency. Compulsory professions, *articles* of faith, legal enactments of pains and penalties, requisitions of tithes and assessments, obligatory institutions of rites and ceremonies, fasts, festivals, and celebrations; compulsory impositions of every kind in the free assemblies of voluntary believers in Jesus Christ; these are all

as alien to the spirit as they are contradictory to the positive precepts, and subversive of the peace, purity and spirituality of our divine religion. The service of Christ is a service of love; "his people shall bring *free-will offerings* to Him with a holy worship, in the day of his power;" i. e. when the power of his Spirit touches the heart of man, all that he requires *will follow of course*—a pure worship, a willing service, voluntary liberality, humble and grateful submission to his authoritative word—all will flow from the open fountain of a heart which the Holy Spirit has stricken with the edge of his omnipotent sword; a sword unsheathed not to kill but "to make alive," and which wounds but to make an opening for the healing balm of the Gospel. The direct and necessary tendency of *force* is to harden, to irritate, to render obstinate, to justify error even to itself, and to excite opposition and dislike; feelings the most opposed to the sweetly constraining, *drawing*, heart-melting influence of the heavenly messages of love and mercy. Force has made myriads of hypocrites, but never one true convert; the spirit of Christ and of Christianity is unalterably opposed to the spirit of persecution and domination. "The weapons of *our warfare*," says the Apostle, "are *not carnal*, but mighty *through God* to the pulling down of strong holds." "Uniformity of religious belief," says Archbishop Sutton, "is not to be expected, so variously constituted are the minds of men; and consequently *religious coercion* is not only absurd and impolitic, but for all good purposes impracticable." He might have added, as impious and anti-Christian in character as it is absurd in theory, and impracticable in operation.

On the supreme authority of Him who is "King of kings and Lord of Lords," the gospel is proclaimed, and the belief and obedience of all men commanded, not to the preacher but to Christ. "If any obey not our word" what then? persecute him, imprison, try, judge, condemn, anathematize and curse him? fine, or burn, hang or drown him? confiscate his goods and estates and make his children beggars? no, nothing of the kind; such was not Paul's sentence or Paul's spirit; but simply—"note that man, and have no company (or Christian fellowship) with him (for a while); *that he may be ashamed*; may learn how grievously he is in error, be awakened and repent; and therefore he adds—"yet count him not as an enemy, but admonish him as a brother:" as if he should say—you must not be satisfied with a just and necessary exercise of social discipline, by cutting him off from Church ordinances, (lest his disobedience or his evil spirit prove infectious, and the heathen or worldly cast a reproach upon the Christian community; for "you must keep yourselves pure from other men's sins")—do not think this will justify you in then coolly leaving him among the ungodly, under the influence of angry feelings, irritated against you and ready to fall into the ways of unbelieving men. No; regard him not as a hostile party, call him not heretic, schismatic, wretch, devil, and what not; but pursue him with faithful admonitions; shew him you love him, and are only enemies to his sin; are concerned for his soul, "long after him in the bowels of Jesus Christ," and cannot rest till he return to the Lord that you may then, gladly and affectionately, receive him back into your bosom. And what were the characters he subjects even to this exercise of Church

discipline? why, disorderly persons, hangers on for a morsel of bread upon the followers of Christ, busy-bodies, whisperers and scandal-mongers, causers of division and offences, deceivers by fair speeches, fornicators, idolaters, and the like—"Mark and avoid these; have no Christian fellowship with them." This is all the power, for defence, and not offence, allowed to a Christian Church. "The true Church," says Luther, as related by Seckendorf, "teaches the word of God, but forces no one to it. If any one will not believe it, she dismisses him and separates herself from him, according to the command of Christ and the example of Paul, and leaves him to the judgment of God: whereas *our* executioners and most cruel tyrants teach *not* the word of God, but their own *articles*, acting as they please, and then adjudge those who refuse to believe their articles and obey their decrees, to the fires!" Again: what were the exact meaning of the Apostle's "delivering to Satan," may be disputed: but certain at least it is, that Apostolic power was given by the Lord, as he declares, "for edification, and not for destruction,"—or if for destruction in any case, it was "for the destruction of the flesh, that the spirit might be saved in the day of the Lord Jesus;" and this severity, whatever it was, be it remembered, was *not for errors of faith*, but for portentous impurity, for fornication by a professing Christian with his father's wife, &c.! The probability is, that 'delivering unto Satan' simply meant leaving an excluded member of a Christian Church to the judgment of God upon him, by supernatural inflictions of bodily sickness, sometimes issuing even in temporal death. Against a Christian, truly such, Satan has no power; but when, by reason of wilful sin, he cuts himself off from the Church, and from the divine protection and security insured in its communion, Satan re-assumes power to do him mischief. At all events, no *judicial sentence* to inflictions of pains and punishments, much less *death*, was designed; for the man lived, and repented too; and we find in his second Epistle, both with what inward grief the Apostle had had recourse to such authority as the Lord had given him, and with what pure delight he heard of its happy effect in convincing the offender of his misconduct—"Sufficient to such a man," he says, is this punishment (of simple exclusion) which was, (by his decision and injunction,) inflicted of all; mark, "of *all*," of the assembled and deliberating body of the Christians; not of a privileged class of Popes, Bishops, or priests, of Councils or conclaves, of inquisitors and priestly commissioners: and he exhorts them *now* to receive the penitent mourner back again; that they should "forgive and comfort him, lest he should be swallowed up of overmuch sorrow; wherefore, I beseech you, confirm your love towards him;" prove that not in unholy anger or love of rule you excluded him; but in concern for the purity of the Church of God and for his soul. This, then, is the sum of a Church's power—"Put away from amongst yourselves the wicked person"—"if any man that is called a brother be a fornicator, or an idolater, or covetous, or a railer, or a drunkard, or an extortioner—with such an one know not to eat," either at the Lord's table, at his or at your own. And even of the pertinacious teacher of false doctrine, what is the voice of the New Testament? "A man that is an heretic," literally and

properly, that chooses to think and teach differently (from us); and, negligent of efforts to promote the edification of the Church and to enjoin the grace of good works, seeks only to perplex it "with foolish questions and genealogies, and contentions and strivings about legal enactments, which," he says, "are unprofitable and vain; a man that is an heretic (of this class), mark that man, and after the first and second admonition, reject him." Observe—admonish him once and again, with all affection and seriousness; but if he persist in creating disturbance and confusion, shall we imprison, torture, burn him! no, but simply "reject" him! And so of those pestilent and false teachers among the Galatians, who preached the gospel at all only out of contention and envy, in pure hostility to the apostle, and thinking to add mental afflictions to his outward bonds; "who made the gospel of Christ of none effect" by their judaizing corruptions, specially in that great article of justification by faith only, which Luther so well calls *articulum stantis aut cadentis ecclesiæ*—that with, or without which, a Church falls or stands—of even these unholy disturbers of the Galatian converts, his sole desire is that the Church would exclude them—"I would they were even cut off which trouble you!" Nay, he went further; and, mixed as were the teachings of such, yet so far as the gospel was enuniated by them, far from launching forth Vatican thunders and anathemas against them, he exclaims—"what then? notwithstanding (their envious rivalry), every way, whether in pretence or in sincerity, Christ (at least) is preached," and that is something gained; some good amidst much evil; "and therein, do I rejoice, yea and will rejoice." "Ye know not what manner of spirit ye are of," was our blessed Saviour's characteristic rebuke of the disciples James and John, who, when the Samaritan citizens would not receive him, said "Lord, wilt thou that we command fire to come down from heaven and consume them even as Elias did?" Adding, "for the Son of man is not come to destroy men's lives, but to save their souls; and they went to another village!" Surely this speaks to all Christians—"go ye and do so likewise!" My kingdom, said the Saviour, is *not* of this world; if it were, then would my servants fight, (like the soldiers of other earthly sovereigns.) No, Christ's kingdom is a kingdom of peace, and love, and persuasion, not of war, and bitterness, and force. Therefore, when overzealous Peter drew his sword, even in defence of his holy and innocent Master's person, but in opposition to his merciful purpose of man's salvation, and cut off a servant's ear, he said—"Put up thy sword into its place," which to a Christian is its peaceful scabbard: draw it not again for ever; thinkest thou—if I needed such weapons of violence, (I, to whom all power in heaven and earth is committed,) "I cannot pray to my Father and he presently give me more than twelve legions of angels? but how then shall the scripture be fulfilled?" As to St. Paul's *anathema*, it was not his own but Christ's, and to be executed not by human wrath—but in the final judgment; "accursed when the Lord cometh to judgment!" It was simply a solemn *forewarning* to obstinate perverters of the saving truth of the gospel; and, by a Church sentence of exclusion, a leaving of such to the vengeance of Him "to whom we must give account." To make the meek and lowly

Saviour, the merciful, the loving and the peaceful—the author of misery and blood, the sanctioner and commander of force and violence, of pillage and confiscation, of blood and murder and destruction ; not merely indirectly as the result of unholy passions, and malignity and impiety, turning upon the quiet and unassuming preaching of truth and mercy ; but in direct, avowed and purposed support of a mass of absurdity beyond all credence, of arrogance unparalleled, and of corruption, falsehood and impiety without precedent—is surely, then, the direst blasphemy that ever had origin in hell or influence on the human heart.

Protestants, be not deceived ; when Rome speaketh in terror and in blood, in fire and faggot, in hypocrisy and deceit, she speaketh of her own—and woe to those who are besotted enough to be deluded by her sophistry, or depraved enough to be seduced by “the wine of her fornication.” “Come out of her, come out of her,” ye people of God ; for her doom is determined and her day is fixed ; it is coming, yea, it is at hand ; “come out of her, then, my people,” saith your God, “that ye be not partakers of her sins, and that ye share not in her plagues. For her sins have reached unto heaven and God hath remembered her iniquities ; therefore shall her plagues come ; *in one day* death and mourning and famine ; and she shall be utterly burned with fire ; for strong is the Lord God who judgeth her !” Rejoice over her, thou heaven, and ye holy Apostles and Prophets ; for God hath avenged you of her ; “for in her is found the blood of Prophets and of Saints, and of all that were slain by her on the earth ; she has been drunken with the blood of the martyrs of Jesus, and *therefore* she shall drink of the wine-cup of the wrath of God !”

4thly. But once more, Protestants ; whilst ye beware of the harlotry of Rome, and “come not into her council nor touch of her abominations,” save some (even of *her* deluded ones) “with fear, as out of the fire, hating even the garments spotted by the flesh.” Oh, yes, pity them and weep for them in secret on your knees : yearn over them and put forth merciful hands to rescue them. Hate their portentous errors, their hideous disfigurements of the fair features of Christianity, daughter of Heaven ; shew no quarter to their persecuting dogmas, their unholy practices, their soul-destroying seductions ; their idolatries and impieties, down with them, down with them, even to the ground ; but “in meekness and patience instruct them that oppose themselves, if God peradventure will give them repentance to the acknowledgment of the truth.” On all fit occasions, “reprove, rebuke, exhort, with all long-suffering ;” yea rebuke sharply, but *in love*. Bear a clear and reiterated testimony to “the faith once delivered to the Saints ;” preach redemption through the blood of the Lamb, and justification by faith in him ; assert the paramount authority of Scripture, and the sole rule of Jesus in his Church ; proclaim one God and one Mediator between God and men, the man Christ Jesus ; vindicate the rights of conscience, and plead for the claims of mercy and humanity : do all this with fervour, perseverance, in the spirit of kindness and prayer ; and who can tell what a blessing may descend from highest heaven, and what shouts of seraphic praise may rise amid its happy and glorious throng for souls converted unto God, the crown and joy of your rejoicing !

In conclusion, Protestants ! look to yourselves ; “ *examine your own-selves*, whether ye be in the faith,” not simply as to the perception and acknowledgment of the truths of Holy Scripture, but as to the experience of their converting energy on your wills and affections. “ If any man have not the Spirit of Christ, he is none of his,” however he may boast of his possession of a pure and scriptural creed. Nothing but the power of the Gospel in the heart and life can be of the smallest avail to the justification and salvation of any soul of man. Weigh, then, what has been spoken seriously and solemnly, in the light of Scripture, and with self-application, and the enquiry—has the truth made *me* free, not only from mental error and superstition, but from the love of sin in every form, and the practice of it in any allowed manner ? Am I a new creature in Christ Jesus, holding fast the word of truth, not with the useless and heated obstinacy of a mere partizan, but with the intelligent and devout sincerity of one who has felt its transforming efficacy ? for, “ the *end* of the commandment is love (to God and man), out of a pure heart, and of a good conscience, and of faith unfeigned.”

May the good Lord now shower down his spiritual energy to render the meditations of this evening practically useful to us all, and honourable to our true and Scriptural Protestant Profession ! Amen !

II.—*Christian Biography.*

The cheapness, and the interesting nature of several works of Christian Biography, have, with other causes, conspired to gain for the whole class of similar productions, very extensive circulation and popularity. There are comparatively few houses, now-a-days, in which some kind of religious books may not be found, and where *any* are found, works of Christian Biography are almost universally included.

The influence of books so generally read must be considerable. It becomes, therefore, a matter of considerable moment to enquire if that influence be beneficial in its character. Men who think for others as well as for themselves regarding spiritual improvement, see that it is now impossible to exclude these books from circulation altogether ; they see also, and thankfully acknowledge, that it is far from desirable to do so. They believe that it is well that Christians should enjoy the refreshment of reading, in the memoirs of departed Saints, true accounts of transactions, which prove that they themselves are only passing through trials that are common to all men, or narratives of remarkable events which exhibit the power and the faithfulness of God, as that power and that faithfulness have been manifested in the histories of His believing people. They also regard the circulation of such works with gratitude for another

and higher reason. They know that in not a few cases, Biographical memoirs of faithful Christians have been blessed to the conversion of souls, have led men to search the Scriptures, and have induced many to "attempt great things for God, and expect great things from Him."

But while it is generally felt that works of Christian Biography should be encouraged, it is felt by many that much care is needful, lest that which is injurious be published under so interesting and popular a title. Experience has taught the lesson, that not all works of Christian Biography can be read with profit. It has become evident that while readers may be stirred up to love and to good works by some memoirs, they may, by others, be rendered indifferent to progress in religion, content with low attainments, and satisfied with false standards of piety.

We have been led to offer these remarks by the impression made on our mind by the works of Christian Biography published by the Christian Knowledge Society, and by some other works, of which we will particularly mention only Izaak Walton's lives, and the lives of Bishop Horne and of Dean Milner. Perhaps it was the last of these works that produced the most unfavorable impression of all. It is published by Messrs. Seely, who, generally issue Evangelical works; it professes to be the portrait of a leading and most useful Evangelical Divine of great learning, and of great eminence as a Christian. It shows him as the companion (and in some measure as the means of the conversion), of Mr. Wilberforce; and as an effective advocate of the Bible Society, at the time when most of the Clergy regarded that Society with unequivocal abhorrence. In every chapter we have the panegyric; in none the apology. Yet we read of much worldly company, of much worldly folly; of politics, of wealth, of trifling, and of a kind of condescending patronage (and little more) of vital religion. If we are not misinformed, Mr. Simeon, who had resided in Cambridge many years with Dean Milner, and must have been able to judge of the effect of his example and the extent of his zeal, refused to preach his funeral sermon. Our surprize, therefore, and we may add our regret, were both great, when we read a book, which, instead of justly analysing and faithfully exhibiting the character of this able man, holds him up to Christian admiration as a model, and in fact amounts to little more than a very elaborate eulogium.

In the memoir of John Evelyn, published by the Christian Knowledge Society, we have a work which is a little more satisfactory, only because the author has formed a less exalted idea of his subject. The complacency with which noble rela-

tionships, the possession of wealth, and the friendship of such people as King Charles the 2nd, and Mr. Secretary Pepys, is mentioned, appears to be strangely at discord with a high profession of personal spiritual religion. Late in life, we find Mr. Evelyn congratulating himself on a marriage of his daughter, in which she enjoyed one of the best appointed carriages and one of the best estates in the neighbourhood. And something of the same kind is recorded by Bishop Horne, relative to a marriage of one of his family. But while so much prominence is given to these things, very little is given to others, which may be fairly stated to be of greater and more lasting importance, and which might be expected to occupy at least as important a place in the mind. There is a parade in Evelyn's life of his architectural taste, and his literary pursuits, but there is little care to develop a character in which sterling Christian piety can be discerned as the source and spring of habits. In Bishop Horne's life there is an ostentatious display of his amiability and worldly learning, while little is said of that faith which worketh by love. In these and all similar works, there is, also, one great defect, which by its magnitude throws all others into the shade, — a defect which calls for special notice. We allude to the neglect of all attempts to mark distinctly, the *conversion* of the persons whose memoirs are written.

In some cases this defect arises from the character of the writers, in others from the history of the persons described. Some men, who perhaps are true Christians, live so unwatchfully, that it is impossible for a Biographer to make their piety more conspicuous to posterity, than it was to their contemporaries. This is the case with Dean Milner. Others, like Archbishop Usher, whose lives were eminently holy, are presented to public view by writers like Mr. Hone, who compiled those "Lives of eminent Christians," that have been published by the Christian Knowledge Society, and who does not appear to be able to observe the vast difference between such men as Archbishop Usher and such men as John Evelyn. And again, there are other cases, in which writers like Izaak Walton, the famous angler, whose views of divine truth appear to have been exceedingly obscure, publishes in an attractive form, lives of men like George Herbert, Sir Henry Wootton, or Bishop Sanderson, and at length leaves his readers to doubt the soundness of the faith, as well of the subject as of the writer of the memoirs. Every thing that such a writer says about the learning, the amiable tempers, and "the virtues," of his friends, may be admitted, and after all a painful doubt may remain, if all that distinguished them most, proceeded from nature or from grace.

It will be admitted that there is no inconsiderable amount of danger, when books of this kind become popular, of a false standard of piety being established. We feel it therefore, to be a duty to make mention of such works, with a view to warning our readers against their influence. At a time when the opponents of Evangelical piety so well understand the influence of Christian Biography, that they are sending forth many interesting and attractive biographical memoirs of professed Christians, in which false doctrine is presented in an alluring form; this duty requires to be discharged more boldly than ever; and by a parity of reasoning, it is well, that other biographical works, which are sound in doctrine and equally interesting, should be strongly recommended. The danger arising from the former class will not be very great, how ably soever they may be written, if their readers have been profitably engaged in the previous contemplation of the character of eminent believers, as they have been delineated by men worthy of the task. In vain would the attempt be made to render a true Christian satisfied with Izaak Walton's Lives, just after he had risen from the study of Andrew Fuller's Life of Samuel Pearce, David Brainerd's Life by Jonathan Edwards, or John Newton's Life by Richard Cecil.

Were we asked to enumerate additional specimens of the various classes of unsatisfactory works of Christian Biography, we should place at the head of the list of the memoirs of eminent Christians by unfit persons, Robert Southey's Lives of Bunyan, Wesley, and Cowper. There is something very remarkable in the sight of such a man as Mr. Southey, who with all his knowledge appears to have been completely ignorant of vital religion, undertaking to theorize about the conversions of such men as we have named. Without pausing, however, to dwell on the incongruities of such biographies, but turning to another class of books—those, namely, in which an effort is made to exhibit as eminent Christians, men whose lives certainly did not speak them to be such, if indeed they were real Christians at all,—we should name as specimens, the lives of such men as Bishop Patrick, and Nelson's Life of Bishop Bull.

It is true, that several among both these classes of works have a separate value, on account of the light they throw on the ecclesiastical history of particular eras, and if they claimed to be regarded only in this light, we should complain much less of them. Works of ecclesiastical history, or works of ecclesiastical biography, if we may use the expression, are oftentimes really important additions to religious literature. But if the works we have named, and many more which we might name, be regarded in this light only, then they must be compared

not with works like the *Lives of Pearce, David Brainerd, and John Newton*, but with others; and when so compared, the result will be, that they fall far short of the standard of *McCrie's Life of Knox, Vaughan's Life of Wickliffe, or Even Strype's Memorials, and Cavendish's Life of Wolsey*. Such works as these latter ones, may at times be usefully studied, but the principal and immediate object in the perusal of them, is, to attain to a more clear view of great religious events; and this object is different to that which a devout reader has in view in perusing the *Lives of Martyn, or Brainerd, Newton, or McCheyne*; and is also different to that which Robert Southey had in view in writing the *Life of John Bunyan*. He seems to have thought himself capable not only of informing the minds, but also of contributing to the spiritual edification of Christian people,—so strangely deceitful above all things, is the human heart!

The purification of the affections, and the spiritualizing of the understanding, are the objects with which Christians read the memoirs of true Christians, whose lot it has been, that their characters have been portrayed by men who were able to sympathize with them; but the strengthening of the understanding and an addition to its information, (and this for wise and important practical religious ends), are the objects with which works of ecclesiastical history are studied. Both objects are legitimate, both classes of works are useful, and some of each class have been eminently so, but let not works of the one class assume the name of the other class,—let not men expect to find in all works that profess to be works of Christian biography, a skilful analysis of Christian experience, or an exhibition of a safe example.

There is still another class of works to be mentioned, namely, works which are intended as works of Christian biography, and not as works of ecclesiastical history, and are written by Christian men, and the subjects of which were Christian men, but which may nevertheless, also be noticed as unsatisfactory, although they are not so very unsatisfactory as works like *Nelson's Life of Bishop Bull, or Southey's Life of Bunyan, or Robinson's Life of Doddridge*. We allude particularly to the *Life of Claudius Buchanan, by Dean Pearson*. There is quite enough in the subject matter of this work, to render it interesting, and the writer is no doubt a true Christian; but the coldness, and the air of contentment with meagre piety, which appears in it, has an injurious tendency. So again, with the *Life of a good prelate, Bishop Burgess, by an Evangelical gentleman, Mr. Harford of Blaize Castle*. So with *Mr. Roberts's Life of Hannah More*. So with *Sir H. Moncrieff's Life of Erskine*,—a book in

which there is apparently a desire to conceal, rather than fully to develop the fervour of Dr. Erskine's piety, and his faithfulness in trying times. The principal objections to most books of this class, are, the pre-eminent place given to the worldly fortunes, or the aristocratic friendships, of the subjects of them ; and the manner with which actions which partake of a merely worldly and secular character are narrated, without adequate explanation or caution. We regret to say that the list of books of this class,— books which are only unsatisfactory because their writers have been careless, and unwatchful, or are themselves too much entangled by the world, is a large one. Not a few biographers have deprived the Church of edifying narratives when it was in their power, had they been sufficiently prayerful and diligent, to have presented such for her benefit in their own age, and in succeeding generations.

We are glad, however, here to be able to end our complaints. It remains only that we should notice subjects of a gratifying kind.

After all just allowance is made for works of Christian Biography which are not all that they might be, many remain to be noticed that are extremely valuable. A collection of these, amounting to about a hundred different volumes, has been published, and is sold at a very cheap rate, by the Religious Tract Society. The volumes of this collection may be obtained separately or together. They include a very interesting variety of memoirs in very different styles, and of very different characters, but all (we think without exception) scriptural, and adapted to do much good. They embrace works like the *Life of Newton*, with its strong lights and shadows and valuable truths, and others like *Haliburton's*, which develop a deep religious experience ; they present to view the Christian in active life, as in the case of Colonel Gardiner, and the Christian in the domestic circle, as in the case of Mrs. Walker. They depict evangelists like Wesley, Whitfield, and Grimshaw and Missionaries like Eliot, Brainerd, and Mrs. Judson ; suffering Nonconformists, like Baxter, Alliene, and P. Henry, and pious Episcopalians, like Archbishops Usher, Leighton, and Bishop Hall. We have in this collection the lives of humble pastors, like Payson and Pearce, and of men who were great writers as well as great pastors, like Boston, Edwards, and Andrew Fuller. No library in a religious household, is in our judgment, complete, without this cheap, but valuable collection. We can recommend it strongly. Many of the works are exceedingly well adapted for presents to the young, and to others ; and nearly all are so interesting, that few can resist their attraction, or profess to have nothing to do, even in the most languid moments, while they remain unread.

There are not a few other works, besides those in this collection, which with equal confidence we can recommend. Our friends, or many of them probably, would differ with us respecting the comparative value of some of these; and if an appeal were made to any considerable number of Christians, with a view to ascertain which of these various works were *most* valuable, there would very probably be a great difference of opinion. But for our part, we must say that we remember *none* that are equal to four which we will name, and which we should be glad to see in the hands of every friend. Those four are, the Life of the Reverend Henry Venn by his Son, the Life of the Reverend Thomas Scott by his Son, the Life of the Reverend Cornelius Winter by the Reverend William Jay, and the Life of Mrs. Savage—the daughter of Philip Henry. There are in Mr. Venn's Life, some follies, particularly an evident bigotry, which prevented the Editor from even naming Mr. Venn as a correspondent of Lady Huntingdon, and led him to *apologize* for some of those clerical "irregularities," and for that Catholic spirit, by which Mr. Venn was distinguished in the cause of his zealous labours in season and out of season, among all classes, to extend the kingdom of heaven. But the staple of the book—namely, good Mr. Venn's own admirable letters and his own bright example,—is so good, that its value is not much diminished. To the other three last named books, we can refer with unqualified pleasure. They are admirable, chiefly for this: that the piety developed in them is so thoroughly practical and healthy; there is no appearance of morbid affections, of worldly compromises, of inconsistencies; all is sound, *working* religion, the religion that seeks *first* the kingdom of God and its righteousness, and which is evidently "the one thing," the one business, of the every day life. We heartily recommend these books to our readers.

We will not enlarge further on our subject. Our purpose will be fully answered, if we succeed in encouraging a taste for the best kind of Christian Biography,—if we even induce our readers to read and to consider the books we have favourably mentioned. Diligence is a great thing in a Christian. To be diligent in prayer, diligent in searching the Scriptures, diligent in well-doing, should be our aim and study; but there are times in which the mind requires relaxation, and in which the Apostolic injunction "Give thyself to reading," may be so obeyed, as to render us more useful, more alive to our duties, and more watchful in our walk and conversation. Especially by reading at such times, works of Christian Biography, we may be animated to make fresh efforts in our Saviour's cause, and be warned not to be slothful, but followers of them who through

faith and patience now inherit the promises. We may be led to discover our own defects in principle and practice, in doctrine and in temper. We may be taught, while contemplating the superior piety of others, not to think of ourselves more highly than we ought to think, but to be humbled under a sense of our short-comings. In retracing the pilgrimage of the cloud of witnesses, we may be stirred up to run forward in our own; and in reading of the various ways in which God led others by a way that they knew not, from darkness to light, and from the power of Satan to Himself, we may be led to reflect on the manner in which we were taught by His Spirit, in that wondrous time of our conversion, when we passed from death unto life. We may learn to be content with sorrows which others also have suffered; and to be patient under trials, or constant under temptations, which others before us, have encountered and overcome. In considering the similar courses of different men, one in their faith and fruits, their hopes and experience, though attached to different Christian bodies, we may be led more warmly to love all who love our Lord Jesus Christ in sincerity, and to bear with their diversities of sentiments in those non-essential matters which cannot sever us in the world to come. And may it not be hoped, that the influence of the holy dead, will thus be powerfully felt, and by the exhibition of the effects of that influence in our own improved lives, will extensively act on many? May it not be expected, that more homes will become like Philip Henry's, and more hearts be searched like Haliburton's, so that not a few, who now can but little profit by the example of professed Christians, may hereafter learn more completely to understand what Christians should be, and more seriously to seek to share their sustaining and purifying faith?

It is with the desire that Christian Biography may be more studied, and being studied that it may be edifying to many, that we commend our humble observations to the attention of our readers. That the study of such works is delightful we know; that it is also edifying, we hope that we know. Not altogether in vain, have the warnings of some departed saints been read by us; not altogether in vain, have we considered the lessons which they learned by severe experience. May our readers profit by these warnings and these lessons, still more; and may we speedily hear that the graces which holy men of old so eminently exhibited, have been faithfully transcribed by many, who before they knew how unblamably such men lived, and how truly *they* were "spiritually-minded," were content with a wavering faith, and with feeble efforts to manifest their own thankfulness to God.

[Mr. C. GRANT, the Artist, has generously offered to prepare lithograph etchings of the Ministers who recently delivered the Anti-Popery Lectures in Calcutta. We have the pleasure to present our readers with the portrait of the Rev. W. H. DENHAM, the gentleman who delivered the first in that interesting course of Lectures.

The sketches of the other lecturers will, we believe, be given in the order in which the lectures were delivered.

A few copies will be struck off independently of the number required for the *Observer*, and may be obtained on application to Mr. C. Grant, No. 64, *Creek Row*.]

Owing to the length of the Lecture on the Persecutions of Rome, and the large space we have felt compelled to afford to the reports of the Anniversaries of the Religious and Benevolent institutions of this and the sister Presidencies, we have been obliged to keep in abeyance one or two subjects of interest. This must be our apology for the absence of a Review in the present issue.—*EDS. C. C. O.*

Missionary and Religious Intelligence.

1.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

Since our last the following Missionary friends have sailed from India;—Rev. W. Morton and Mrs. Morton, of the London Mission, on the *Queen*; Rev. T. and Mrs. Brooks and family, of the General Baptist Mission, on the *Samuel Boddington*—Mrs. Wilson and family, of the American Mission at Allahabad for the United States. The Bishop of Calcutta is, (D. V.) expected at Calcutta in the latter end of April. He leaves for Europe on the May steamer. By the last accounts, we are happy to say his health is much better.

BOMBAY.—The Rev. A. G. Fraser, Minister of the “Free Scotch Church,” Bombay, is expected out in the beginning of March.

The Rev. J. M. Mitchell has gone with the Rev. S. Hislop to Nagpur, to advise with and aid him in the establishment of the new mission at that station. The Rev. James Aitken supplies his place.

The Rev. E. Burgess of the American Mission, Ahmednuggur, returns home by the February Steamer for the benefit of his health. He will have much to tell his countrymen of grace and joy in connexion with the station he has left.

2.—UNION CHAPEL—TESTIMONIAL TO J. M. VOS, Esq.

On Wednesday evening, the 8th of January, a very interesting service was held at the Union Chapel. The Meeting was made special for the purpose of presenting J. M. Vos, Esq., for many years one of the deacons and Managers, with a testimonial of the esteem and respect entertained towards him by the Church, on the eve of his departure for Europe.

The Rev. T. Boaz briefly explained the object of the Meeting, and stated the good service which Mr. Vos had rendered to the Church, and encouraged all to imitate the example of their esteemed friend.

A silver standish and a beautifully bound copy of the Holy Scriptures, were then presented to Mr. Vos, by the Pastor, in the name of the Church and Congregation; on the standish was inscribed, and in the Bible was inserted, the following inscription:—

Presented to

J. M. VOS, Esq.,

ONE OF THE DEACONS OF THE CHURCH OF CHRIST ASSEMBLING
IN THE UNION CHAPEL, DHARAMTALA, CALCUTTA,
BY THE MEMBERS OF THE CHURCH,
AS A TOKEN OF THEIR ESTEEM FOR THE FAITHFUL AND GENEROUS
DISCHARGE OF THE DUTIES OF HIS OFFICE DURING
THE SPACE OF EIGHT YEARS.

Calcutta, Jan. 8, 1845.

Mr. Vos acknowledged the kindness of his friends in an appropriate speech, which was listened to with sorrowful attention.

The Rev. A. F. Lacroix, in conclusion, commended our good friend and his family to the kind care and protective mercy of a covenant-keeping God. Mr. Vos sailed for Europe on the *Precursor Steamer*.—*C. C. Advocate*.

3.—LECTURES ON POPERY.

The *Ninth* and concluding Lecture of the Anti-Popery series was delivered at the Union Chapel on Wednesday evening, 5th Feb. by the Rev. A. Leslie. *Subject*—"The duty of Protestants in reference to Romanism." Mr. Leslie illustrated the subject by remarking upon the following topics:—

I.—Our duty, as Protestants, in regard to Romanists themselves. To be kind but decided with them.

II.—Our duty, as Protestants, towards our ownselves, as far as Romanists and Romanism are concerned. 1st, That all marriages with Romanists should be most scrupulously avoided. 2nd, Not to put our children into Romish schools, nor to subject them in any manner to Romish influence in their education.

III.—Our duty, as Protestants, in reference to Romanism itself, as viewed somewhat apart from either ourselves or its adherents. 1st, To put forth to the world a calm and truthful exposure of the doctrines and practices of Romanism. 2nd, To give no countenance whatever to its ministrations by attending upon them in its chapels, or anywhere else. 3rd, To give no more countenance to its ministers than to its ministrations. 4th, Not to admit any of the ordinances of religion, as administered by the church of Rome, to be the ordinances of Christ. 5th, To abstain from the subscribing of money to, or the doing of anything else, to promote any of the institutions which Romanists, as a body, have established, or for which they solicit aid. And, 6th, To labour, as much as possible, for its destruction; to accomplish which, the word of God should be widely and diligently circulated, and prayer continually and fervently offered up.—*Ibid*.

4.—THE TENTH AND CONCLUDING SERVICE OF THE ANTI-POPERY SERIES OF LECTURES,

Was held at the Union Chapel, on Wednesday evening the 12th ultimo.

The Rev. W. W. Evans read portions of Scriptures, and offered prayer suitable to the occasion. The Rev. A. F. Lacroix delivered the concluding address—*Subject*, "The unchanged character of the Papacy," Mr. Lacroix illustrated this feature of the Romish system and the previous lectures, by a statement of facts and extracts from documents connected with movements of the Papacy during the last three years, and with which he had become familiar during his recent tour on the continent of Europe. The quotations were made from the letters of cardinals and other high authorities, and had reference to the standard of faith,—the doctrine of justification,—the idolatry of popery, and especially of the Virgin,—the present practices of the Jesuits, and the cruel and persecuting spirit of the whole system. Mr. Lacroix concluded by reminding all Protestants of their privileges in being exempt from the tyranny of popery, their responsibilities; unto whom much is given from them will much be required; their duty to God and themselves; and lastly he exhorted all to unity of heart, purpose and action in contending for the truth against this and every form of practical rebellion against the Lord Christ. Mr. L. in conclusion, intreated especial prayer for the conversion of Romanists. Protestants were too apt to judge Romanists through the medium of their priests. They ought not to do so; many were deluded and blindly led by their priests, and were to be pitied, loved and prayed for. Nay, even the priests themselves, if we followed the example of Christ, should, though they be most opposed to themselves and truth, be the ob-

jects of our most fervent prayers. "Father forgive them, they know not what they do."

At the conclusion of the address, Mr. L. offered up prayer, after which the congregation united in singing, and the Rev. T. Boaz concluded the service with supplication to the Lord, the Head of the Church; that He would vouchsafe the blessing of the Divine Spirit, on the effort which had been made to exhibit the real nature and influence of the Man of Sin. Thus, in the good providence of God has this interesting and instructive series of lectures been brought to a close. May all profit by the truths they have heard, and their profiting appear unto all men, that Christ may be glorified.—*Ibid.*

5.—THE FEVER HOSPITAL.

The Archdeacon preached a Sermon on behalf of the Fever Hospital at the Old Church Lord's Day morning, 16th Feb. John xiii. 34. The collection amounted to upwards of 2000 Rs.

We regret to learn the destruction by fire of the American Mission Press premises at Loodianah. The loss is estimated at Co.'s Rs. 20,000. We trust the Christian community throughout India will come forward promptly and generously to enable the devoted brethren at that important station speedily to resume all the departments of their interesting Mission.—*Ibid.*

6.—NICOBAR AND ANDAMAN ISLANDS.

We have been given to understand that the Danish Government intend to colonize the Nicobar Islands. Other parties interested in the welfare of the people, and from our own quarter, have it in prospect to make some effect to render the islands happy and useful. The Danes made some such attempts many years back, but in vain. Twelve Danish Missionaries fell under the influence of climate; let us hope that this new effort to do good may be more successful. We sincerely hope that the Andamans and their savage inhabitants will not be forgotten in this revived desire to bring under the influence of Christianity and civilization these islands of the Bay of Bengal. It is a stigma upon the British or Indian Government that islands so proximate to our vast and wealthy possessions, and so fraught with dangers from their position, people and climate to our Seamen and Soldiers, should be still the residence of cannibals and the almost certain grave of all who are unfortunate enough to be cast upon them. Were but a moiety of the monies squandered in war expended on such an object as this, how much more wisely would it be disbursed, and in accordance with the spirit of our Divine faith and all the more generous feelings of every member of the human family. Were the pecuniary means forthcoming, we would use every effort to obtain men who would not count their lives dear unto them in order to accomplish this good and desirable work. Nor are we apprehensive of failure in procuring agents or of subduing these children of the forest and storm to the faith of the gospel.—*Ibid.*

7.—LENT LECTURES.

The Lent Lectures, by the Archdeacon, commenced Friday, 7th Feb. and will continue every Friday evening until the close of the Lental season. The subject selected for the course is the voice of Christ to the seven Asian churches.

The first lecture, which was we understand, very practical, was based upon the words of God to the Church of Ephesus. May the Spirit of God accompany the preaching of his truth at all times, and under all circum-

stances, to the conversion of souls and the rescuing of his people from dangerous and fatal error.—*Ibid.*

We gather from the *Madras Record* that three Missionaries of the Scottish Ecclesiastical Establishment, have arrived at Madras, for the purpose of commencing a Mission in that city in connection with the Residuary body.

8.—DEATH OF KOILAS CHUNDER MUKARJIA, CATECHIST OF THE FREE CHURCH MISSION.

We regret to announce the removal by death of KOILAS CHUNDER MUKARJIA, one of the Native Catechists of the Free Church of Scotland. He entered into his rest last Wednesday Feb. 26, and was, in the evening of the same day, followed to the grave by many who had known and respected him in life and mourned for his loss in death. Their loss was, however, his gain. Koilas was one of the most devoted, intelligent and laborious Native Christian Catechists in Northern India. His life was eminently consistent, and his end tranquil and hopeful.—*Ibid.*

9.—EXAMINATION OF THE CALCUTTA SEMINARY.

The annual public examination of the students of the Calcutta Seminary was held in the Town Hall, Feb. 25, when there were several gentlemen who took an active part on the occasion. This being a native pay school it is no doubt a gratifying sign of the times, that together with other institutions of the same class it should receive the support it does, notwithstanding the numerous charity schools which abound in and about Calcutta. There are in the school list about a couple of hundred scholars, all of whom pay two or three rupees each. The funds thus realized, enable the proprietors to secure the services of efficient teachers, as was sufficiently evidenced by the mode in which the senior boys acquitted themselves. The first class are taught in Euclid, Algebra, Natural Philosophy, Geography, History, Shakespeare, Pope, Whatley's Rhetoric, &c. &c. They were questioned in the different branches of study, and afforded the most satisfactory proof of proficiency. On the whole the highest credit is due to the enterprise of the proprietors, the successful exertions of the teachers, and no less to the diligence of the learners.—*Englishman.*

10.—THE MUHAMMADAN COLLEGE.

The Right Hon'ble the Governor and suite, with the President of the Council, the Hon'ble Mr. Cameron, the Hon'ble Mr. Millett, several Secretaries of Government and a number of Public Officers and others attended the Muhammadan College on the forenoon of Wednesday, the 26th ult., on the occasion of the distribution of prizes and scholarships to the students of the institution.—*Ibid.*

11.—THE UNITED MONTHLY MISSIONARY PRAYER MEETING,

Was held at the Union Chapel, on Monday evening, Feb. 3; the address was delivered by the Rev. A. F. Lacroix, subject—*The Jews*. Mr. Lacroix stated that during his late visit to Switzerland, Professor Gausson of Geneva delivered in that city, at one of the Monthly Missionary Prayer Meetings, a most eloquent address concerning the Jews, which contained so many striking thoughts and such powerful appeals to Christians to pray and exert themselves for the conversion of God's ancient people, that he thought some extracts from that admirable discourse (which he had translated from the French), would not be unacceptable to his Calcutta audience. Mr. Lacroix then proceeded to give the substance of the tract.

Professor Gausson commenced by reminding his hearers that the whole earth was the residence of the Jewish people, and that there was not a single country of note where, in consequence of God's judgments for having rejected the Messiah, the Jews had not been dispersed.

Among the *motives* which should impel Christians to interest themselves on behalf of God's ancient people, Professor Gausson mentioned :

1st. *Compassion*, on account of unparalleled sufferings and persecutions to which that people have been exposed during eighteen long centuries.

2nd. *Gratitude*, because it was from the Jewish nation, had sprung the Saviour of the world, who *concerning the flesh was of the seed of David*, but in his own nature *God blessed for ever* ; also because it is to that people we owe the knowledge of Christianity, which was brought to the land of our forefathers by Missionaries of that nation.

3rd. *The positive command of Christ* which was faithfully obeyed by the Apostles during the whole course of their ministrations, but sadly neglected since their death by the Christian Church, viz : to preach the Gospel to all nations beginning with the Jews.

4th. *The Remarkable Prophecies of Scripture* which give us the most complete assurance of the future conversion of the Jews to Christianity, and of their return to their own land.

5th. *The signs of the times*, which are loudly proclaiming that the glorious promises of Jehovah respecting his ancient people are drawing near to their fulfilment. Among these signs some are *historical* and others *prophetic*.

1st. Historical sign of the times. An extraordinary increase of the Jewish population in modern days.

2nd sign. The wonderful change which since the end of the last century has taken place in the civil conditions of the Jews among nearly all European nations.

3rd sign. The better and more kindly feelings towards the Jews which of late years have been manifested by all evangelical Churches.

4th sign. The readiness, altogether new, evinced by many Jews to lend an ear to the preachers of the Gospel.

5th sign. The revival of literature and of the study of the Scriptures among the Jews.

6th sign. The general expectation of the Jewish people of a great approaching change, and of their speedy deliverance from their sufferings.

7th sign. The numerous conversions which in several countries of Europe have recently taken place among the Jews.

8th sign. The attention of the whole world fixed towards Judea and Jerusalem.

9th sign. The revival of the Hebrew, which from a dead language which it long was, is beginning again to be used as a living language.

10th sign. The beginning of a Jewish Christian nationality.

Prophetic Signs.

1st sign. The gradual exhaustion and evidently approaching ruin of the Turkish empire, which by the mass of commentators is considered as the fulfilment of the pouring out of the 6th phial, and the drying up of the waters of the Euphrates, and with which great political event, they, for most cogent reasons, always connect the restoration of the kingdom of Israel.

2nd sign. The striking accomplishment in our days of the prediction that before the Lord's coming to restore the kingdom of Israel, the Gospel shall be preached to all nations, people and kindreds of the earth.

The address was listened to with the deepest interest by all present.

The devotional parts of the services were conducted by Rev. Messrs. Boaz and Mullens.

12.—THE THIRTY-SECOND ANNUAL MEETING OF THE CALCUTTA
AUXILIARY BIBLE SOCIETY

Was held at the Town Hall, on Tuesday evening, Feb. 4, The Honorable F. Millett, Esq., presided.

The Rev. T. Boaz implored the Divine blessing upon the Meeting and the Society in all its operations.

The chairman in a devout and appropriate speech urged the claims of the Society upon the meeting, and exhorted the friends of the Bible not to be weary in well doing because of the absence of extensive visible success. *Unbelief* was the great retarding cause of success in the conversion of men amongst Christians as well as amongst heathens and Muhammadans. This should lead us to stricter dependence upon God.

I. *Resolved*—"That the Report now read be adopted, and that it be printed and circulated under the direction of the Committee."

The Archdeacon of Calcutta, in moving the first Resolution, spoke with much feeling and power on the anomalous position of those who call themselves Christians, but who do not either join heart and hand in the Bible Society, or in the support of some other similar institution. The Bible was the only standard of all Protestants, it was the standard of the Church to which he belonged; all should rally round it. It was the best remedy for all error, and especially would it correct the prominent errors of the present day, whether in his own section of the Church or in others. The Archdeacon concluded by breathing out a fervent supplication to the Saviour for the out-pouring of the Spirit in connection with the Society and Bible circulation generally.

The Rev. J. Wilson, of the American Mission, Allahabad, in seconding the resolution, stated some striking and interesting facts connected with the usefulness of Tract and Bible distribution. The statements made by Mr. Wilson were such as had come under his own observation. They referred to the conversion of a young Muhammadan of respectable connections at Allahabad, and to others with whom Mr. W. and his colleagues had had intercourse, but otherwise unknown to Christians. In their remote villages, they had obtained copies of the whole or parts of the Bible and Tracts, had read, admired, and prized them, and through their influence had in some cases been led to cease from Muhammadan and Hindu practices. The lesson which Mr. W. wished to extract from his statement of facts, was that the circulation of the Bible and other religious works was producing a silent but great change in the sentiments of the people throughout the whole country, and that the reward of all toil and labour would, he was convinced, be much greater in the last day than we were now led to anticipate. He feared the under current work of Bible and Tract circulation, of preaching and teaching, were not sufficiently estimated or made matter of hope by the Church.

The Rev. T. Smith, of the Free Scotch Church Mission, moved the second Resolution.

II. *Resolved*—"That this Meeting would accord with thankfulness to God the steady progress of the work in which the Society is engaged, and would humbly, but earnestly, implore the divine blessing upon the Scriptures distributed through its instrumentality."

Mr. Smith dwelt upon the goodness of the work and demonstrated that it was indeed a good and blessed work, in which we are engaged from various sources. The Bible had been the means of conversion, correction, comfort, and hope, under all circumstances and in all the seasons of life. It had, apart from its saving character, a powerful influence in humanizing and moralizing the human family.

Mr. S. dwelt at some length on these points. He then adverted to the importance of prayer and the duty of thankfulness.

C. Congreve, Esq. seconded the resolution. Mr. C. was indeed happy to be permitted to take a share in the labours of this Society, and especially was he delighted to commence his Indian career of usefulness in connection with the Bible Society. Mr. C. took up the several branches of the resolution, and dilated upon them in a very interesting and instructive manner; we regret we have no notes of his very appropriate speech.

III. *Resolved*—"That the following Gentlemen constitute the Committee for the ensuing year:—

W. Byrne, Esq., C. Congreve, Esq., A. Grant, Esq., J. Lewis, Esq., J. Norman, Esq., C. J. Richards, Esq., J. C. Stewart, Esq., C. Tucker, Esq., M. Wylie, Esq., and all ministers being Members of the Society."

The third resolution was moved by the Rev. A. F. Lacroix of the London Missionary Society. Mr. L. offered a few remarks in his usual pleasing and striking manner, on the importance of prayer and dependence upon God for success in this work.

The last speaker had properly set before us the fact that all had talents, and that all ought to use these talents for God's glory, now we all could do something, we could at least seek to benefit those around us by holy and consistent lives and kind Christian conduct.

Mr. Lacroix, in illustration of the power of christian love, related a fact, of which the following is the substance:—While Mr. L. was preaching in one of the native chapels in Calcutta some years back, a stout athletic Fakker came into the place of worship, with a large stick in his hand; he placed himself directly in front of the preacher; and while Mr. Lacroix was turning aside he aimed a blow at his head, which mercifully fell on his shoulder, and did him no harm. The audience, although composed chiefly of bráhmans, were deeply incensed; the man was instantly seized and bound by some of the bystanders, who would at once have taken him to a Magistrate. Mr. L., however, spoke to the man and the people. He told them that Christ had commanded us to love our enemies, and do good to those who despitefully use us. In obedience with that command, and for Jesus Christ's sake, he forgave the man, and bade him go in peace. The whole congregation called out "Victory to Jesus Christ," "Victory to Jesus Christ." Thus showing how much we may do in recommending the gospel by one act of christian love, for, said Mr. L., I have never seen such an effect produced by any other sermon during my labours in this land of twenty-three years.

The Rev. G. Pearce seconded the resolution. Mr. P. spoke of the importance of stirring up all who loved the Bible to afford their attendance and countenance on these anniversary occasions, this was especially needed in these times. Mr. P. said it was stated in the report that the Society had in its depôt upwards of two lacks of books; this he thought was too many to be permitted to remain in the depository. He would urge the Committee to scatter the good seed of the kingdom of God far and wide.

The Chairman, in conclusion, intreated all to steadfastness, prayer, labour and faith in this good and blessed work.

The meeting closed by singing the Doxology, and the benediction by the Archdeacon.

The meeting was not so numerously attended as on some other occasions, though better than we had anticipated. During this one week there have been no less than four public services, on which, besides the ordinary public engagements, the good people of this city have been called to attend. This does really require some better management on the part of those with whom the arrangement of such matters rest.

We hope it may be remedied ere another year, by those who, in the good providence of God, are spared to aid in this department of Christian labour.—*Ibid.*

13.—THE ANNUAL EXAMINATION OF THE PUPILS OF THE CHRISTIAN INSTITUTION,

Connected with the London Missionary Society, was held on Friday the 7th of February, at the Institution at Bhawanipur.

This Institution was commenced in the year 1837, with 22 pupils. From the commencement, its teachers openly avowed their intention to be the conversion of the souls of the youth of India to Christ. The Scriptures were freely taught, and christianity on every fitting occasion, inculcated. Failure was generally prophesied, even by many of the friends of Missions; the Institution being placed in a neighbourhood filled with bráhmans dependent on the temple of Káli, and even on the high road to, and within a short distance of, this shrine of the Great Diana of the Hindus. Such, however, was not the case. The very openness and sincerity of the Missionaries, instead of deterring invited pupils. Confidence in the minds of the parents of the strength of their own system, prevented the apprehension of conversion. They were eager, from temporal considerations, that their sons should receive a liberal English education, and to compass this they risked the conversion of their offspring. So many were the obstacles to such an issue, that they did not fear. They were not cognizant of the omnipotence of that grace which bringeth salvation. The Institution rapidly increased until the number of pupils on the daily roll amounted to 350. This number was daily on the increase until the latter part of the year 1843. About this time two young bráhmans of family and fortune, who had been educated in the Institution embraced and publicly professed Christianity. This, as might have been expected, created a great sensation in the neighbourhood, and reduced the numbers in attendance from 350 to 150. From that period, up to the present time, the numbers in attendance have been on the increase; they now amount to 300. Thus hath God tried the Institution and its teachers as in the furnace, but only, doubtless, to render it a more effective instrument in his hand, of good to the people for whose spiritual welfare it was established.

Since the establishment of the Institution 1392 pupils have been brought through its medium under the influence of a Christian education.

An encouraging feature connected with the history and influence of the Institution is, that some of the young men who have been educated within its walls, but who have not openly avowed Christianity, but who, nevertheless, do not attend to the practices of idolatry, and concerning the sincerity of whose belief in Christianity but little doubt can be entertained, are engaged in teaching schools supported by native gentlemen; in some of these schools the books of the Christian School Book Society are read. Thus has the leaven worked, and will work, until it has leavened the whole lump.

The Christian Institution consists, 1st, Of the public School for Christians, Hindus and Musalmáns. 2nd, The Christian Boys' Department. This is for boarding and educating the children of native Christians or orphans who give promise of future usefulness. 3rd, The Theological Class, for training young men for the Christian ministry. 4th, The Female Department, designed for boarding and educating the female children of native Christians and orphans. During the last ten years forty girls have been married, twenty-four of these are in full communion with the Church, twelve married to native Catechists, and all rendered useful members of Society. Several of them have become from the education they have received, helpmeets for respectable native Catechists. 5th, A Christian Church. This Church consists of ten members. All the members of this little community are able to read the Scriptures.

The Institution, from the commencement, has been, in the Male Department, under the general superintendence of the Rev. J. Campbell, aided by

his brethren. To his indefatigable exertions under the blessing of God, it chiefly owes its prosperity and influence.

The Female Department has been under the care of Mrs. Campbell.

A correspondent gives the following brief account of the last examination :—

The examination was conducted by the Rev. Dr. Duff and the Rev. Messrs. Campbell, Morton, Lacroix and Mullens. The prizes, amongst which were two Silver Medals, one the gift of the Managers of the Union Chapel, the other of the Rev. T. Boaz, were distributed by the Rev. T. Boaz, together with a number of suitable books. The Medals awarded were for "Scripture knowledge," and "General proficiency;" the former was awarded to Káli Prasanna Mukarjia, Christian, and the latter to Khettar Mohan Banarjia, Hindu. The following programme exhibits the list of subjects studied in the various classes during the year, upon which the Examination was based.

PROGRAMME

Of the Sixth Annual Examination of the London Missionary Society's Institution, Bhawanipur.

Theological Class.

Greek Testament, five chapters of St. John ; Lectures on St. John ; Assembly's Catechism ; Horne's Introduction. Vol. 3rd, Part 3rd, Chapter 4th ; Lectures on the Hindu System.

1st Class.—Scriptures ; Mental Philosophy, Dr. Abercrombie's, whole ; Astronomy ; 12 chapters of Whately's Logic ; Paley's Natural Theology ; Milton ; Algebra, Plane and Spherical Trigonometry.

2nd Class.—Scriptures, Genesis and Mark ; Barth's General History to page 85 ; Evidences of Christianity ; McCulloch's Course of Reading ; Lardner's Mechanics, to chapter 16 ; Milton ; Globes : Algebra, Equations ; Geometry, 6 Books ; Sanskrit, Hitopodesa.

3rd Class.—Scriptures, St. Luke ; No. 4, Instructor, to page 64 ; History of England, to the reign of Charles the 2nd ; Mechanics, to the laws of Motion ; Lennie's Grammar ; Geography ; Algebra ; Geometry, 1st Book ; Sanskrit, Hitopodesa.

4th Class.—Scriptures, the Gospels ; History of Rome, to the end ; History of the Jews, whole ; No. 4, Instructor, to page 80 ; Geography ; Mechanics, to page 40 ; Grammar, whole ; Arithmetic ; Sanskrit, Hitopodesa.

5th Class.—Scriptures, Proverbs in Bengálí ; History of the Jews ; History of Bengal, whole ; Grammar, Lennie's to the end of Syntax ; Geography, Asia and Europe ; Arithmetic.

6th Class.—History of the Jews, to the 8th chapter, 2nd Book ; History of Bengal, 121st page ; Geography, Asia ; Grammar, Lennie's ; Bengálí, Gospel by Matthew ; Arithmetic.

7th Class.—No. 3, Instructor ; Geography, Asia ; Grammar, Lennie's ; Bengálí, Manaranjan ; Arithmetic.

8th Class.—No. 3, Instructor, 50 pages ; Bengálí Grammar ; Arithmetic.

9th Class.—No. 2, Instructor, 50 pages ; Bengálí Grammar ; Bengálí Arithmetic.

10th Class.—No. 1, Instructor, 17th page ; Bengálí.

Throughout the Examination the questions put were answered readily and correctly, and it was evident that those whose knowledge was thus tested possessed an intelligent acquaintance with the subject brought before them. There are now in the school 200 boys. These have during the past year received the undivided attention of Mr. Campbell, aided by two of his brethren, Messrs. Boaz and Mullens. Much as it is felt to be a pleasure to teach these heathen lads the things which concern their salvation, we cannot say that during the year the work of grace has been going on in any one of them. That

they have learned much of the follies of the superstition of their fathers is plain; that they now have but little care for it and even despise it, also requires no proof: that many look on the Bible as the true and only Revelation from God, they themselves sometimes acknowledge, but none seem to have felt the life-giving power of that Spirit from whom the Revelation has come. Much as we rejoice over their progress in knowledge we cannot but mourn that *not one soul* from among this large number has been drawn within this last period of study, from the mazes of sin into those paths which are "pleasantness" and "peace." Still the word has been preached; the seed has been sown. 'Tis true it is hidden, and "except a corn of wheat die it abideth alone; but if it die, it shall bear much fruit." May it spring forth at length, "first the blade, then the ear, after that the full corn in the ear:" and at the last day may very many of these precious souls be gathered, like wheat, into the Lord's "barn." The labourer who toils in the Saviour's cause is content to know that he honours his Lord by his very labour. He is responsible for that labour, not for its fruits. No human being can by any possibility convert the souls of his fellows. He may intreat, he may warn, he may pray for them, but their conversion is quite beyond his power. That is to be produced by the Spirit of God alone; and the grateful love which can work readily for the Saviour, may in sincerity say, to Him be *all* the honour of their redemption. May he soon arise in this land, and plead his own cause.—*Ibid.*

14—LETTER FROM A MISSIONARY IN CHINA TO NATIVE CONVERTS IN INDIA.

We have much pleasure in presenting the following extracts addressed by a missionary brother in China to some intelligent native converts in this country. It breathes such a truly Christian spirit, and exhorts those young brethren to steadfastness in the faith with such tender fidelity, that it may be perused with benefit by all similarly circumstanced, nay by all who live and labour for Christ in India. It cheers us to see our dear brethren in other lands keeping up a correspondence with our native converts. It will serve to stimulate and encourage them amidst their many trials and sorrows.

MY DEAR FRIENDS,—It is now four months since I arrived in this place, and amid my studies and labours in teaching and preaching my conscience often reminds me of the promise I made on parting with you, to write to you soon. I trust you are all well, and through the mercy of God pursuing your studies in peace and with success. The Word of God I hope you find increasingly dear to you, and that in it you are daily discovering new stores of hidden wisdom. Since I came to this place, I have been thrown upon my Bible more than ever I was before. Here we have no Christian society—see no new books or magazines; and I began to think my mind would stagnate for want of mental food. But of late I have pleasantly experienced that with God's word in our hearts more and more, it is impossible for the most active mind to stagnate. It is continually furnishing new materials for the profoundest contemplations. One of the Missionaries told me a story of one of his servants lately which I think illustrates this. The young man was so very stupid that Mr. ——— was minded to put him away, but he would not go away. So as he loitered about he saw the New Testament in his own—the Chinese language. From day to day he read and loitered about, and one day he came to Mr. ——— and said I want to become a Christian, and from that day he has become an altered man. Instead of being a lazy, stupid, unthinking clod, he is now an active intelligent young man, and a most faithful and invaluable servant. So you see the Gospel of God is fitted to arrest and secure the attention of

the most heedless—and not only to affect and touch the heart, but also to arouse and exercise the reflective powers of man. I hope, therefore, that you are all increasing in the knowledge of our Lord and Saviour Jesus Christ—for to know the only true God and Jesus Christ whom he has sent, this is life eternal. And I hope you are continuing faithful to your profession—faithful to your country—and your race, and faithful to the best interests of your immortal souls; for it is written, “he that continueth to the end the same shall be saved,” and it is he only who is faithful unto death that shall receive the crown of life. I find it a hard battle with my heart to feel quite cheerful and contented and willing to take up the cross every day to follow Christ. But let us remember that if our task is great and the opposition we meet with powerful, it is heavenly aid, the help of the Omnipotent that is promised us. Let us therefore lean upon our heavenly Father’s hand, for in proportion as the child thus leans the parent will support.

But I dare say you are desirous that I should give you some account of the progress of the Gospel in this place. The field is hardly broken yet, and the seed is being sown only here and there and cast in only by handfuls as yet. The harvest here truly is great and the labourers truly are few. My beloved brother —— is sick and has been labouring under continued fever for many weeks, and is so ill that it is thought he will require to go home to England, so I have no one to assist me in my studies. We have three Native Evangelists—two of whom preach here regularly, many times every week to many people, and the third is waiting till our new Chapel be built. The Chinese are a very grave people. They sit very quiet and behave decorously while listening to the Gospel, but our present place for preaching is mean in its appearance, and so as yet they do not yield much reverence for the foreign religion. In fact, they very deliberately light their pipes and commence smoking in the middle of the sermon. Only last night I had to put a stop to this oftener than once. But still even the unbelieving among them, with the small amount of knowledge which they have obtained of our Divine Religion, admit that Jesus must have been a great sage, nearly as great as Confucius. The organ of veneration is strongly developed in this people. God grant that soon it may take a right direction. Some time ago Dr. —— and I visited Wongnaechung valley and saw the villagers worshipping the King of the Devils. They were amusing him with gongs, drums, triangles, &c. The heathen here you see, as well as in every other heathen land, have no idea of loving their gods or of yielding them a rational service. It was reserved for our religion to be a seasonable service—the offering up of the soul and the body to the service of Christ. I hope, my dear friends, that you will soon become evangelists to your countrymen, and be very successful in turning many sinners from darkness to light, and from the power of Satan unto God. By thus hiding a multitude of sins and saving a soul from death you will shine as stars in the firmament for ever and ever. We have a young Chinaman, a Christian, who assists in teaching our school, and who preaches to his countrymen with great acceptance. I hope your dear teachers are quite well, and your Institution flourishing. When you write to me I hope you will tell me about the Institution, and if there are any youths inquiring “What shall I do to be saved.” Remember me very kindly to all the missionary brethren who have inquired about me. In my next I shall, if spared, give you some accounts, which I have lately heard of the Chinese, and of how the word of God is growing among them. Commending you to the care of our Divine Saviour, and praying that your faith fail not,

I remain, your’s most affectionately,

15.—ARRIVAL OF THE REV. MR. SUTTER, AND MARRIAGE OF THREE GERMAN MISSIONARIES.

Mangalore, January 9.—The German Missionaries in this place have received a new accession to their number in the person of the Rev. Mr. Sutter, who has returned from Europe with Mrs. Sutter and has already taken charge of the English school. Three Ladies who arrived with him were married to the Rev. Messrs. Weigle, Muller and Irion, the 9th of January; the service, half German, half Canarese, was conducted by the Rev. Mr. Mogling, and a simple repast given to the whole native congregation concluded the joyful ceremony. I may remark that the question of caste so often agitated on the other coast, is happily settled on this by old custom. The Moplas, Roman Catholics, and Naires, in short all who are not Hindus, have the forelock cut off, and though these occasions now and then a severe struggle to a beginning christian, it is all the better for him to count the cost beforehand. Converts of the right stamp gain exceedingly by a rejection in a lump of Hindu ceremonies and superstitions, and if they eat together they feel that they are one body and only the stronger and more respectable by this union. What does a caste christian understand by the holy kiss of Apostolic christians?—*Athenæum.*

16.—MADRAS FREE CHURCH INSTITUTION.

Pursuant to notice, the second annual examination of the General Assembly of the Free Church of Scotland's institution, under the superintendence of the Rev. John Anderson, the Rev. Robert Johnston, and the Rev. John Braidwood, A. M., Missionaries of that Church, was held on Tuesday last the 7th instant, the business commencing a little after noon. The motives which might have induced the conductors of this best of institutions, which has the conversion of the heathen and the Muhammadan as its paramount object, to appoint the hour for examination at noon, instead, as is usually the practice, of choosing an early hour in the evening for the purpose, it is not pretended to question; but owing to it the attendance on this occasion was not so full as at the last examination, which having been held after sun-set, gave the friends of the institution, European, East Indian and Native, an opportunity to be present after the performance of the labours of the day. However, the assembly on Tuesday last was highly respectable and numerous, consisting of Sir Edward Gambier, his Lordship the Bishop, and the Honorable Mr. Justice Burton; A. F. Bruce and W. Elliot, Esqs. and several other gentlemen of the Civil Service; Brigadier Ketchen, Colonel Sim, Majors Lawe, Browne, and Crisp; Captain Smith, and a few other Military officers; the Rev. Messrs. Symonds, Tucker, Griffiths, Porter, Winslow, Bilderbeck, Rigg and other Ministers; F. Orme, W. Waddell, and J. DeFries, Esqs., and gentlemen of the commercial world and of the law. The number of ladies was very encouraging, and manifested the interest they took in the great work of conversion. There were other gentlemen, European, East Indian, and Native present, and all things considered the attendance on the occasion was gratifying, from the marked attention paid to the proceedings of the day.

This praise-worthy institution for Native education and for raising up Native Teachers and Preachers, was opened in Black Town on the 3rd of April, 1837. For a time it went on smoothly, had among its pupils a very large number of Hindus of Caste; but from the first and succeeding conversions from amongst its scholars, it fluctuated more or less, and at one time was seriously threatened with abolition, from the circumstance of the Natives taking the alarm, and withdrawing their wards and their children

from the school. The present establishment is indebted to the prayers, exertions, and pious zeal of its indefatigable superintendents for its existence : for had it not been for the Christian labours of these agents in the hands of the Almighty, who toiled with increasing vigour at every new difficulty they met with from within and without, it would not be untrue to say, that long ago the Institution would have fallen. But, thanks be to God, it now is, and shelters under its roof no less than six converts, who have been snatched from the darkness of heathenism as brands from the burning, it is to be hoped, to shine as lights in the deep gloom of this land of pagan idolatry.

Sir Edward Gambier having been called to preside, the Rev. Mr. Anderson opened the duties of the day with the sixty-second Psalm, which having been sung, and an impressive prayer offered by the Rev. W. Porter, the Principal Superintendent addressed the chairman and the assembly. He said that at present there were in the Madras or Parent School, one hundred and thirty-four scholars in the English department ; and in the vernacular schools, comprising English, Tamil, and Telugu, one hundred and forty. In the Triplicane branch there were one hundred and twelve lads, twenty-eight of whom were Muhammadans. There was a girls' school also ; and the youths taught were mostly all of caste. The branch schools in the country seemed to prosper, and numbered one hundred scholars in each, and in one of them fifty youths were instructed in Tamil. It was the intention of the Superintendents to pay these a visit ; and the whole number present at Madras was three hundred and eighty-six. The last year there were five hundred and forty scholars, but a great number had left, and it was upon the Parent School the blow always fell the heaviest. There was reason still to bless God, because there were yet so many souls to operate upon ; and those who have been called to suffer will have cause to rejoice. There was one there (*Ramanoojooloo*) who had left about two years ago ; but he had since returned with his wife and she was baptized last Lord's-day but one. The girls' school was still in its infancy ; and although they had been deserted two or three times, and once by all in a day, yet they would persevere, because they knew the Lord would help them.

The Rev. Mr. Johnston then called up a class consisting all of Muhammadans. He said that they belonged to the Madras School and numbered thirty on the whole, but there were a few of the younger youth absent through sickness, the consequences of the late rains. He spoke of the difficulty there was to get Muhammadans to attend, and that regularly. The class, which was called the second, then read the Hindustání version of a chapter from St. Luke's Gospel. Major Browne, the Adjutant General, who is allowed to be a perfect Hindustání scholar, took part in the examination of these boys. He, as well as Mr. Johnston, questioned them, and the youths seemed anxious and ready in their replies, striving to excel, although the questions advanced interfered with their religious prejudices. The scholars then read, and interpreted in English that which they read in Hindustání. A few of the best Telugu boys from the vernacular schools next read the fifteenth Psalm under the directions of the Rev. Mr. Braidwood. They were then questioned by Mr. Anderson, through one of the converts, in the elements of Scripture knowledge ; and the replies of the boys were creditable, and more than could be expected. This class was succeeded by one of Tamil, who read in that language, and answered to the interrogatories put to them by *Rajahgopaul*, (one of the converts) and by a minister of the Gospel.

The Rev. Mr. Anderson here called upon one of the new converts, *Vishvanáithun*, about twenty years of age, and who, he said, was the innocent cause of sending away, or dispersing, a good number of the scholars. He was a bráhma, belonged to the first class, and was baptized on the 29th of

March last. This scholar read from an essay of his own, touching on faith, conversion, the natural and religious affections, and concluded by mentioning the opinion of the natives of this place of those who embrace Christianity, and those again who receive such in the body of the Church. On the whole, the production spoke well for the acquirements of *Vishvanathun*, and gave promise of his future improvement. He was followed by a young East Indian boy of about fourteen years of age, by the name of *Maclean*, who had also written an essay. It was in his own hand writing, and related principally to the conversion of St. Paul.

Vencataramiah (one of the converts) then spoke on the acquirements of the first class, the boys of which, consisting of a few East Indians, two converts, and the residue natives, successively read by verses from the thirteenth chapter of the Acts of the Apostles. *Vencataramiah* questioned them upon it in a searching manner, and the Rev. Mr. Symonds, who was called upon, did so also. This part of the examination was interesting; and when *Etterajaloo* the youngest of the converts and a boy of great promise, stepped forward and spoke on the exertions of Paul and Barnabas, and all that befell them when preaching to the Gentiles, increased the interest. There is an earnestness and warmth in this lad, guaranteeing our opinion of him as to what he will be among his own deluded people should the Lord be his friend.

The Monitors were then called upon; but Mr. Anderson, in introducing *Rajahgopaul*, said that he was received on the 28th of July, 1841; that he exhorted in English and in Tamil, and also on the Lord's-day. *Ramanoojooloo's* wife was brought to receive the word of God through the friendly exertions of *Rajahgopaul* and his brother converts. The essay of the last named on Paul as a new creature, and as an example to the native ministry, was very good. The twenty-seventh verse of the first chapter to the Philippians having been chosen by his Lordship the Bishop, the whole of the Monitors, comprising *Messrs. Whitely and Hufston* and four of the converts, were examined on this passage of Scripture by his Lordship himself. We can only say that their replies and explanations proved satisfactory, for his Lordship expressed himself to the effect, after he had searchingly put them to the test on this text as well as on a few others. This part of the examination occupied some little portion of time, and was paid eager attention to. The Bishop, after this, having expressed his gratification to the Rev. Mr. Anderson, courteously bowed and left the Hall of Examination.

A class of the Triplicane branch School, under the undivided care and tuition of *Mr. Whitely*, now read a chapter from the New Testament on the subject of St. Paul's preaching. They were examined by the Rev. W. Porter, and answered that St. Paul's arguments with unbelievers were chiefly from the Jewish Scriptures, because they believed in them. The doctrine of the resurrection from the dead was touched upon, and the mocking of John the Baptist, who was said to have a devil, and Jesus Christ, who was considered a gluttonous man and a wine-bibber. The lads also interrogated each other; and a young boy, about twelve years of age, by the name of *Thomas Dinger*, was acute in his questions, ready in his answers, and manifested a degree of promise. The converts having entered into a brief survey of Ancient History regarding the laws of *Lycurgus, Solon, and Draco*, the Triplicane class was examined by *Mr. Whitely* in the Life of Alexander the Great, when he was born, the extent of his power, and other particulars. Who *Demosthenes* was, who *Aristotle*, his philosophy, and why his followers were called *Peripatetics*. *Etterajaloo* also took part in the above, and then read from an essay of his own the character of St. Paul. He divided his subject into six parts, and read the fifth, on the uprightness of the Apostle. It was very good; and *Ramanoojooloo*, who had taken notes, criticised (as it is the wont of the converts to do on each other's productions)

on the part of the essay read by *Etterajaloo*. We cannot say much here ; for instead of remarks from *Ramanoojooloo*, we are inclined to believe that he dwelt further on the character of St. Paul.

Ecclesiastical History down to the Reformation followed, and the converts here confined themselves to the wars that existed in the time of the rival monarch Charles V. and Francis I. Their knowledge of this portion of History seemed to be minute, for they entered into detail, and expressed their acquaintance with the subject in a familiar manner. Mr. Anderson said that this sort of education was only imparted as subsidiary, in order to sharpen and quicken the minds of the scholars, and to teach them to balance probabilities, but always subservient to the word of God. *Vencatzaramiah*, *Rajahgopaul*, *Etterajaloo*, and young *Maclean* then read in Greek from the New Testament, and were examined in the grammatical construction of that classical language. Mr. Anderson satisfactorily explaining why Mathematics and Geography had not been entered into.

The prizes were then distributed by Sir Edward Gambier, to *Messrs. Hufton* and *Whitely* ; *Rajahgopaul*, *Vencataramiah*, *Etterajaloo*, *Ramanoojooloo*, and *Messrs. Davis* and *Upshun*, teachers, each according to his merit and standing. *Vishvanathun* and *Appaswamy* (the last two converts) also obtained Books and so did *Maclean*, and many other youths of the schools whose conduct and abilities seemed to deserve the token of approbation. The Rev. Mr. Anderson desired all the scholars who received no reward, to wait upon him the following day at the institution, when and where, he said, he would give them tokens of remembrance as far as his ability would go, in books for their good.

Sir Edward Gambier and the Honorable Mr. Justice Burton, here respectively expressed their entire gratification at what they had that day witnessed : but it was difficult to seize on the words of their addresses from the noisy movement about the Hall. They spoke to both the Superintendents and the converts in an especial manner, touching on the praise-worthy exertions and the pious labours of the former, and the good that was brought to the souls of the latter. Sir Edward considered the converts to be accomplished native scholars, and spoke highly not only on their merits, but on the merits of the whole school. He touched on the fluctuations the institution had witnessed, on the time and talent bestowed upon it, and the sincerity, openness, and fairness, that prevailed within its walls. It was impossible, he said, that with these things, the institution should not ultimately meet with full and complete success : and concluded with his thanks to the Rev. Mr. Anderson and the gentlemen who aided him in his labours. Mr. Justice Burton's language was sweet, powerful, and impressive. He spoke at some length ; but we regret to say we could not seize upon his expressions, and which we consider a loss. Where his tones were higher, we recognized the warmth of his feelings as a Christian, for he spoke to the converts on the unspeakable benefits of religious freedom. He was stirring in his style, and alluded to the deep anxiety that lived in the bosoms of all Christians, both in England and India for the regeneration of the millions of deluded souls sunk in the darkness of pagan superstition and ignorance.

The examination closed in the usual manner with a hymn, a prayer, and the benediction ; and although we have already trespassed too much on the limited pages of a journal like this, we feel we cannot quit a subject that has the blessed work of the conversion of the heathen for its first and only object, without earnestly praying for its prosperity. The Rev. gentlemen at the head of the institution seek not for the approbation of men in their labours, but for the glory of God ; and it is certainly painful to know that they have now to struggle with difficulties of which no person unacquainted with the internal economy of the affairs of the institution can form an ac-

curate estimate. It is enough to say that the Church of Scotland, of which they are missionaries, is divided into two, and that they are left to their own resources. They have to fight every foot of their way against every obstacle the enemy of man can invent; against obstinacy, perverseness, bigotry and superstition, dark and all-pervading as one eternal night. May the lamp of the Lord guide them, and the hearts and hands of those who bear the Christian name rally round their cause, in counsel and in help, until the wished for goal for which they have started be attained, with success for their crest!—*Record*.

17.—EXAMINATION OF THE CHINGLEPUT BRANCH SCHOOL, UNDER THE SUPERINTENDENCE OF THE MADRAS FREE CHURCH MISSIONARIES, ON THE 25TH AND 27TH OF JANUARY, 1845.

The Chingleput Branch School, in connection with the Madras Free Church Mission, was examined by the Missionaries and Converts, in presence of a great number of respectable Natives, on Saturday the 25th and Monday the 27th of January last.

It was most refreshing to see the healthy looks and intelligent countenances of a *hundred and seven* youths, all clean and well dressed, studying English in such a place as Chingleput. The attendance of so many youths, from *seven* to upwards of *twenty years* of age, almost all sudras and bráhmans, daily exercising their understandings upon, and holding converse with, the great truths of Revelation, was truly gladdening to the Missionaries and Converts; and cannot fail to awaken the interest and animate the hearts of all who are sighing over the desolations of India and catching from every gathering sign that “the morning cometh,”—the morning of her Gospel blessedness, when the Lord Jesus shall utterly abolish all her idols.

The following particulars of the Examination are given with a view to let the friends and supporters of the Mission and all our readers see the character of the School and the progress made throughout the year.

The School owes much of its general prosperity to the unwearied and watchful interest taken in it by the Zillah Judge, W. Morehead, Esq. who kindly granted the use of the Court House on the occasion, for the better accommodation of the youths, their parents and relatives, and the Court servants, most of whom attended on both days.

It is due to Mr. Pæzold to say, that the efficient state of the classes both in the knowledge of Divine truth and in the different branches of learning studied, reflects much credit on him as a laborious, diligent, and faithful Teacher of youth. He has also succeeded in making the scholars remarkably regular in their attendance—a point of peculiar difficulty in this country. Of the *one hundred and ten* on the roll, the *three* absent on Saturday were satisfactorily accounted for; and the daily markings on the roll showed that the present attendance was not got up for the examination, but was steadfastly maintained day by day.

The Rev. John Anderson began the proceedings of Saturday by reading the metrical version of the *sixty-seventh Psalm* and making comments on it. S. P. Ramanoojooloo translated into Tamil the comments as they were made, and then gave the whole Psalm at once in Tamil from the English; that all the heathen, who stood in large groups at every door, might know what was sung, and might be made to understand that the Christians worship the true God both reverently and intelligently.

PSALM LXVII.

Lord, unto us be merciful, do thou us also bless;
And graciously cause to shine on us the brightness of thy face:

That so thy way upon the earth to all men may be known,
 Also among the nations all thy saving health be shown.
 O let the people praise thee, Lord ; let people all thee praise,
 O let the nations be glad, and sing for joy always :
 For rightly thou shalt people judge, and nations rule on earth,
 Let people praise thee, Lord : let all the folk praise thee with mirth.
 Then shall the earth yield her increase ; God our God, bless us shall,
 God shall us bless ; and of the earth the ends shall fear him all.

The Principal Sudder Ameen, V. Thandavaroya Moodeliar, came in and sat down while the Psalm was commented on, and was present the greater part of the *five* hours during which the Examination lasted. This Native gentleman not only sends his *four* sons to the school, but gives it the liberal support of *ten* Rupees, monthly.

The boys of the lower part of the school, *forty-five* of whom were present, all reading the *First English Instructor*, at four different stages of progress, were first examined, in divisions. They pronounced well, and translated easy English sentences into Tamil and English ; and the more advanced of them who had been a month or two in the school answered the many questions put to them promptly and with spirit. Their minds are just beginning to open and to grasp at truth, and there is a freshness and simplicity about them that makes that part of the school peculiarly interesting.

The boys in the *Second English Instructor*, *seven* in number, had read nearly the whole book ; and repeated and translated with accuracy and intelligence the lesson about *Noah and the Flood*. They also gave satisfactory answers to all the questions put to them on what they had read.

Mr. Anderson here stated to the Principal Sudder Ameen and his friends that they had never found the lower part of the School in so promising a state, and that if the boys stayed till next year we would all have great pleasure in examining them.—The Natives crowding about the doors and narrowly observing all that was said and done, could not be fewer than *two hundred*. Many of them were bráhmans of different ages and sects.

Thirteen youths in the *Third English Instructor* now read and translated the *History of Abraham*. Their Monitor, B. Parthasarathy, one of the old pupils of the Parent Institution, examined them with much energy and spirit. They then questioned one another, and showed that they both comprehended what they read, and were rapidly learning to *speak* English. They also gave good answers to the questions put to them by the Missionaries.

The class above these, *seventeen* of which were present, had learned a large part of the *Third Instructor*, could repeat some of the *Psalms* of David, and were prepared to be examined on the first *three* chapters of *Genesis*. They repeated with great accuracy the 2d, 23d, and 115th *Psalms* in prose, and translated some of the verses into *Tamil* and *Telugu*, to show that they understood their meaning. They then questioned each other on the 3d chapter of *Genesis* ; after which *P. Rajahgopaul* examined them.—*Native Herald*.

18.—NATIVE EDUCATION SOCIETY.

The Annual Examination of the Native Education Society took place in the presence of the Most Noble the Governor, (the President,) a respectable audience of ladies and gentlemen, and many Natives, on the evening of the 22nd ultimo. The number of students was stated to be 88, of whom eight

were in the first class, sixteen in the second, and the lower classes varying in numbers.

The first and second classes were examined together in the Pentateuch, and in the Gospels, and gave good satisfaction; the first class also in Isaiah and the History of England. The first three boys appeared well in Geometry and Algebra, as far they had gone, but they and the others were not so well versed in the Elements of Astronomy. The lower classes were not examined. The Most Noble the Governor exhorted the lads to persevere in their pursuits, and expressed himself gratified in witnessing the proceedings of the evening.—*Christian Instructor*.

19.—MADRAS AUXILIARY BIBLE SOCIETY.

It is with no small degree of pleasure that we attempt to give a brief account of the proceedings of the above Society at its *Twenty-fourth Anniversary*, held, agreeably to notice, in Mr. *Waddell's* large house, Popham's Broadway, on Monday evening last the 27th instant. We never witnessed a larger assembly at any one of the previous anniversaries of this truly noble Institution; and when we say that the last was well and numerous attended, we speak of persons of rank and respectability, among whom were present, *J. P. Thomas, A. F. Bruce, G. Arbuthnot, F. Orme, D. Mackenzie, J. Walker, A. Seth Sam, W. Waddell, J. DeFries, and P. Carstairs, Esqrs., Brigadier Ketchen, Major Crisp, Captain Lavie*, and some other Military officers; the Rev. Messrs. *Cotterill, Tucker, Gray, Bowie, Grant, Roberts, Porter, Winslow, Ward, Leitch, Taylor, Scudder, Bilderbeck, Hardey*, and others of the ministry. We should feel it our duty to include the names of the ladies also present, of whom there were many, but not being in certain possession of them, we are reluctantly constrained to omit the enumeration. On the whole, the assembly wore a cheering aspect, and we feel happy to mention that the collection made during the progress of business exceeded *two hundred rupees*, a sum more than double that collected at the last anniversary.

Precisely at six o'clock Sir *W. W. Burton*, the Puisne Justice, was called to the Chair. The Rev. Mr. *Gray* offered up a suitable and impressive prayer, and the distinguished Chairman, having delivered a short address, the Rev. Mr. *Winslow* in his capacity of Secretary, read the Report.

This document, which was rather voluminous, was not read completely through, as the Secretary himself remarked, for the want of time. Want of room will, we hope, excuse us for recording but a brief abstract of what was read, by running over such of the detail, and dwelling only on the principal features of the document. It opened with a confession that the Committee did not come before the audience assembled to speak of what they had done, but of what God had done for them, and that they were happy in being able thus to come under as great encouragement as at any former period. After mourning the death of *T. M. Lane, Esq.* in language worthy the memory of the departed, the Committee proposed to enter briefly on the progress of the Parent Institution to which they were so largely indebted, before noticing their own operations. The fortieth annual report of that Society went to state, that since its commencement it had distributed nearly *six million* copies of the Sacred Scriptures, and aided in the circulation of above *ten thousand* more, in various languages, and in almost every part of the world. It spoke of its operations in France among the Roman Catholics, and of late accounts mentioning the conversion of six hundred persons of this persuasion in a village called *Villeverd*, to Protestantism, by the labours of a class of people called *Colporteurs*. In Holland, an important movement was taking place; in Sweden, the present had succeeded the late king in patronizing the Bible Society; in New Zea-

land the circulation was proceeding rapidly; in South Africa, the distribution had been considerable; and in the West Indies, a large number of Scriptures had been issued from the depôt at Jamaica, and chiefly sold to the black and coloured population, producing a remittance of a large sum of money, equal to about six thousand seven hundred rupees. In British North America, the receipts and issues were uncommonly large and encouraging; and the American Bible Society was also prosperous. In other parts of the world, Bible distribution was also manifestly advancing, although impediments were thrown in its way, not only by avowed enemies, but by many who bear the Christian name, not only Romanists but Protestants. The munificent grants of the Parent Society to the auxiliary had been continued with its wonted generosity, and an increase to the salary of the assistant secretary had been made from £100 to £120. The services of this officer were alluded to and the aid rendered by him was considered very important. The principal operations in printing for the last year had been in Tamil and Telugu, mainly in the former, while but little had been done in Canarese, Malayalin, or Hindustani, at the presses of Madras, Neyoor, and Bellary, and the Auxiliary having as yet printed nothing in Sanskrit. The operations of the Committees of translation and revision were next introduced as well as that of the Committee of variations, and after this followed the appeal. This spoke on the state of the Funds, and the desirableness of more enlarged and efficient operations from local resources without drawing, as had been done for some years, on the generosity of the Parent Society. It was sent out in November last, suggesting to the Reverend the Chaplains and Missionaries the expediency of making a collection for the Society in their respective congregations annually, when circumstances would allow, in order to the increase of the income of the Society in this country. In consequence of the appeal, collections had been made in some of the Churches and Chapels. To this followed the

Sale of Scriptures, 1035 English Scriptures, Rupees 1788 10 0; 1561 in the vernacular languages, Rupees 776 13 0; and 288 Diglots, Rupees 72 0 0 = Rupees 2,637 7 0.

Issues from the Depository.—English Bibles, 362 copies; do. with references, 499; Testaments, 248 = 1109.—*Various portions*. Tamil, 12,738 copies; English and Tamil Diglots 148; Telugu, 8,531; English and Telugu Diglots, 163; Canarese 239; Hindustani, 586; Sanskrit 4; other languages, 9, = 22,418 copies. Of these sold, 1849 copies, including 288 Diglots.

Printing Paper.—In store, Reams 106 5 15; received during the year, Reams 1500 = Reams 1606 5 15. Issued, Reams 1407 4 13; Balance, Reams 199 1 2. Of distributed paper returned into store from the American Press, and from Bellary in printed portions of Scriptures in Tamil, Hindustani and Telugu, a very large amount.

Funds.—At the last Anniversary the balance on the Treasurer's hands was Rupees 7,098 12 9. The net receipts during the last year, Rupees 8,173 4 9. These added together produced a sum of Rupees 15,272 1 6. The balance at present in the Treasurer's hands was Rs. 2,192 4 7, which being deducted from the last amount gives an expenditure of Rupees 13,079 12 11; thus exceeding in disbursements during the last year the net receipts, by no less a sum than Rupees 4906 8 2. It ought however, to be borne in mind that the Auxiliary received no pecuniary aid from the Parent Society as it did the year previous in about Rupees 10,000. It is the desire of the Society here, by every effort, to endeavour to do away with the necessity for drawing in aid of their Funds from the Parent Society any longer.

As to the abuse of Scriptures distributed, this feature in the Society's affairs did not appear to be at all discouraging, from the remarks of corre-

spondents, and from the most of whom no complaint had been made on the subject. On the benefits of the distribution of the word of God, several statements embodied in the report were really and truly interesting, purporting to be from the Rev. Messrs. Pope, Lawrence, Mills, Hobbs, Lechler, Addis, Noble and others. These we are reluctantly constrained to omit: and as for calls for Scriptures, these, from various correspondents, had been loud and earnest, not only for continued but increased support. The conclusion of the report considered the present as a time when the friends of the Bible had more encouragement than heretofore for renewed and increased exertion, manifestly called to it under the Providence of God. It represented the Bible as still being quick and powerful, sharper than any two-edged sword, and as ever being able to make men wise unto salvation. While others theorize the Committee of the Madras Auxiliary Bible Society would ask leave to act. They ask the means of acting efficiently to exemplify the theory: to send out light and truth in the printed page of revelation—light in which is no darkness at all, truth in which is no admixture of error—that the dark and stormy clouds of superstition may be dispelled from every high place of idolatry in the land, and the thick mists of error from every part of the moral landscape, until the daybreak and the shadows flee away. Then shall “the light of the moon be as the light of the sun, and the light of the sun as the light of seven days;” “and the idols He shall utterly abolish.”

First Resolution. “That the Report now read be printed and published.” This was moved by the Rev. *H. Cotterill*, but as the Rev. gentleman seemed to be labouring under indisposition, he made but few observations; and having touched on the principles and practices of the Society, hoped the principles of it would be those of the reformation, and its practices all things necessary for salvation.

The Rev. *W. Taylor*, in seconding the same, was rather low in voice; but we have been enabled to draw an inferential conclusion of what it is probable he must have said, from the circumstances of the Secretary, at the close of the reverend gentleman's remarks, having had occasion to refer to the Report once more, in order to read the following passage therefrom in explanation, and which he had omitted to do at first from the fact, as he himself more than once said, of the want of time. The passage alluded to was to the effect: that the Committee, having found from the experience of several years that the smaller reference Bibles, both plain and in superior binding, and certain larger Bibles, particularly those with references and gilt edges, were soon disposed of, while the more common remained on hand, a list of all in store, and of the Bibles likely to be most needed, judging from former demands, was made out under the direction of the Committee, and forwarded, in November last, to aid the Parent Society in their selections for the annual grant of one thousand Bibles and Testaments. The Report proceeded to record the unanimous conclusion the Committee had come to, to sell English Scriptures, except in special cases, at low prices rather than that they should be distributed gratuitously, and that better bound editions, should be priced in proportion, their better dress making them acceptable, in many places from which more common external appearances would exclude them. It appeared to us that Mr. Taylor was directly opposed to the superior binding, better dressing, and gilt edging of Bibles. He might have been sincere in his feelings on this subject; but for us, we certainly did, and do not see the force of the objection. The outside of the Bible, be it ever so rich, can make no alteration in its contents, and it is when this only comes to be done, that every Christian ought to feel himself called upon to oppose the innovation. Besides, if Bibles of a decent exterior be excluded from the walls of the Depository, the Society is likely to suffer thereby, for persons who need

such will necessarily resort to other places where books of the description they require may be procured. On the whole, if such were the Rev. gentleman's objections—and we have reason to believe they were—they certainly did not speak for the liberality of his mind. This proceeding tended somewhat to mar the beautiful harmony of the evening; but as it was speedily removed, we have earnestly to hope that the like may not occur again, or emanate from such a paltry cause. Many of this speaker's subsequent observations were of an interesting kind, particularly his account of a few gentlemen at sea who rested their whole faith and trust on the Bible; and his sketch of a sick bed, and the anecdote of the humble Christian, who being questioned by a minister who had no small opinion of himself or his oratorical abilities to move the minds of his congregation as to what part of his discourse had moved him, replied, "It was not what you said, Sir, it was that passage," alluding to one from the Bible. Mr. Taylor concluded by encouraging the distribution of the Scriptures, on the probability of the good that even one Bible is calculated to produce.

Second Resolution—"That with devout thankfulness to God, the Meeting acknowledges the truly liberal grants of the Parent Society, the efficient co-operation of the Branch Associations, and the generous support of the many friends of this Auxiliary, and express their hope that the same aids may be continued, and the Society's means of usefulness increased." The *Rev. Mr. Roberts* moved this resolution, and we must say that for a long time we have been strangers to the powerful display of earnest feeling displayed in this speaker's matter and manner. He came at once to the point, and appealed directly to the consciences of all. Our limits will not allow of more than a running record, of what this gentleman, and those who spoke after him, expressed. Mr. Roberts, after delicately touching on the objection the seconder of the first resolution started and saying that it would be the much wiser plan to consider well the *inside* or contents of the Bible than to be finding fault with its *outside*, spoke of the operations of the Bible Society in Ceylon and of its success there. He considered the Bible as the best boon given to man on earth, and encouraged its introduction into all schools whether under the protection of Government or not: it was the Christian's Road-book if he might so express himself, and the Christian's guide: it was his code of laws; the *Magna Charta* of God, the *Habeas Corpus* of the Almighty. It was the book of the Church; and however Manuals of devotion might be useful in their way as being the productions of man, the Bible was the standard of truth, and would remain for ever when all the publications of man shall be no more. He, *Mr. Roberts* had heard of the book for the million, but the Bible was the book for the world and was, from the manner of its contents, peculiarly adapted to the Orientals. The Bible was the greatest consolation to man in every difficulty, and under all circumstances; it was needful for him to fight the good fight; and when he proposed that thanks be given to that princely Institution, the Parent Society, he hoped the Chair would approve of it: and when he expressed the wish that the Bible might be sent every where, he looked for an echo in the breasts of all around him, and hoped that the Bible would be exalted above the mountains and felt in every heart.

The *Rev. W. Porter* seconded this Resolution, and in doing so thought that the meeting should feel truly thankful to the Home Society for the supply of paper, of money, and Bibles. He also felt thankful to the branch societies at Tinnevely, Travancore, and Palamcottah. He alluded to the benevolence at Madras in comparison with the liberality evinced at the other presidencies; and hoped that the donations given were given without ostentation. He spoke largely on the works of God and his

particular Providence ; and saw the hand of the Almighty in small as well as in large affairs. He considered it the simple duty of every Christian to aid in the cause of truth, and knew that although he thanked men he praised the Lord.

Third Resolution—"That depending on the accompanying agency of the Holy Spirit, and seeking his influence by earnest prayer, those who wished for the regeneration of India should strive to put the word of God into the hands of every individual able and willing to read it, especially to those in Schools, whether Teachers or Pupils, and so furnish amply all Preachers and Teachers of the Gospel, and Christian households, with this sword of the Spirit." The Rev. *Mr. Grant* moved the above resolution, and in his observations thereon referred to the importance and excellency of the sacred volume. He considered it sufficient to comfort the most desponding, and to enlighten the most darkened. He alluded to Teachers and Preachers, and viewed them as occupying the place of parents, and considered them as the voice of parents, more especially the mother's voice. *Mr. Grant* introduced two anecdotes of Newton and Cecil, both of whom he said were tutored by their mothers; and although one of them had been an infidel for a time, still the immortal seed of the word of God sown in his heart during infancy had taken root, and taught him to return from his wicked ways. He considered teachers as occupying the place of parents more specially in this land of darkness; and in reverting to the resolution, he said, that if man would but engage in earnest prayer, God would never refuse to them the influence of his Holy Spirit. *Mr. Grant* then referred to the aptitude of the human mind to seek for temporal blessings, in sickness, in poverty and other distresses, and of its feeling disappointment if the same were not immediately bestowed, without reflecting that God had said that He will give only that which is good, He hoped that they would be as earnest in asking for spiritual things, so earnest as to say, "I will not let thee go until thou bless me." That they would struggle with the Lord and give him no rest until he did bless them. He had promised to do so unto those who seek it, and there was no doubt but that he would fulfil his promises now as he did in ancient times. Prayer could do many things, said the Rev. speaker; it could bring down even God to bless us. He noticed three events of this kind; one in America, and two in Scotland, and remarked that God would never refuse to act with man. *Mr. Grant* observed that much encouragement for the dissemination of the Scriptures existed at the present day. Before the discovery of the art of printing, even to the amount of two or three thousand rupees had been given for a copy of the Bible; but now, from the improvement of machinery in Great Britain, a copy of the Sacred Scriptures with the Scotch Songs and Paraphrases bound up together could be purchased for about half a rupee, and the songs and Paraphrases alone with sacred music to each of them could be obtained for about half that sum. Much good had been done, but a great field still remained. It had been ascertained by calculation, that if the distribution of Bibles progressed as it had done, full *nineteen centuries* will have elapsed before every creature on the face of the earth had a copy of the word of God. We confess that this declaration of the Rev. gentleman somewhat startled us, perhaps from its novelty. We never heard of such an arithmetical deduction before, and should be very thankful indeed to *Mr. Grant* if he will enlighten the public on the subject, by giving publication to his views. It will be a piece of information the Indian community will feel happy to possess; and as the declaration must have been founded upon some rule, *Mr. Grant* will condescend to explain it, whilst he may be assured at the same time that the instruction is not sought from the promptings of idle curiosity. The Rev. speaker then introduced the fact of what the votaries of vice and of

pleasure give in aid of their abominations, and instanced the natives of Calcutta, who he said, were known to bestow from *ten to fifteen thousand* pounds for the purposes of idolatry. He next called upon Christians to put forth every exertion in aid of the truth, and having done this, he concluded by once more reading the Resolution he held in his hand.

Mr. Grant was seconded by the Rev. Mr. Leitch, who thought it the duty of all Christians to give a copy of the Bible to every one able and willing to read it; and spoke on the impetus that education had received for the last two years, and what it had more recently received from the countenance of the excellent Governor General of India. Mr. Leitch considered it no discouragement when Bibles were torn. He thought it was a fact that should strengthen them in this discharge of their duty and compel them to go out into the streets and press the Bible upon the attention of every perishing sinner. This gentleman, throughout the whole of his address, which was fervent and sincere, evinced the deepest interest in the cause he was advocating; but as his observations were of great length, we shall confine ourselves to recording an outline of a narrative he rehearsed. He said he had been at a famous place for idolatry called *Trinnomally*, and had a conversation with the high priest of the temple there, and unto whom he gave a New Testament, which was accepted with a promise that it should be read. The temple itself was extensive, and had four towers of two hundred and twenty feet in height, with other lesser towers.

It had innumerable pillars and pictures that would shock the vision of morality. Was the resort of thousands and thousands of poor ignorant people who annually repaired thither at the festival, when a great light was kindled on the summit of the Mount. Mr. Leitch entered into conversation with this high priest, and spoke to him on the images and pictures in the Temple, and asked him if these were his gods. The man seemed to know that his interrogator was well acquainted with all the impostures of idolatry, and blusteringly replied, "these are for the ignorant people." He pitied him in his heart, and more them who were the unconscious dupes of all such abominations, and prayed that the word of God he had left with the priest would be like the Bible Luther took from the dust of obscurity. Mr. Leitch then ascended the mountain, and when he had reached its summit, looked down below at the nothingness of the vast temple and felt as if he were trampling it under his feet. May the spirit of the Christian rise in the strength of faith and look down on the worthlessness of the pomps and vanities of this wicked world.

Fourth Resolution—"That with thanks to the office-bearers and other members of the Committee for their services the last year, the following gentlemen be appointed for the year to come, with power to fill vacancies."—(Names omitted.)

The above was moved by the Rev. F. D. W. Ward, and seconded by A. F. Bruce, Esq.

The business of the evening closed in the usual manner, the Rev. Mr. Tucker offering up a prayer, and pronouncing the apostolical blessing.—*Madras Record.*

19.—MADRAS TRACT AND BOOK SOCIETY.

The *Twenty-sixth Anniversary Meeting* of this Society was held, pursuant to notice, in *Davidson Street Chapel*, on Wednesday evening Jan. 29, and was both respectably and numerously attended, far more so than on any previous occasion.

The Rev. Mr. Bowie of the established Church of Scotland, having given out the six hundred and fourth Hymn, read the fourth Chapter of Paul's second Epistle to the Corinthians, and offered up a suitable

and most impressive prayer. *A. F. Bruce, Esq.* was then called to the chair, he spoke of the good that the *Tract and Book Society* had done amongst the heathen; and referred to the Parent Society, which, from small beginnings, had become the mother of a numerous offspring, having many branches in several parts of Europe, America, British India, and other portions of the world, and to the efforts it made in sending out its messengers. The Auxiliary here was sending out its messengers also; and in allusion to the fundamental rules of the Society, it was observed that they were to make known Jesus Christ and Him crucified, and the remission of sins through His blood. The Parent and branch Societies were antidotes to what was contrary to the will of God, contrary to the Bible. Tracts were as the writings of men who died for the truth; of men, who, although exalted in station, did not think it beneath them thus to disseminate the word. All Christians should endeavour to follow their example for the edification of their own souls, and the salvation of the souls of others, for the glory of God, and of his son Jesus Christ.

The *Rev. F. D. Ward* then read selections from a most interesting Report for the past year.

In moving the first resolution *Mr. Braidwood* observed that the objects of the Society were to disseminate saving knowledge to upwards of twenty millions of souls, reckoning the Tamil people at *twelve* and the Telugu at *eight* or *nine* millions. As the Society stood, it was only able to give one Tract to one in every hundred human beings, thus leaving ninety-nine remaining for whom nothing had been done. In this there was cause for humiliation and abasement, and in referring to the Report, its interesting facts and important details, the speaker called upon the meeting to make themselves acquainted with the machinery of the Society, composed of ministers and missionaries of all denominations, the representatives of the Christian Churches, and to seek greater intimacy with its character and operations. He considered it to be a Catholic Society in its broad principles—not of any one form—without religious distinctions; but established to make known the one way to life. The speaker enlarged on this point as well as upon the actual results of the Institution; and in alluding to the subject of School books, remarked, that although the number of these was limited, they were, notwithstanding extensively useful. The Society had not achieved all they wished, although it had achieved much. The native presses were using great efforts to send forth heathen tracts, and he therefore called upon the Christian community for their earnest prayers in aid of the great objects of the Society.

Mr. Porter, in seconding the resolution, said, that he would not occupy much time after what had been advanced by *Mr. Braidwood*, but he felt that he could not sit down without making a few observations. He alluded to the Israelites and to their retrospect of the past after they had been led through the wilderness; and urged that the Society should so review its own progress, and look back at this, its twenty-sixth anniversary, to see if they had met under less auspicious circumstances than on any former occasion. Referring to the Israelitish encampment at a place where there were twelve wells of water. *Mr. Porter* adverted to the empire of India, in anticipation of it being brought under the dominion of Christ. After observing that he did not rest his chief hope on tracts or books, but on the fact that the missionaries understood their position better than at any former period, the reverend speaker alluded to the calmness of evangelical faith, and the paucity of patient and self-denying men. He said that much more should be done than is now done, and this rather through the medium

of the living voice, than through the instrumentality of books and tracts, and advocated increased missionary labour for breaking up the fallow ground. The garments of praise and rejoicing would ill become them under present circumstances, as he rather believed that they were called upon to prophecy in sackcloth, as Ezekiel did in the valley of dry bones.

Mr. Grant, in moving the second resolution, said, that he had heard the report with much pleasure. He then alluded to the distribution of tracts in various languages, and thought that there was reason to be thankful for the *material* that had been sent forth. Having alluded to the introductory address of the chairman with respect to the benefits that tracts were calculated to dispense, the reverend gentleman introduced an anecdote about certain labourers, who, when they were asked if they would take money or books in return for their toil, replied, "give us those little books which tell of Jesus." *Mr. Grant* said that he might mention other such cases, but would proceed to relate a circumstance that had happened some years ago. A large number of tracts had been shipped on board a vessel where they remained for a long time unnoticed. The purser of the ship one day accidentally took up one of them, *the Swearer's Prayer*, and as he sat solemnly reading it, the crew of the vessel gathered about him until he was completely surrounded. They listened with attention, and when he had done, were heard to express a deep conviction of the evils of swearing. Under this impression they requested the purser would pray to Almighty God for his blessing upon them : he did so, and a rich blessing came down, for from that day they corrected their evil ways, and did away with the sinful practice of swearing. The Captain of the ship who happened to be on shore when this happy event took place, could not but observe a marked alteration in the conduct of his men, and when he came to hear of the cause that had wrought the reformation, rejoiced in the fact, and being ashamed of his own past behaviour, followed the example of his crew. The Rev. gentleman then introduced a circumstance that happened in America. The master of a reformed servant used to relate it. The servant was of the most vicious habits ; unruly and unmanageable, and no manner of restriction could effect a change in his conduct. He was so ungovernable that the master was constrained to chain him daily ; nor could even this method bring about an improvement, until at length a little girl put a tract into his hand, which the servant having read, the wished for change was accomplished. The master was in the habit of shewing the chain to his friends, and informing them that what the chain could not bring to pass, a little tract had done. *Mr. Grant* spoke much on the good that tracts were calculated to produce, and in doing so, quoted a fact relative to the reformation of a young lady by reading *the Dairyman's Daughter*. He would have said more on such subjects, but fearing that he might occupy too much time, would only mention the fact of the great Schwartz having been brought to a right knowledge of himself after reading a little book which a young woman put into his hands. The Rev. gentleman having seen reason to be thankful for what had been done, called upon the meeting for their prayers and pecuniary aid : he said these were as nothing if not accompanied with their personal efforts, and having enlarged on this subject, came to the conclusion that the one without the other was an inconsistency and a contradiction. The ears of God were ever open to prayer, as with Daniel, and the Jews in the days of Mordecai ; and urging the great necessity there was for personal efforts the speaker sat down.

Mr. Gray, in moving the third resolution, confined himself to one topic only, the Catholicity of the cause. The resolution did not call upon the members of the established Church, Presbyterians, Dissenters, or Christians of other denominations to give up their peculiar views : no : but that each in adhering to his own principles, would aid this Society. He thought

that while each one should be with his own respective flock, all should join together in the great essentials of Christianity. As to the Tract Society, in it there were no jealousies, no envyings : it summoned all to be here as one body—to regard themselves as members of that one body—as portions of the one great flock under a charge of the one great Shepherd ; under one baptism, not by this man or that, but by the Spirit of God. Each should here bring what he had done in his own sphere, so that all might rejoice bow and bend together to their command. He felt that a deep debt of gratitude was due to the Society, because it called all to meet together in union—in the union of hearts, bound together in warm and ardent love. The Rev. gentleman dwelt largely on this subject ; and in speaking of support, was glad it was not *pecuniary* support, which looked like harping on the same thing, and endeavouring to drag out unwilling money. There was here no debateable ground—no point to be discussed ; and although the members of the Committee of the Tract and Book Society were of various opinions, here they met as one body, and therefore he solicited the prayers of the Meeting on the ground of the Catholicity of the cause.

The remaining speakers confined themselves to simply moving and seconding the resolutions. After the third resolution was passed a collection in aid of the Society was made, during which *the Gospel Banner* was sung ; and about *half past eight* the proceedings terminated by the Rev. J. H. Gray pronouncing the benediction.—*Ibid.*

20.—THE MADRAS DIOCESAN COMMITTEE.

At a General Meeting of Subscribing Members of the Madras Diocesan Committee of the Society for Promoting Christian Knowledge, on January 29, 1845, the Report and accounts for the past year were presented, and the following Resolutions unanimously adopted.

I. That the Report now read be adopted and printed for distributing to the Subscribing Members, and friends of the Church, and of the Society for Promoting Christian Knowledge : and this Meeting desire to express their high gratification, and their thankfulness to God, for the progressive extension of the influence and labors of this Society in Southern India.

II. That this Meeting desire especially to record their satisfaction at the large distribution of the Holy Scriptures, of the Liturgy, and of religious and school books, and also at the very great extension of education, and particularly of Female Education, under the patronage of the Venerable Society.

III. That this Meeting contemplate also with much gratification, the proposed publication of a large edition of a revised version of the entire book of Common Prayer in the Tamil language, and they trust that an unexceptionable Telugu version of the Liturgy, may, ere long, be available for publication.

IV. That this Meeting, while they express their best thanks to the Select Committee for their past efforts in the promotion of Christian knowledge, beg to recommend a renewed appeal to the friends of the Church, and of the Society, with a view not *only* to the maintenance of the present Educational Establishments, but to the extension of Christian Education among the natives, and especially the native females.

V. That the particular acknowledgment of the Diocesan Committee be conveyed to the Rev. Vincent Shortland, B. D. for his able discharge of the Office of Secretary during the past year.

(Signed) H. HARPER,
Chairman.

VI. That the thanks of the Meeting be offered to the Chairman.

The following brief extract from the Report exhibits the extent of the operations of the Society in Southern India in the year 1844.

In conclusion, the Committee would thus recapitulate, and sum up the labors which, in the providence of God, they have been permitted to accomplish during the past year.

Grants to Seminaries,	Rs. 1079	14	3
for Boys' Schools,.....	2940	15	6
for Girls' Schools,.....	2199	13	2
Grants for Churches and School buildings,	3687	0	0
Value of Books granted gratuitously to 231 Schools containing 5735 boys and 1138 girls,.....	4339	0	6
	<hr/>		
	Total Rs.	14246	11 5

Number of Schools receiving grants in money or books,.....	231
Number of children—boys,	5735
girls,	1138

Total boys and girls under instruction,	6873
Books issued. {	
Holy Scriptures,	3283
Liturgy,	1829
Other Books,	47589
Total Books issued,	52,701

The Subscriptions which were in 1842 only Rs. 620 and in 1843 Rs. 2335, 8. amounted last year to Rs. 4404 5 8, viz. for general purposes Rs. 2357, 5 8, and for the "Native Education Fund" Rs. 2047.

The Committee trust this Summary, although far from complete, will acquit them of unfaithfulness in the judgment of the friends of the Church, and of the Society in the Stewardship committed to them, and they would beg the earnest prayers of those who desire the extension of the kingdom of Christ, that they may be increasingly faithful, diligent, and successful in the present, and every succeeding year.

They beg to tender their sincere thanks to those who have entrusted them with funds to carry on this great work, and they would earnestly solicit a continuation of their kind contributions, especially on behalf of the "NATIVE EDUCATION FUND," that they may be enabled to proceed with zeal, and confidence in the maintenance of CHRISTIAN SCHOOLS, and in the publication of the *Holy Scriptures*, which are given by inspiration of God, and are able to make us wise unto Salvation through faith in CHRIST JESUS.—*Ibid.*

Tanjore, February 6.—Our Diocesan left this yesterday for Vellum, after a sojourn amongst us of only six days, during which he gave us sufficient proofs of his activity and entire devotion to the duties of his high calling. On the day of His Lordship's arrival, (31st ultimo,) he performed English Divine Service at noon, to a very crowded audience, composed of both the European and Native congregations of Tanjore, in Saint Peter's Church, which he then consecrated, as well as the Burial Ground thereunto attached. On this occasion His Lordship's discourse was, in the course of delivery, interpreted, and explained, in Tamil, to the Native congregation, by the Rev. R. Caldwell, the Domestic Chaplain. On the 1st inst. at 7 A. M. His Lordship attended Tamil Divine Service, in Christ's Church, in the small Fort, and, after the usual service being read in Tamil, opened a discourse to the congregation assisted as before by the Domestic Chaplain. In the afternoon of this day His Lordship presided at the examination

of the Pupils of the Revd. H. Bower's Seminary, with which he seemed highly delighted, as His Lordship spoke in terms of high commendation of the skill and ability with which the boys replied to the different queries that were proposed to them. His Lordship also tendered his cordial thanks and approbation, to the Rev. H. Bower, and his assistant Mr. Ross for the care and attention they had bestowed in cultivating the minds of their young pupils, of whom three were selected by His Lordship, as deserving of admission to the Monckton Scholarship, the conditions whereof were forthwith communicated to them.—*Madras Athæneum.*

The 2nd instant being Sunday His Lordship attended Tamil Divine Service, in the forenoon, and after the reading of the Service in Tamil, held a Confirmation to which a great number of Natives were admitted, and then proceeded to preach, assisted by the Domestic Chaplain, which lasted for about an hour, during which he disclosed, more fully, his intention of putting down the distinction of caste, in the Church. In the evening he performed English Divine Service in the same Church (viz. Saint Peter's) which lasted till about 8 p. m.

The whole of the 3d, was spent by His Lordship in discoursing with the different Catechists of the Tanjore Mission, and in proposing queries to them relative to faith, and other essential points connected with Christianity, and in pointing out to them the necessity of their weaning themselves from the sinful customs of the world, and especially to distinctions of caste. The early part of the 4th, was spent in certain religious duties which have not transpired, but about 11 o'clock His Lordship paid a visit of ceremony to His Highness the Rajah, accompanied by some of the gentlemen of the station; nothing of moment occurred in the course of the afternoon. I am given to understand that a certain Sootra Christian ventured to represent to His Lordship the propriety of his first proceeding to oblige the Parriahs, and other inferior castes, to forego the distinctions prevalent amongst them, leaving the higher castes alone, until they (the former) should be brought to submit to the injunction to a certain degree. Upon this His Lordship in surprise inquired whether any distinction subsisted between the inferior castes, and a Parriah being called and asked whether he would associate and eat with the left hand castes, such as Pullers, Chucklers, &c. he immediately replied in the negative, adding that if he ever ventured doing so it would excite the resentment of his caste, as a great disgrace, and induce them to seek every opportunity to wash away the stain by forming a design against his life.

The 5th, being Ash-Wednesday, Divine Service was performed in Saint Peter's Church by His Lordship in English (that is after the reading of the Tamil Service) to a numerous and distinguished audience composed of the European and Native congregations. His Lordship preached a little to the European congregation merely, assembled between the altar and the pulpit, on the subject of ordination and the duties and course of conduct to be observed by those ordained Priests. His Lordship then read the ordination service, which terminated with the ordaining of the Rev. H. Bower to the Priesthood. His Lordship next proceeded to administer the Lord's supper to such of the European and Native congregations as were disposed to partake of the same: the latter were not very considerable owing to His Lordship having the day before invited such only to approach the sacred table, as were disposed to communicate without any distinction of caste. The Service commenced at 11 o'clock and ended at nearly half-past three. His Lordship having taken leave of the congregation started for Vellum immediately after dinner.—*Ibid.*

22.—MADRAS AUXILIARY (LONDON) MISSIONARY SOCIETY.

The Twenty-ninth Anniversary Meeting of the above Society was held at Davidson's Street Chapel on Wednesday evening last, 12th inst. the attendance on the occasion being both numerous and respectable.

After singing, and prayer by the Rev. W. Porter, the Rev. Mr. Bowie was called to the chair.

The Rev. Chairman opened the business of the evening by informing the Meeting that since he had had the honor on a former occasion of filling the place he then occupied, he had been to Africa, and hoped that the few facts he was about to relate would prove interesting to the meeting. He considered the colony of South Africa as a most interesting field for the philanthropist, in consequence of the state of education there, its extensive diffusion, the zeal of the people in receiving it, and the goodness of Government in promoting it. The education there imparted was on a sound basis, and he was happy to inform the meeting that the authorities at the colony did not exclude the Scriptures. The Rev. gentleman then adverted to the manner in which the Emancipation Act, put in force in 1838, was working there, and gave a very interesting account of the respective positions of slave and slave owner. The feeling of the Dutch, he said, with respect to the Act of Emancipation, was, that they considered it a matter of the greatest injustice, and as a feature of their character, the Chairman mentioned the fact, that although they knew that the slaves must be liberated, they would not join in promoting the cause of freedom, but went beyond the frontier and formed themselves into a republic. The Act was not without its evils, for immediately after the emancipation, the owners of slaves were destitute of menial aid; they were without a servant to cook their victuals, to bring them water, to prune their vineyards, or to cultivate their lands: and with the slaves also it was not otherwise, for they sallied forth on the very day of their liberation with the most intemperate manifestations: yet it was a noble act, from the effects it had produced after a lapse of six years. Slavery was a prodigious evil: it corrupted society to its very core, and fostered pride, cruelty, and licentiousness; but now that the cause of it was removed, the schools were filled with children, and the land with missionary churches, and congregations around them seeking pastoral supervision. After giving a short account of a Lutheran minister, the Chairman referred to the act of emancipation as being highly beneficial to the Dutch themselves, because it taught those who whiled away their time in frivolous amusements, the one the use of the plough and the pruning knife, and the other that of the needle and the labours of the nursery. The criminal calendar had been greatly diminished; and treasons and desertions on the one hand, and tyranny and oppression on the other, were struck at the root. But the state of things as they had been, must leave a scar behind; and this was illustrated by the following fact, bearing upon the manner in which the coloured people of the Colony are treated by the Dutch. There was a handsome Church in a Dutch town, in which generally about eight hundred persons assembled; it was usually well attended. On the occasion of a baptism, a coloured man came to receive the ordinance, and when the Dutch people saw him, they first felt surprise; then pride and indignation took possession of their breasts, and some dozen or more left the Church. The officiating minister, who was a man of promptitude saw the movement, and turning round to the remaining portion of the congregation thus addressed them: "the door is open, and if any more of you wish to go now is your time." The tone of decision with which he delivered himself had the desired effect, nobody moved, and the ordinance was performed. He said that it was common to exclude the coloured population from the Churches: it was the same with schools, of which there were many excellent ones, containing sixty, a hundred, and a hundred and fifty scholars, but not a coloured

child amongst them, for if one such were admitted the school would be immediately broken up. Caste among the Hindus was offensive and intolerable enough; what then shall be said of Christians who would deny a fellow-creature the means of grace, and exclude him from heaven? The Dutch were a religious people; at least had the semblance of hereditary religion, for they seemed fond of their Church, which they kept in careful repair: the minister was highly honored among them, and to be an elder of the Church, was considered by him who held it, a post of no small dignity. They have in each family a large Bible, such as in Scotland is called "the big ha' Bible," with clasps, and the manner of the Dutch worship was warm and fervent, especially their singing; but their exclusion of the coloured people was most unscriptural. They seemed to have forgotten the text, "go ye and learn what this meaneth: I will have mercy and not sacrifice." The Chairman then alluded to Missionary Institutions, their principles and practices, and gave a most interesting and instructive account of George Schmidt, founder of the Moravian sect in South Africa, and of the good that a Testament he had given to a Hottentot woman was the means of disseminating. The details of this fact were entered into at some length; but as particularizing them would occupy too much space, we simply state the circumstance that this very Testament was the means, through various vicissitudes, of establishing the word of light in a darkened region of the earth. The chairman then spoke on what the ministers of the London Missionary Society were doing in Africa, and the Wesleyans also, who followed them equal in number and in strength, and having alluded to their labours of love, hoped that all Christians would go and do likewise.

The Report was then read by the Secretary, and the following Resolutions moved, seconded, and unanimously adopted.

Moved by the Rev. R. D. Griffith, and seconded by the Rev. J. Braidwood,

1. That the Report now read be received and adopted: and that this Meeting desires gratefully to acknowledge the goodness of God vouchsafed to this and kindred institutions during the past year.

Moved by the Rev. F. D. Ward, A. M. and seconded by the Rev. A. Leitch,

2. That this Meeting regards the virulent opposition to the cause of Christian Missions that during the past year has been manifested by the Native community, and in some cases even by those who bear the Christian name, as evidences, that the truth is effectually undermining the idolatry of the land; and would earnestly pray for the out-pouring of the Holy Spirit, that converts, numerous as the drops of morning dew, may be the saving results of the Missionary efforts of the Christian Church.

Moved by the Rev. J. Anderson, and seconded by the Rev. Mr. Ogilvie,

3. That this Meeting recognizes the pure seed of evangelical truth as that alone which Christian Missions should scatter abroad; and, coming from man, but humbly depending on Divine aid, pledges itself to more simplicity of aim, more personal devotedness, and more persevering and believing prayer, in the weighty matter of seeking the world's conversion.

Moved by the Rev. H. M. Scudder, and seconded by the Rev. W. Porter,

4. That the following gentlemen constitute the Committee and Officers of the Society for the ensuing year:—

Rev. W. Porter.	Mr. B. Mitchell.
" A. Leitch.	" W. Miller.
" E. Lewis.	" J. B. Pharaoh.
Mr. P. Carstairs.	" G. Vansomeren.
" G. E. Johnston.	" S. Symonds.
" E. Marsden.	" E. Mahony, Treasurer.

Mr. B. Lacey, Secretary.

The Rev. R. D. Griffith, in moving the first resolution, considered himself fortunate in being called upon to request its adoption. He considered the Report as a document ably got up, and as the better part of the evening's proceedings. He recommended its adoption because it was a record of the Christian community; because it was a declaration of the doings of the Missionaries of the Society; and because it contained a record of the triumphs of Missionary labour. The Rev. gentleman briefly enlarged on these respective topics, and regarded the sarcasms levelled against Missionary operations as the idle wind. He recommended its adoption, because it contained a record of the trials of what Missionaries were called upon to endure; and, finally, because it supplied the Meeting with the contrast of what had been done, and what remained to be done.

The Rev. J. Braidwood, in seconding the resolution, made a few preliminary observations, and in touching on the manner in which the report was drawn up, pronounced it to be just as it should be, neither prolix nor wearisome. He then adverted to that part of the resolution which "gratefully acknowledged the goodness of God vouchsafed to this and kindred institutions during the past year." He considered it to be the goodness of God which permitted a large number of boys and girls to receive a Christian education both at the presidency and out-stations. He alluded to the encouraging collections made: and to a thing of a more interesting nature, that of being allowed to apply the pruning knife to the removal of those rotten branches which were destroying the Society. In referring to the opposition which the Missionary cause met with here, and to the fact that it was not so great in Bengal, the Rev. gentleman saw, in this state of things, cause for increased energy, the more so when the fact could not be denied that the generality of the heathen only came to hear, to mock, and go away. The goodness of God, he said, was manifested in actual fruits, and of this the Rev. gentleman gave an illustration. A young man, whose father was an aged Rajpoot, began to shew symptoms of a living conversion within him, but was constrained to defer entering the fold of Christ through the importunities of his friends, but more especially owing to the denunciations of his father who took him away. About six years after he came back and was baptised, and some short time subsequently received a letter from the aged Rajpoot, which conveyed the intelligence that he himself had embraced Christ and was happy in receiving him. Another man, who was a Zemindar at Agra had read the word, considered and weighed it, became convinced, and was baptised. He urged as a reason for his baptism, that he wished his relatives and connexions should embrace the same faith. He went to them, putting forth his exertions in order to their conversion but all his efforts proving unsuccessful he returned and was received by those men who first brought him to the fold of Christ. There were fruits also of the goodness of God in Calcutta, Allahabad, Bombay, the Western coast, Coimbatore, and other places. The Missionaries did not only know their ground, but were keeping it, and were enabled to see that what they had most to contend against was the enmity of the human heart against Christ; they were endeavouring to find an entrance into the very citadel itself, the natural conscience of man. He rejoiced that the brethren of the London Missionary Society could present so interesting a report as was read that evening to the meeting, evidencing the fruits of righteousness to the praise of God; and his only desire was that they might prosper more abundantly.

The Rev. F. D. Ward, who seemed to be labouring under indisposition, said that he had been sick for the last four days, and that his medical adviser had told him not to be from home for four days more; but he felt it his duty to attend, and would not long detain the meeting. Adverting to the resolution he held in his hand, he thought it a comprehensive

one; but would confine himself to only one or two topics, or rather to its outline, leaving the filling up to the gentleman who would address the meeting after him. He considered the opposition Christianity met with as perfectly natural, and that it was impossible for it to be otherwise. There was an irreconcilable difference between Paganism and Christianity—a contrast very great indeed; and when the Rev. gentleman said that it was matter for astonishment that the opposition was not greater, he reversed the picture, and desired to know how it would be in England if the heathen of this land were to proceed thither and do there what the European missionaries did in India. He alluded to the tracts published here as having a direct counter tendency to those issued by Christian Societies, and referred to the translation of one not long since published in the *Record*. He said that the heathen were brow-beating the Catechists, and persecuting those among themselves who were favourable to Christianity. They had bound one such, and made him do penance at a heathen temple, and another they had carried two hundred miles away; but notwithstanding all these evidences of opposition, he believed that the truth was undermining idolatry in the land. He thought and felt convinced that the mental stupidity of the natives was the worst of all opposition, and therefore desired to see the spirit of discussion among them, when alone truth would triumph. The Rev. gentleman next alluded to the Millennium, in reference to the out-pouring of the Holy Spirit, and the number of converts being as “numerous as the drops of morning dew.” Thus he looked forward to the time when opposition should cease. That period was coming; and having enjoined all not to be faithless but believing, concluded with an interesting reminiscence of his having spoken at a similar meeting of the Society eight years ago.

The resolution was seconded by the Rev. *A. Leitch*, who spoke on the state of the heathen, and gave one or two features of the virulence of their opposition to the native Catechists when testifying the Lord Jesus under every difficulty. After giving expression, in gratifying terms, to the amount of good done through the agency of native assistance, the Rev. gentleman adverted to the apathy of the heathen in other directions. He referred to the Mysore country, where there were many mud forts apparently useless; but he did not consider them so, for they were even more formidable than forts built of stone or other materials. The British cannon had no effect upon the former, while the latter were blown to pieces. The one received the shot, which only became imbedded in the mud; the other did not offer the same resistance: and so it was with minds of the heathen, which he compared to the mud of the forts: they received the word as if they understood it not. *Mr. Leitch* said that the abundance of books distributed produced a surfeit, and made the people despise them; and then adverted to the difficulties which the Missionaries had to struggle with, and in still not being able to produce any thing as the result of their labours. He would not that they should outrun the working of God’s Spirit. Heathenism it had been said was being undermined—granted; but then, he would ask, when shall it be blown to pieces: the Gospel was to triumph; but when was it to triumph there? The war between Heathenism and Christianity had been declared in the native publications, of which the Rev. gentleman produced a late number; and was of opinion that if the victory was deemed to be an easy one, it was a false alarm. He then drew a comparison between the battles for earthly possession and spiritual conversion and would that every one would gird himself afresh for the conflict; not falling asleep in honied dreams that might lead to a discomfiture. The speaker was warm and energetic throughout, and concluded, by expecting all to be faithful and to do what they could, and thus there would be abundant reason to rejoice.

The Rev. *J. Anderson*, considered the third resolution to be well drawn up for supplying the heads of a speech ; but as the time would not permit any lengthened observations, he would only ask to be heard for two or three minutes. He said he did not feel himself called upon to differ or agree with those who had already spoken ; and dwelt largely on the sowing of the pure seed of evangelical truth, and the scattering of it abroad ; although it produced very little fruit, it was enough if even one soul were saved. Yet he would not recommend that they should rest here ; and considered the pure seed of evangelical truth to be the word of God, the Bible, irrespective of books of common prayer, and such other forms, which he only viewed as the productions of man. After several illustrations, *Mr. Anderson*, urged the scattering of the pure seed and firmly believed that God would bring something good out of it : he was sure it would never die, and expressed his belief in this by referring to what the Bible had done in Africa. He said that God meant that the sowing of the seed should be through the instrumentality of man ; that man should have a hand in it, and that the world should be thus converted, humbly depending upon Divine aid. Conversion was a standing miracle in such a country as this. He then illustrated what he thought was meant by " more simplicity of aim " noticed in the resolution, and considered it the holding of the sword of the Spirit, never to let it go. He dwelt much on personal devotedness, and urged the advantages of settling in one place ; and when he came to consider " more persevering and believing prayer." The Rev. gentleman dwelt strongly upon it as being principally instrumental in " the weighty matter of seeking the world's conversion."

The above having been simply seconded by the Rev. *Mr. Ogilvie*, and the fourth resolution disposed of, the business of the evening closed by the Rev. *Mr. Bowie*, pronouncing the benediction.—*Madras Record*.

23.—BOMBAY.—AMERICAN MISSION IN BOMBAY.

We have been favored with a copy of the Report of this Mission in Bombay for the years 1843 and 1844, and we are glad to find our brethren of this Mission publishing an account of their proceedings, as it not only affords matter of pleasure to see the dealings of the Lord, but it serves to create a greater interest for those engaged in the work. The report speaks of the removal of *Mr. Graves* and *Mrs. Allan* ; the former died 8th December 1843, and the latter 12th January 1844. In speaking of *Mr. Graves* we take the following which is a note in the Report :—

" *Mr. Graves* performed an important part in translating the Scriptures. He assisted in translating the first edition of the New Testament in *Mahratta*, which was printed by the Bombay Bible Society. And his fellow laborers having been removed by death, he performed the entire revision of the 2d edition, which was finished in 1831, and printed by the same Society. He also translated a considerable part of the Old Testament. The translation of *Exodus*, *Leviticus*, *Numbers*, *Deuteronomy*, *Joshua*, *Judges*, *Ruth*, 1 and 2 *Kings*, 1 *Chronicles*, and *Psalms*, published by the Bombay Bible Society, was entirely made by him. For such work he possessed uncommon qualifications in his knowledge of the original language of the Scriptures, and his very familiar acquaintance with the native languages. His views of inspiration, and his great reverence for the word of God, led him to take a more close and literal version of the sacred text than has sometimes been made in the languages of this country. His views of this subject were the result of much reflection, of great reverence of the Scriptures, and of much prayerful study of them. The Committee of the Bombay Bible Society, at their first monthly meeting after his decease, as

a testimony of their respect for his worth and the valuable services he had rendered to the cause, made the following minute in their proceedings:—

“The Committee would record their sympathy with the American Mission in the loss they have recently sustained by the death of the Rev. A. Graves, to whom this Society is indebted for the active part he took in bringing out their earliest translations in Mahratta and in their subsequent revision; and they would record their testimony to his piety and devotedness as a missionary, and to his continued persevering labours, so long as his health would admit of his promoting the extension of the Redeemer's kingdom.”

The Report next goes on to show that the mission assign the first place to the preaching of the gospel, and it describes their present operations. On Sabbath mornings at 8 o'clock, the boys' schools assemble in the chapel for religious instruction and are engaged till nine o'clock, at which time the regular native service commences, at which the attendance varies from 120 to 200 persons. At three in the afternoon they have service at a school house on the Mission premises. In August of last year, in consequence of the chapel being allowed for the use of the Free Presbyterian Church, the regular service in English held on Sabbath afternoons for the families of the Mission and others connected therewith was discontinued.

We find under the head *tours* that Pane and other villages in the vicinity as well as several villages in the Southern Konkan, had been visited by Mr. Allen, and that Mr. Hume had made a six weeks tour to Goa, where large demands had been made for the supply of Scriptures and tracts. He returned through the Southern Konkan visiting most of the large villages on or near the sea coast. On another occasion he visited Panwell, Caranja, Kallian, Bhowndy, Tanna and others places in the vicinity.

Of their schools we find that they have five boys' schools, of which the daily attendance is about 250. The books used are the Scriptures, School Books and Tracts printed by the Mission and the publications of the Bombay Tract and Book Society. The boys commit to memory the Ten Commandments, and a Catechism of 20 pages. The teachers are intelligent men, who have acquired much historical and doctrinal knowledge of the Scriptures. There are 4 schools for girls, containing 95 scholars, these are on the Mission premises and under daily inspection, and attend worship daily; the studies are similar to those of the boys. We are glad to find that the Report corrects some erroneous opinions as to female education in Bombay. On this subject we take the words of a note in the Report:—

As some mistaken opinions exist and mis-statements have appeared in print concerning the origin and early history of female education in Bombay, it is not irrelevant here to say something on the subject.

In the Report of the American Mission for 1826, it is stated that the number of female schools then connected with the Mission was 10, and the number of scholars in attendance was 340. The amount of donations and subscriptions received that year from Bombay and its vicinity for the support of these schools, was Rupees 2,032.

The writer of this note became connected with the American Mission (then the only Mission in Bombay) in the latter part of 1827. The Mission had at that time 10 female schools, containing more than 300 scholars. As he felt much interest in these schools, he often visited them and saw their state; and he believes that as large a proportion of them were able to read as could usually be found since that time in the different mission schools in Bombay. The sum of Rupees 1,880, given that year in this Presidency for their support, show the interest that was felt in the cause; and much of this was given by persons who knew the state of these schools from their own observation, or from inquiry of those who had seen them.

These schools continued without any considerable change through the year 1828. At the meeting of the Bombay missionary Union in October of that year, there was a public examination of these schools in the chapel, and 9 teachers with more than 300 children were present. The examination was attended by a considerable number of gentlemen and ladies. In an account of it, published soon after, it was stated that "50 of the girls could read the Scriptures with readiness, and could write what the native population generally consider a fair legible hand."

In the Report of the Mission for 1829 it is stated that the number of female schools had been increased, and that the number of scholars exceeded 400—"of whom 122 were readers;—all of these had committed to memory the Ten Commandments, and the greater part had committed a Catechism comprising a summary of Christian doctrines and precepts; several had committed Watts' Second Catechism, a few chapters of the Gospels and some Christian hymns; all could write a fair legible hand, and a few attended to the simple rules of arithmetic."—Dr. Wilson did not arrive in Bombay to commence the operations of the Scottish Mission until near the close of 1829, and had no female schools until 1830. And the Church Missionary Society and the Society for Propagating the Gospel did not commence their operations in Bombay until some years later.

The above statement of facts will show that the cause of native female education in Bombay was commenced by the American Mission, and was carried on successfully by them for several years, before either of the other missions now established in Bombay began their operations.

Of the Boarding or Family School for Girls, which we look upon as a very important and deeply interesting part of the work, we take what is said in the Report:—

The *Boarding or Family School* for Girls, has contained on an average 15 scholars. They live as a family on the mission premises and are under the daily care and inspection of Mrs. Hume. They attend worship twice daily—once in the native language with the children of the other girls' schools and all natives who may be on the premises. They attend to the common elementary branches of education suited to their age and their expected circumstances in life. They also learn to do plain needle work, and by work of this kind they have earned a considerable part of their support.

During the time included in this report, 4 girls of this school have been married:—One of these, who was the teacher and for some years a highly esteemed member of our church, has been married to a catechist of the Church Missionary Society—One, who is an African and a member of the church, has been married to a respectable man, also an African, belonging to the musical band of one of the regiments.—One has been married to a native man who works in the printing office; she and her husband are both exemplary members of the church.—And one has been married to a native man who has been in our employment for some years. She and her husband, though both originally of respectable castes, were both in an outcaste state when they became connected with the mission. They live on the mission premises and belong to our Christian congregation. They have both often expressed a wish to be baptised, but though apparently entirely separated from Hinduism and of fair moral character, they have not yet given sufficient evidence of possessing suitable spiritual qualifications for the ordinance.

This school, though containing but few scholars and requiring much care, yet appears to be of sufficient importance to warrant its being continued. It has been an asylum for some who had neither home nor friends. They are here separated from the polluting influence of heathenism, and have opportunity for observing the influence of Christianity. The

earnings of the scholars and the special donations for this object have nearly supported the school. The divine blessing has also rested upon it, and seven of its inmates have given such evidence of having experienced the enlightening and renewing influence of the Holy Spirit that they have been baptised. Two who had not been baptised, have died—leaving evidence that the instruction given them had not been in vain. May the Divine blessing rest upon all connected with this school in a yet greater measure, and make them all wise unto salvation.

The Boarding School for Girls at Mahabuleshwar under Mrs. Graves, averages 26, and the progress has been very satisfactory. Of the Press the Report says,

Our printing establishment originated in the wants of the Mission. When the Mission was commenced there were no means in Bombay nor on this side of India, to print the Scriptures or school books or tracts in the Mahratta language. In such circumstances the missionaries found it necessary, in order to carry on their operations with any degree of efficiency, to procure a press and to print what was required for their own use. Their operations for some time consisted of a single wooden press and one fount of Mahratta type—the latter procured from Calcutta. There was then no intention of having any English department in the office. It was found, however, that the Mission would sometimes have work to be done for their own use in English, that other Missions and Societies would also wish to have work done for them, and that the superintendence required for doing work in the native language, could easily be extended to printing in English. In these circumstances it appeared expedient to annex an English department to the office. The establishment has been enlarged at different times to meet the demands made upon it, and it now contains materials for printing to any extent required, in English, Sanskrit, Mahratta, Goojarattee, Hindoostanee, Persian, Arabic, Zend and Pelhvi, besides several small founts of other kinds of type to be used in printing extracts, quotations, iticisms, &c. A lithographic department, a book bindery and a type foundry have been added to the establishment. In the bindery, the books printed in the office are commonly bound, and in the foundry most of the type now in use in the office, have been manufactured.

The Press is engaged in doing work for the Mission, for the American Mission in Ahmednuggur, and for other Missions; for the Bible Society, the Tract and Book Society, and other religious, benevolent, literary and scientific Societies, and also work for individuals, if it has nothing exceptionable in its character. We have now in the press an English and Mahratta Dictionary for the Bombay Government. The work is in a quarto size; 300 pages are printed and probably it will contain 800 and perhaps 1000 pages. When completed it will be an important aid to Missionaries and others in acquiring the native language.

The number of persons now employed in the establishment is 57. They are of different classes and castes, as well as of different languages and religions, but they are all natives of India. At 9 o'clock daily they are assembled, when the Scriptures are read and prayer is offered. All are required to attend one service in the chapel on the Sabbath, but each is allowed to attend the service of that language which he can best understand.

Recent events in Bombay have shewn more than at any former period, the importance of the press as a means for diffusing religious and secular knowledge in connection with the Missionary cause. There are now several presses in Bombay, which are owned by natives and managed on their own account. These presses are all more or less engaged in supporting their respective systems of superstition and error. The works they print are sold at low prices, are much read, and not unfrequently given away gratuitously. There are now 8 or 10 periodicals printed in the

native languages. These all engage more or less in religious discussion, while some of them are chiefly filled with scurrilous attacks on Christianity, by misrepresenting, ridiculing and reviling the historical facts, the doctrines and precepts of the Scriptures. Their pretended arguments, scoffs, and sneers are mostly borrowed from infidel writers in Christian countries, with whose works the managers of these periodicals appear to have become familiar. These efforts having been made for a considerable time, it appeared very desirable that some more efficient measures should be attempted to counteract such pernicious and wide spreading influence. It was accordingly determined to issue the *Dnyanodaya* semi-monthly, to adapt its character more to the present state of the native population in Bombay, and obtain for it a wider circulation. Many of our friends have approved this course and have made liberal donations towards the expense, taking copies, in return as far as they wish for them, for the native population with whom they are connected. We are encouraged in the hope that this publication will be very useful.

Objections have sometimes been made against Missions having printing establishments, as partaking too much of a secular character, and requiring care and time for their superintendence. But it is necessary that Missionaries have the Scriptures, tracts and school-books in the language of the people for whose spiritual good they are labouring. In some places these can be procured in no other way than by printing them. Such were the circumstances of the first Mission in Bombay. And when this exigency has ceased from the native population having acquired some knowledge and skill in printing, missionary printing establishments are still desirable, if not necessary, in order to a due regard to the economy and efficiency of missionary operations. Such establishments should be devoted as far practicable to the missionary cause generally, and charge for work for different Missions and religious and benevolent Societies, which are auxiliary to the missionary cause, should be no more than is necessary to cover all the expenses of the establishment. On this principle our press has always been carried on, and whatever profits have resulted from any kind of work, have always been appropriated towards the expenses of the Mission.

[The *Dnyanodaya* is a magazine of 16 pages in Mahratta, with a translation of some of its more important articles in English. It was commenced in 1842 by the American Missionaries in Ahmednuggur and it has been hitherto printed monthly for them; from the beginning of 1845, it is to be printed semi-monthly for the American Missions in Bombay and Ahmednuggur.]

Of the Native Church we find that four adults made a public profession of their faith in Christ by baptism in 1843, and one in 1844; they give much satisfaction. Since the Mission was commenced, 40 have been admitted into the Church—twelve have died leaving hope they have entered into rest; two have been separated from the Church, and 26 are, it is believed, still living, though several of them have removed from Bombay.

The Report is interesting and we recommend its perusal; while there is much to encourage, there is also much to be done and we should like to see the hands of the Missionaries in Bombay strengthened by additional labourers being supplied. Here there are but two, may the Head of the Church prosper the work of his servants and own their labours in this land of darkness. The important subject we have already put before our readers as to the providing for more Missionaries is only waiting till we have something definite to propose. We are however of opinion that in order to carry out the plan the help must be offered only to one Mission, any other way appears to us will be too difficult to accomplish.

The accounts annexed to the Report of donations for the two years shew; at Bombay Rupees 1702, at Mahabelshwar 1285 12.

The Report closes with an account of what the missionary Society with which the Mission in Bombay is connected, is doing, and it is so interesting that we give it here:—

The Missionary Society with which the American Mission in Bombay is connected, was formed 35 years ago. The Society has Missions among the Aborigines of North America commonly called Indians, in the Islands of the Pacific, in Greece, in Constantinople, Syria and other places in the Turkish dominions, in Persia among the Nestorians, in Western Africa, in Southern Africa, in Western India (Bombay and Ahmednuggur), in Madras, in Southern India, in Ceylon, in Borneo, in Siam, and at several places on the Eastern Coast of China—in all 26 different Missions and 95 Stations; containing 135 ordained ministers, of whom 8 are also physicians; also 7 physicians; 16 teachers, 9 printers, and a considerable number of other mechanics who are employed in Missions where the people are to be civilized as well as christianized. The number of married and unmarried females is 183.—The above have all been sent from America.

In the places where the Missions are established the Society employs 17 native ministers and 122 catechists and other assistants. Connected with these Missions are 62 churches, which contain more than 25,000 communicants. The Society has 6 seminaries for the education of native ministers and teachers, and 38 schools which afford special advantages for religious and secular education, and contain more than 1,400 persons of both sexes. The number of common free schools is 639, and the scholars in attendance exceed 30,000. In the different Missions are 15 printing establishments with means for printing in 34 different languages, of which 15 were first reduced to writing by the Missionaries of the Society.

The income of the Society for 1844 was 236,394 dollars. This does not include what was received in places where the Missions are established.—*Bombay Witness.*

24.—BOMBAY AUXILIARY BIBLE SOCIETY.

The Twenty-sixth Annual Meeting of this Society was held in the Town Hall, on Tuesday evening the 4th Feb., and although the numbers were far fewer than we wished to see, yet the attendance was far better than last year, and for a religious meeting tolerably good. The spirit which prevailed throughout the evening, was marked by unity of feeling, and much enlargement of heart. The speeches delivered were pleasing, and we hope the effect which some evidently had will not be easily effaced. The account given by the Rev. Mr. Isenberg of the Church Mission in Abyssinia was very interesting, and the speech of the Rev. G. Pigott breathed a sweet spirit of brotherly love, dwelt on the power the gospel would have if Christians exhibited more unity, and practically brought home to individuals their responsibilities as masters and mistresses of families, of their duty to instruct their servants, and to attend to the spiritual wants of those more immediately connected with them. We felt that the effect of the meeting had been good before this last speech was delivered, but this added greatly to the interest and profit of the evening, and we feel sure that such sentiments spoken at any meeting, and especially at one like the Bible Society, are calculated to do much good. We regret that more were not present to witness the proceedings of the evening, and we are at a loss to know why so many Christians take no interest in the great cause, yea the greatest cause that men can engage in, viz., the distribution of the Word of God, and stand aloof instead of coming in to join those already engaged in it, and prove to the natives and nominal Christians, what a value they put upon the Bible, and how desirous they are that others should possess what they had found to be so great a treasure. We were glad to see Dr. Steven-

son again amongst us; he spoke with much energy, and shewed that he had returned an unaltered man, in his love to the Bible Society. The Venerable the Archdeacon took the chair, a portion of Scripture was read by Dr. Stevenson, a few words were then addressed to the meeting by the chairman, after which the Rev. Mr. Cook, one of the Secretaries, read the report, from which we collected the following:—The state of the funds had improved—there was a balance of Rs. 9,533-7-7, in favor of the Society, this however did not arise from subscriptions or donations during the past year, but was part and parcel of the grant of £1,000 made by the Parent Society in 1837, and of a re-payment made by Dr. Hæberlin, as well as of receipts during the past year, which had exceeded the year before by rupees 825. The sales during the year amounted to rupees 655-4-10. There had been a diminution in the issues of Scriptures this year, 1843 shewed that 4960 copies, had been issued, that of 1844 only 3046 copies, this was accounted for by greater care being used in the distribution.—The grant of one hundred Hebrew Bibles by the Parent Society had been expended, and a further supply requested. Ninety-six Hebrew Bibles and eleven copies of the Psalms in Hebrew had been sold. The liberality of the Calcutta Auxiliary was acknowledged. There had been an important addition made to the library during the year of certain valuable works for the benefit of the Translating Committee, which had been paid for by donations and presented to the Society. The number of Bibles and Scriptures received during the year was 26,769, and the total number in the depository was 64,753. An abstract was read of several letters which had been received from Missionaries in reply to certain very good and important questions, which had been put to them by the Committee in reference to the distribution of the Scriptures, and generally on points relating thereto; the letters were promised to be annexed to the report; they will be found interesting judging from the abstract. The meeting was closed by the Chairman's reading a portion of Scripture. On the whole, while we must acknowledge this to be a day of small things we would feel thankful for the favourable account given in the Report. We would seek to stir up Christians to show their value for the Bible by exhibiting in their lives that they are Bible Christians, and by letting no one over whom they have any influence, be without a copy of the word of God; if prayer preceded the gift or sale of each copy, we might expect a blessing to follow.—*Ibid.*

25.—BOMBAY TRACT AND BOOK SOCIETY.

The 16th anniversary of this Society was held last Tuesday evening at the American Mission Chapel, and we were sorry not to see a larger attendance. The more catholic a society is so much the less support does it receive. Many members of the several denominations supposing it quite enough to support their own Church. Alas! that it should be so. Alas, that love does not take the place of sectarianism. The Rev. George Cooke opened the meeting with prayer. Mr. Webb, catholic-spirited Mr. Webb, was in the chair, he alluded to the claims of this society for its catholicity, and for the evangelical doctrines it sent forth. A note was read from the Archdeacon stating his inability to attend in consequence of having sprained his foot, and also a letter from the Rev. Mr. Burgess expressing his regret that sickness prevented his presence. We were glad to see the Rev. George Cooke of the Church of Scotland, and the Rev. George Candy of the church of England in the Chapel, it is a pleasant sight to see brethren uniting together in advancing the Redeemer's kingdom. We had, notwithstanding, rather a thin attendance, ministers of the Churches of England, Scotland, America and Free Church present. The Rev. R. Nesbit read the report which embraced the proceedings of the Society for the last ten months. Of the publication of new tracts, five Goozeratee ones were in circulation

among the Committee, besides these, another tract had been accepted. In the press there were *Pilgrim's Progress*, *Fulfilment of Prophecy* and the *Indian Pilgrim*—these books are especially for native Christians. A large expenditure for works had been asked for from home. There had been 17,000 tracts in the native languages printed. The issues of tracts had been thirty thousand. The distribution had been large, and English tracts had been given to Europeans and others at the Jail and Hospital. Several communications from Puna, Nasick, Seroor, Vingola, Darwar and Cannanore, were read, shewing what had been done at these places. There was also an interesting communication read from a friend giving an account of visits to and distributing tracts at the European General Hospital. It shewed that 109 had died during the past year, that there was great want of spiritual instruction at the Hospital, and that there should be daily attendance at a place where men are so quickly dying. We hope this communication will stir up some to visit the sick at the Hospital—and we do trust that the spiritual wants of the sick will be considered and many go among them remembering what the Lord has declared, “inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me.” Of the sales of tracts and books Rs. 630 14 had been realized, and the improvement which had taken place in removing the books, &c. to Mr. Cannon, bookseller, was acknowledged. The Parent Society had made the usual grant besides paper. The funds shewed a balance in hand of Rupees 541 12 6, but much more than this would be required for payment of printing the tracts now in the press. The subscriptions and donations amounted during the year to Rupees 1559 0 4 and this amount is collected almost entirely in Bombay. We would ask Christians in Bombay whether this amount does not shame them, whether a Society so Catholic and useful as the Bombay Tract and Book Society, should be thus slighted. We ask them does not this shew a lamentable want of love for Christ? We would ask our friends at out-stations why they pass over this Society. Is it unworthy their support, or are they careless and indifferent about the spiritual wants of the people dying in darkness? Christians awake! the Tract Society has large claims upon you. Take heed, if you feel it not a privilege to help, the Lord will use other means. The speakers were the Rev. George Cooke, Rev. G. Candy, Rev. D. O. Allen, Rev. R. Nesbit, Mr. Townsend, Mr. Larkins, Mr. Spencer and Mr. Taylor. The evening was closed with singing the Doxology, after which the Rev. R. Nesbit dismissed the meeting.—*Bombay Witness.*

26.—EMANCIPATION OF THE JEWS.—HUNGARY.

The two Chambers of the Hungarian Diet, in their last session, passed a law for granting to the Jews the greater part of the rights enjoyed by the people who are not noble, but it did not receive the royal assent. These Chambers have now voted another bill, the objects of which are first, to confer on the Jews the right of living in all the towns of the kingdom, indiscriminately, and there carry on their trades and professions, even some of the learned professions; secondly, to abolish the special capitation tax imposed upon them. The Jews have sent a deputation to the Emperor of Austria, as King of Hungary, to supplicate his Majesty to grant his sanction to this measure. It is composed of the Grand Rabbi, and six distinguished merchants of Presburg, and has been received by the Minister of the Interior, Count Kollowrath, who has promised to solicit the Emperor to grant it a private audience.—*Nonconformist.*

UNION CHAPEL FUND.

THE UNION CHAPEL was erected upwards of twenty years ago, for the purpose of Divine worship in accordance with the catholic principles of the London Missionary Society, under whose auspices it has been continued from the time of its erection until the present period.

The fundamental principle of the London Society is, that it does not send forth the representatives of any one of the sects into which, unhappily, the church of Christ is divided. Its object is simply to send forth the truth as it is in Jesus. This it has always done, leaving the converts gathered by its Missionaries to adopt, under the guidance of the Spirit and the word of God, such form or forms of Church Government as they may deem most in unison with the Divine mind.

In accordance with this rule, the Church assembling in the Union Chapel has adopted a form of Church order and worship, catholic, simple, scriptural, but effective for all the purposes of discipline and edification. All who love the Saviour, and who hold the truth in righteousness are admissible to the privileges of Christian fellowship. The preaching of the Gospel, as a means of conversion and salvation, is the alone object for which the Chapel was erected, and for which it is hoped, it may ever be maintained. Its pastors have ever acted, and it is hoped ever will act, upon this truly Christian principle.

On this ground the managers of the Union Chapel seek for aid from all truly catholic Christians in the establishment of a Fund, to be called

THE UNION CHAPEL FUND.

This has long engaged the attention of the managers. They believe the time when they should attempt to compass the object has now arrived.

The object of this Fund is to maintain the worship of God, and to provide for the extraordinary emergent expenses connected with the Union Chapel.

When the Chapel was first erected the responsibility of the pecuniary matters connected with its affairs was undertaken by the London Missionary Society. Its Missionaries conducted all the services. The object of the London Society being, however, to send Missionaries to the heathen and not to sustain English preachers or congregations, the support of the pastor and all the extraordinary expenses connected with the worship of God has for many years devolved upon the church and congregation. They have cheerfully met these expenses, and contributed liberally towards the local support of the Missionary objects of the Parent Society. To prevent the possibility of the extraordinary expenses connected with the Chapel falling upon the Parent Society, has been the object of the Managers; nay, more, they have long wished to aid the Society more efficiently in its local missionary operations. To do this, however, they must feel themselves free from all burden arising from extraordinary expenditure. This, not less than the desire to prevent the frequent recurrence of especial appeals, has induced them to attempt the establishment of the proposed Fund, and they are happy to state that the plan has met with the concurrence of those with whom they usually co-operate.

The Managers, in commending the subject to the attention of their Christian friends, would only further observe that the *Union Chapel obtains pecuniary aid from no other source than from the free-will offerings of its members and friends.* It is not sustained, as some have imagined, by Government grants or by the funds of the Parent Society. The Managers and officers of the Church have relied, and do still rely, upon this, as they believe, scriptural principle, "that the Church of Christ, (that is the whole body the Church,) contains within itself energy and resources sufficient to maintain itself to the end of all time, and to propagate the truths of the Gospel to the ends of the earth."

Subscriptions and donations may be addressed to the Rev. T. BOAZ, or to the Managers of the UNION CHAPEL, Union Chapel House, Dharamtalla, Calcutta.

Sums already received.

Ladies' Society,	Rs. 250
London Society,	100
Bengal Auxilliary,	100
Mrs. Boothby,	100
S. Ransom, Esq.,	100
F. Broadhead, Esq	50
A. Grant, Esq.	50
Rev. T. Boaz,	50
A. Bedford, Esq.,	100
J. H. Heron, Esq.	50
Mrs. A. Grant,	50
Capt. Watt,	10

MRS. SAVIGNY'S SEMINARY, SERAMPORE.

TERMS—Boarders,	Rs. 25
Day Pupils,	8

For Sale at the Baptist Mission Press,
WATTS'S
DIVINE AND MORAL SONGS

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 WITH CUTS,—PRICE IN STIFF COVERS 4 AS. EACH, OR 2-8 PER DOZEN.

JUVENILE MISSIONARY MAGAZINE.

“The Directors of the London Missionary Society, having resolved on publishing a Monthly Periodical under the title, *Juvenile Missionary Magazine*, solicit the co-operation of all their friends, in aiding them in this effort to interest the Young in the cause of Missions. The Magazine will contain 24 pages, 18mo. with a Frontispiece, in an embellished wrapper. It will be sold at *one half-penny per Number*, or 3s. 6d. per hundred, to Auxiliaries and the Trade. A large circulation is required to enable the Directors to publish it at so cheap a rate.”

Should any of our friends feel disposed to aid in the circulation of the *Juvenile Missionary Magazine*, we shall be happy to procure it for them; or a note addressed to the Secretary of the Bengal Auxiliary Missionary Society, will serve the same purpose.

ACKNOWLEDGMENTS.

CALCUTTA CHRISTIAN TRACT AND BOOK SOCIETY.

James Hill, Esq.	Rs.	6	0
James Davidson, Esq.		100	0
M. Uvedale, Esq.		10	0
J. Elliott, Esq.		10	0
Alexander Frazer, Esq.		10	0
C. S. Leckie, Esq.		8	0
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Col. Eckford,		50	0
From Monghyr, through Mr. Dwyer.		34	0

THOMAS SMITH,
Sec. and Acting Treasurer.

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Sir H. W. Seton, Kt.	Rs.	20	0
J. Lyall, Senior, Esq.		20	0
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A Friend, per J. C. Marshman, Esq.		10	0

February 28, 1845.

W. W. EVANS, *Sec.*

The Rev. Dr. Duff has kindly engaged to give two prizes of Ten Rupees each, at the next Annual examination, to the two best scholars in general knowledge.