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Established June, 1832.

NEW SERIES, VOL. VI. No. 64.—OLD SERIES, VOL. XIV. No. 155.

THE
CALCUTTA
CHRISTIAN OBSERVER.

APRIL, 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 :

PRINTED AT THE BAPTIST MISSION PRESS.

1845.

FUNDAMENTAL RULES.

I. That the CALCUTTA CHRISTIAN OBSERVER be established on those evangelical principles, in which the leading Reformers of the 16th century were agreed.

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.

The United Monthly Missionary Prayer Meetings will (D. V.) be held on the first Monday in every month at the following places :—

April 7th, at the Lal Bazar Chapel.	}	Service to commence at half past seven o'clock.
May 5th, at the Union Chapel.		
June 2nd, at the Circular Road Chapel.		

The Committee of the Bible Society (D. V.) meet for the transaction of business on the third Tuesday in every month, at 9 o'clock in the morning.

The Committee of the Bible Association meet on the last Friday in every month at the Old Church Rooms, at 9 o'clock in the morning.

CHAPEL AT COOLIE BAZAR.

[The friends of the gospel at Coolie Bazar have requested our advocacy of the following good cause, with which we most cheerfully comply.

The congregation worshipping at Coolie Bazar have for many years borne the whole expense of repairing, lighting, and otherwise sustaining the worship of God in the little Chapel near the Conductor's quarters. The congregation has gradually increased, this adding to the increasing population of the neighbourhood, as well as the frequent heavy expense for repairs of the present building, has induced the managers to endeavour to raise a fund for the erection of a building every way better adapted for the purposes of Divine worship. We sincerely hope that the friends of the Gospel will come forward to aid those who are so prompt, and to the utmost of their ability to help themselves in raising a house for God.

The accompanying prospectus will explain more fully the views of the managers on the subject. We shall be happy to forward donations to the treasurer.—*C. C. Advocate.*]

“ The Committee for managing the pecuniary affairs of the Coolie Bazar Chapel, desire to make known to the Christian community at large, a brief statement of facts relating to that place of worship.

The Chapel was built in the year 1837, and has always had the gratuitous services of the Ministers of the London Missionary Society. At the time of its erection the population of the place was small, and with but slender means; and consequently, the subscriptions realized for its erection were insufficient to build it more substantially than as it at present stands. It now consists of a tiled roof and mat walls, which have proved a source of much discomfort to the congregation assembling for worship during certain seasons of the year, inasmuch as the one does not keep out rain, nor the other the cold and damp. Besides the annual outlay which is incurred in keeping it in condition has proved a heavy item of expenditure, without any permanent advantage.

Taking into consideration these circumstances and the increased number of residents now in the neighbourhood, the Committee deem it not only a measure of prudence, with reference to the funds entrusted to their management, but one of absolute necessity both to enlarge the place of worship, and make the roof and walls more substantial and durable than they are at present. A Trust-deed will be prepared, by which the Chapel will be put in trust to the London Missionary Society.

With this object in view, a call has been made on those persons residing in the neighbourhood and its vicinity, and the Committee feel gratified in being able to state that the residents, though mostly in humble circumstances, have contributed liberally, and they are sanguine in the hope that their further endeavours among their own friends will, in a little time, put them in possession of a thousand rupees or more.

As this sum will fall far short of the estimated costs for carrying out their intended improvements, which the Committee consider cannot, upon the most economical scale, be effected much under two thousand five hundred rupees, they are constrained, though reluctant to do so, knowing the numerous other calls which have been lately made, to solicit the generosity of the public, in helping them to build up this place of worship to Almighty God.”

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ANTI-POPERY LECTURES.

Owing to the large space occupied by the Anti-Popery Lectures, and the desire to publish them as quickly as possible, it has been determined to print them in the form of a supplement to the *Calcutta Christian Observer*.

The first supplement accompanies the present number of the *Calcutta Christian Observer*.

This arrangement will of course involve a considerable expenditure beyond the ordinary outlay of the *Observer*, and to cover which it has been resolved to open a special subscription—"A fund for defraying and circulating as widely as possible the Anti-Popery Lectures."

Our Christian friends, willing to aid us in this good work, can convey their subscriptions either to the editors, publishers, or printer of the *Calcutta Christian Observer*.

NOTICE.

The first edition of the first, second and third Lectures being exhausted, and fresh applications having reached our publishers for these lectures, and for the whole series, it is proposed to print a new edition should a sufficient number of copies be subscribed for. Friends anxious to possess the lectures already out of print, as well as the whole series, either as published separately or in the volume form, will oblige the parties who have undertaken the publication of the work, by forwarding, at their earliest convenience, their names and address to the *Baptist Mission Press*, together with the number of copies required.

TWENTY-SIXTH ANNIVERSARY
OF THE
LONDON MISSIONARY SOCIETY.

The following will (D. V.) be the order of the services :—
On Sabbath, April 6th, the Anniversary Sermons will be preached at the Union Chapel; in the morning by the Rev. T. Boaz, in the evening by the Rev. W. Fairbrother, Missionary to China. Service to commence at 10 in the morning, and half past 7 in the evening.

On the evening of the same day a Sermon will be preached at the Society's Chapel at Coolie Bazar by the A. F. Lacroix. Service to commence at $\frac{1}{2}$ past 6 o'clock.

On Wednesday evening, the 9th of April, the 26th Annual Meeting of the Society will be held at the Union Chapel, the Rev. A. F. Lacroix to preside. Service to commence at 7 o'clock.

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It has been a matter of regret with many, that the writings of the early members and ministers of the Baptist churches of this country should be comparatively so little known. From various causes the present appears to be a favourable time to reprint such of them as may be deemed worthy of perpetuation, from their historical or theological importance.

These writings are confined to no peculiarity of sentiment, but embrace every topic of divine truth, which the word of God presents for the salvation of the believer, as well as for the regulation of the church of Christ.

To the Baptists, it will be seen, belongs the honour of first asserting in this land, and of establishing on the immutable basis of just argument and Scripture rule, the right of every man to worship God as conscience dictates, in submission only to divine command. Through evil and through good report—"in cruel mockings and scourging, yea, moreover in bonds and imprisonments," they held fast to the liberty of Christ.

Rejecting the authority of men in matters of faith, they wrote with great simplicity and directness of purpose. Scripture alone was their authority, and excepting some of their polemical works, their productions are remarkably free from that parade of learning which was the fault of their age.

They were not however destitute of learning. Most of the early Baptists had had a university education: and if this privilege was not enjoyed by their successors, it was because the national seats of learning denied it to them. The names of Bampfield, Canne, Cornwell, Danvers, Delaune, Du Veil, Denne, Grantham, Jessey, Knollys, Smyth, and Tombes, not to mention others, afford sufficient proof that the Baptist churches were not destitute of able and learned expounders of their sentiments, eminent for their attainments both in classical and divine knowledge.

The historical value of the works it is proposed to reproduce is very great. Their authors exercised no mean influence on the course of national affairs during the period of Cromwell's protectorate, and they became in subsequent reigns, as they had been in times preceding the Commonwealth, the especial objects of ecclesiastical and political persecution. These productions form therefore an important element in the study of that eventful and stirring time. But especially interesting do these works appear as the documents from which may be learnt the opinions and the bitter trials of those men to whom the Baptist body owes its existence in this country:—in whose stripes, and bonds, and death, was laid the foundation of that liberty we now enjoy.

As theological writers they are characterized by fervour of spirit; deep study of the word of God; great facility of application of divine truths to passing events; a holy attachment to "the truth as it is in Jesus;" clear and pungent exhibitions of the word of life; an uncompromising adherence to the Scriptures as the rule of doctrine, practice, and ecclesiastical organization and discipline; and finally, a fearless following of their convictions, derived from the divine oracles.

There are also wanting for our congregational and family libraries works of this kind. It is to be feared that as a body we are too ignorant of our own history, and of the great and good men who lost all in the maintenance of our principles. Our young people especially need information on these points. Moreover they are needed for the libraries of our ministers. Even our collegiate institutions possess but very few, and such as still exist are daily becoming more scarce and inaccessible. The collection proposed would furnish at a very small cost a series of works peculiarly adapted to their use.

It is proposed therefore to reprint by an annual subscription of ten shillings and sixpence, all or such of the works of the early English, or other Baptists, as the Council shall decide.

The series will include the works of both General and Particular Baptists; Records and Manuscripts relating to the rise and formation of the Baptist churches; Translations of such works as may illustrate the sufferings of the Baptists and the extension of their principles, together with such Documents as are to be found only in large historical collections, or may not yet have appeared in an accessible form. On the baptismal controversy only those treatises will be given which are of acknowledged worth or historic value. The whole will be accompanied

with biographical notices of the authors, and with such notes and illustrations as may be essential to their completeness. The publications will consist of works produced before the close of the seventeenth century.

It is hoped that the cheapness of the works, combined with their intrinsic value, will ensure for them a wide circulation among every class of readers. With a body of three thousand subscribers, the Council will be enabled to *issue three* octavo volumes annually. It is obvious that the larger the number of subscribers, the more frequent will be the publication of the works.

The following list comprises the names of some whose works will probably form part of the series:—Bampfield, Blackwood, Bunyan, Canne, Collier, Collins, Cornwell, Danvers, Delaune, Denne, Du Veil, Drapes, Grantham, Griffith, Helwys, How, Jeffery, Jessey, Keach, Kiffin, King, Knollys, Lawrence, Palmer, Powell, Pendarves, Smyth, Stennett, Tombes, Roger Williams, &c. &c.

Terms of Subscription.

1. Every subscriber of ten shillings and sixpence annually will be entitled to one copy of every work issued during the year of his subscription.
2. Subscriptions will be considered due, in advance, on the first of January of every year.

NOTICE WITH REGARD TO THE PRECEDING.

Persons residing in this country who may be desirous of encouraging the laudable efforts of the above mentioned Society, and of possessing the series of works about to be published under its auspices, are requested, at their earliest convenience, to forward their names and address to the Rev. J. THOMAS, *Baptist Mission Press, Calcutta.*

The subscription for this country it is proposed to fix at 6 rupees per annum, being a slight advance on the home subscription, to meet the costs of importation. The expense of transmission from Calcutta will of course be borne by the Subscribers.

Calcutta, April 1st, 1845.

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THE
CALCUTTA
CHRISTIAN OBSERVER.

NEW SERIES, VOL. VI. No. 64.—OLD SERIES, VOL. XIV. No. 155.

APRIL, 1845.

I.—*The Jews at length Evangelised and soon Restored.*—*A Lecture, delivered at Geneva, March the 12th, 1843, at the Monthly Meeting in the Casino, by M. GAUSSEN, late Minister of the Established Church.*

[*Translated from the French for the CALCUTTA CHRISTIAN OBSERVER.*]

[When the Rev. A. F. Lacroix, after spending 20 years as a Missionary in Bengal, returned to his native country, Switzerland, in 1842, he sought during his stay not only to strengthen and enlarge the Missionary spirit among his brethren, but to revive the whole tone of true religion within them. With this double end in view, he delivered various courses of lectures in Geneva, Lausanne, Neuchatel, &c. besides holding numerous meetings throughout the French Cantons. These valuable lectures, while on the one hand, they conveyed distinct and full information respecting the work of Missions in India, were on the other, so imbued with the spirit of the New Testament, that they proved faithful messengers of the gospel, to many who had scarcely ever heard that gospel at all. The Spirit of God granted his blessing to them, and thus they effected a vast amount of good in those for whom they were designed. In Geneva, they were attended by all divisions of the Christian community, and the largest church was too small to hold the audience. Their effect in that place was seen in the revival of true religion in all sections of the church, in a large increase of Missionary zeal, and in closer and more endearing Christian fellowship among the brethren. An immediate practical result was, the establishment of a United Missionary Prayer Meeting. This was to be held monthly, and at each Meeting one of the Pastors was to deliver an address on some fixed Missionary topic, as the Missions in

Africa, in the South Seas, in Greenland, &c. and give as much information concerning it, as he could gather. In order also to obviate any difficulty in the way of that sincere brotherly union which existed, the place of meeting was appointed not in a church belonging to some one body, but in the public Concert-Room of Geneva, the *Casino*. This plan was fully carried out. From the first, 1500 persons met every month on these solemn occasions, and to this hour, are thus engaged in furthering the evangelisation of the world. The following lecture was one of the course delivered under these circumstances. It needs no words of recommendation from the translator. The perusal of it will shew with what exceeding beauty, tenderness and force, the author urged his subject upon those who heard him. May all who read it, be stirred up to greater zeal, liberality and prayer on behalf of the wonderful and woe-stricken nation which forms its theme!

J. M.

Calcutta, March 20th, 1845.]

THE JEWS AT LENGTH EVANGELIZED AND SOON RESTORED.

Dear Brethren,

The Committee which convenes us together has requested me to call your attention to the JEWS.

I shall begin by pointing out to you the particular motives which appeal to our Churches to send them the gospel, and shall afterwards attempt to give you some notion of what those Churches have done during the last 35 years for the fulfilment of this duty.

I had proposed to speak to you also of the prophetic destinies of that wonderful people: time however will not allow it, and I must wait for another opportunity, (if it please the Lord) to shew you by what close relations this important subject is bound up with the eternal designs of God respecting the redemption of his elect, and the restoration of all things.

When Messrs Demole and Duby, at our interesting Meeting last month, wished to speak to us of the Greenland and Nestorian Missions, they had to begin their account by a picture of the countries where those excellent Missions are carried on. One of them led us across the Atlantic, to those icy regions where you might have seen at that hour the Christian Esquimaux, reading by the light of his lamp, in his snow-cabin, the word of life; or singing with his family in the soft Moravian melodies the praises of Jesus Christ. The other, crossing Asia Minor, carried us first to the smiling banks of the beautiful lake of Oorumiah, then to the Mountains of Adiabene, amongst those lofty natural fortresses, where live, unsubdued for so many ages, the noble tribe of the Nestorians. But as for me, brethren, whither shall I lead you to seek for that incomparable people, concerning whom I am about to address you? let us say rather, whither shall I not lead you? Point me to one single country of the world which they have not traversed, one single region where they do not fulfil this word of the Prophet, "ye shall be scattered among all the nations of the Earth. I will spread you

abroad to all winds, and I will cause the house of Israel to wander among all nations, as corn is shaken in the sieve, without one grain thereof falling to the ground." "And if the mere fact of their dispersion," says Dr. Keith, "is one of the most astonishing events of history, the extent and the distance of the countries which have been the scene of it, are perhaps more remarkable still."

They have one of their numberless synagogues at our gates, in one of the streets of Carouge; but you would find them equally in the cities of China; you would meet them in the centre of Africa, and as far as some of the countries still unknown to Geography. They are treading to this hour with their restless foot, the snows of Siberia, as well as the burning sands of the desert. Our friend, the Missionary Gobat, found them in large numbers on the high plains of Abyssinia, more than 600 leagues to the south of Grand Cairo. Denham and Clapperton, who were the first to venture upon the banks of Lake Tschad, across the great Desert, felt sure that the wandering Jew had long since preceded them there. When the Portuguese settled in the Peninsula of India, they met there three distinct classes of Jews; and when the English only lately took possession of Aden, at the south of Arabia, they there found the Jews more numerous even than the Gentiles. There are reckoned of them in Russia, (by a census taken a few months ago) as many as 2,200,000; that is to say, that already, in that empire alone, they exceed in number the entire population of our 22 Cantons. The state of Morocco contains 300,000 of them; that of Tunis 150,000. In the little town of Sana (the capital of Arabia Felix) alone, they meet together in 18 synagogues. Yemen reckons 200,000 of them; the Turkish Empire 800,000, of whom Constantinople has 80,000. In Brody, where the Christians, 10,000 in number, have only three Churches, the Jews, 20,000 in number, have 150 synagogues. Cracovia has 22,000 Jews; Hungary, almost 300,000. In one word, it is calculated that all the Jews collected again together, would form a population of seven millions of persons; so that if you would transport them this year to the land of their fathers, they would there form a kingdom more powerful in numbers than twice or thrice our Switzerland.

You see that the field of the Mission of which I am about to speak to you, is the world. It extends over all the earth. It can be carried on, if we wish, at home, at our gates; or if we wish it too, at the ends of the earth. For instance; while the Scotch began it last year by a voyage to Palestine, which their national Church induced four of its most esteemed ministers to undertake, the English, on the contrary, undertook theirs at once in the city of London itself: just as you might begin one yourselves in our territory, at the gates of this city.

It is then a matter of fact that there exists at this moment on the earth, a nation which for 4000 years, is, (except the children of Ishmael) the only one of all the nations of the world, which forms one family, and springs altogether from one and the same father; the only one which has preserved its nationality amid revolutions, massacres and forced migrations; through all the ages both of barbarism and civilisation; under Nebuchadnezzar or Alexander the Great, as under Charlemagne or Buonaparte. Empires have passed away like a shadow: nations have succeeded each other in history, without leaving behind them any thing but their name: they have perished and their place knows them no more: but the Jews still exist, distinct from all other people as in the days of Jesus Christ; one family, alone and the same, amidst the mixture of all others; rich though a thousand times plundered; increasing in number and more united than ever, though scattered by a tempest of 1800 years, towards the four winds of heaven. This is the astonishing nation whose Evangelisation is before us.

I will now point out to you the reasons which recommend it to the labours of our love, more than all other nations of the earth.

I. First motive, COMPASSION; compassion the most proper for the most outraged, the most oppressed, the most unhappy of people. If one of the chief motives of Missionary charity is, the feeling of deep pity for the temporal and spiritual miseries of nations who are strangers to the knowledge of God; if the conviction that there is no peace, no salvation, no happiness, no futurity, by any except by Jesus Christ, ought to carry us to all nations; there is an argument which should give to the Jews a much greater share in these thoughts of charity, than to all the other families of the earth; it is the long series of our cruelties towards them; it is the excess, the extent, the continuance of their woes. Robbery, ill-usage, migrations forced by violence, the carrying away of their wives and children, atrocious tortures, pitiless massacres,—such is their history in all lands. There is not one country under heaven which has not seen them submitted to these trials. France, England, Germany, Switzerland even, Italy and Spain above all (to speak only of Christian nations); all people of the world have put on them a yoke of iron, and made their blood to flow like water. Alas! it is in vain that they have fled from one country to another, and have crossed in all directions this wide earth, to seek in it for rest; the sole of their foot has never found it. And that distress, if it has been universal in the world, has been continued in all time; it has not ceased. It is a distress of years: it is a tempest of 18 centuries. During all that time they have had “to say in the morning, ‘Would to God it were evening;’ and in the evening, ‘Would to God it were morning;’ because of the fear with which their heart was seized, and because of the things which God hath made their eye to see.” The history of every other people, however tragical it be, offers contrasts: that of the Jews, from Titus to Mahomed and Mahomet Ali, presents only the most mournful sameness. “Their plagues have been great, strange and of endless duration;” as it was foretold, Deut. xxviii. 59.

The history of the 18 centuries of their existence, from Titus to our day, has been published many times and even quite lately. Basnage, in the last century, performed the same task. At the reading of this tale you are struck dumb. You know not at what to be the more astonished, whether at the perseverance of our cruelties and our hatred, which nothing wearies, which nothing equals; or at that of their patience and their obstinacy.

The first century of the Christian era beholds eleven hundred thousand of them fall by the sword, their temple burnt, their city overthrown, carried out one stone remaining upon another, and their weak remnant driven into slavery into all the countries of the wide world. In the 2nd century, under Adrian, speedily multiplied, yet always oppressed, they revolt, and 580,000 are slaughtered: the whole of Judea again becomes a wilderness. In the 3rd, approach to Jerusalem is forbidden them, on pain of death. In the 4th, before banishing them from Rome, their ears are cut off. In the 5th, driven from Egypt, and taking refuge in Persia, they become a prey to the most cruel persecutions. In the 6th, exasperated by their woes, they revolt, and Palestine beholds again for the third time, a massacre like that which, under Titus and under Adrian, had almost annihilated their race. But who could describe the sufferings of this imperishable people throughout the long centuries of the middle ages? Then was their life in suspense night and day.

Did not all the historians of that cruel age agree, one would be tempted to look upon the tale of so many atrocious deeds as fictions of hell. Popes, Councils, Bishops, Monks, Kings and people seemed equally enraged

against them ; more than once they were destroyed in a general massacre : thousands of them were slaughtered in Spain, Italy, Germany, England, and in all the provinces of France. Death was to be chosen by them rather than life ; oftentimes were they seen to throw themselves headlong in crowds into rivers ; oftentimes did they barricade their houses and slaughter one another, in order to escape from more cruel hands. Every year, in Easter-week, at Beziers, the Bishops themselves incited the people to go forth against the Jews, in order, as they said, to punish the murderers of Jesus Christ. They were compelled in all places to wear upon their persons some mark of infamy, a leathern girdle, or a yellow hat, to point them out to the cowardly brutalities of the mob. In many places even, they were forced to fasten round their body (as is done to some animals), a kind of log, which they dragged behind them at every step. In France, seven times recalled by Kings, who were bribed, they were seven times driven away and plundered. In Germany, no pity was shewn them. In England, says Sir. W. Scott, the whole nation without exception, from the rapacious barons to the superstitious populace, bound themselves together to persecute them ; and I think that there never existed, whether on the earth or in the air, or in the water, any species (except perhaps the flying fish), exposed to a persecution so universal, so pitiless, so unwearied. And think not, my brethren, that in Switzerland they have met with more compassion. At Berne, in the 13th Century, they were broken on the wheel, after being again subjected to the accusation of all ages, that "at their Passover they shed the blood of Christian Children." Rodolph de Habsbourg, then lord paramount, was obliged to come with an armed band to stop the progress of these horrors. At Disenhoffen, at Zurich, and at Schaffhausen, the like rage was displayed. But who could describe their sufferings in Spain, that land of cruelty. Picture to yourself a million Jews, compelled by fear to abjure their faith, and six hundred thousand others, banished on one single occasion, obliged to embark with their wives and their children, without being able to find any where a land that might receive them ; famished, cast upon the sea, driven away from every shore, sold into slavery and often murdered, solely for the sake of the clothes they had on. Let us listen to one of them, describing his arrival on the coast of Africa. "I saw die of starvation upon the shore" says he, "first my wife, then my two sons at my side ; then I covered them with sand, and I cried, ' my God, my woes might tempt me to deny thy law ; but I am a Jew, do with me what thou wilt, I will be faithful to thee.' "

And think not that these sufferings have ceased in our day, because from the beginning of this century the laws of some European nations with respect to them have been mitigated (I shall have to speak to you presently of this new sign of the times.) No. Their miseries remain the same in the other countries of the habitable world. Have we not heard only lately the wailings of those of Damascus, against whom the French consul, the Comte de Menton, put in practice the tortures of the middle ages, accusing them, as heretofore, of having poured into a crystal vase the blood of a Latin monk, to celebrate their Passover ? Their tortures were brought to an end, only by the intervention of England and Austria. In Italy, you would see them even to this day, shut up every evening in their filthy *ghetto*, like a low herd of cattle.

The popes formerly ordered them all to wear a yellow hat, to carry on only a mean trade, and compelled them to be present, every Friday, at the preaching of some monk. And only a few years back, in 1828, the last pope but one, (Leo 12th) putting again in force many ancient disabilities, forbade them to hold familiar intercourse with Christians, and had them shut up every night in their quarter at eight in the evening.

It is not very long since at the entrance of many bridges in Germany, toll was demanded only from animals and Jews. I have heard the Missionary Gobat say, that in Abyssinia, the contempt in which they are held goes so far, that a Missionary who wishes to speak to the inhabitants of the country, is compelled to give up intercourse with the Jews. Did he but attempt it, he would lower himself too much to be even listened to by the Gentiles. "In all the East," says a modern traveller, "they are the objects of a contempt so ancient and so universal, that they are as it were accustomed to it, and never look for the least pity. An act of kindness, or even of justice, shewn to them by a European traveller, arouses at once, both the astonishment of the Jews and the anger of the natives." Have you not read, in Hartley's Mission to the Turks and Greeks, that amongst them the murderer of a Jew was not reckoned a homicide: and that in the custom of the country, whilst Greek politeness requires that the name of a pig should not be uttered without some parenthesis, in which apology is offered for it, it is with the same gravity that a Greek will say, "I have met a Jew, begging your pardon." "That man is a Jew, begging your pardon."

But one illustration more, my hearers; it speaks enough upon this subject; tears fill the eye in reading it. The Missionary Herschell, a converted Jew, now at Lyons, relates that he received from one of his brothers, astonished at his leaving them, a letter in which we read these words: "Will you tell me, my dear brother, in what this religion of the Christians consists? Is it merely in hating and persecuting us? ah! I can assure you, *that* religion they indeed practise. Shall I recal to you their cruelties, (he writes from Poland) when we refuse to bend the knee before the idolatrous processions that they make in our streets. Then flight alone is left to us. I was lately on a journey with my father: the procession was passing, the inhabitants assailed us with a shower of stones, and in their rage, would have killed us, had not the swiftness of our horses saved us. Alas! they teach their children from the cradle to despise and hate the Jews. A few days ago I went to the house of a Gentleman to visit a friend there. While I was waiting, the gentleman's son, scarcely old enough to stammer, came to me calling out, "cursed Jew, cursed Jew, that you are!" and several times spat in my face. I purposed at first to complain to his parents; but as I was about to open the door, I called to mind the words of King David when he was cursed by Shimei: I stopped, and took this ill-usage as a chastisement from the Lord for our sins: still my soul was wounded, and I wept before my God and prayed for pardon."

Well, my brethren, he who spoke thus, lives still: and such insults, which began 1800 years ago, continue for all this people in all regions of the world. I ask, is it not time to repair so much injustice? Should we not speak of Jesus Christ to all these wounded hearts? and when we still see, upon our road side, the unhappy Jew, "going down from Jerusalem, fallen into the hands of robbers, stripped, wounded and half-dead," shall we not go and raise him up, that we may pour upon his wounds the oil and wine of the gospel of God? Shall we not call to mind also another Jew, in whose face men spat, to whom they gave blows, whose head was covered with a napkin, to whom they said "Prophecy, who smote thee," and who has said to us "Happy are the merciful for they shall obtain mercy." (Matt. v. 7.)

II. But another motive for carrying the gospel to this people is GRATITUDE. Have you thought upon this? Who is this people, hated, despised, and wounded in all the earth? Who are those wretched men whom fathers curse and children spit upon? ah! it is the people to whom we owe every

thing. Whom do we adore as the only name given to men whereby they may be saved, as the only mediator between God and us? It is the man Christ Jesus. And who is that man? That man is a Jew; he is Emmanuel, without doubt, truly God, but truly man, and (as St. Paul said), "according to the flesh, son of the fathers, he who is God over all, blessed for ever, amen." Who is that second Adam, who suffered for us, wept for us, poured out his blood for us? It is a Jewish Saviour. Whom do we look for from heaven? A Jew, Jesus of Nazareth, who will come again as the Son of Man, accompanied by the angels of his power, and who will sit upon the throne of his glory. Yes, he is a Jew who has borne the heart of man upon the throne of God, and who will come upon the clouds.

But still, brethren, without mounting so high, even up to this Great Propitiator, compassionate, without spot and separate from sinners, who feels for us, who prays for us, and whom we look for from heaven, let us think only of the first missions which brought us the gospel. By whom were they undertaken? By Jews. Why is it we are gathered here together this evening as Christians with emotions so tender? Why is there comfort for us near a bed of death, or upon a bed of death? Why have we been able, notwithstanding that this world seemed to us no more than a scene of mourning on every side, still to feel our hearts beat with hope and our eyes flow with tears of joy? Why, when our earthly country wounds or flies from us, can we seize life eternal, and bear ourselves away to the blissful hope of a country which bath foundations, and of which God himself is the builder? In a word, why are we Christians, we, at the foot of the Alps, on the bank of Lake Leman? It is because Jewish Missionaries, burning with love, came even into our Europe, to make known to us the Gospel of Jesus Christ, saying to themselves "I will suffer all things willingly for the love of the elect." It is because the fathers of these unhappy men who are despised, who are treated like beasts, who sell old clothes in our streets, and who are shut up every evening in their filthy quarter, came, 1800 years ago, into our countries, to preach at the expense of their life, repentance and the forgiveness of sins in the name of the Redeemer.

Brethren, if there is in the world a sacred duty, you have it here. If there exists for us a national debt, it is this. We owe every thing to the Jewish people. "Salvation comes from the Jews," said Jesus Christ: civilisation, country, education, the delights of home, consolation in life, hope in death, what should we have of all these, without Christianity? and what should we have of Christianity without the Jews? Let us grant then, that this second motive for carrying the gospel to them, even were it to stand alone, would be enough. This people gave us the gospel, we must give it back to them.

III. A third motive, quite peculiar in its character, for interesting ourselves in the Jews, is, THE COMMANDS OF JESUS CHRIST. Well said he truly, "Go ye through all the world and preach the good tidings to every creature: He who shall believe, shall be freed from the wrath to come: he who will not believe, is condemned already, and the wrath of God shall abide upon him." But he in plain terms commanded that a beginning should be made among the Jews. It is written, "he commanded that they should preach in his name conversion and the forgiveness of sins among all nations," but, "*beginning at Jerusalem.*" This double command was understood by the Apostles and faithfully obeyed during the course of their ministry: but after their death, the Church which remembered the former part of Jesus Christ's command, forgot the latter. Look at the Apostles. In every place where they come, they enter at once into the Synagogue; nothing turns them aside from it; neither anger, nor contempt, nor threats of

death; they must always begin by addressing themselves to the Jews. "It was necessary," said Paul to the Pisidians, "that we should preach first to you indeed the word of God; but since ye put it from you, and judge yourselves unworthy of eternal life, we turn to the Gentiles."

The Apostles then never forgot this command of their Master; but who would have thought that after them the Church would remember it no more? Truly we have here one of the most strange phenomena of Church history, that the messengers of Jesus Christ have gone during 17 centuries to call the Gentiles even to the ends of the world, but that from the death of the Apostles down to these last ages, they have forsaken the Jews! Might not one believe, in reading their annals, that Christians had received as their maxim, to love Jesus Christ and to hate Israel? Alas! it was necessary perhaps that this should be, in order to fulfil the prophecies; but this consideration does not at all excuse the Church.

Look at the Fathers: there is nothing in their heart for the Jews, nothing in their voluminous writings; and when they do mention their name, it is to curse, never to save, them! The excellent Ambrose, the spiritual father of the great Augustin, was a persecutor to them, and boldly took up before the Emperor Theodosius, the defence of those Christians who, under the leadership of their bishops, were burning the Synagogues. Jerome, when he wished to study Hebrew, felt obliged to allow the Rabbi who taught him, to come only by night. When at a later period, certain Bishops, when Vincent Ferrier, when the Dominicans, endeavoured to convert these unhappy beings, it was always by associating some violence with their efforts; it was in company with prisons and the stake. And when at length came the happy Reformation, it brought again into the Church all Christian virtues except this; all Christian doctrines except this; it wrote numberless volumes without one word of love for Israel being met with in them. The great *Luther*, perhaps, is the only one who could urge that harsh measures should not be resorted to against them: but at the same time, he rose up earnestly against them, on account of their usuries, and used his influence with princes to hinder them from giving them a home. Geneva, which was then furnishing as many as 30 martyrs yearly to the Churches of France: Geneva, which had entered into an agreement with Admiral Coligny to send Missionaries to the savages of the new world (scarcely discovered), knew only how to cast away the Jews, and never thought of shewing them pity even from afar. It is only in these last ages that the Christian Church has understood its mission. Astonishing phenomenon, hateful on one side, miraculous on the other! Happily there was, in the last century, in the university of Halle, a pious professor named John Henry Callenberg, who formed a Society intended for the Evangelisation of the Jews, and who employed two students in distributing Tracts among them and visiting them: but this institution (the first which was tried) met with little sympathy on the part of a clergy which was then sinking into rationalism, and it was altogether extinguished at the time of the French Revolution.

Thus then, in the commands of Jesus Christ, (commands the more urgent from having been so long forgotten,) lies one of the great motives which make it a duty for our churches to redeem the time, and hasten to send the gospel to the lost sheep of the house of Israel.

IV. But there is yet another motive, most powerful also, the **MIRACLE OF THEIR EXISTENCE**. Too often when we hear speak of sending Missionaries to some pagan nation our natural unbelief secretly urges as an objection, the weakness of the means and the greatness of the obstacles. It sees on one side, only millions of men, with their kings, their temples, their idols their traditions, their manners; and on the other, five or six poor European

Missionaries, accompanied perhaps by their wives, and bringing with them only their Bible and their faith. "What things to rely on before such hindrances," it says! "And what are these straws for the removal of mountains? One would think we were still in the age of miracles!"

Brethren, we are in the age of miracles. With the Jews before our eyes we swim in miracles: and, (I fear not to say it) for him who will give heed, it is impossible to be unbelieving. There is every thing to believe where the Jews are our theme; for, that which is promised is not more wonderful than that which is seen: and that which must be done is less so than what has been done. Every thing is a miracle connected with this matchless people, whom no human power has been able, during so many centuries, either to destroy, or gather again, or restore, or convert, or separate from its Bible, or subject to its Bible, or separate from Moses, or unite to Jesus Christ.

Every thing is a miracle: its history, its origin, its ruin, its dispersion, its chastisements, its humiliations, its preservation, its long exile, its exterminations so often completed and so constantly repaired, its astonishing numbers, its unity, its obstinacy, its undying nationality, its presence in all parts of the globe, the fact that it has not been intermingled with other races, its synagogues where it has read over and over again every Sabbath during 3300 years the predictions which condemn it; its unexampled wealth, unceasingly plundered and unceasingly renewing; its respect for the Scriptures (whose letters it has counted), and its opposition to those same Scriptures; the desolation of its country, naturally the richest in the world, yet the least cultivated during the last 1800 years; the interruption of its bloody sacrifices since the sacrifice of Jesus Christ; because while we see it scattered under the whole heaven, the only place on the globe which is forbidden to it, the hill of Moriah, is also the only one where it was allowed to sacrifice victims: the contempt even which people pour upon it, who notwithstanding receive every thing from it, who know the glory of its past [history] and the still greater glory of its future, and who even believe that Jehovah manifested himself in the flesh in the person of a Jew. All these features [of the case], even had they not been foretold, would of themselves present a vast body of wonders. And the unheard-of fact that this nation (alone amongst all) forms but one family, and that this family, though wandering and wretched, has been preserved distinct from the rest of mankind whose races have been thoroughly mingled together for 3700 years; this fact would of itself alone be an undisputed miracle, even though a prophet had not spoken it, 3400 years since, upon the borders of Moab; "I survey it from the height of the rock; I behold it, but not now; I behold it, but not nigh: lo, it is a people which shall dwell alone, and which shall not mingle itself with the nations." But then, what shall we say of all these things, already so wondrous by themselves, when we read in the Scriptures that they have been described beforehand; when we see them foretold in those same Scriptures which the Jews, from before the war of Troy, used to read every Sabbath in their numberless synagogues?

Their *dispersion*:—"I will scatter you among the nations, and your country shall be a waste, and your cities a desert."

Their *preservation*:—"And yet, when they shall be in the land of their foes, I will not cast them away, and I will not hold them in hatred to consume them entirely and to break the covenant which I have made with them."

Their *fear* and their *fainting* after ages of heroism, and of a contempt for death which has become proverbial.—"And as for those which shall be left as a remnant from among you, I will make their heart cowardly, when they shall be in the land of their foes; so that a noise of a driven

leaf shall chase them, and they shall flee as before the sword, and shall fall though none followeth them."

Their *reproach* :—" Thou shalt be a subject of astonishment, of raillery, of taunts, of invectives, for all the nations towards whom I shall have led thee."

Their *distress* :—" For Jehovah shall scatter thee among all nations from one end of the earth unto the other ; and yet shalt thou have no rest among those nations ; even the sole of thy foot shall have no rest ; for Jehovah thy God will give thee a trembling heart, failing of eyes and sadness of mind : thy life shall hang in doubt before thee, and thou shalt be afraid night and day."

The *ruin of their Jerusalem*, with all that preceded it, with all its attendant circumstances and all its results.—In looking upon Jerusalem, Jesus wept over it. " There shall be wars," said he, " and rumours of wars." Famines, plagues, earthquakes were to happen before it ; many false Christs were to appear : the disciples were to be dragged before rulers and before kings ; the gospel preached in all the habitable world ; Jerusalem surrounded by hostile armies, shut in by a trench, and invested on all sides ; the Jews put to the sword ; those who escaped, led captive among all nations ; there was not to remain stane upon stone, either in the temple or the city ; and Jerusalem was to be trodden under the feet of the gentiles, until the time of the gentiles should be fulfilled.

I knew a Swiss officer who feared God, whom his comrades in the service were bantering about the exactness of his conduct and his prayerfulness ; " Gentlemen," said he, " I may be tempted like you by the doubts and wicked seductions of my heart, but when I look at the Jewish people, a voice calls to me, ' Be a Christian. ' "

I ask you, my brethren, if we have not here a powerful motive for carrying back to this people those Scriptures which it fulfils with so many miracles, and to expect for it the greatest things ?

Many years ago, having been to visit the schools of Father Girard, and having taken at Fribourg a small carriage that should carry me to Berne, I was accosted at the gate of the city by a gentleman of pleasing appearance, who asked from me the favour of a seat. The Coachman, who had come near to tell me in a low voice " He is an Israelite," seemed much surprised at the satisfaction which shone upon my features, and took me, I think, for a Jew. (It was the time when that people were being violently persecuted in the great cities of Germany.) " You are very unhappy, sir : the gentiles shew you no pity," said I to my companion. " They have always done so," he answered. " Do you not think that your fathers were less ill used in Babylon ? " " Much less ; our prophets bade them buy lands there, and seek the prosperity of the country." " Moreover, after Babylon, you never fell back into idolatry." " We have held it in horror." " To what then do you ascribe this long continued anger of God ? " " To our sins." " But if your fathers were punished only 70 years, whence comes it that your chastisement has been to you six and twenty times more severe ? must you not have committed a national crime 26 times more hateful than their idolatry ? Is it not that you have forgotten the Holy One of Israel, the Son of David, your Redeemer and your King ? you have killed the Prince of Life, and have said, " His blood be upon us and upon our children." Why then has Israel been a wanderer upon the earth like Cain, for eighteen centuries ? It is because that blood is upon you. Cain has killed his brother, Abel the righteous, and the blood of his brother cried from the earth to God. But why also has he a mark upon his brow ? Why in his flight, is he not to be destroyed ? Ah ! it is because " the blood of Jesus Christ speaks of better things than that of Abel,"

and because "God has in store for you the day of repentance." Perplexed and dispirited by these reflections, the Jew, to turn the current of them, shewed me upon the fir trees of the forests squirrels leaping from branch to branch.—"Ah! take heed rather to the signs of the times and the days of your visitation," said I to him. "Forget not Jesus of Nazareth: and as for the strange condition of your people, so long without idols and yet under the anger of God, permit me to leave before your eyes this prophecy of Hosea, who describes so admirably its strange contrasts. (It is at the end of Chap. iii.). "The children of Israel," says he, "shall long abide without a King and without a Ruler, without a sacrifice, and without an image; without Ephod and without teraphim." *Without a king and without a ruler!* Formerly, when you were subdued, if you were without a king, you had at least special rulers; but for 1800 years, here you are, scattered, so as not to have even magistrates which belong to you. *Without a sacrifice and without an image!* Formerly, when you were without sacrifices you fell into the worship of idols; but during 1800 years you have no sacrifices, because of the destruction of the temple, and yet you loathe the images of the Gentiles, and you do not bow down before any idol. *Without an Ephod and without teraphim!* Formerly when you laid aside the worship of Aaron and his Ephod, it was for the teraphim and the vestments of idolatrous priests, but it is no longer so. "The children of Israel shall long abide without a king and without a ruler, without a sacrifice and without an image, without an Ephod and without teraphim; but (he adds) after that, the children of Israel shall repent and shall seek again Jehovah their God and David their King; they shall honor Jehovah and his goodness in the latter days."

I said, my hearers, this miracle of the whole history of the people of Israel should encourage in an extraordinary degree the efforts of Missionary charity. If in our days there were still seen in the bosom of our Churches miraculous gifts, as in the congregations in Corinth or in Ephesus in the days of the Apostles; if, for instance, this evening, while we are told about Missions here, some amongst us wrought miraculous cures, or others spake new languages according as the Holy Spirit made them speak; and if those same men said to us; "Go Christians of Geneva, send the gospel over the world, but send it above all to the Jews, God commands you to do so;" would there be any one among us who could doubt the success of the Mission?

Well, this miracle God holds before us; and God says to us at the sight; "I will that the gospel be sent over the world, but that it be sent above all to the Jews." For (mark it well) this miracle of their existence is, of all imaginable miracles, the most fitted to convince. It is wrought in all the earth: it has not taken place (like others) in some forsaken corner of the world: it is seen every where. Besides it always exists: it has not happened (like all others) but once for all; and we need not, in order to believe it, the testimony of men: it is lasting. It cannot be ascribed (like others) to the deception of the senses, to the illusion of a moment: it is as clear as the light of the sun. Still more, it is a miracle ever growing: contrary to all others (the testimony to which becomes weaker in proportion as ages glide away) this grows with ages. Only two hundred years after the death of our Lord, Origen laid the condition of the Jews before his contemporaries in an apologetic letter; "Is there a more convincing miracle" said he to them; "has not Jerusalem been overthrown a hundred and fifty years, and do not the wandering Jews tread the whole earth in order to fulfil the prophecies?" What would Origen then have said to-day after the miracle has remained 1600 years more? Lastly, it is a miracle at every one's door: it is seen, it is felt; and little children receive, like us,

its powerful testimony. I remember, being for the work of God in the country-dwelling of a good Vaudois pastor, who was educating by the Bible, and far from the world's noise, a dear little girl six years old : a Jew who carried on the mean trade of old clothes, appeared at the gate of the parsonage, and went on. "Who is that man?" said the child to her father. "It is a Jew" answered he carelessly. Who shall describe the surprise, the wonder, the feeling of this child? "What! a son of Jacob?" "A son of Jacob." "Of the family of Abraham?" "Of the family of Abraham." "Oh! how I would like to see him!" The astonishment, and the genuine feeling of that lovely child, my hearers, are much more reasonable than our cold indifference. She also would have told us that before so great a wonder, the Missions to the Jews may expect new wonders and go forward with boldness.

V. But another motive still for sending them Missionaries is, THE PROPHECIES OF SCRIPTURE. These prophecies give us the assurance of their future conversion and their restoration to Jerusalem.

"Jerusalem," said our Lord, "must be trodden under the feet of the Gentiles until the time of the Gentiles be fulfilled." "And when the fullness of the Gentiles shall have come in, (that is to say, that fullness of the elect from among the Gentiles, of whom mention was made when it was said that 'God has looked upon the Gentiles to draw from among them a people sanctified to his name');—when the fullness of the Gentiles shall have come in (said Paul to the Romans) then all Israel shall be saved." But how saved, if they believe not? And how believe, if they do not hear? and how hear, if none preach to them? and how preach to them, if there be no Missionaries? This is the reasoning of St. Paul.

It would be pleasant and easy for me to quote concerning this double event of the future (I mean, concerning the conversion of the Jews, and their restoration to Jerusalem) the brilliant prophecies which lay before us the signs which herald it, the instruments by which it is brought about, its attendant circumstances, its results and glory, but we have no time for them this evening. Allow me only to call to your recollection the 36th and 37th chapters of Ezekiel, the context of which plainly shews that the subject can relate only to events yet unfulfilled.

"Thus saith Jehovah; not for your sakes, do I this, O house of Israel, but for my holy name's sake: behold I will draw you again from among the nations, and I will gather you again from your countries, I will bring you again into your land, and from all your filthiness will I cleanse you. I will give you a new heart, and I will put within you a new spirit, and I will cause you to walk in my statutes. And ye shall remember your evil way, and your doings which were not good; and ye shall loathe in yourselves your iniquities and your abominations." But is there any thing more dignified and striking than the figure under which the Holy Spirit afterwards lays open to his prophet that mighty scene of the future? He causes him to look upon this whole world as a vast battle-field, where the bones of the dead, heaped together during many centuries, were lying upon all sides. These dry bones are the house of Israel: the object is, to make them live again. Listen:

"The hand of Jehovah was upon me (says Ezekiel) and Jehovah made me go forth in spirit and set me in the midst of a field which was full of bones; they were many in number, abroad upon this field, and they were very dry." These are the Jews up to the beginning of the 19th century.

"Son of man, may these bones live again?" "Lord God, thou knowest." "Prophecy upon these dry bones, and say unto them, ye dry bones, hear the word of Jehovah: thus saith Jehovah, I will cause my spirit to

enter into you, and ye shall live again." Here we see the first preaching of the Gospel to this people: that which began about 20 or 30 years ago.

Then, what a sight! "As soon as he began to prophecy, behold, there was a sound; behold, a movement was made; and these dried up bones drew near to one another." Here we have the first effects of the Mission.

"Then I looked, says Ezekiel, and lo, there came sinews upon them, and the flesh grew upon them, and the skin was laid over it above; but the soul was not there." This is again a body, but a body without life. Here we have the second effect of the Mission: conversions deep and living are few in number, but the whole mass of dry bones moves and again joins together.

Then the prophet receives a command for new efforts and more earnest prayers, in order that the spirit may come from the four winds to blow upon these dead and give them life. "At his voice, the spirit enters in them; they rise upon their feet, and form an exceedingly great army."

"These bones," said Jehovah, "are the whole house of Israel. Behold they say, our bones have become dry, and our expectation is lost; this is what has happened to us. For this, say to them, Thus saith Jehovah; oh my people, I will open your graves, and I will draw you thence, and I will cause you to come again into the land of Israel, and ye shall know that I Jehovah, I have spoken, and that I have done it."

Such is the sublime emblem of the events which draw near. You see then, this general conversion of the Jews will not take place except by the preaching of the Gospel of God: a Mission to them is necessary. What will be its effect? There are three periods; in the first, as you heard, a movement takes place, a noise is made, the dry bones move, they come near together: in the second, the Israelites, giving themselves to the word of Jesus Christ, but without much life, again form a united nation: in the last, there is a divine life; they love Jesus Christ; they are a great army of witnesses and confessors.

Have you ever pictured to yourselves what this conversion of the Jews and this return to Jerusalem will be for the whole earth, independently even of the manifestation of Jesus Christ and of the other glorious events, which according to prophecy, must be their result, and of which I do not this day speak?

Could any thing furnish a comparison? "If their rejection," says Paul to us, (that is to say their ruin, their dispersion, and the miracle of the testimony which they give during 1800 years to the truth of the Scriptures) "if their rejection has been the riches of the world and the reconciliation of the world, how much more will their restoration be so." "That will be," he says, "for the world, a life from among the dead." What an event, indeed, will their return be, after 2000 years of exile and meanness. What a stir will there be in all the earth, when we shall be told, and when the weekly papers will inform us, for instance, that the Jews of Russia, (already more numerous than the whole of Switzerland,) are crossing the Caucasus, to meet at Jerusalem the Jews who shall leave Canouge, and those who shall set out either from China, or from the banks of the Indus or those of the Niger. Who among us will not wish to help them and hold out a hand to them? And if a stir was made in Geneva some years ago, for the raising again of the Greeks, who will not exert himself for that of Israel? It is written, that all the nations that fear God shall help them, and that people powerful upon the Sea shall bring them back "upon many ships" to the coasts of Judea. It is with this Isaiah ends; "What flights of

doves are these, thick as the clouds, which fly to their dovecot? For the isles shall wait for me, saith Jehovah, and the ships of Tarshish first, to bring thy sons from far, with their silver and their gold, for love to the name of Jehovah, thy God. And the sons of strangers shall rebuild thy walls, and their kings shall be engaged in thy service. I will send those among them who shall have escaped, towards the nations in Tarshish, in Phut, in Tubal, in Javan, and to the distant islands of the Sea, and they shall make known my glory among the nations, and they shall bring all your brethren, from among all nations, upon horses, upon camels and upon litters, upon mules and upon dromedaries, for an offering to Jehovah, upon my holy mountain, at Jerusalem, saith Jehovah."

And what preaching will be theirs! Have they not learnt, in their misery, all the languages which are spoken under heaven? What men, to be the Missionaries of the whole world! what a stir upon the whole globe! what new proof of the divinity of the Scriptures! and what love also will these poor exiles, these happy pilgrims have for Jesus Christ! How will they admire, how will they adore their king, "when they shall look on me whom they have pierced (saith Jehovah), and when they shall mourn, as one mourneth for the death of a first-born Son." Let us think of the transports of all that family, when it shall see upon the throne its heavenly brother, that Joseph whom it sold: when it shall receive his forgiveness, when it shall understand his love! "Lord, let me at length go in peace (will it say), for according to thy promise, thou causest mine eyes to see the glorious salvation which I have unceasingly waited for:—salvation which so many different people in the wide world shall receive and trust, Light of the Gentiles, Refuge of the mean, and glory of Israel! What glory indeed for that Israel, so long disgraced, spit upon, put in the scale of brutes, and at length recognised as the nobility of the earth! It is written that then, "Ten Gentiles shall lay hold of the robe of a Jew, and shall say to him, we will go with thee to Jerusalem."

My brethren, I have not suffered my imagination to speak; I have followed the Scriptures. Let me be allowed only, in order to put with greater evidence the seal of God upon this motive, to read in your hearing these words of the Apostle Paul, so exact and so simple, in his Epistle to the Romans:

[A Minister reads from the 11th Chapter the following words:]

- 11 I say then, have they stumbled that they should fall? God forbid: but rather through
 12 their fall salvation is *come* unto the Gentiles, for to provoke them to jealousy. Now
 if the fall of them *be* the riches of the world, and the diminishing of them the riches
 13 of the Gentiles, how much more their fulness? For I speak to you Gentiles, inas-
 14 much as I am the Apostle of the Gentiles, I magnify mine office; if by any means
 I may provoke to emulation *them which are* my flesh, and might save some of them.
 15 For if the casting away of them *be* the reconciling of the world, what *shall* the receiv-
 16 ing of *them be*, but life from the dead? For if the first-fruit *be* holy, the lump is also
 17 *holy*: and if the root *be* holy so *are* the branches. And if some of the branches *be*
 broken off, and thou, being a wild olive-tree, wert grafted in among them, and with
 18 them partakest of the root and fatness of the olive-tree, boast not against the
 19 branches. But if thou boast, thou bearest not the root, but the root thee. Thou
 20 wilt say then, The branches were broken off, that I might be grafted in. Well;
 because of unbelief they were broken off; and thou standest by faith. Be not high-
 21 minded, but fear: for if God spared not the natural branches, *take heed* lest he also
 22 spare not thee. Behold therefore the goodness and severity of God: on them which
 fell, severity, but toward thee, goodness, if thou continue in *his* goodness; other-
 23 wise thou also shalt be cut off. And they also, if they abide not still in unbelief, shall
 24 be grafted in: for God is able to graft them in again. For if thou wert cut out of
 the olive-tree which is wild by nature, and wert grafted contrary to nature into a good
 olive-tree; how much more shall these, which *be* the natural *branches*, be grafted
 25 into their own olive-tree? For I would not, brethren, that ye should be ignorant of
 this mystery, lest ye should be wise in your own conceits; that blindness in part is

26 happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved; as it is written, There shall come out of Zion the Deliverer, and 27 shall turn away ungodliness from Jacob: For this is my covenant unto them, when 28 I shall take away their sins. As concerning the gospel, *they are enemies for your 29 sakes*: but as touching the election, *they are beloved for the fathers' sakes*. For the gifts and calling of God *are* without repentance.

VI. But there is yet another motive for us to apply to this work, and hasten to it, THE SIGNS OF THE TIMES.

You know that the Scripture understands by this expression, the great signs which heralded the accomplishment of the prophecies and of the manifestation of Jesus Christ. Now, every thing declares to us that the glorious promises of the future have come to their maturity, and that the event is near. "The times of the Gentiles," of which Daniel prophesied and Jesus Christ spake, those times during which "Jerusalem is to be trodden under the feet of the gentiles," are at their end. The signs which foretel that end are numerous, and I shall have time to-day merely to point them out to you: Some are only historical, others are prophetic: that is to say, the first are but the clear indications of Providence, whilst the second have been made known to us by God himself through the mouth of his prophets. Now what do these signs call upon us to do, if it is not to make haste, not to leave others to accomplish every thing, and to be found in the work of our Master when he shall come?

When the prophet Daniel understood, by reading the book of Jeremiah, that "the number of the years of which Jehovah had spoken to finish the desolations of Jerusalem, was 70 years, he turned his face toward the Lord," he says, "he sought to make request and supplication with fasting, sackcloth and ashes," he redoubled both his efforts and his prayers. Well, my hearers, I am now about to tell you also the signs which testify to us, that the number of the years of which Jehovah has spoken to finish the desolations of Jerusalem, draw near to their end, and that our Lord is soon to be revealed.

1st Sign of the times, *An extraordinary increase of the Israelite population.* This fact, which has occurred again and again every time that God wished to bestow his favour on this marvellous nation, seems to point out that his providence is preparing it for approaching dispensations.

2nd Sign of the times, *a wonderful change,* since the end of last century, *in the civil condition of the Jews*; and in the feelings of governments towards them, among almost all European nations.

In France, the national assembly, on the proposition of Mirabeau, admitted them to all the civil and political rights of the other citizens.

In Holland, five years afterwards, a perfectly similar decree was carried. In 1807, Buonaparte having discovered that their French population amounted to 80,000 souls, solemnly assembled in Paris their great Sanhedrim, in order to confirm the systematic and national organisation which he had just given to their religion.

In England, they have amassed great wealth, and obtained, if not political rights, at least the most complete possession of religious liberty and of all civil privileges, even to seeing lately one of their number, Mr. Hurwitz, occupy in University College, London, the chair of Professor of Hebrew.

In Germany, in 1809, the Duke of Baden; the king of Prussia in 1802; the king of Bavaria in 1813; and the king of Wurtemberg in 1829, have granted to them all the rights of citizenship, in spite of the opposition which their people at first made.

In Russia, the Emperor Nicholas has turned his attention to the immense Jewish population of his provinces with greater good will than it had met with from the state in former ages.

Pope Leo XII. seems to be the only one of the modern Sovereigns of Europe, who has returned to the oppressions of past ages against this people.

I ask does not a change so new in the condition of the Jews point out also something quite new in its approaching fortunes ?

3rd Sign. *The new and kindly feelings of Evangelical Protestant Churches towards the Jews.* I have already said, that for the first time after 18 centuries of hatred, the Jews have seen the Gentiles come forward from Christian affection, to give them their hand, to speak to them with respect of Israel, and to entreat them with love to give heed to the Holy Scriptures which are read every Sabbath in their Synagogues. "You can hardly imagine," says the Jew Herschel, in his sketch of the actual condition of the Jews, "the joy which I imparted to a Rabbi on the continent, when I told him, I had found in England Christians joined together to shew forth their love for Israel, to visit their poor and relieve the wants of their sick and their children. The good Rabbi, enraptured with joy, exclaimed : My heart in its gratitude receives as it were fresh life, at the news that God deigns to put within the gentiles feelings of favour toward the wretched children of Sion : for this fact seems to me a certain proof that the time draws near when he will take pity upon his people, and will gather them again from the ends of the earth."

A 4th sign of the times, not less extraordinary is, the *disposition of the Jews, quite new, to lend an ear to Evangelical Christians.*

Up to the beginning of this century, a man who would have dared to name with respect in their Synagogues Jesus of Nazareth, would have been always cursed and sometimes torn to pieces. Now, the journals of the Missionaries are filled with the most touching illustrations of the reception which is given them, whether in Poland, or in Prussia, at Tunis, or in Egypt, or above all in Palestine. The missionary Ewald wrote lately from Jerusalem, that at the last feast of tabernacles, he had gone with his wife to visit 150 families of Jews, and every where he was received with affection.

5th Sign, the *Revival of literature and learning among the Jews.* This revolution in Israelitish minds is a fact altogether analogous to that which in our Churches preceded the glorious reformation. The first impulse to this is due to the labours of the well known Mendelsohn.

6th Sign, the *general expectation of the Jewish people.* A persuasion of some change at hand is spreading amongst them. The Missionary Herschel, settled in England, lately undertook a journey among his brethren in Poland. "My intercourse with my countrymen (he says) had not been long broken; and yet a great change had taken place in their feelings with respect to the expectation of an approaching deliverance. They supported their opinion, some in one way, others in another, but all agreed to say that its time is near. I experience a lively regret (he adds) in being unable to report at length my conversations with many Rabbis; but prudence compels me to keep them secret; for they were granted to me only under the belief that I should hold the avowal of their sentiments as a sacred trust. In the various cities whose synagogues I visited, I was usually invited to dine after divine service at the house of one of the chief men of the Synagogue, with the principal members of the congregation. I usually began the conversation by expressing regret at the small amount of spiritual life among our brethren: all agreed with me; and one day, one of them exclaimed, "We have great need of a Jewish Luther to come and arouse us from our sleep." I followed the example of the Apostle St. Paul, visiting the Synagogues every Sabbath day. How was I struck with their fervour in supplicating the coming of the "Holy seed." "We are more guilty than any other people; we have deserved more shame than any other nation,"

cried they in their prayers ; “ but now, O Lord, look down from the height of heaven ; make to appear according to thy promise, the Messiah, Son of David, sprinkle us with clean water, cleanse us from all our filthiness and from our idols.” The deep feeling with which they repeated these prayers filled my heart with thanksgiving ; for I felt that an unseen Missionary was there at work, and that the Spirit of the Lord was rousing Israel to seek again his God. And may we not consider as a proof of these inclinations, the oath by which many thousands of Jews, as much in Poland as in Russia, have but lately bound themselves, to return to Jerusalem so soon as the way to it shall be open for them, and there to spend their time, in fasting and in prayers, until it please the Lord to send the Messiah.”

7th Sign : *The numerous conversions which have taken place among the Jews.* This again is a sign quite new and quite extraordinary. The celebrated professor Tholuck assures us, that “ more voluntary conversions have been wrought among the Jews in the last 25 years, than in the 1700 years which have passed away since the time of St. Paul.” Listen to a few facts. There are not 7000 Jews in Berlin, and we may number 1000 of them who have embraced the faith of Jesus Christ. We lately read in “ L’Esperance,” that the minister Kuntze alone has baptised 150 of them in 12 years ; and in a sermon by the Rev. Mr. Cartwright, that in the territories of Russia only, 1888 Jews have been baptised in the space of 15 years. Mr. Hiscock, a Missionary among the Jews of Cracovia, writes that a very large number of Israelites in Galicia would embrace Christianity, if they were not prevented by the Austrian Government, which would only allow them to profess Romanism, for which they entertain the greatest dislike. They come from all quarters to ask the English Missionaries for Bibles: “ There are,” say they “ in Hungary, places where a protestant Missionary, if he could go there, would find half of the Jewish population ready to receive baptism.

8th Sign. *The attention of the whole world drawn again toward Jerusalem.* This feature in the case is also quite new. From the days of the Crusades until those of Buonaparte, Palestine forgotten and comparatively waste, did not engage the thoughts of any people. A few rare and obscure worshippers ventured there to bend their steps ; and a pilgrimage to the Holy City was a more difficult enterprise than a voyage to China. But during the last few months, “ watchfires seem lighted on Lebanon and Mount Olivet.” Egypt, Tyre, Beyrout and Damascus have again become names, familiar to politicians. An English consul has been placed in the Holy City ; and all eyes are turning again at this day towards that country so long forgotten. Some politicians even have given utterance to the thought that seven millions of Jews placed in Syria between the Sultan of the Turks and the Pacha of Egypt would clear up many difficulties, and would prevent threatened collisions. Never during 1500 years has the Jewish population in Jerusalem been so great as now. The Crusaders do not seem to have found any when they took that city. Benjamin of Tudela, in the well known voyage which he undertook, 700 years since, in order to visit his brethren, could number no more than 200 of them in the city of his fathers ; and the time is not distant when the Turks did not allow their number there to exceed 300. However, the Missionaries calculate, that already this population, so lately increased, amounts to above 10,000. Let me mention, lastly, that a Jewish bishop has been sent, during last year, to Jerusalem, in the name of the two greatest nations of the Protestant world, there to labour for the conversion of Israel.

9th Sign : *the Revival of the Hebrew, which from being a dead language has again become a living one.* This, like the others, is a sign quite new. The period when the Jews lost their native tongue has this peculiarity,

that it exactly agrees with the beginning of those "times of the Gentiles," during which Jerusalem "was to be trodden under the feet of the nations." This was at the captivity of Babylon. When the Jews returned thence, they no longer spoke Hebrew, and employed among themselves only the language of their conquerors the Aramean (or Chaldee). But now, this sacred language, the study of which has been so providentially helped by the learned labours of Germany, is learnt more than ever by all the Jewish nation. In Jerusalem, where are met 10,000 Jews, the Hebrew (write the Missionaries) "is again become the language of conversation;" and in the evangelical Chapels of the converted Jews, you would hear, both in London and in the holy city, preaching, hymns (even those of children) and prayers carried on in Hebrew. Thus all is preparing for the re-establishment of Israel, even to that language of Abraham, of Isaac and of Jacob, which was lost during 2,400 years.

10th Sign: *the beginning of a Christian Jewish nationality.* In their state of rebellion this people could not be destroyed, could not be mingled with other nations. What a wonderful contrast is there between this fact and the readiness with which, on the contrary, has been lost the nationality of those Jews who became Christians. This was necessary for the testimony that Israel should give to the Bible, even by its unbelief, and it is for this, that from century to century, we have always seen the Jewish proselytes hasten to hide from the first generation that they had the advantage (shall I say) or the shame to have been Jews. They hid, they lost themselves as quickly as possible in the ranks of the Gentiles. Who could say, for instance, if there might not be in this assembly more than one Christian woman, who, without knowing it, might have the honour to be a Jewess? But for some years, we have already seen forming, both in London and in Jerusalem, under the name of Christian Jews, flocks of proselytes who in Hebrew call upon the name of Jesus Christ, and who, though Christians, are honoured with the name of Jews. Here is the first appearance of a sign which shall grow before all eyes in the last times, when the dry bones shall hear the word of Jehovah.

There are yet many signs besides these. I have spoken to you hitherto only of historical signs:—Hear now the signs given by prophesy.

1st Prophetic Sign: *The approaching overthrow of the Turkish Empire.* I have neither the time nor the inclination to expound to you here the prophesies which relate to this great event; but I shall content myself with reminding you, that for a long time past the great body of interpreters have understood, concerning the exhaustion and the final ruin of the Turkish Empire, the pouring out of the 6th vial, or the drying up of the waters of the Euphrates; and that all, for different reasons, bind up with this great historical fact, the re-establishment of the kingdom of Israel. Well then, I ask if the Turkish empire is not drying up now, as a great river would do, which by little and little would lose its waters till it had in its vast bed no more than a few drops or a few ponds of water. A celebrated writer of our day said after travelling in the Levant, "The Turkish Empire is perishing for want of Turks." And we are so near its last end, that we might hear of it week after week; and that Marshal Marmont, in the travels he has just made in the east, there to survey (he said) the scene of the approaching struggles of nations, declared, after having visited the army and fleet of the Czar in Crimea, that Constantinople will be seized by the Russians before we can learn in Paris or London the departure of their forces. Such is one of the prophetic signs of the age; there are also others, but I will point out but one of them.

2nd Prophetic sign, *the gospel preached to all nations, even to the ends of the world.*

The prophecies declare that before the conversion of Israel, this great sign must be given to the earth. "Lord, what shall be the sign of thy coming, and of the end of the dispensation?" asked the disciples upon the mount of Olives. Our Lord replied, "First, this gospel shall be preached to the whole peopled earth, to be for a witness to all nations, and then shall the end come." And St. John; "And I saw an angel flying through the midst of heaven, having the everlasting gospel, to make it known to the inhabitants of the earth." My hearers, even to these last ages of the history of the world, this expression, "the whole peopled world," had only a relative and confined meaning; but now, the advances of science and of commerce have finished the examination of the globe: the whole ocean has been traversed; there are no more regions to discover; and the nation whom God has enjoined, so to speak, to finish the map of the world, is properly that also, in whose midst has sprung up the most astonishing and the most widely applied of the institutions which Christianity has ever produced, that *Bible Society* which traverses the earth in order there to sow the seed of the gospel in the 157 most widely spread languages of the human family. Can we look back only on 38 years and not be struck with wonder at that which has been done to spread the oracles of God in every nation and people and tongue and tribe?" Who could think that those words of our Lord would be sufficiently accomplished in one generation of men alone, that his gospel should be sent "as a witness to all the nations" of our globe, and reach the ears of all families of people.

Well, my hearers and dear brethren, if all these signs of the times appear to you only from a few years back, and if what you see of them still seems perhaps but "a little cloud like the palm of a man's hand rising out of the sea" yet must we cry aloud to the church (as Elijah did to the king of Israel), "Make ready thy chariot and come down for fear that the rain overtake thee."

I have hitherto laid before you many powerful motives to rouse our reformed Churches to publish to the children of Israel the gospel of the kingdom. I will only mention one more. I love to call it to mind in this place, this day, in these times, in my country, before this large assembly. It is fully comprised in these words of the Lord to Abraham and his race (Gen. xii. 3.) "*I will bless those who shall bless thee, and will curse those who shall curse thee.*"

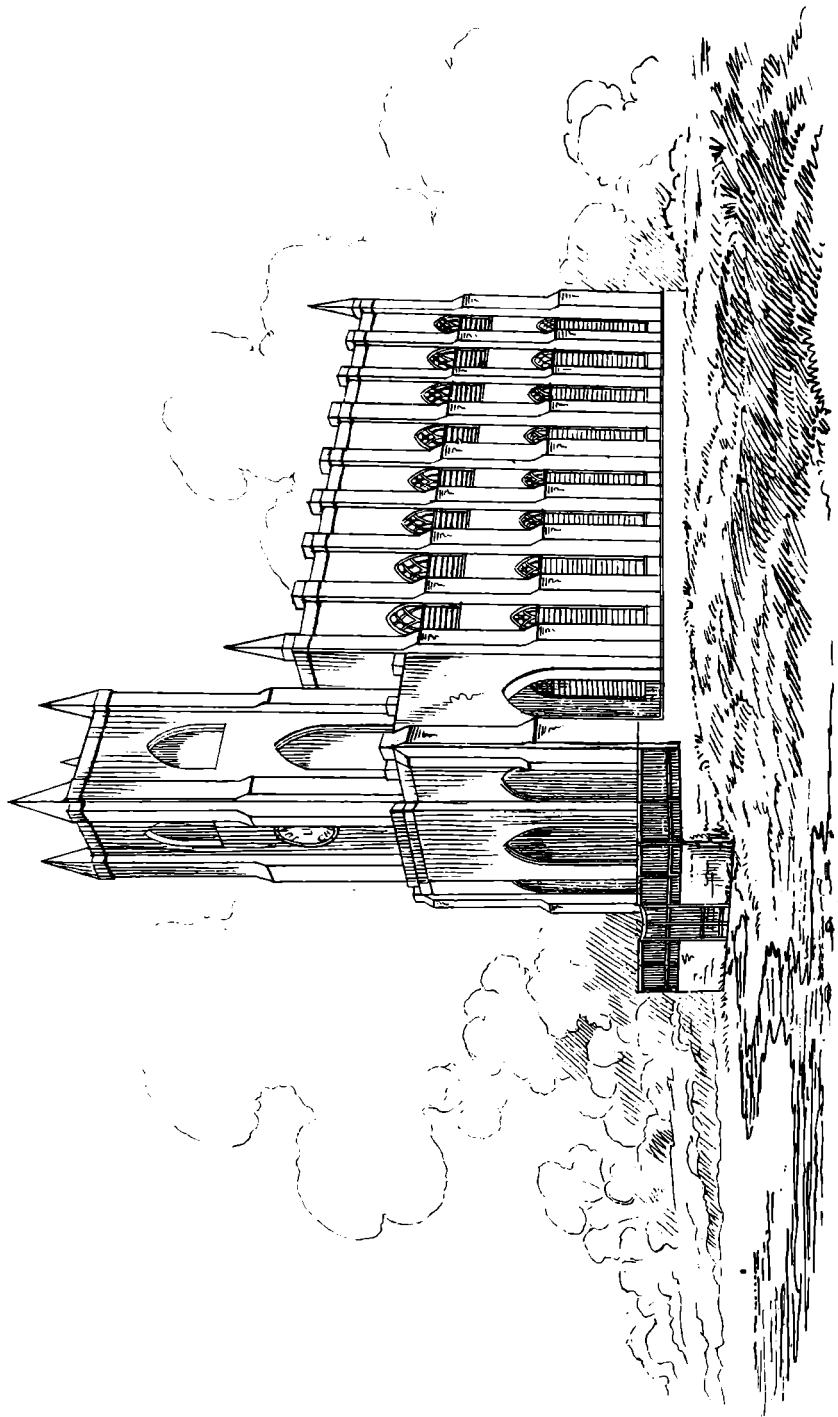
Take the history of this people since the days of Abraham, that is to say 700 years before the Trojan War, and you will see that in all ages, God, although making use, in order to chastise and correct the Jews, of the iniquities of nations, as a prudent physician makes use of leeches, has always terribly punished those whom he has made the instruments of his severities; while on the other hand, he has loaded with his blessings the people who have applied themselves to Israel's good. There are rich promises to those who spread abroad the gospel; there are treasures of protection for the cities who seek its glory; their peace becomes like a river and their prosperity astonishes the earth. Who shall say this, my hearers, if it be not a people whom I might name, and whose wonderful preservation astonished so often its friends and its enemies? Is there one, if you except the nation of Israel, is there one under heaven, whose history, during two centuries, reveals a more continual miracle of Providence, than this little city, in the days when our fathers considered themselves called above all to spread the gospel upon the earth, and as a nation to glorify the name of Jesus Christ? I know not one. Their bark tossed by the storm, threatened without, by the waves, within by the flames, was twenty times about to turn over; but the crew were heard to sing in the height of the tempest the praises of their Redeemer; and you saw them soon refit and sail

with a fair wind over the waves, because it had a Mission, and understood it ; because it carried on board men of God, who sought the glory of their master, Pauls and Timothies, who were going to evangelise the world, and to whom God had said : " Fear not, for I have given thee all those who sail with thee ; thou must bear witness for me at Rome." Well, if our fathers were so blessed for having preached the gospel to the Gentiles, what would there be for us, if, treading in their steps, we should preach the gospel to the Jews ;—if we should know how to improve these happy meetings, and ourselves also do something honourable and good in that sacred cause which is soon to triumph ? Yes ! This is what we must do. It is such thoughts alone that can save us. Let us do our fathers' deeds and we shall find again our fathers' God ; (for it is we who have changed, not He ;) and we shall hear his voice in the fire, and the storm ; and he will say to the winds " Peace ;" to the waves, " Be still ;" to the fire, " Be quenched ;" and he will say to us, to us also, " I have given thee, all those who sail with thee." Is it not, my brethren, is it not this which we must do ? These are the works of the Reformation : this is " the true Jubilee" which Geneva should celebrate, falling in the dust, glorifying Jesus Christ its Saviour, and crying, like David, " O God, turn away thy face from my sins : restore to me the joy of thy salvation ; then will I make known thy way to sinners, and transgressors shall turn themselves unto thee. Do good, in thy good pleasure, to Sion, and build the walls of Jerusalem."

In one of the last meetings in London, Lord Ashley said to his countrymen, " If, by the grace of God, our Church and our nation knew how to take boldly in hand this sacred cause, then, even in the face of all the judgments hanging over our heads, we should have the surest pledge of England's deliverance and prosperity."—What noble words ! In reading them, on the 14th of last month, I thought of another people, tears came into my eyes, and I promised myself to quote them to you. And who of us, this evening, on hearing them, will not cast looks of tenderness upon this vast assembly, which crowds into this place for the second time ? Who of us will not bless his God, who thus comes to give us in it, a pledge of his pity toward Geneva ? Who of us, above all, will not give him thanks, that in the city of his fathers, last month, the very eve of the saddest night in its history,* he yet deigned to shew us, in this vast enclosure, so large a body of our fellow-citizens, moved with the same thought, happy to find themselves again together, hanging with beating heart upon the great tidings of his reign, employed about the work which their fathers did, praying to him with one voice for the advancement of his glory, and causing the praises of the Lamb of God to resound, who takes away the sin of the world, and to whom " shall be given, the rule, the sway, and the greatness of the kingdoms which are under the whole heaven."

(To be concluded in our next.)

* The bloody insurrection of the 13th of February.



II.—New Mission Chapel at Berhampore.

The accompanying sketch is the perspective of a new building, designed to be both a place of worship and a school, for the erection of which funds were commenced many years ago ; but which, being altogether inadequate to the object, were lodged with the Society's Bankers, Messrs. Mackintosh and Co., and with the failure of that house were lost : since which the sum of 196 rupees has long been held by the Missionaries with the hope that additions might be made until the objects were realized.

In 1843, two contiguous parcels of ground were purchased and registered for the sum of 459 rupees. This year the Residents of the station and other friends have generously subscribed upwards of 1600 rupees. To complete the building upwards of 700 rupees are required, to realize which sum the Missionaries look to a gracious God to dispose the hearts of friends to assist in completing so desirable an object.

Changes in the residence of Europeans in India are so rapid that few now living at Berhampore are acquainted with the difficulties opposed formerly to vernacular and moral instruction. The Missionaries at one time conducted seven Male and four Female Schools : but the clanships and prejudices of the Natives were so hostile to science, and even natural history, and so jealous lest Christian morals should be taught by history, fables or parables, that the introduction of Lawson's History of the Lion drove away one morning 80 Pupils from a school containing 120 Boys. After years of patient perseverance, the Missionaries were constrained to descend from the position of Christian instructors or relinquish a system of Education dictated and controlled by idolatrous Pandits.

By the progress of Education in and around the Presidency, a more enlightened view has obtained among the natives at Berhampore, which the Missionaries have watched with the hope of seizing on the first opportunity, which might present itself, to renew their attempts in vernacular instruction ; and for the last two years they have made efforts to obtain a place, funds, &c., for that object. The inside of the building, they hope will be ready for the reception of Pupils on the 15th March. The Missionaries will on alternate days conduct the English and scientific Department, for which they have globes, maps and an atlas ready ; a Pandit, a sirkár, and a Christian youth will take the vernacular instruction. The building is to be a School by day, and on certain evenings to be open for Divine Worship.

The Missionaries invite additional assistance from friends to enable them to pay off the amount required to complete the building, and which will be a debt before the publication of this

report, and also to subscribe annually or monthly to defray the current expenses of the School which may range between 20 and 30 rupees monthly.

III.—*Cuttack Asylum.*

“ The short and simple Annals of the poor.”

To the Editors of the Calcutta Christian Observer.

DEAR GENTLEMEN,

As several of our friends, both in Calcutta and in the country, have enquired if it be not our intention to publish another report of our Asylum, we are willing to suppose they feel an interest in our labours, and therefore again venture to solicit your insertion of the following brief statement.

The school record for the past year gives the number of Boys 60, and of Girls 47, making a total of 107. Several of these, however, were but for a short time in the school.

Among the new scholars admitted were 17 children and young persons, 12 males and 5 females, rescued from the Khunds by Capt. Hicks. In a few days after being placed in the asylum, several of them went off in a body. A few of these were brought back, but four boys and three young women managed to get clear off. I find that on the Madras side as well as at Cuttack, the oldest of the rescued victims manifest the same disposition to make off, until they become habituated to the school and feel confidence in our intentions respecting them. It would be foreign to this brief report to attempt an explanation of the motives which induce these unhappy beings thus to re-expose themselves to the horrid fate of Meriah victims.

Of the boys generally we are happy to report favourably, though there are some exceptions which have occasioned us much pain and anxiety.

Rama, one of the oldest lads, having quarrelled with a class-mate in a fit of anger, ran off. He found his way to Calcutta, where he was taken charge of by Mr. Brooks, and after about 10 months absence, part of which was spent in Calcutta and part in Jellalore, he found his way back to Cuttack. He is now in the school pursuing his former studies.

A second delinquent was Moses, a grown youth. He fell by the snare of a heathen female, but could not rest, even for a night, till he confessed his crime. As a heathen, he might have revelled in such abomination without remorse, but his christian education had enlightened his conscience, and he was obliged voluntarily to confess a fault which might else have never been known.

The third and worst case was that of one who had been among my most promising youths. During the holidays, while living with his parents, he seduced a neighbour's daughter, also one of our school girls,

whose conduct during her whole course had been unexceptionable. They have since been married by the consent of all parties concerned. The confession in this case also was voluntary, and both seemed deeply humbled and we hope penitent, but in such cases there is so much to humble in man's esteem, that it is difficult to decide how much there may be of real contrition in the sight of God. The above case is a sad illustration of Hindu domestic mismanagement on the one hand, and of the reason which exists for that anxiety which Hindu parents feel to have their children, daughters especially, married at a very early age.

Having thus discharged the claims of fidelity we turn to a brighter side, and record the names of those who have left us either for the bright scenes of heaven, or to occupy useful situations on earth.

1. Senjama, was the son of a reprobate drummer in the Madras army. After the death of his mother, the father took a native woman, and abandoned the young children. Senjama and his young brother found a refuge in our institution. He was a remarkably well behaved boy and soon became an excellent compositor in the printing office. When about 15 years of age his health failed, and he gradually became blind, and about this period became decidedly pious. He continued gradually to decline in health till he was suddenly removed by diarrhœa. He had been anxious to be baptised, and was received by the church the very hour he died. During the day, I had the following conversation with him, which I penned down immediately after.

“ Well, my boy, is your mind with Christ? S. Yes, I have no hope but in Christ. He is the only Saviour, (after a pause,) I should like to have received the sign of discipleship before I go away, but in this I shall sustain no loss. I wish my brethren and sisters should know my desire. Sut. It is well this was in your heart, that is much better than attending to the mere outward act. S. Yes, so far as that is concerned, there is neither good nor evil in it, but I should like to have made this profession. Sut. You may be taken soon, Senjama, are you aware of this? S. Yes, I cannot say how soon, it may be to-day, suddenly, or a day or two hence. I should like to see Mamma, (Mrs. Sutton.) Sut. In that happy world there is no darkness, all is light. S. Yes, all light, all joy, here there is no joy for me, it is a dark, dark place, but there ah!—Here he turned to his aged relation, weeping near him and said, weep not for me Má, weep not for me, let no one weep for me. You will not live long here, Má—I am going fast home, you will soon follow me. (She is a christian), the old lady could only weep. Sut. Yes, Senjama, thus we go home one by one, it matters not who goes first, but to reach that happy home is the great concern. S. Ah! yes, that is all, that is all. I much wish to see mamma! I left him and sent Mrs. Sutton to see him. In the evening he was suddenly taken worse, and while I was at chapel he died. Mr. Lacey returned with me to see him, but when we reached him, he had breathed his last. I may remark that in the above conversation there was a depth of feeling, and a brightening up of the intellect which afforded unusual interest. We indulge the hope that his reception to the church on earth was only the emblem of his reception in heaven.

2. David. This youth was one of the first rescued Khund victims. A more unpromising pupil perhaps never entered a school. He was so churlish, slothful, and dirty, that we wondered how we should ever dispose of him. Often have we been obliged to drive him from his sleeping place to the school. Soon however symptoms of leprosy appeared, which may in part account for his lethargy. While the revival was in progress David felt its power, and then as suddenly as the butterfly emerges from its chrysalis, did David start forth a new creature. He was always at his books, and till his death manifested a degree of intelligence and strength of character that surprised us. He was baptised July, 1843, and died September, 1844. Religion taught him to feel that the Saviour pitied him and cared for him, and this seemed to raise him at once from his deep degradation, and has, I trust, elevated him to a place among the redeemed in glory.

3. Two poor emaciated children in this department have also died during the year.

4. Jacob and Peter, two other youths from the Khund country, who came with David and Solomon and Abraham (all dead) lived to be baptised and enter the church. During the year both have been married, Jacob to Dukhi, one of "the three sisters," and Peter to Mula, a rescued Khund girl from Berhampore. Jacob has learned to be a dirgi, but is chiefly employed stitching books. Peter also works in the bindery as a journeyman. Thus we trust the end for which they were placed under our care has been realized, and at the same time the termination of their connection with the school has left them united to us by other, and we hope perpetual ties.

Of the others who have left during the year there is nothing particular to record.

The usual studies of the school have been continued, and my senior class has amounted, during most of the year, to eight pupils, it now numbers eleven. Four or five of these have now entered upon a theological course with a view to the office of catechists or Native preachers.

Mrs. Sutton's Report.

"Seven new girls have been admitted during the year, and the same number has left us by marriage. Of the former nothing need now be said; a few particulars of the others may be acceptable. Among these, Chali was the first married. She was one of our oldest scholars, having been in the school from the first week of its commencement. She was then committed to our care by a pious sergeant who picked her up in a half starved condition, on the banks of the Baitarani, where she had been abandoned by her mother. She improved from year to year and for some time previous to leaving school, stood in the highest class. About three years ago she was baptised and admitted into the church, after having given pleasing evidence of a change of heart. In March last she was united to Khombu, a pious youth who also had been one of the earliest pupils in the male department of the asylum. He has built a cottage in our immediate neighbourhood, to which I have recently paid two visits, and was pleased to see him and Chali looking very comfortable and happy. And as far as we can judge their conduct is consistent with their Christian profession.

Gundai comes next on the list of married ones. She had been in the school upwards of six years, was brought here during the time of awful famine, by her father, a poor emaciated man, who offered her for sale. We took her in and gave him alms. The Asylum, by the grace of God, proved a blessing to her. Although for a long time a wild, romping girl (but not an unpromising one) she eventually became tamed by the subduing influences of the gospel. It is upwards of three years since she was baptized and received into the church, and time has only served to confirm us in the opinion that her profession was sincere. In May last she was married to Damudar, a young Native preacher, of considerable promise, to whom she evidently makes a good helpmeet. Our prayer is that by Divine grace they may be kept *humble* and made *useful*.

Chompi was the next to leave us. She was married to Eswara in June. Six years or more before that, she was sent here by Dr. Cumberland from Puri Hospital. For a long time she was one of the *most unpromising* girls we had ever received; appeared not to have common sense, and of such an awkward temper that we often wondered what would become of her, and feared she could be nothing but a burden on the institution. But within two years of her leaving, she improved so surprisingly that our opinion quite changed, and we began to think she would make a decent woman. Before she was applied for as a wife, she could read the Scriptures, as well as most of our books, understandingly, and take her turn creditably in spinning, and the domestic work of the school, and she now makes a good wife for a poor labouring nominal Christian man, such as her husband is.

Dabika and Dukhi come next on the list of young wives. They probably, by some, may be recognized as two of "the three sisters" to whom the asylum has proved a refuge, and we trust a spiritual birth-place.

Dabika, the oldest of the two, had been with us upwards of five years. Her husband is a young widower of Choga, who for some time has professed to be an enquirer after the way of salvation, and probably will ere long be baptised.

Dukhi and her sister were married on the same day. The husband of the former is Jacob, one of our first scholars from the Khund country, and to whom reference has already been made. He remained in the school till the time of her marriage, when he moved with his young bride to a comfortable cottage which he had previously built for himself in the adjoining neighbourhood, and it is pleasant as we pass it every now and then to see these our children looking cheerful, and industriously employed, she at her domestic work, and he sitting in his verandah plying the needle at his trade (the *dirgi's*, which he learned while with us, and at which he finds plenty of employment out of printing-office hours). And as far as we know their conduct in regard to other things also is in consistency with their profession as church members.

Conchinee comes next in order of time, she was married in November to Hurri, an adopted son of one of our oldest native preachers. In July, 1837, she and a younger sister were brought to us by their father,

a man of the potter's caste. He offered the girls *for sale*, saying their mother was dead, and he knew not what to do with them.

Conchinee's exterior was prepossessing, especially in the eyes of the natives. This she knew too well, and it had its effect on a mind like hers, naturally weak, so that for a long time she was vain, and made but small intellectual attainments. However, after a while it fell to her lot to be placed under a monitor just the reverse of herself, and to whose influence I think she was much indebted for a pleasing alteration in her conduct. During the last year she was with us she appeared to greater advantage than ever before, and latterly attended our little select meetings, and with several of her companions professed to be seeking the salvation of her soul; nor does the desire she then expressed to join the Saviour's flock, seem to have been relinquished since her removal; for at a church meeting recently held, she sent a request by her father-in-law to have her name received as a candidate for baptism.

The marriage of the seventh is connected with none of those agreeable associations which characterize the other six. But as the case is referred to in another part of this paper, I may be allowed here to pass over the painful particulars.

Fidelity requires, I should add, the fall of another girl, and at the same time under the same circumstances, viz. while on a visit home.

The system of instruction in this department has been the same, or nearly so, as that pursued in former years. The religious means also have been similar, excepting some additional aid which Damudar, our native preacher, has been able to afford us. Twice a week, when not engaged in district preaching, he has attended to the most advanced classes in the reading and explanation of the Scriptures, &c., and also daily conducted devotional services with the female department in the morning. When absent on preaching excursions, Gundia, his wife, has acted as his substitute in performing the latter exercise, which her solidity of deportment and strength of character, as well as other qualifications, enable her to do with great propriety.

I am happy to add that we have not been without some tokens of the Lord's blessing. There has evidently been a growing seriousness among the girls during the year. Five have been baptized and added to the church, and in regard to several others we have reason for encouragement."

We commenced school the present year with 36 in the girls' department and 41 in the boys, making a total, exclusive of superintendents, of 77 scholars.

General Remarks.

Since the last report was made in the *Observer*, several have been added to us by baptism, making the whole number baptised about 40. Some of these have been saved to sin no more, and are we trust in that happy home where we too hope to come. Others are pursuing their course as probationers for eternity and filling up their places as useful members of society. So rapidly indeed does human life roll on in India, that many of our pupils who entered the school eight years ago as children are now heads of families, and are training up a second generation of pupils for our institution.

It would be ungrateful not to mention, ere this brief report be concluded, that the contributions of friends enabled us to build the little chapel we desired on our mission premises, and as the new style of building adopted is found to answer exceedingly well, a brief notice of it may supply a hint for some of our brethren who may contemplate building, "We have a neat chapel built with pakka bricks, and thatched, 36 feet by 30 wide, capable of seating 200 children. We have no chairs but a series of terraces, nearly three feet wide, elevated six inches above each other from the floor on three sides, viz. three rows of seats on each side, and six in front of the pulpit. The audience sit on mats spread on these broad steps. There is a portico in front, and one on each side for separate entrances of the male and female department. There are three pair of folding doors, and nine venetian windows, a neat pulpit with six chairs for the conductors of the Asylum, with lights, &c. The whole expense from first to last being 500 rupees."

We annex a list of donors as acknowledged by private and public channels for last year, with one or two as the pledge and earnest of similar donations for the present, for all which we beg to express our best thanks.

In behalf of the Asylum,

A. SUTTON.

Contributions for 1844.

Colonel Eckford.....	50	0	0
J. W. Alexander, Esq.....	100	0	0
J. W. Skipwith, Esq.....	100	0	0
Anon. by Rev. J. Macdonald, ..	100	0	0
Captain H. Lyell,.....	50	0	0
G. Thompson, Esq.	20	0	0
J. Alexander, Esq.	25	0	0
Robert Trotter, Esq.....	100	0	0
Three Officers at Sukker,	50	0	0
E.	50	0	0
A. J. M. Mills, Esq. Cuttack,.....	50	0	0
C. Cardew, Esq.	50	0	0
Henry Brownlow, Esq.	50	0	0
M. S. Gilmore, Esq.....	50	0	0 and 3 Rs. monthly.
J. Atkinson, Esq.....	25	0	0
R. B. Cumberland, Esq,	50	0	0
J. W. Templer, Esq.	20	0	0 and 10 Rs. monthly.
J. B. Ogilvy, Esq.....	20	0	0

For 1845.

J. W. Skipwith, Esq.	50	0	0
Colonel Eckford.	30	0	0

IV.—*Obituary Notice of Mrs. Henrietta Shuck, of the American Baptist Mission in China.*

In obedience to the command of that ascended Saviour who has all power in heaven and on earth, this departed missionary left her father's roof, numerous and endeared connections, and native land, and braved the dangers of the deep and the perils

of a foreign clime, to do what she could in teaching the gentiles the way of life and salvation. She relied upon his power, and enjoyed the fulfilment of his blessed promise, "Lo! I am with you *alway* even to the *end*." Through all the varied vicissitudes of her times, she was animated and sustained by this promised blessing, and up to the last day of her life was allowed the happiness of being actively employed in her domestic duties and missionary work. She lived up to the very close of life in cheerful activity, and then, the veil being drawn aside, she stepped from time into eternity, entered from the church militant into the church triumphant.—In expectation of full details of her life and labors being given to the public in another form, a few brief notices must suffice for the present.

Mrs. Henrietta Shuck, the daughter of the Rev. Addison Hall, was born at Kilmarnock, state of Virginia, United States, on the 28th October, 1817. Under the influence of eminently pious parents and extensive Christian privileges, she, in the thirteenth year of her age, afforded the happiest evidences of genuine piety, and in the same year was baptized by the Rev. J. B. Jeter, upon profession of her faith, and became a member of the church of Christ. At twelve years of age she entered a seminary for young ladies in Fredericksburg, Virginia, under the superintendance of Mrs. Little, a lady of piety and intelligence. But her father, wishing to have his children educated under his own inspection, soon after this procured a competent instructor and established a boarding school on his own premises. Here the subject of these notices won, by her diligence and amiableness, the high esteem of her instructor and the warm love of her fellow-students. About this time her beloved and pious mother died, leaving six children, one a very young infant, under circumstances somewhat similar to those in the midst of which she has vanished from amongst us. In the beginning of 1835, she removed with her father to Richmond city, the capital of Virginia, where he became the general agent of the State Colonization Society, and Miss Hall entered the seminary in that city under the care of the Rev. Mr. and Mrs. Keeling. Upon leaving this seminary she received, unsolicited, written testimonials of the highest character. On the 8th of September, 1835, having long cherished the true spirit of missions, she was united in marriage to the Rev. J. Lewis Shuck, of Richmond College, and on the 22nd of the same month, sailed from Boston in the ship *Louvre*, Capt. Brown, for the far East. Besides Mr. and Mrs. Shuck, the following missionaries were fellow-passengers in the same ship, viz. Rev. Mr. and Mrs. Reed destined to the Chinese, Rev. Mr. and Mrs. Davenport for the Siamese, Rev. Mr. and Mrs. Day for the Talingoos of Ma-

dras, Rev. Mr. and Mrs. Ingalls for the Burmese, Rev. Mr. and Mrs. Haswell for the Peguans of Burmah, Rev. Mr. Abbott and Miss Macomber for the Karens of Burmah, Rev. Mr. and Mrs. Sutton, Rev. Mr. and Mrs. Phillips and Rev. Mr. and Mrs. Noyes all for Orissa, south of Calcutta. The Rev. Mr. Malcom, as visiting agent of the American Baptist Board to their eastern missions, also made one of the passengers. The *Louvre* touched at Bengal, Burmah, Penang, and Singapore. At this latter place Mr. and Mrs. Shuck remained four months, where their eldest son, now eight years old, was born. In September, 1836, they arrived in China, and remained at Macao till March, 1842, when they became permanently located at Hongkong. Mrs. Shuck was the first American *female* missionary to China.

While she made respectable advances in the literature of the Chinese language, her knowledge of it was chiefly confined to the colloquial, and she spoke it with usefulness and success. She ever felt it her duty to teach the children of the heathen, and from her first coming into the field had more or less of them under her immediate tuition, and at the time of her demise she had twenty Chinese boys, six Chinese girls and her own four children, making in all *thirty* children, under her care and taxing her anxieties. She was emphatically a *working* missionary, and she was permitted to see the *fruits* of her disinterested toils, and was allowed to rejoice over the blessings of the Spirit of God upon her instructions to the young. Yes! she was a *successful* missionary, as well as a *laborious* missionary. To her disconsolate husband she was a devoted and affectionate wife and a help-meet *indeed*; to her children, a fond and faithful mother; and to the mission, a beloved and highly valued member.

For several months previous to the brief illness which terminated her earthly career, she enjoyed unusually good health, and yet she often expressed most singular presentiments that she should not survive her approaching season of trial. In view of these premonitions she became more fervent in prayer and more faithful in her work, and for several months she manifested a marked spirituality of mind, and a lovely ripeness of piety. She made her arrangements in view of what she believed would end her pilgrimage on earth. She spoke of it to her husband, and to her friends, but never with gloomy forebodings, such was the activity of her Christian hopes. Even every drawer and all her little boxes, with their various articles, have since been found arranged with singular neatness and order. A day or two after her demise the following, among other papers, were discovered in her writing table, and bearing evidence of having been written

about two months previous, " I am so strongly impressed with the idea that some great and *calamitous* event is about to befall me, that I cannot but write it down. *What* it is God only knows. I feel a presentiment that *something* is going to take place, something *dreadful*. Oh ! Lord prepare me for all that thou art preparing for me ! Help me to take every dispensation of thy providence as for my own *good*." At about midnight, on the 26th November, before calling her physician, she requested her husband to join with her in prayer, and as he took her hand and knelt by her couch and mingled their supplications before the throne, she seemed to enjoy fellowship with the Father and with his son Jesus Christ. Her whole frame of mind was eminently prayerful and heavenly. At half past one o'clock she became the happy mother of a healthy son, and gave thanks to God for his delivering mercies, and called upon her friends to join her in prayer and praise. After making some maternal inquiries about the child, she added, " May he be a missionary." At this time there was full prospect of her soon being restored to her domestic circle where she had so long been the presiding sun. But God's ways are not as our ways, nor his thoughts as our thoughts ; and soon a peculiar fainting and nervous prostration ensued, similar to what on a former occasion had indicated her near approach to the grave, and which now, in defiance of every remedy which medical skill could suggest, told the last beating pulse : and at 3 o'clock, on the morning of November 27th, her pure spirit winged its flight to the heavenly world, to the bosom of Him whom she loved and served in earth's vale of tears. Her final exit was singularly easy, being attended with scarcely any apparent pain or struggle. She literally " entered heaven with prayer," and in the fullest sense fell asleep in Jesus. She had the high privilege of passing from a day of willing activity and toil, in the Master's service, to an eternity of bliss and rest without the usual lingerings and sufferings of disease. She completed the work assigned her, died in the midst of her labors, and finished her course with joy. That the golden bowl of life has been broken is gain to her, for she indeed was ready, but she has left a widowed husband and five motherless children to mourn their irreparable loss.

A copy of the " *Gems of Sacred Poetry*," presented her by her husband, she had long been in the habit of using as a companion to her Bible. Since her departure it is discovered that in this little relick, *words, lines and whole poems*, on the subject of death, the grave and the heavenly world, are marked and underscored in pencil with her own hand, and some of them are singularly prophetic of what has been fulfilled in her passing away. In one she says,

“ Lord it belongs not to *my* care,
 Whether I die or live,
 To love and serve thee is my care,
 And this thy grace must give.
 If life be *long* I will be *glad*,
 That I may long obey ;
 If life be *short* I am not sad,
 I long to be away.”

Again she says,

“ Oh what is life ? 'Tis like a flower,
 That blossoms and is gone,
 It flourishes its *little* hour,
 With all its beauties on.
 Death comes, and like a wintry day,
 It cuts the lovely flower away.

“ Oh ! what is life ? 'Tis like the bow,
 That glistens in the sky,
 We love to see its colors glow ;
 But while we look, they *die* ;
 Life fails *us* soon ; to-day 'tis here,
 To-morrow it may disappear.

“ Lord what is life ? If spent with thee,
 In humble praise and prayer,
 How *long* or *short*, our life may be
 We feel no anxious care,
 Though life *depart*, our joys shall last,
 When life and all its toils are past.”

Again she adopted the following as her own.

“ My times are in thy hands,
 My God, I *wish* them there,
 My life, my friends, my soul, I leave,
 Entirely to thy care.

“ My times are in thy hand,
 I always trust in thee,
 And after death at thy right hand,
 I shall forever be.”

Religious services having been conducted at the house by the Rev. Dr. Devan, her remains were borne to their final resting place by the European Police corps (who made special applications for the privilege of doing so) followed by an unusually large number of persons both foreign and native. The Rev. Mr. Brown made an appropriate address at the grave and offered prayer. All who knew her loved her. On the Sabbath following, at 11 A. M., the Rev. Mr. Gillespie of the Lon. Mis. Soc. preached at Hong-kong with special reference to the event, from the text, “ Blessed are the dead that die in the Lord,” &c., &c. ; the Rev. Mr. Dean at night at the Queen's Road Chapel, from the promise, “ Lo, I am with you always even unto the end ;” and at Macao, the Rev. Mr. Lowrie of the American Pres. Mission from the text, “ Ye shall know hereafter,” &c. All the Chinese services of the same Sabbath, in connection with the Baptist Mission,

were made to bear directly on the subject, and the mysterious Jehovah has already caused good spiritual results to ensue.

Mrs. Shuck's religious character was marked by strongest *faith*, and there have been some *remarkable* and *direct* answers to her fervent prayers. She was punctual in her private devotions and warmly believed in a *minute* as well as in an all-comprehensive Providence. It was her constant delight to commit all her interests for time and eternity to the care of her Heavenly Father.

In her domestic relations she was happy, kind, and true to her trust, and shed light and happiness upon the circle over which she presided. As a *wife* and a mother she was most affectionate, faithful and devoted. Her solicitude for the welfare of her family though *intense* was coupled with a sweet resignation to the divine will, and a hearty committal of all her loved ones to the care of the Christian's God. That fond maternal care for these defenseless babes was mingled with peaceful thoughts of confiding trust in that kind Father in Heaven, who had provided for herself when a motherless child, and who had been her guide in riper years. For the proper training and spiritual good of her children she cherished the keenest anxieties, but notwithstanding her numerous and responsible duties to her own offspring she ceased not to labor, though with a delicate constitution, for the children of the heathen and the destitute around her; and how *many*, both among the native and foreign community here, will ever have occasion to think of her either as a spiritual guide, or as a friend indeed! She blended in admired proportions the lovely Christian, the intelligent lady, and the gospel laborer. In her *Missionary capacity* she was indeed a bright ornament, and discovered an active mind and a judicious judgment, and was a safe counsellor. The success of her husband's labors, and the prosperity of the Mission with which she was connected, may in no small degree be attributed, under God, to the wisdom of her counsels, the zeal of her endeavors, and the fervency of her prayers. She wrote considerable, and her compositions were characterized by simplicity, ease and elegance. Her prayerfulness, her faith, and her habitual confidence in God, mingled in an interesting manner with all her anxieties, cares, toils, and joys of life. In all her ways she emphatically acknowledged God, and she *believed* that *He* directed her paths.

The day previous to her departure she wrote two long letters, one to her former Pastor, and the other to her Richmond preceptress, each breathing a spirit of thankfulness, resignation and Christian hope, affording an additionally consoling balm to the wounded hearts of surviving friends. Her health was so good even

a few hours before her departure, and, her demise so sudden and to us so unexpected, that we find it hard to realize that she is *really gone*. She has indeed vanished from our sight like a *meteor*, but her light still shineth : yes ! she has vanished from our sight, yet we have so long been accustomed to witness her smile of joy and contentment, and to listen to her words of friendship, to behold her benevolent efforts and mingle with her hallowed devotions, that her removal strikes us as a dream of the night. Like Enoch she walked with God, and *is not*, for God took her.

She realized the fulfilment of the promise, "Lo I am with you alway even unto the *end*." In her *childhood*, in her *youth*, in her *journeyings*, in her *labors*, in *all her life*, and in her *peacefully triumphant death*, this promise was verified. Those who witnessed the peculiar smile of joy that rested on her sainted countenance, when the pure spirit had been disembodied, and life had departed, will see a prophetic interest in the following verse, taken from one of the favorite poems of her little book, every word of the fourth line having been underscored by her own hand.

" O ! for that summit of my wish
Whilst here I draw my breath,
That promise of eternal life,
A glorious smile in death."

Again she specially marked the following, as if in prediction of what was soon *in her own case* to be fulfilled.

" I do remember, and will ne'er forget,
The dying eye ! That eye alone was bright,
And brighter grew, as nearer death approach'd :
As I have seen the gentle little flower
Look fairest in the silver beam which fell
Reflected from the thunder cloud that soon
Came down, and o'er the desert scatter'd far
And wide its loveliness. She made a sign
To bring her babe,—'twas brought, and by her placed :
She looked upon its face, that neither smiled
Nor wept, nor knew who gazed upon't ; and laid
Her hand upon its little breast, and sought
For it, with look that seem'd to penetrate
The heavens, unutterable blessings, such
As God to dying parents only granted,
For infants left behind them in the world.
' God keep my child ! ' we heard her say, and heard
No more. The Angel of the Covenant
Was come, and faithful to his promise stood
Prepared to walk with her through death's dark vale.
And now her eyes grew bright, and brighter still,
Too bright for ours to look upon, suffused
With many tears ; and closed without a cloud
They set as sets the morning star, which goes
Not down behind the darken'd west, nor hides
Obscured among the tempests of the sky,
But melts away into the light of heaven."

V.—*An Address presented to the Agra Missionary Society's Committee on the subject of Scriptural Tablets.*

My position as member of this Committee enables me at last to bring under the consideration of a Missionary Society a project which has been under my contemplation for about a couple of years, and believing it to be one, which however novel it may be in Missionary operations, will be found under the Divine blessing, suitable, warrantable and feasible. I trust you will give the observations I lay before you that patient and prayerful attention which they demand, as indicating a new and promising element in the future operations of the Christian World in its great evangelical enterprise.

The novelty of the suggestion, so far from authorizing its immediate rejection, is, I say, the very thing which requires calm investigation, for, as in my own case, the better it is understood in its details and influences, the more likely is it to make a strong, permanent and favorable impression on your minds, and it is for you to guard against the supposition that the church must pursue one invariable course in working out her plans; that new means must not be adapted to old ends, and that when advantages are offered which have not hitherto been secured, they must be rejected. The great doctrines of the Church are more permanent than the Heavens, but there is no invariableness in the mode of teaching them. "The heavens declare the glory of God." "Day unto day uttereth speech, and night unto night sheweth knowledge, there is no speech nor language where their voice is not heard;" and as regards methods of instruction by human instrumentality, while the preaching of the word must take the pre-eminence, free recourse is had in the providence of God to the extension of his truth by a great variety of means. From the time that the Apostles left the Gospels and Epistles on record till now, has the pen been made a useful agent. By schools; by the silent influence of living epistles—by these, and such, from the most ancient times, has He carried on his work; and in the spirit of adaptation, where new powers were brought into play, science has time after time been made by its instruments to work out the glory of God. The press labours like an engine at the great fountain of living waters, and sends forth vast streams for the fertilization of the moral desert, while the wheeled vessel sweeps over the wide ocean like the war chariot of the soldier of the cross, sent forth conquering and to conquer. These and many other aids, altogether new and improvements on the feeble past, were in their time innovations in the established operations of the Church, and now they hold so natural and so essential a place that we scarcely ever think that they at one time ran the risk of being condemned as unsanctioned novelties. I believe that the measure now about to be proposed is not unauthorized, and that it comes to us with the solemn sanction of the most venerable antiquity: only it has not hitherto been used in the Missionary cause, which has, itself, after the lapse of ages been resuscitated in modern times.

I have spoken of the operations of the press as an innovation, and whilst I do not condemn them on that account, I have still had bitterly to lament their misapplication. When the translation is good, the Press cannot work too fast, until every hamlet and every dwelling in the world is supplied with the word of God, but the work of translation in this land is done as if put forth by rival mechanisms, and version follows version, and each commenced and finished in breathless haste; we have seen, with reference to a great part of this work, immense funds in Missionary time, type, presses, paper, and binding thrown away. Nay worse, absolutely worse, than if the whole sum had been sunk in the great depths of the sea; for while we have the

unseemly spectacle of rival Bibles, we have the worse spectacle of contradictory translations, omissions of the text, misprints, and every kind of evil that overhot haste is certain to produce, in a matter which requires conscientious care in the very dotting of a single letter. Instead of a pure and healthy stream, the same fountain sends forth sweet water and bitter; some parts are good and they will fertilize; some are evil and they will desolate. Will? I should rather say *have* desolated, for there is not an error so lightly made by us, but is deeply pondered over by men who see in it proof that the corruption of our Scripture establishes the truthfulness of their Qurán; not only by destroying or incapacitating a rival, but by strengthening their hands in affording seemingly direct testimony to the inspired character of their volume, which over and over again charges us with corruptly transcribing our scriptures and thereby destroying their genuineness. True, all this does not and cannot affect the originals, which have always been handled with scrupulous care;—but what know the Muhammadans of them? they judge by what is within their own reach, and I am prepared to prove that they triumphantly record every error and contradiction in our fast multiplying versions, so that we are sowing the seeds of future trouble to the Missionaries of the cross—the teeth of the Dragon which will hereafter spring up armed men to do battle against the warriors of the Lord. What then should be done by this and other societies. Is the work of distribution to stop? By no means, but a very careful selection should be made, and what is so selected, however small a portion it may be, should alone be issued. In the course of time all that is worth preserving will have been ascertained, and as for the mass that remains, the Papists should be made welcome to it for an *Auto da Fe*.

It was the knowledge of this mischief that led me to think of some other means of publishing the Word of God in this land, and at once the idea occurred that more suitable than printing, more in accordance with the prejudices and genius of the people, would be the giving them select portions of that word engraved on stone or other durable material, and leaving these monuments of truth to bear witness in every village to the Lord God of all the earth, and on every highway, to be as sign-posts of the road to Heaven.

This then is the project, and to help you in forming an opinion regarding it I will state and answer what may be urged against it, and present you with the reasons for its adoption.

First. What aspect would this mode of recording Scripture present to the people? If it strike them as improper, it may not be judicious to resort to it; for we ought, when we sacrifice no principle, to be all things to all men, that is, we ought to fall into their modes of thinking, so that by opening up every avenue to their minds and hearts, we may by all means win some. A very little consideration will shew that no objection lies here; for, as I have already stated, the project is consonant with the practices of the natives themselves. Throughout the land, they have monuments profusely transcribed with what they regard as sacred writ. Look at the Taj, which in every direction bears its record, but not a word is to be found which is not excerpted from the Qurán. Look at the tomb of the renowned Akbar, even his very name appears only as a Quránic quotation.

These are Muhammadan monuments, but they stand before the eye of the Hindu, not condemned but admired, and the Hindus have their inscriptions too on stone and brass. Witness Bhim Sing's Lat at Allahabad, the Lat in the Shikargah at Delhi, the monument at Benares, and the ancient Sunnuds in metal, which contain so much of the records of the Hindu history and faith. How were these regarded by the Muhammadans, who destroyed every thing of an idol from within their reach? They are certainly not a people who are zealous for the preservation of relics of antiquity and science;

but strange as the fact is, they did, in their own way, preserve these monuments. Nay, they even added to the inscriptions upon them. The proposed mode of addressing the people, for it is of the mode alone that I am yet speaking, is one inoffensive and familiar to them.

I will not suppose that any person will imagine that their use may become perverted, and that the Tablets may be supposed to be the idols of Christians, or that the Hindus will adopt them as part of their symbol worship. If such a thought does occur, I answer it by repeating that the Muhammadans, jealous perhaps more so than ourselves of idolatry, did not destroy the stone records of the Hindus, and that the Hindus have never been known to worship the inscribed monuments of the Muhammadans. In the latter case the words are in a dead and foreign language; but our tablets would be in the plain vernacular, and it seems the height of absurdity to suppose that a man would prostrate himself to worship a stone, which bears on its face the sternest and plainest denunciation against the worship of a creature instead of the Creator.

The next objection is one of more real difficulty; it is that the people knowing our object to be the subversion of their faith, will be opposed to the measure, and that having the power to prevent the erection of our tablets, and the means after their erection of destroying them, will render all our efforts nugatory. This is anticipating the result of an experiment, and contains no argument against preliminary effort. I do not suppose that the people from one end of the land to the other will hail the measure as one of spiritual benefit, nor that they will run to us with open arms to lend their aid. I am no such visionary, but I do not anticipate insurmountable difficulties. Does not every word of objection here, tell against the distribution of the Scriptures? Is not that for the subversion of false faith? Are the people not opposed to it? Have they not the power to refuse our books, and do they not destroy them after they have received them? And yet is perseverance slackened, and have our reports ever been without rejoicings over success? But what know the people of printed books, which are things as foreign as ourselves, and the use of which was long altogether, and still is to a great extent, resisted amongst themselves as innovations, and as palming on them an article of far inferior execution to their own beautiful calligraphy? If our type and paper can gain any measure of attention, I cannot see why our stone inscriptions should excite less favourable interest. Doubtless we have to wait for the opportunities that God may give us. We must act with judgment and with prudence, and if we can but secure the beginning of the work, our work will be progressive, though it be but slow. We hear, in the Annual Reports of this Society, of real kindness shewn by large bodies of the people to our agents; of their inviting, housing and feeding them. We find no doubts expressed as to a new* but solemn and judicious method of placing the Sacred Volume in charge of the head-men of villages, trusting the Scriptures to their care, with the expectation that they will themselves read and give free access to the villagers to the perusal of our book. These are the very men who have all the power and influence that could be exercised against us in our new project, and if they be favourable, or at least but neutral in the one case, there seems to be no reason why we should not look for their aid or neutrality in the other. All that we would ask, is but a very little spot of even barren ground, for which we would pay, and thereon we would raise our Ebenezers. Once placed, I have no fear that either wantonness or prejudice would, except in rare cases, do any injury to our property. To the praise of the people be it spoken, that they have more fine and good feeling in this respect than the boastedly civilized inhabitants of Christianized Britain.

* Vide Agra Missionary Society's 4th printed Report.

Here, the hand of time alone destroys; there, is a love of mischief and destruction that a hundred safeguards cannot keep within bounds; send some of those people over the world and they lay violent hands on every thing unwatched, and carry back their trophies to their envious and emulous countrymen, as if some triumph had been wrought when they lay down a rough chip from a pyramid or a polished gem from the Taj. See their own fields, hedged, piled, and gated, and then look at the open fields of India. A shrewd observer of men and manners noticed to me this beautiful trait in the character of the Natives, evidenced by the fact that on a narrow slip of cultivated land beneath the fort of Allahabad, hundreds upon hundreds of thousands of worshippers passed and repassed in dense streams with their minds filled with the objects of a great religious festival, and yet confined themselves scrupulously to the unhedged pathways through the fields of grain, so that, after a month that this scene continued, hardly a blade was injured. Such is the deep respect paid to right of property, such is the absence of wanton spirit.

The next thing to be considered is, whether the expense should not prohibit the measure, when the Missionary world is crying out for want of means. I am one of those who would rather see a little well done than much ill done; and we have only to remember the lavish expenditure of immense sums on books during the last 50 years, not a tithe of which has now existence, and to examine the merits of the volumes now being circulated, to see a great and costly apparatus working out a comparatively small result as regards the amount of permanent good. That is, there has been a little well done and much ill done. The amount of the former is all the real return of our great outlay, and I think the present measure would not, comparing good results in both cases, be found the most expensive of the two, but were it so, that would be no objection if what be done will stand the test brought against it.

The paper and binding of our books makes them very perishable. They soon decay under the influence of the climate, or become the prey of insects, and if this occur when they are in our own hands, how much more rapid must be the destruction after they have been given to those who have no regard for them. With stone it is different, we have only to choose a spot free from saline matter, and the inscription, like many now to be seen in this place, will be as fresh, two, three, or four hundred years afterwards as at first. Books too are easily destroyed, when doing so is of account; let a boy want a kite or a wrapper for sweatmeats, and away goes a tract or a Gospel, or if he wants a pice or two, he sells the book as waste paper. We have made it his property and he thinks he has a right to do what he will with his own, all which considerations are in favor of stone. It must also be noted that the cost of one tract or Gospel is not to be set down as that which has to be compared with our Ebenezer, but we must set down a large number distributed on numerous occasions through a long interval; we want but one copy for a village and that without any new edition for centuries. We may give but little instruction, but that little will be complete in itself and of the highest importance: these however are points of which I shall subsequently treat. Here I would speak only of costs; and by way of rough estimate I would say that Tablets having from 1000 to 2000 letters would enable us to give highly valuable selections of our Scriptures. The cost for stone, engraving and filling the letters with cement is at the rate of 16* letters for the Rupee, 100 Rs. for 1600, or 2000 for Rs. 125; the additional charges would be but small and the largest of our structures would cause an expenditure of about 150 Rs. Let us take 100 as the average, and for 2000 Rs. we could supply 20 villages. This estimate is made without any reduction

* Tenders for 19 letters have since been received.

on the cost of job work; a contract would give more favorable rates, but it would require no great effort of ingenuity to produce durable plates of hard plaster or of baked earth or a composition resinous and silicious, so as to get a number at a time from one mould, and these could be distributed in the villages and a portion supplied to other Societies who would defray part of the expense. The cost may, you see, eventually become a trifle, but at the highest rate of outlay the cost should not forbid the experiment.

Supposing that I have so far fairly met objections, there is one which may, be local: I mean one which may arise in the Committee for the present, and that is that the object is not one of those for which the contributors have given their money. That money was given, I think, more to disseminate Christian truth, than to maintain any particular mode of distribution, and every Society has applied its means to a variety of purposes in furtherance of the main design without the previous sanction of the supporters of each items of detail. This however I leave to your own judgment and conscience: if there be no other objection, and you wish to have the authority of the subscribers, get it, either at a special meeting, or the next annual one. In the mean time we who have not yet paid our donations, may limit their application to this object, and having erected one or two Tablets experimentally, we shall be able in a few months to speak of the effect in the confidence of practical knowledge.

The last objection is that we can in this way furnish only small portions of the inspired word. True, but what of that? While all scripture is given for our instruction, how much of it is absolutely necessary, and how much, even now, is within reach of the Natives, excepting a very few books of the old Testament separately printed, little or nothing was distributed. We had two large volumes down to the 2d Kings, but these were too expensive to be freely given away. Recently only has an entire translation been completed, and that has pretty well condemned all that was done before; even now what use is the great body of Natives to make of the Books of Kings and Chronicles, and indeed what use can they make of the great bulk of the old Testament? What are they to do with the Apocalypse? Are they not in all these and many other cases, when they have our books in their hands, more disadvantageously circumstanced than the eunuch of great authority under Candace the Queen of the Ethiopians, who, when Philip asked, "understandest thou what thou readest?" replied, how can I except some man should guide me? and afterwards said, "of whom speaketh the prophet this; of himself or some other man?" Many things are plain and useful to us now which are unintelligible to such a people, and we should remember that at the dawn of the reformation in England, Henry VIII. thought he had liberally supplied the Theological portion of the laity when he directed a volume to be left open, but chained in a few Churches for perusal. For a critical acquaintance with the Scripture the whole is requisite as an occupation of faith; to the ready made Christian every part has its use, but not so with respect to the Heathen, who requiring to be taught first principles would be confounded in seeking the application of thousands of texts, the understanding of which requires much previous application. How too do they read? We read our books glibly at first sight, but their attainments more resemble the slow blundering spelling of a clown in a country school, and unless they have been educated by us, the character of our books is one of our own construction and not that with which they are in some degree familiar. Such then are our readers: a few are more smart, but such are ninety-nine in a hundred of those who can read at all. Now, I put it to you, as men experienced in such matters, to say whether after our Tablets have been erected in a village for a week, the people will not have gained more Scriptural knowledge than they are found to

possess after having had our printed books among them for a year? Most of you know the Hindi versions of the decalogue in rhyme; how much more extensively is that known than any other portion of Scripture delivered wholesale? The reason being that it is complete in itself and separately distributed. Let those that want and can read the whole Scriptures have them, but the many will be instructed by careful selections of the grand subjects of faith.

If the measure I propose be right, I may not be right in my reasoning regarding it, but I will now submit to your consideration my opinion on the particular influences of this method of teaching. It will reach many who cannot read our print. It will be accessible to all; it will appeal to every eye, and be an object of public curiosity, until every one is satisfied about it: there will always be people about it endeavouring to decypher its meaning. Those who can read, will find it inscribed exactly in their own favorite character, and as all natives read aloud, the unlettered will be instructed to. It will become the permanent legend of the place. Almost every body in England knows the meaning of *Honi soit qui mal y pense* and *Dieu et mon droit*, because they are continually before the eye. The children as they grow up, would remember it as one of the first objects of their thought; they will regard it as the thing about which they played when they first crept out of their father's hut; they will recognise in it the mark that the CHRISTIAN had been there before they were born, and they will learn the simple but important precepts with which by sight they have so long been familiar. Who amongst us does not remember the school black board, its place upon the wall, and the tracings on it which so long were to us, mysteries. Who that was taught in a Sunday school, forgets the large lettered paste-boards, which seemed to imprint their own words on the Tablets of the mind and which still stand permanently there? I may here remark that one of my first thoughts regarding this measure was, that when the Missionaries at the great Allahabad fair were deploring the impossibility of teaching all that came their way, they proposed to have great placards or banners with Scripture texts, so that hanging above the crowd, all might see them; and this, which I think a good measure, would have been carried into effect, had they had time to accomplish it.

But it is not as a complete means of conversion that these Tablets are to be employed. Their chief use will be as a corner-stone for a subsequent structure. They will be the standing text for the evangelist, the key to him of the people's knowledge, the common ground on which he and they can stand before he guides them further. Now the Missionary in addressing a miscellaneous crowd hardly knows where to begin; he is uncertain whether what he states is intelligible; whether he should begin with definitions of doctrinal technicalities before he employs them, or trust to their being already known; whether the people have ever thought at all on his proposed subject, thought rightly or thought wrongly. But if he sees one of these inscriptions, he at once knows what to do. Paul found at Athens an altar with this inscription, "To the unknown God," and as soon as he reached Mars' hill, knowing that the altar and its subject were familiar to the public, he at once made the inscription the text of a powerful address. Had he come into one of our villages and found one of the Tablets, what think you is the use he would have made of it? When the Missionary is gone, the words will still stand as the index of his sermon; and should we, among the many political changes to which the East is subject, be cast out of the land, amidst the wreck of all our great temporal efforts, here and there may still stand our spiritual landmarks, the monuments of our faith and of our faithfulness.

In commencing I asserted that I believe this mode of instruction to be countenanced by Holy writ, and doubtless you remember the passages; but in order to make this exposition complete, I note the most important. The inscribing of the law, by the finger of God, on two tablets of stone, and

their renewal after Moses had designedly broken the first, show on the very highest authority in the universe, that such a measure, viz. the giving the pith and marrow of Scripture, so that the attention of the people may be specially directed thereto, and the carving of the words on stone, are altogether right and useful. But more particularly would I refer to the following instances as more exactly filling up our outline. In Deut. xxvii. we are told that Moses said, "On the day when ye shall pass over Jordan, thou shalt set up great stones, and plaster them with plaster, and thou shalt write upon them all the words of this law; thou shalt build an altar to the Lord thy God, an altar of stones, and thou shalt write upon the stones all the words of this Law very plainly." Then Joshua built an altar unto the Lord God of Israel in mount Ebal, and he wrote there upon the stones, a copy of the law of Moses which he wrote in the presence of the children of Israel. And in Joshua xxii. we are told that the Israelites on the other side of Jordan made a copy of this altar and called it *Ed*, to witness that they served the Lord God, and were one with their brethren. Be it observed that this was done for the benefit of a nation prone to idolatry, and if we give sermons in stones to the heathens, we may do so with confidence, under the protection of such authority.

As regards the precise passages for selection, it would be impossible to say which should have the preference, until all the circumstances of the spot in prospect, such as the castes, and character and knowledge of its people should be considered. But as an instance in illustration of my meaning, say that one structure bore the Decalogue, to which append part of Galatians iii. "Cursed is every one that continueth not in all things which are written in the Book of Law to do them; and Christ hath freed us from the curse of the law, and so the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe."

For a Bazar, James iv. 13 and 14 verses.
 Matthew vi. 19 and 21 ditto.
 Revelations iii. 17 and 18 ditto.
 Hebrews xii. 25 and 26 ditto.

Suited to a place of idolatry would be an extract from Jeremiah x. or Psalms civ.

For a Tablet built into the superstructure of a well, John iv. 5, 7, 9—14, 22, and 26th verses.

For one in a serae, Matthew xi. 30; Hebrews xiii. 12.

Of course such connectives as, Christ said, &c. would be used when requisite.

Thus promulgating and explaining the Law of God, thus calling on men to believe and to direct the eye of faith to Christ above, meeting them as they talk by the way, as they sit by the well; as they flock to their resting place; when at home, in the retirement of the village; when in the mart and engaged in the busy affairs of life, our eloquent but noiseless agents would, under the blessing of God, be diffusing throughout the land a knowledge of his truth and accomplishing that whereunto he hath sent it.

The time may come when not only shall Missionary Societies esteem this to be a useful mode of employing their funds, but individual Christians shall make donations, each to have a Tablet erected as his gift for the good of the heathen; or when he dies instead of having a stone to speak his own praise, shall prefer to be forgotten on earth, so that he may, by this simple devise, when dead, yet speak to be perishing world, of that heaven he has sought to obtain, and render praise to the God that made of one flesh all kindreds of the world.

Missionary and Religious Intelligence.

1.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

The Rev. J. H. Budden, of the London Society's Mission at Mirzapore, sailed on the *Bentinck* steamer for Europe, on the 8th March.—Mr. Morris and family, of the American Mission at Loodianah, left India for America, via England, on the *Recorder*, on the 18th March.—The German brethren, connected with M. Gossner's Berlin Mission, have proceeded to establish a mission in the Cole country.—The Rev. W. Fairbrother, and Mrs. F. of the London Society's Mission, arrived in Calcutta on the *Kelso* on the 15th March; Mr. and Mrs. F. are on their passage to China. They are to be stationed at Shanghai.—The Rev. Mr. Dean and daughter, of the American Baptist Mission at Hong-Kong, sailed for the United States on the 17th December.—Dr. and Mrs. Devan, of the same mission, arrived at Hong-Kong on the 23rd October.—Dr. and Mrs. Macgowan, were expected to sail from Hong-Kong almost immediately for Ningpo.—The Rev. A. Stronach, of the London Mission, is now located at the Society's station at Singapore.—We regret to announce the death of another excellent Missionary labourer, Miss Pierce, of the American Baptist Mission, Siam.

MADRAS.—The Rev. J. Bilderbeck, Mrs. Lewis, the wife of the Rev. E. Lewis of the London Missionary Society, and four orphan children of the late Rev. G. Walton, sailed for England in the *Wellington*, on the 8th of February. Mrs. Lewis is compelled to visit her native land for the restoration of her health, the four young Waltons will be placed for education, in the Mission Schools at Waltham Stow.

The three Missionaries from the Established Church of Scotland (the Rev. Messrs. Grant and Ogilvie, and Mr. Sherriff), whose arrival we announced in our last number, have opened their 'Missionary and Educational Institution,' and have taken for the purpose a suitable house on the Esplanade. We welcome them as fellow-labourers in our Master's vineyard, and pray that a large portion of the Divine blessing may rest upon their efforts.—*Madras Christian Instructor*.

2.—DEATH OF THE REV. H. FISHER.

We regret to announce the death of the Rev. H. Fisher, Senior Chaplain on the Ecclesiastical establishment of this Presidency. Mr. F. "fell asleep in Jesus" at Mussorie, on the 16th March, aged 73. He had resided in India upwards of thirty years. He was one of the truly Catholic ministers of the Episcopal Church. He was almost, if not the last link which connected the race of Martyn, Corrie, Brown, Carey and Marshman, with the present less golden age. Mr. Fisher was, when in the full possession of health, very useful in the conversion of the souls of guilty men. As a man he was possessed of a naturally lovely and amiable spirit; as a Christian, of a Catholic and feeling heart. His life was useful and his end peace.—*C. C. Adv.*

3.—THE MISSIONARY PRAYER MEETING CONNECTED WITH THE LONDON MISSIONARY SOCIETY,

Was held at the Union Chapel, on Wednesday evening, the 5th March. The Rev. A. F. Lacroix delivered an interesting address on a Missionary tour which he had recently made in the district of Moorshedabad. Mr.

Lacroix entered more especially into a description of the sect of the Hindus called Kartá Bhajas, amongst whom a spirit of inquiry had been manifested of late.—*Ibid.*

4.—THE UNITED MISSIONARY PRAYER MEETING,

Was held at the Circular Road Baptist Chapel, on Monday evening, the 3rd March. The address was delivered by the Rev. A. Leslie, from Rev. vii. 9, 10. Mr. Leslie took a brief but interesting review of the people of God, both as it respects their numbers and influence, from the earliest history up to the present time. From this review he gathered that the body of believers in every age had been neither few or despicable in point of character and influence—that the number of believers, notwithstanding occasional appearances to the contrary, had been always on the increase, and that ultimately, the Church triumphing over every obstacle, would constitute a body far more numerous and glorious than either her friends or enemies could now anticipate.

Such views of the Church and her influence on the world, through the grace and mercy of Christ, should inspire us with hope and induce us to labour stedfastly for God.

The devotional services were conducted by the Rev. Messrs. Denham and Campbell.—*Ibid.*

5.—THE USUAL MONTHLY CHURCH MISSIONARY MEETING,

Was held on Tuesday evening the 11th of March, in the Mission Church Rooms. The Archdeacon Dealtry in the Chair. Accounts were read of some interesting cases of conversion in Sierra Leone, and at Cawnpore, where the Rev. Mr. Perkins of the Propagation Society is labouring. A letter was read from a gentleman in the Krishnagar district, showing the improvement that has taken place in the last few years among several Indigo planters both in morals and the observance of the Sabbath. A young bráhman has lately embraced Christianity in Kabesdanga, notwithstanding the strong opposition of his relations, who are of high caste.—*Ibid.*

6.—THE BAPTISM OF AN EDUCATED YOUNG NATIVE AT THE FREE CHURCH.

It is with pleasure we have to record the accession of another convert from Hinduism to the Church of Christ. The young man, Guru Dás Maitra, has for several years been a student in the Free Church Institution. He belongs to one of the more advanced classes in the Senior or College Department. He has all along been a steady, sedate, thoughtful, and diligent scholar. In common with his class-fellows, he had been duly instructed in the evidences and principles of the Christian faith. But no symptoms of *heart interest* in its saving truths had manifested themselves. About ten days ago, one of his companions and class-mates was suddenly taken ill with fever and died; on his death bed he was visited by Guru Dás. The young man betrayed the most harrowing signs of remorse, he said he believed "Christianity to be true, and yet he had rejected it, what then would become of him?" These words, uttered in a tone of anguish, pierced, like an arrow, into the heart of Guru Dás. He too, in his understanding, fully believed in the truth of Christianity, and yet, he too had hitherto practically rejected it. The reflection wrought in his soul, and left him no rest. He was quite miserable. At length his mind was made up. He

resolved to renounce heathenism; and openly to embrace the Christian faith. With this view he escaped from his home; sought the protection of his friends and instructors, the Free Church Missionaries; and on Tuesday evening last, at the weekly Prayer Meeting, was by them admitted into the visible Church of Christ by Baptism. This is another encouraging example; added to the many which recent years have supplied. The friends of this young man resorted to all the usual persuasives and artifices to induce him to alter his determination; but in vain. He stood out with the greatest firmness. May the Lord strengthen him to persevere that he may adorn the doctrine of salvation by a consistent walk and conversation.—*Ibid.*

7.—MOURNFUL BEREAVEMENT—RESIGNATION UNDER AFFLICTION.

The accompanying letter was received some time ago from a pious and excellent Commander of a vessel, who was bereft of his wife in the immediate prospect of becoming a mother and his only child, within the short space of a few hours. The wife but twenty years of age, the child only eighteen months old. This pious couple had just previously to their departure united themselves to a Christian Church. They had received letters of introduction to the churches in Britain, and were in the natural order of things anticipating a lengthened and happy Christian life. But in a moment the gourd was smitten, it withered and fell. Scarcely can a more painful situation be conceived than that of a young and affectionate husband compelled to consign to a watery grave a beloved wife in the bloom of life, and his only boy. Under few circumstances could there be a louder call for the exercise of faith and resignation, and we publish the letter because it displays a truly intelligent Christian view of so great a trial. May we all hold our mercies with a light hand, enjoy them in a legitimate manner while they are spared to us, and be prepared to yield them up cheerfully to that God, whose they are, when He shall call for his own.—*Ibid.*

“MY DEAR FRIEND AND PASTOR,

I was unable, through the pressure of business, to acknowledge the receipt of your note and the accompanying letter from the Church, before leaving town. Little did I think when I received it, that one of us should never have an opportunity of taking advantage of that letter. My dear partner partook of the blessed Sacrament of our Lord's Supper for the first and last time, on earth, at your hands. Oh! the hand of God has been heavy on me since I saw you. We left the — on Sabbath, in the enjoyment of health and every other earthly blessing we could desire, and I fondly hoped that the sea air would soon restore the colour to the cheeks of my dear ones, of which the unwholesome climate of — had robbed them. I did not fail to return thanks to the Giver of every good gift. But the worm was at the root of my gourd. On Tuesday my boy was seized with violent dysentery. On Wednesday morning at 2 A. M. God took him to himself. On Thursday my wife was seized with the same fell disease, and on Sabbath morning, 2 A. M., she joined our boy in Heaven. God, and my own heart alone know my feelings. I was in daily expectation of having another added to my family; but see the short-sightedness of mortals.

The subject is one I dare not dwell on. But blessed be God, in the midst of wrath he remembered mercy. He has not left me to mourn as one who has no hope. “Suffer little children to come unto me, and forbid them not, for of such is the Kingdom of Heaven” precludes all doubt as to the happy lot of my boy. From the hour of his death his mother expressed a conviction that she would soon follow. “I have no wish, she said to me, now to remain, but only for your sake; that is a tie binding me to earth

which is hard to sever; it must be and I am ready." Her last words, almost were, "I know that my Redeemer liveth; I know in whom I have believed, and that he is able to keep that which I have committed to him till that day." May my latter end be like hers.

Rejoice with me; for I am enabled to say with David of old, "it is good for me that I was afflicted." God has blessed me with nearer and clearer views of himself, of my own guilt, and of the all-sufficiency of Christ, as my Saviour; and has enabled me to experience, in some measure at least, that peace of mind which passeth all understanding.

But oh! if you know any placed in similar circumstances to those in which I once was, warn them, warn them not to allow their affections to centre too much on the creature and to forget the Creator, God blessed for ever. That sin brings its own sting. Caution them never to forget that those things we *fondly* call our own, belong to Heaven's great Lord; they are but blessings *lent* us for a while, soon, soon to be restored. Pray for me that I may have strength and resignation given me, that I may be kept faithful to the end. I would wish that you would have the death of my dear ones inserted in the obituary of one of the papers at least, to save me the pain of having people ask me how they are, should I return. My boy was 18 months, my dear partner, 20 years of age. I hasten to conclude, for the wound is still open. Remember me to all enquiring friends. Trusting that you are well, and praying that God may bless your labours in his vineyard, that while you water the souls of others your own soul may be refreshed, that you may have seals to your ministry, and many souls for your hire.

I remain, ever sincerely your's,

8.—THE 22ND ANNIVERSARY OF THE PARENTAL ACADEMIC INSTITUTION

Was held at the premises, Free School Street, on Thursday evening, the 6th March. The Rev. A. Duff, D. D. presided.

From the Report we gathered that the Institution is in a more healthy and prosperous state than it has been for many years past. The debt which formerly pressed heavily upon the Society, and which three years ago amounted to 15,000 Co.'s Rs. has been reduced to about 1,800. The following resolutions were moved, seconded, and carried unanimously:

Moved by the Rev. T. Boaz, seconded by M. Crow, Esq.—

1. That the Report now read be approved and published for general information.

Moved by the Rev. J. F. Osborne, seconded by the Rev. A. F. Lacroix—

2. That this Meeting would earnestly desire to look to Almighty God to vouchsafe his blessing to the future labours of the Institution, and to render them such as may be promotive both of the temporal and spiritual welfare of the rising generation.

Moved by the Rev. T. Smith, seconded by G. H. Poole, Esq.—

3. That cordial acknowledgments of the Meeting be offered to the friends and supporters of the Institution, for the kind assistance afforded by them in furthering the interests of the Institution, during the past year.

Moved by the Rev. J. Campbell, seconded by D. Templeton, Esq.—

4. That the undermentioned Gentlemen be appointed the Committee of management for the ensuing year:

Rev. Messrs. J. Long and T. Smith, and Messrs. H. Andrews (Accountant), W. Byrne (Honorary Secretary), A. D'Cruz, G. Galloway, J. Graham, R. Hand, J. J. L. Hoff, J. King, G. H. Poole, R. J. Rose and P. Sutherland.

Moved by J. Graham, Esq. seconded by R. J. Rose, Esq.—

5. That the thanks of the Meeting be given to the Chairman for his kindness in taking the Chair.

The speakers made several excellent suggestions, which it would be well for the Committee of this and every similar Institution to adopt.—*Ibid.*

9.—MOVEMENTS OF THE BISHOP OF CALCUTTA.

The Bishop of Calcutta will (D. V.) be engaged as follows on his arrival in Calcutta:—

April 10th.—He will hold a Confirmation. The address to the young will be delivered by the Archdeacon.

May 1st.—He will ordain priests and deacons. The sermon to be preached by the Rev. K. M. Banerjia, Canon elect of the new Cathedral.

The fourth visitation will be held on the 6th of May. Rev. W. O. Ruspini to preach on the occasion.—*C. C. Adv.*

10.—KAILA'S CHANDAR MUKARJI.

On the morning of the twenty-sixth February, died Kailás Chandar Mukarji, a catechist of the Bengal Mission of the Free Church of Scotland. His course was short, and his rest early; for he was but in the twenty-fifth year of his life, the sixth year of his conversion to God, and in the third of his initial christian ministry. But the end of his calling had been completed; and He who had called him, desired, for good reason, to have his youthful servant transferred to his upper Kingdom, where he now is, to be with the Lord for ever. Yet, in the short time that he sojourned amongst us, he was silently and undesignedly raising a memorial in our hearts, which (as to some at least) will never be overturned: a memorial on which are inscribed these characters—"Sincere, affectionate, humble, grateful, intelligent, devoted, consistent, pious, and beloved." In this we exaggerate nothing, as those who knew him best will testify; and we can truly say, that when we have at any time desired to think of the most complete and matured specimen of God's converting grace among the young natives of this country, within *our* sphere of acquaintance, we have been in the habit of resting in thought on our endeared young catechist Kailás.

As we hope, in our next number, to furnish a more extended notice of our departed friend, further particulars need not be entered into at present, beyond the statement of a few words as to how he died. In March of last year, he had an attack of cholera, which, although it did not cut him off, undermined his constitution, and so weakened him, that he never afterwards recovered his full health, but gradually wasted away in atrophic decline, until he breathed his last breath like an expiring lamp. During five months he may be said to have been dying; and we add, most of the time *consciously* dying; for during the last two or three months, he scarcely ever seems to have anticipated recovery. But he bore this tedious affliction with patience and quietness of soul: and during the last few weeks especially, seemed happy in the prospect of being with his Lord; so that his death has proved as a resurrection of spirit to them that beheld it. His departure was so gentle and easy, that the moment of death could scarce be ascertained by those who watched over his pillow: for he died without a struggle, in the posture of slumber. The last words he was heard to utter were these, on being offered some refreshment, which he could scarcely take—"I am *hungering after Christ and his righteousness!*" Who can resist adding the result—"Blessed are they that hunger and thirst after righteousness, for they shall be filled!"

We copy with satisfaction the following notices of his decease :—

“ We regret to announce the removal, by death, of Kailás Chandar Mukarji, one of the native catechists of the Free Church of Scotland. He entered into his rest last Wednesday morning, 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. Kailás 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.”—*Calcutta Christian Advocate*.

“ Our paper of 18th ultimo contained, in an extract from the *Free Churchman*, a short account of the removal, by death, of a young and valuable member of our too small christian community, Mr. A. D. Fordyce, a member of the Free Church of Scotland. The same body have since been called to mourn the removal of another and equally promising young member, Kailás Chandar Mukarji, a catechist in connexion with the Free Church Mission, was removed, by death, after a lingering illness, on Wednesday last. We well knew both of these young men, and truly can we say, that two more simple-minded, humble, and amiable christians we scarcely knew. Most remarkably had divine grace enabled both of them to attain to a compliance with the apostolic exhortation, “ In malice be ye children.” About six years ago, Kailás was admitted in the Church of Christ by baptism, and during all that time, we believe, we can truly say, that he has never, by word or deed, given occasion of sorrow to those with whom he has been associated in christian fellowship and in christian labour. For nearly a year he has been suffering from great and increasing weakness, rather than from organic disease, and has been enabled to exhibit the graces of the christian character, in patient endurance, as he formerly did in persevering noiseless exertion. His death was like his life, peaceful, contented and happy. Oh that the multitudes of those who received with him the same instructions that were made of God effectual to the conversion of his soul, would lay to heart the difference between him and them, the peace with God to which they are strangers, and which he experienced in life and in death, and the glory and the joy, which we trust and believe, he is now experiencing, and from the hope of which they are excluding themselves!”—*Calcutta Christian Herald*.

On his last day here, a friend read to him the following beautiful hymn— and when finished, he requested that it might be read a second time. We give the hymn, though familiar to many of our readers, as a specimen of what sweetened the last hours of a dying converted Hindu, and gladdened his soul on the confines of eternity :—

Rock of ages ! cleft for me,
Let me hide myself in Thee ;
Let the water and the blood,
From thy wounded side which flow'd,
Be of sin the double cure,
Cleanse me from its guilt and pow'r.

Not the labour of my hands
Can fulfil thy law's demands ;
Could my zeal no respite know,—
Could my tears for ever flow,—
All for sin could not atone ;
Thou must save, and Thou alone !

Nothing in my hand I bring,
Simply to Thy cross I cling ;
Come to Thee for righteousness,
Helpless look to Thee for grace—

Sinful, to the fountain fly,
 Wash me, SAVIOUR, or I die.
 While I draw this fleeting breath,
 When mine eye-strings break in death,
 When I soar to worlds unknown,
 See Thee on Thy judgment throne—
 Rock of ages cleft for me!
 Let me hide myself in THEE!

—Free Churchman for March.

11.—FREE CHURCH OF SCOTLAND, CALCUTTA.

We have not, for some time, reported much as to the proceedings of the Free Church Congregation in this city: and for one simple reason, that there was nothing important to make known. But of late some matters of interest have been transacted; and a friend having kindly given us a record of them, we present it now as our own, and better. It contains a repetition at the commencement, which gives completeness to our congregational history up till this day.

Circumstances connected with the election and call of a stated Pastor, by the Congregation in connection with the Free Church of Scotland, Calcutta.

Our readers are aware, that as soon as the circumstances connected with the disruption of the Church of Scotland and the formation of the Free Church, were known in Calcutta, not only did all the Missionaries, sent out by the Church, of Scotland, declare their adherence to the Free Church, and announce their readiness to share in the fortunes of its Ministers; but a considerable number of those formerly communicating with the congregation assembling in St. Andrew's Church, along with several others devoutly attached to Evangelical principles, declared their conscientious adherence to the same cause, and, consequently, that they were earnestly desirous of uniting in public worship with the five Ministers, who had resolved to withdraw from the communion of the Church of Scotland and its branch here. The necessity of organizing a congregation, in connection with the Free Church, and of making arrangements for the regular ministration of word and ordinances, thus became speedily apparent. But the suddenness with which the necessities of the case were manifested, as well as the circumstances in which the Missionaries were placed, prevented any beyond mere provisional arrangements, being at first made. Every thing was accomplished, however, that could be done, with a due regard to order and efficiency. The five brethren formed themselves into a "Provisional Church Committee," and Dr. Duff was requested and agreed to officiate at the opening of the Free Church of Calcutta, on the 13th August, 1843. Mr. Macdonald readily acceded to the request of his brethren to become Provisional Pastor, until, after the formation of a congregation, the minds of the adherents might be ascertained.

The first meeting of adherents was held on the evening of the 24th of August, 1843, at which, in a most harmonious and cordial manner, all the arrangements of the Provisional Church Committee were approved of. The adherents formed themselves into a "General Provisional Committee," and appointed of their number a "special sub-committee," for executive purposes. This special sub-committee were authorized to take what steps appeared to them best, for, as speedily as possible, providing a permanent place of worship for the congregation of adherents. Although the sub-committee prosecuted the business entrusted to them, with all diligence, yet one year elapsed before they found themselves ready to commence the building of a house of prayer. At length, however, ground having been

procured, and a suitable plan having been adopted, the foundation stone of the Free Church of Calcutta was laid on the 13th of August last, which was also the anniversary of the first meeting for public worship. The building is progressively advancing and already exhibits marks of a chaste and beautiful structure. So far, one object to be accomplished seems to be in a fair way of being completed, to the entire satisfaction of those concerned.

In the meantime, the Missionaries, who had been authorized by the Presbytery, to act as a Kirk Session, took the necessary steps, in accordance with the laws and practices of the Church, to complete and fully constitute the Session by the ordination of six ruling Elders, elected by the communicants, and approved of by the existing Session. At the first meeting of the complete Session which was held on the 28th of August, 1844, "The Moderator (the Rev. J. Macdonald) suggested, and the Session agreed, that at next meeting they should take into consideration, what steps ought to be adopted for securing regular and full pastoral superintendence for the congregation."

The Session felt that this subject was one of very high and solemn importance, and demanded much prayerful consideration. They accordingly took counsel together regarding it, with much deliberation, at two subsequent meetings, held on the 30th October and the 9th December 1844; and the Moderator and Clerk were requested to co-operate in embodying in a minute the various suggestions, alluded to, for carrying out the great object. This minute was prepared and submitted to a meeting of Session held on the 16th December. It was unanimously approved of, and the Session resolved that the suggestions it contained should be proposed to a general meeting of the Congregation to be held on the 20th of the same month. The great object which the Session had in view, was fully to carry out, as far as the peculiar circumstances permitted, the practice of the adherents of the Free Church at home, in electing and calling a Minister. And they felt that it would be advisable to consult with the members of the Church as a body, or with a committee of delegates from their number, concerning the plan most likely to carry out the wishes of the people and the acknowledged practice of the Church. They had, therefore, resolved to propose to the meeting, on the 20th of December, the appointment of delegates to confer with the Session on all points connected with the important, responsible and solemn duty and privilege of calling a minister. The proposal was adopted by the meeting, and eight delegates were appointed to confer with the Session, as to the measures proper to be adopted, both for the *call* and for the *sustentation* of a full and permanent ministry among them. Two meetings were held, and after full and deliberate consideration, the united body, composed of the members of the Church Session and the Committee of Delegates, unanimously came to the following conclusions:

I.—"In regard to the Sustentation Fund, or the provision to be made for the support of the ministry and defraying of other necessary expenses, connected with the ordinances of God's worship amongst us, a provision, which must precede the calling of any minister to take the spiritual charge of the congregation—It was agreed—

1. "That the minimum salary proposed to be given to a minister of the Free Church congregation, in this city, should, from various considerations, be rupees 500 per mensem—and with the further understanding, that should the resources of the congregation hereafter permit, this salary shall be increased.

2 "That as suggested in the minute of Session, a subscription fund, under the name of the '*Free Church Sustentation Fund*,' be now opened, to meet this and the other necessary expenses of public worship and other ordinances of God amongst us,—on the simple ground of free-will contribu-

tions, and to supersede seat-rents, and such like modes of raising Church monies:—and to which (fund) may be transferred those monthly subscriptions hitherto paid to the Building Fund, although with a view ultimately to the same object as is now contemplated—and that, for the present, Mr. J. C. Stewart, a member of Session, be requested to circulate a book for the opening of such fund, and to act as treasurer, in receiving the monies subscribed.

II.—“The second matter conferred upon was, as to what steps they (the Session and Committee of Delegates) would recommend, to the members of the Congregation, to be taken for the obtaining from home, a suitable pastor, in the ministry of our Lord Jesus.”

This was found to be the most difficult and delicate part of the duties devolving upon the conference. The unavoidable obstacles, presented by time and distance of place, entirely prevented the ordinary initiatory process of hearing various preachers or ministers. The powers and privileges, therefore, which are acknowledged by the Judicatories of the Free Church, as belonging to the members of Congregations, who are also communicants, must, it was felt, in the case of a congregation here, to a certain extent, be delegated to one or more parties at home, with power to select, and send forth a person suited to the particular locality. It was strongly felt, however, that if the members of the Church could cordially unite in giving a direct call to one particular person, matters might be greatly simplified, and the affair conducted with a closer adherence to scriptural authority and ecclesiastical practice, than otherwise could be the case. But we shall again let the conference speak for themselves:—

“This subject was felt to be as difficult as important; but in order to facilitate procedure, it was agreed to select the simplest element of the case first, which was felt to be, the nomination of such ministers, as we could wish to invite from home, without any unreasonable improbability of their listening to the solemn call which may be addressed to them; and the meeting felt confirmed in this step by the opinion, that whether successful or not, in obtaining any of the ministers so named, the nomination would at least have the effect of showing the spirit and character of the men whom the congregation desires and prays to have.”

In accordance with this view of the case, a list of names was set down, at the head of which was the name of the Rev. W. K. Tweedie, minister of the Free Tolbooth Church, Edinburgh. The Conference further state:—

“Having unanimously agreed to this nomination, the meeting proceeded further, to consider what measures should be adopted for calling any one of those so named, or others that might hereafter be named, to labour amongst us;—whereupon the following suggestions were with equal unanimity agreed to:—

1. “That it is, in the first instance, most desirable, that a direct call should be addressed by the congregation to one or more of the individual ministers named in the above list.”

In conformity with this resolution the meeting unanimously agreed, in the first place, to recommend to the congregation to address a direct call to Mr. Tweedie, and in the event of his declining the call, to address through some body or agency at home, delegated for that purpose, a call to another esteemed minister, whose name had been entered in the list alluded to.

2. “That as it is exceedingly desirable that there be some such agency or body to act for our interests at home, and to unite in itself the common elements of the colonial and the missionary field, it be requested of the two Home Committees, the *Committee for Colonial Churches*, and the *Committee for Foreign Missions*, kindly to unite and co-operate with us in this matter, important both to them and to us; and that, in the instance of the congre-

gational call, it be transmitted through those committees, with the special request, that if they see fit, they shall support our application.

3. "That if our first and direct application to the Rev. Mr. Tweedie, forwarded through those committees, should fail, the committees shall be empowered to apply on behalf of the congregation to the other minister whose name had been selected, and in the event of his refusing, to any of the other ministers named in the above list; and beyond that, to any other minister, whom in their solemn judgment, they may deem it right to invite to a sphere so peculiar in its character, and so strong in its claims, as is that of the Free Church congregation in Calcutta."

The Conference conclude their report in the following words :—

"Such are the suggestions which the united conference of the Session and the congregational committee have now to report as their unanimous mind and judgment in the matters entrusted to them for deliberation, by the members of this Church; and if supported in their views by the adoption of their suggestions, they are willing still to co-operate for the accomplishment of their great and common end,—the obtaining and sustaining amongst us of a faithful Gospel ministry for Christ's sake,—to whom be all glory in his own Church, world without end!"

These recommendations of the united conference, of members of Session and delegates from the congregation of Church members, were subsequently laid before a general meeting of those concerned, which was held on the evening of the 31st December last. The general meeting unanimously adopted them; and the whole circumstances of the case were, in proper form, submitted to an adjourned meeting of the Presbytery of Calcutta, which had been appointed to assemble on the same evening. The Presbytery having duly considered the whole circumstances, unanimously resolved to fix upon Tuesday, January 14th, 1845, as the day for moderating in a call to Rev. Mr. Tweedie, and Mr. Macdonald the officiating pastor appointed to moderate. Due intimation having been given, the congregation assembled on the 14th, and the whole was brought to a close, after an impressive service, by the members of the Church signing the call. The call, accompanied with official letters to the Conveners of the *Colonial* and *Foreign Mission* Committees, and to Mr. Tweedie himself, was forwarded by the January mail; and we wait in prayerful expectancy, for that result which to the eye of Omniscience is seen and known, as the result most conducive to the welfare of his Church, both at home and here. Should it be the will of an all-wise providence to direct the steps of Mr. Tweedie to this portion of the Lord's vineyard, we should deem that portion of Christ's Church worshipping here as a branch of the Free Church of Scotland, highly favoured, so far as the obtaining of a faithful, diligent and energetic pastor is concerned. He is well known, both in London, Aberdeen, and Edinburgh, and his professional services both as a preacher of God's word, and as pastor of God's people have been and are highly appreciated. He is also well known to several here as a man of great prudence and superior abilities, and as abounding in all the sympathies and affections which unite Christian Friends, and fellow-labourers in close and lasting union. May the Lord of the vineyard provide for us according as He seeth meet, and to his Holy name be all the praise and glory ever more!—*Ibid.*

12.—APPLICATION FROM NATIVE CONVERTS TO BE EMPLOYED IN CONNECTION WITH THE FREE CHURCH MISSION AS CATECHISTS.

It is our agreeable duty to record the great satisfaction we experience in being enabled to announce the fact, that four of the native converts, in connection with the Free Church Mission here, have applied to the Presbytery of Calcutta, to be taken on trial as to their fitness to receive employment as

Catechists. The movement on the part of the young men is quite a spontaneous one, and was made known to the Presbytery by the reading of a joint letter, which they had addressed and forwarded to the Rev. Dr. Duff. The letter is a happy specimen of christian simplicity and devotion to the service of God. They adduce four reasons for wishing to enter upon this work. 1. Love to the Saviour; 2. Desire to promote the glory of the Saviour; 3. Love to our fellow-sinners; and 4. The gloriousness of the work. The application was taken into consideration at the meeting of Presbytery held on the 30th of December last, and the Clerk was instructed to inform the candidates, that the application had been joyfully received, and to request them to attend the meeting of Presbytery held on the evening of the 10th of February last. They were in attendance accordingly, and received the instructions of the Presbytery, as to their examination on scriptural knowledge, and other branches of study, selected as tests of their general attainments. The whole Presbytery was formed into a committee of examination, and a day appointed for commencing that process. One meeting has already been held, when the candidates were subjected to a lengthened and searching examination on scripture doctrine, to the entire satisfaction of the examiners. We cherish the sanguine hope, that these young men may ere long be duly appointed to labour earnestly and faithfully for the promotion of that cause, which in the midst of much difficulty and opposition they have embraced. May the Father of mercies preserve and guide them, and keep them unspotted from the world.—*Ibid.*

13.—HOOGHLY.

On Monday, 24th February, the Governor-General, accompanied by Sir Geo. Pollock, the Hon. Messrs. Millett and Cameron, Messrs. Bushby, Dorin, Halliday, Beadon, Alexander, Mouat, and some other gentlemen, together with his personal Staff, proceeded to Hooghly to distribute the Prizes and Scholarships of that Institution.

The Annual Report was read by Dr. Mouat. After the distribution Sir Henry addressed the assemblage, congratulating them upon the high state of efficiency of the Institution, and the manner in which the duties connected with it were performed by those to whom they were entrusted, particularly mentioning the zeal and energy of Mr. Clint. Upon the unsatisfactory state of the Muhammadan Department, he made a few pertinent and well-timed observations, stating that the fault being more in the system than individuals, would, he had no doubt, be remedied by the Council of Education, under whose consideration it then was. He alluded to the early state of perfection in science and literature, attained by the Arabic writers of the sixth and some subsequent centuries; their having advanced the study of chemistry, and discovered the method of measuring the earth by trigonometry, in which they arrived very nearly at the truth, as at present ascertained with all the appliances of Modern Science; and from the great debt of gratitude due to these benefactors of mankind, argued that similar results might reasonably be expected to follow the properly directed talents and energies of their descendants. He referred to the great and increasing demands of education in the district—the extension of the pay system—the establishment of two schools in Chinsurah by alumni of the College—and in fact noticed every point of interest connected with it.—*Cal. Star. Feb. 26.*

14.—MADRAS—MISSION SCHOOLS OF THE ESTABLISHED CHURCH OF SCOTLAND.

Herewith we annex a notice relative to the re-opening of an Institution in connexion with the General Assembly of the Church of Scotland, for the

education and evangelization of the native community under the superintendence of the Rev. Messrs. Grant and Ogilvie, and Mr. Sheriff. Most cordially do we welcome these messengers of the cross to a field where there is so much work to be done, and where the labourers are so few; and more sincerely do we wish them success in their Christian undertaking.—*Record*.

15.—MISSIONARY ANNIVERSARIES IN THE NATIVE LANGUAGE.

We have been informed by a gentleman who was present at the public Meeting held in Pursewaukum Chapel on Thursday evening last, and which was conducted in the *Tamil language*, that the spectacle was one of the most gratifying he had ever witnessed. The business of the Meeting proceeded much after the order generally observed at the anniversaries of the *London Missionary Society*, the only difference being that no English was spoken. The Rev. Messrs. Ward, Leitch, and Lewis, with the Native Catechists in connexion with the mission, were the chief speakers on the occasion; and our informant assures us that the Missionaries seemed to be as much at home in their several addresses as the Native Assistants themselves. The Native Girls' Schools under Mrs. Porter and Mrs. Lewis were present; all the pupils being neatly attired, and behaving with the greatest order and decorum; also the Native boys under the care of Mr. Leitch. The service was well attended by adult Natives, all of whom appeared to take a lively interest in the work of Christian Missions. We are truly glad to see this beginning of Tamil Public Meetings for purposes so important, and anticipate much good from them to the Natives themselves. It is at such Meetings that those should attend, who, in their ignorant scepticism, are wont to proclaim Missionary labour a farce, and the missionaries as either being deceived or deceiving others by what they write and publish on the subject.—*Athenæum*.

16.—BOMBAY—ADDITIONAL BAPTISMS AT BARODA.

Since the account of the baptism of six Hindus at Baroda was in type we have been rejoiced at hearing that 14 additional persons have been baptized at the same place, making 20 in all. The *Patell* of the place is one of the number. There are also several other persons of considerable standing. Would that all the people of this land might seriously examine the claims of Christianity, and they would find it to be a faithful saying and worthy of all acceptance that Christ Jesus came into the world to save sinners.—*Dnyanodaya*.

17.—BAPTISM AT RAJCOTE.

It will be in the recollection of some of our readers, that some time since, a Munshí was baptized at Porebunder, the particulars whereof appeared in the *Oriental Christian Spectator*. We have now the pleasure of noticing that on Sunday the 2nd instant, our brethren of the Irish Mission at Rajcote publicly enrolled among Christ's people, Abdool Rajah, the son of the Munshí, aged between 16 and 17 years of age. Immediately before the solemn ceremony was performed, the little daughter of one of the Missionaries was presented to the Lord and baptized. The service for the son of the Munshí was performed in Goojerattee by the Rev. J. Glasgow, and the ceremony is described as having been affecting and most interesting. On his being asked whether he considered the Qurán the work of man, he answered he did, because it had contradictions in it. His answers to the different questions put, were marked by meekness and readiness. We desire to express our joy and sympathy with our brethren at Rajcote at this instance of the Lord's favor.—*Bombay Witness*.

18.—ANNUAL MEETING OF THE TEETOTAL SOCIETY.

On Monday evening this Society held their 6th Annual Meeting, and a good assemblage presented themselves to hear the Report of the last year's proceedings. The Venerable the Archdeacon having opened the Meeting with prayer, stated the principles of the Society, grounding his statements on the Word of God, and shewing that love to our brother was the impelling motive, taking its rise from the love of Christ shed abroad in the heart. The old objections grown now stale were stated and answered, and the Archdeacon showed that the Society was one which removed the stumbling block out of the way of drunkards. We wish all would examine into the claims of this cause, one which has been without doubt owned by God. We wish it for the sake of themselves as well as the cause, for we believe under the Lord that if a stand was made, great and mighty results would follow, and much sin and misery would be prevented. The Report shewed that a monthly journal had been started during the year called the Temperance Advocate, which had a much larger circulation than its most sanguine friends had anticipated; and it also alluded to the publication of John Hobbs. Some members had withdrawn, some had been struck off for breaking the pledge. The Report alluded to the progress of the cause in America, Ireland and some parts of England, and of the Bishop of Norwich's friendly feeling towards it and approval of it. Ninety-nine had been added to the strength of the Society during the year, and the whole numbers were 467. The branch Society at Belgaum was referred to, which we learned had 100 members. The funds of the Society shewed a balance in the Treasurer's hands of Rs. 48 13. The favor of being allowed to hold the Meetings in the Officers' Mess Room was acknowledged. Resolutions were proposed and seconded by Mr. Townsend, Mr. Larkins, Rev. Mr. Allen, Mr. Taylor, Rev. Mr. Hume, Mr. Dunlop, Mr. Webb and Mr. W. Brown, and at the end of the evening many signed the pledge, among whom we were pleased to see the lady of the Venerable the Archdeacon. On the whole the evening was good. All seemed pleased, and we think the Teetotalers have much cause for thankfulness to God. At the close, the Doxology was sung. We would not leave this subject without asking our readers to remember their responsibilities, and to examine into the claims of this cause. If any, opposed on the principle that the cause is put before the Gospel, had been present on Monday night, they would have heard from the Archdeacon as well as from the speakers, that such is not the principle of this Society. All things given by God are good and lawful and to be received with thanksgiving. But though all things are lawful yet they are not always expedient. *It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.—Ibid.*

19.—INTERESTING CIRCUMSTANCE.

A Muhammadan who was known to the Missionaries at Loodianah, but who exhibited every symptom of derangement connected in some way with Christianity, and who for a long time has been almost persuaded to be a Christian, lately wrote to the Missionaries at Loodianah, stating that he was confined by his brother on account of his having professed his belief in Christ. Two of the native brethren were immediately sent to him to enquire into the case. They found him in chains, and from their account there seems to be little doubt that he is crazy as his brother alleges; but Christianity is the subject that appears to fill his mind. Wonderful indeed are the dealings of Jehovah, how unsearchable are his judgments and his ways past finding out.—*Ibid.*

20.—JEWISH MISSION IN CONNECTION WITH THE ESTABLISHED CHURCH OF SCOTLAND.

We are happy to learn that a Jewish Mission in connection with the Established Church of Scotland was commenced about the beginning of the year at Cochin under Mr. E. Lasseron, a converted Jew, his wife and Mrs. Burge from Scotland. The Mission has commenced under favourable circumstances. Some of the resident Europeans have taken a deep interest in the Mission and greatly aided Missionaries; and they have been welcomed by the Jews among whom they labour. A school of 28 boys, which has an allowance from his Highness the Raja of Travancore, has been kindly given over to Mr. Lasseron's superintendence, and a Jews' school established for girls, at which about an equal number attend. The New Testament is read by the scholars in conjunction with the Old, and it is earnestly desired by those who carry on the Mission, that Christians will give a place in their prayers to this effort in behalf of God's ancient people.—*Ibid.*

21.—THE GRANT MEDICAL COLLEGE.

This large and beautiful building bids fair soon to be completed, and be opened for the reception of medical classes. Together with the hospital in the rear, it presents an imposing appearance and is one of the most interesting objects of which Bombay has to boast.

Under proper management it cannot fail of proving a rich blessing to the people of this land. A knowledge of medicine, as now taught in the schools of Europe, will do much to dispel the foolish and vain superstitions and the miserable quackeries in which the mass of the people now put so much confidence. They will learn that the proper way to remove bodily diseases is not by making vows and presenting offerings to their imaginary deities; not by foolish amulets and charms and *mantras*; but by regarding those physical laws which the great Creator has given to man, and which can no where be set at naught with impunity; and by the use of those remedies provided by the same bountiful benefactor, the effects of which are known and which have a direct tendency to produce the desired results.

Without designing to enter here upon any religious controversy we would merely say that no one can tell the bodily sufferings and the wretchedness which result from ignorance of those physical laws which God has given to man. Set an ignorant rustic to repair a watch and he will injure it still more, if not indeed, destroy it altogether. But man is still more fearfully and wonderfully made. And in order completely to understand man's physical constitution, and the remedies to be applied when the human system becomes deranged, from any cause, requires years of diligent and well directed study.

Hence, when the means of imparting a thorough knowledge of medicine are freely provided, it should be regarded by the whole community as matter of thankfulness and rejoicing.

The better educated of the native community in Bombay have watched with considerable interest the progress of this institution. They saw that the building was designed to accommodate a large number of students, and that it was the intention of government to provide liberally for this important department of education. And they looked forward with some anxiety to the time when a full statement in regard to the plans of government should be made.

The recently published regulations of the College, by the Board of Education, by no means meet the expectations which had been formed. Doubtless these expectations were in some measure unreasonable and extravagant. Still we cannot but sympathise, in part, with the disappointment which is felt.

Few of the natives possess the acquirements necessary for admission to the benefits of the college; and these few will think a monthly allowance of from 7 to 12 rupees but little inducement to enter the institution, while they can easily obtain far more profitable situations elsewhere. It is much to be regretted that the instruction cannot be given to the natives in their own language. Then there would be no difficulty in obtaining scholars. And their progress in the study of their profession would be far more satisfactory than it can be through the medium of a foreign tongue.

The *Prubhakur* in a recent article on this subject says, "The regulations state the acquirements necessary in the case of those who may wish to become students of the college. A careful examination of these regulations affords but little hope of the accession of students. It is required that they be able to read and write English with accuracy and facility, and that they sustain an examination in Milton's *Paradise Lost* and Robertson's *History*. But accurately to give the meaning of Milton and other poets and to state the general laws of Chemistry is more than can be done even by some of those physicians who speak English as their mother-tongue. Let those who have adopted these regulations consider this.

But further, after studying for three or four years and receiving but some 7 rupees per month there is no provision for their then obtaining good situations under Government. Those who are so well educated can easily obtain, at least, some 25 rupees per month. It is certainly hard to relinquish this and to become a candidate for a situation of only 7 rupees monthly."

Reference is also made to the repugnance of the Parsis and the upper classes of Hindus, to touching and dissecting dead bodies.

The above we believe gives a pretty good view of the feelings generally entertained on this subject by the Hindus and Parsis. It is probable that for a time, at least, the number of the students from these classes will be very small. There may be a larger number of Portuguese students.—*Dnyanodaya.*

22.—BAPTISMS OF NATIVE CONVERTS AT NASICK.

Three Natives, respectively of the Koolumbée, Kulal and Purdeshee castés, were baptized by the Rev. C. P. Farrar, on Sunday morning, the 2nd March 1845, in the presence of the Members of the Native Church. The following is a sketch of their character, circumstances and the steps by which they were led to embrace the truth as it is in Christ Jesus:—

1. Rama Roday—Koolumbée, aged 50. He states that his father was a havildar, and died when he himself was a child. He lost his sight at an early age, it would seem from cataract, and was for some time supported from the produce of a field which his mother cultivated. At her death, begging seems to have been his only means of subsistence. He was admitted into the Poor Asylum in August 1843, since which time he has been under regular christian instructions, but he heard the Gospel for many months with apparent indifference, frequently calling on the names of his false gods, immediately after having received exhortations to forsake them. Rama was however among the first inmates of the poor house who asked to be baptized, and since July last he has been halting sometime between two opinions, sometimes professing his faith in Christ, at others calling on Rama or Krishna and telling the Christians in the poor house that they "*got nothing*" by going to hear the Word of God. For about four months past he has however frequently and earnestly asked to be received into the Church and his companions confirm his declaration that he has entirely given up his false gods, and never calls on their names. There being no reason to doubt the sincerity of his faith in the Redeemer, in whose name

alone he professes consistently and steadily to trust for salvation, after a course of daily preparation he has been received into the Church of Christ.

2. Ramdeen Sewad—Kulal, or distiller, aged 35. He was formerly a Golundaize, and was severely wounded at Aden, but having been only a short time in the service, he could obtain no pension. His wound has rendered him extremely lame and also almost deprived him of the power of speech. He is able to articulate only indistinctly and that with difficulty. Since November 1844, he has always listened to the word of God with a most marked attention. He soon after began to signify his faith and earnest desire of becoming a Christian. He appears to understand very well all that is said to him, but has great difficulty in giving any answer. As he gave evidence of being a true and humble believer in Christ, he was after due preparation admitted to baptism.

3. Lalaoo Choochan—Purdeshee, aged 50. Her husband was in the service of a Mamlihar under the Peishwa's Government; she says that he died during a famine which took place many years ago. She was admitted into the Poor Asylum in October 1843; at that time when asked in whom she believed she replied "in your God," and she tried to recollect the name of the Saviour, saying that she had heard it from a little girl who used to come to school, and who taught her younger sister to pray to Him but she could not remember his name. During the last three months she has sometimes asked for Baptism, sometimes very decidedly declared that she would not give up caste on account of the taunts of some women with whom she has been accustomed to associate. But on being asked sometime ago after Divine Service if her heart was still with her gods of stone, she replied, no, my heart is with Jesus Christ. She then repeated her request for Baptism. On being reminded that she would be called hard names and be despised by the Heathen if she became a Christian, she said that she would hear it meekly and answer not again, and that she expects no worldly advantage whatever from being baptised. She appears to have given up all fear of man and to have chosen that good part which cannot be taken from her. She also, being it was believed, prepared in heart and mind, made her humble confession of faith in Christ, at the same time with the others, and is now numbered among his people.

These instances call aloud for praise to God for his mercies. We desire to rejoice with our brethren at Nasick in the goodness of the Lord. Our brethren there request the prayers of the people of the Lord, for the Lord's blessing upon them and their work.—*Bombay Witness.*

23.—MISSIONARY INTELLIGENCE FROM CHINA AND SIAM.

By the last arrival from China we have received two interesting communications from our Missionary correspondents in China and Siam. They will we doubt not, be read with prayerful interest by all solicitous for the spread of the gospel in China and the adjacent countries.

To the Editors of the Calcutta Christian Observer.

DEAR FRIENDS,

Hongkong, January, 1845.

The year eighteen hundred and forty-four has been an eventful year to our Mission in China. We believe that Jehovah has had special regard unto us individually, and as a mission; and we have been enabled to confide in Him while passing through dark and mysterious, as well as bright and encouraging, scenes.

In our last annual letter we mentioned that we were encouraged to believe that the Spirit of the Lord was at work with a number of hearts among this great heathen people, who had been for some time under the regular preaching of the Gospel in their own language. Our hopes have been more than

realized, and eighteen Chinese have been baptized during the year, upon a profession of their faith in Christ. All these were received into the Church after repeated and careful examinations, both private and public. Some of them are men of high attainments in their own literature, and have already proved of great usefulness to the Mission. Of these eighteen, only one, and he the least promising, has been excluded from the church, while all the others give evidence of holding on to their profession. We now have between twenty and thirty cases of interesting inquiry, affording more or less encouragement. One of the native converts has finished his short career of discipleship. He had been a Priest of the Budha sect for nine years. He was overwhelmed with unhappiness by the loss of his wife when a youth, and entered the priesthood in hopes of finding consolation by constant devotions at Budha's altars. He was punctual in all his duties, yet all failed to afford him comfort, and he still sighed for peace. Being at Hongkong on a Sabbath, his attention was attracted by the Chinese name upon the Chapel, and he immediately entered. He listened with anxious attention, and when he heard Christianity announced as a system of glad tidings, offering to all who heartily embraced it, solid joy in the life that now is, and eternal bliss in the world to come, he felt that that was just what he had been in vain searching for ten long and sorrowing years. He came to Mr. Shuck after the service had ended, and said that if he would teach him such "joyful doctrines," he would be willing to become his shoecleaner and yard-sweeper. After more than a whole year's close Christian instruction, he was baptized, and proved a worthy, happy, and useful disciple. His Christian course was a short but a useful one, and he was the means of bringing into the church his father, his only brother, and an intimate friend. He died peacefully in October last, saying "he had no fears, for he relied upon the Lord Jesus."

We have thirteen Native Preachers daily at work at Hongkong and the neighbouring towns and villages on this and other islands, and also on the mainland, preaching the Gospel, and scattering far and near tens of thousands of Christian books and tracts. The truths of the gospel are evidently spreading and taking hold of the minds of multitudes all around us. One of our most active native Preachers came to the Pastor a few days ago and said, "Teacher, during this year upon which we have entered, great numbers of the Chinese are going to turn to the Lord." Our Chinese Sabbath Congregations at the Chapels are remarkably attentive, and sometimes crowded to excess. We are now about to appeal once more to the foreign community for pecuniary aid to enable us to enlarge and improve the Queen's Road Chapel, so as more comfortably to accommodate the increasing congregations, and also to keep pace with the improvements of the town. The new Bazar Chapel is just completed, and is every way a larger, better, and more convenient building than the old one. It is located just in the midst of the new bazar, is forty-three feet square, built of brick two stories high, and was erected through the liberality of the foreign community. The auditory and vestry are on the upper floor; while the dispensary, book depository, and seven rooms for native preachers are on the lower floor. It is designed to hold Divine Service there, entirely in Chinese, three times on the Sabbath, and every evening during the week. Two substantial School-houses have been erected during the year—one for boys, fifty-five feet by twenty-five, two stories high; the other for girls, thirty-five feet by twenty-five, one story—chiefly through contributions from kind and disinterested friends in China. In the Boarding School are twenty Chinese boys, and six Chinese girls, who are under the daily superintendence and instruction of Mrs. Devan. On the 23rd of October we had the pleasure of welcoming to the bosom of our mission, the Rev. T. T. Devan, M. D., and

lady, from New York city. They came from the Baptist Board as the first fruits of our appeal to the six cities. The arrival of these Missionaries was most timely and providential.

In the demise of Mrs. Shuck her husband and five little children have been called to grieve over a loss to them extremely distressing; we individually mourn the final absence of a cheerful, pious, and intelligent friend and efficient fellow-labourer; while the Mission has been deprived of its brightest ornament, and most active member. Our numbers already few and feeble, are being still further reduced by our Father's mysterious hand. While our hearts bleed over the tomb of one so well qualified by her knowledge of this difficult language, so devoted and so useful, we would bow with profound submission to the will of Him who in all dispensations is as wise and as good as he is mysterious. She had enjoyed excellent health for several months previous to the 27th November, when, having given birth to a healthy son, she sank from exhaustion one hour and a half afterwards. For months previous her mind had been in a specially interesting religious state, such was the case to the last, and she died peacefully, without scarcely any apparent pain, literally falling asleep in Jesus, in the 28th year of her age, and the tenth of her successful missionary career. Her missionary cares and labors are now cheerfully borne by her endeared friend Mrs. Devan.

One of the last of Mrs. Shuck's many benevolent efforts was the erection of the Girls' School-house, sufficient for the dormitories of twelve girls, which was under her entire direction; and when she was, in the very midst of her labors, called to her bright reward above, she had secured, by her own exertions, funds sufficient to defray half of the expenses of the building. It stands, with its terraced roof and pretty balustrades, as one of the many monuments of her unquenchable missionary zeal. Mr. Shuck is now making arrangements to send his two eldest children, who are boys, to the United States, in the ship *Loo Choo*, Captain Crocker.

English Preaching has been regularly kept up at the Queen's Road Chapel every Lord's-day evening throughout the year. Good congregations have been in attendance, and there are several cases of encouraging inquiry.

Several Christian tracts and books in the Chinese language have been printed by our mission during the year. In November we sent a supply of Chinese tracts to the Christian Tract and Book Society of Calcutta, for distribution among the Chinese population of that city, said to amount to upwards of five thousand.

Mr. Dean has had charge of the Teo Chew department of the Mission, and has laboured with much encouragement during the year. Large congregations speaking this dialect have attended the Queen's Road Chapel, at 1 p. m., on Lord's-days. This department of the Mission has been seriously interfered with by the failure of Mr. Dean's health, which has rendered it necessary for him to leave for the United States. He sailed with his little daughter for New York in the Swedish ship *Zenobia*, Beckman, on the 17th December. Two of the eighteen baptized, and three of the thirteen native preachers are connected with the Teo Chew department. The Rev. Mr. Goddard, now Pastor of a Chinese church of about twenty members, at Bangkok, Siam, is familiar with the Teo Chew dialect, and we are expecting him to join our Mission at Hongkong during the present year. Dr. and Mrs. Devan have started an interesting little Sabbath School for European children. In the midst of their varied occupations Dr. and Mrs. D. make the study of the language their primary object. All our native converts observe the monthly concert and are regular monthly contributors to missionary objects.

Dr. and Mrs. Macgowan arrived from Calcutta in August last, having been united in marriage there in April previously. They have been unavoid-

ably detained in Hongkong until the present, but are now on the eve of re-opening to Ningpo where Dr. M. will re-open the Hospital he established there in 1843. The institution will hereafter be under the patronage of the Medical Missionary Society. While in Calcutta Dr. Macgowan received upwards of two thousand rupees from the liberal English community in the Presidency of Bengal, to procure anatomical models, engravings, &c., from Paris, to aid in instructing Chinese practitioners and students in the first principles of the healing art in connexion with the Hospital. The subscription was further increased at Singapore. Dr. M. has been mainly employed in the study of the language. He will be accompanied to Ningpo by a native Christian Colporteur, supported by the Teo Chew church at Hongkong, as a Home Missionary. Mr. Roberts is at present at Canton, and meets with no hindrance in his work of teaching and preaching, and extensive tract distribution, publicly made from house to house, among that people, generally regarded as the most prejudiced against foreigners.

For some time previous to the arrival of Dr. Devan and lady, Kowloon and its vicinity, which are said to contain some ten thousand inhabitants, had been one of the mainland out-station of this mission. The insufficiency of foreign missionaries had, however, compelled the mission to entrust the work of preaching the Gospel at that place chiefly to the labours of the native assistants. But as some attention to the subject of true religion had been manifested on the part of a number of the inhabitants, and as it had been determined that Dr. Devan and lady should devote themselves to the Canton dialect of the language, it was thought on the arrival of those missionaries that the time had arrived for a more systematic and zealous cultivation of that field, more especially as by opening a dispensary for gratuitous medical aid to the sick, it was thought a more general attention would be given to the labourers and their doctrines. Hence, early in November, Messrs. Shuck and Devan proceeded to the mainland, and waited on the Mandarins of Kowloon, to procure their assent to the undertaking. These rulers immediately granted the missionaries the undisturbed use of either of the two temples of idolatry in the town, for a dispensary, rent free, and at the same time granted full privilege to preach the Gospel and distribute tracts to their heart's desire, provided they would not undertake to pass the night within the precincts of the district they governed. To this the missionaries agreed. From that day to the present these brethren have made a weekly visit to this place, accompanied by four or five native assistants. Before leaving their own houses, the brethren, together with the assistants, invariably engage in united prayer to the Master of the vineyard, that he will smile on the efforts of the day. On arriving at the temple selected for dispensary operations and which is about eight or ten miles from Hongkong, a few prefatory remarks are made to the crowd of people who congregate about the missionaries, and prayer is offered to the true God for a blessing upon the work. They then prescribe for the sick, giving to each patient a card containing two or more appropriate passages of Scripture. To these his attention is particularly directed, while at the same time a Christian tract is given, and he is exhorted by a native assistant to turn from worshipping idols to the true Jehovah. The crowd whom curiosity has brought around the dispensary table, hear the remarks made, and at the same time a tract is given to each one. If sufficient time yet remains after closing the dispensary, the assistants disperse throughout the town, distributing tracts and scriptures, accompanied by exhortations to all they meet. This employment absorbs one whole day of every week. At this moment arrangements are being made to open two dispensaries, to be similarly conducted at different places on the island of Hongkong. Even now, before any preparations are made, patients are applying every day at the house for medical aid, and none be-

come the recipients of such aid without Christian exhortations, either printed or spoken, accompanying it. The diseases for which help is chiefly sought are those of the eye, ulcers, rheumatism, and injuries; and the readiness with which the foreign medicines are taken, and the patience with which the people submit to surgical operations, are strong indications of the confidence felt by them towards the missionaries. Some of the Chinese are already giving evidence that they see an inseparable connection between the Christian exhortation and the physical remedy. Insomuch, indeed, that those hostile to the religion of Christ are unwilling to apply for medical aid, lest they should by some means imbibe correct views of eternity. It has been, and ever will be, the single aim of the brethren to render all their medical efforts completely subservient to the one great object for which they came to this idolatrous land, which was to preach Jesus to the perishing heathen.

Touching the colony of Hongkong, and political movements in China, the public papers will have informed you, and we need not therefore tax your time with many details. Hongkong continues to advance rapidly in buildings and population, both native and foreign. The native population, so often mentioned as of the lowest possible grade, really possess a fair share of respectability. There has been much less sickness in the colony during the past year than during 1843; and many improvements, such as drains, roads, &c., are in progress, and which are calculated greatly to benefit the health of the place. A treaty of amity and commerce was signed by the Ministers of the United States and China, at Macao, in July last, and one also by the Plenipotentiaries from the Courts of France and Peking, in September.

Our friends at a distance who do not often have access to the Chinese papers may be interested with the following list:—

HONGKONG.—His Ex. John Francis Davis, Governor; Honorable Major General D'Aguiar, C. B., Lieutenant Governor, Commanding all the Forces in China; Rev. Mr. Staunton, Colonial Chaplain; Rev. Mr. Ball, M. D., and family, and Rev. Dr. Bridgeman, of the American Board Com.; Rev. Mr. Brown, Morrison Ed. So.; Rev. Dr. Devan and family, and Rev. Mr. Shuck and family, of the American Baptist Board; Rev. Dr. Legge and family, and Dr. Hobson and family, and Rev. Mr. Gillespie, of London Missionary Society; Rev. Dr. Harper, of the American Presbyterian Board.

CANTON.—F. C. Macgregor, Esq., British Consul; R. B. Jackson, Esq., British Vice Consul; Paul S. Forbes, Esq., United States Consul; Rev. Dr. Parker, and family, of American Board Com.; Rev. Mr. Roberts, of the American Baptist Board.

AMOY.—R. Alcock, Esq., British Consul; G. G. Sullivan, Esq., British Vice Consul; Dr. Cumming, American Missionary; Dr. Hepburn and family, and Rev. Mr. Lloyd, of the American Presbyterian Mission; Rev. Mr. Doty and family, and Rev. Mr. Pollman and family, of the American Board Com.; Rev. Mr. Stronach and family, and Rev. Mr. Young and family, of the London Missionary Society.

NINGPO.—R. Thom, Esq., British Consul; T. H. Layton, Esq., British Vice Consul; Henry Wolcott, Esq., United States Consul; Dr. Macgowan and family, of the American Baptist Board; Rev. Mr. Culbertson and family, and Rev. Mr. Way and family, and Rev. Mr. Loomis and family, and Rev. Mr. Lowrie and Dr. MacCartee, all of the American Presbyterian Board; Miss Aldersey, English Missionary.

SHANGHAI.—G. Balfour, Esq., British Consul; D. B. Robertson, Esq., British Vice Consul; Rev. Dr. Medhurst and family, and Dr. Lockhart and family, of the London Missionary Society.

FOO-CHOW-FOO.—G. T. Lay, Esq., British Consul; No Missionary!!!

In addition to the above, the Rev. Messrs. Smith and M'Klatchie, of the Church Missionary Society, and Mr. Cole, Printer, and family, from the

American Presbyterian Board, have arrived in China, but are not yet located. T. W. Waldron, Esq., United States Consul for Hongkong, and a friend to our Mission, died suddenly of cholera, at Macao, in September last.

In behalf of the American Baptist Mission in China,

Yours sincerely,

J. MACGOWAN.

SIAM.

To the Editors of the Calcutta Christian Observer.

DEAR BRETHREN,

Bangkok, Siam, Jan. 1st, 1845.

Standing at our posts, as Christian sentinels, we hail you with the common salutation of this day, "a happy new year." A happy one may it be to you and to ourselves, yea to the whole Israel of God. Such by the blessing of God it may be. His blessing can enrich our souls abundantly, making us fruitful in every good work. His blessing added to our feeble efforts for the salvation of the respective classes of heathen for whose salvation we labor, would cause us all to rejoice in all "the work of our hands established upon us," even in the conversion of a great multitude of souls. May He, in infinite mercy to the heathen, bestow such a blessing, and refresh us all anew with his salvation.

In our last letter, we had the great pleasure of saying, that death had not, during the first half of the year, invaded our mission band. But since that period God has been pleased to remove one of our number, to enter, we trust, upon the reward of the blessed. Miss Mary E. Pierce, who at the time of writing our last letter was in feeble health, continued gradually to decline till the morning of Sept. 22nd., when she sweetly fell asleep in Jesus. Her disease was consumption and diarrhœa. She was a native of Butternuts, New York State, U. S. A. Having in early life consecrated herself to the service of Christ and his church, she felt a strong desire to render herself useful to those who were destitute of the blessings and privileges of the gospel. With this in view, she qualified herself to teach, and at one time was on the point of going to reside in a destitute place in one of the Canadas. But God in his providence directed her to this field of labour. Five years ago this day she arrived at this city in company with a part of a re-enforcement sent out to this mission in the autumn of 1839. Here her strength was principally spent in efforts for the education of children and youth; and although she had many obstacles to encounter and many discouragements to try her faith, still she persevered in these labours, and had the pleasure of witnessing some fruits of the same. Some youth whom she diligently instructed, now bid fair to prosecute their studies, and become intelligent and useful men among their countrymen. Besides these labours, she performed a good work in translating that very valuable book for children, viz. Todd's Truth Made Simple. She was truly devoted to her work. Her desire was, to live and die in labours for the spiritual welfare of this people. And she had the pleasure of doing so. Her christian character was marked by great conscientiousness, and a scrupulous regard for the honor of the cause which she had espoused. In her last sickness, she enjoyed a calm and peaceful state of mind, and for a few weeks prior to her death, she seemed fast ripening for the joys and employments of heaven. And we cannot doubt that she is now participating in those perennial joys, and engaging in those delightful employments. In her death the Siamese have lost a true friend, one who loved them and prayed much for them; and we, as a mission company, have lost a fellow-helper in our labours for the conversion of this benighted people.

Among other things which have engrossed our attention somewhat during the last half of the year, we will mention the subject of vaccination. About the 20th of July last, Dr. Bradley received some vaccine virus from Ame-

rica, with which he commenced the work of vaccination. He had before made many unsuccessful experiments with different parcels of virus apparently far more hopeful than this, and when almost despairing of success, this parcel took, after the 2nd experiment in a child of an obscure family, and from that time to this has been propagated. At times, however, the means of prosecuting this work have well nigh been cut off, there having been but one genuine pustule out of a large number of cases, from which to vaccinate others. We hope, through the divine blessing, it may be propagated here for the benefit of this afflicted people for a long time to come. In this labour of love, Dr. Bradley has been kindly assisted by Dr. Goddard, who for a season took upon himself the labour and responsibility of vaccinating in his own neighbourhood, and with a good degree of success. About 800 cases have been vaccinated, and more than 350 have proved genuine. Dr. Bradley has attempted to awaken an interest among the people in respect to the value of this antidote, both by means of hand-bills, inviting them to come and receive it, and by a small treatise on the subject, setting forth its merits, and stating its history briefly from its origin down to the present time. An edition of 500 copies of said treatise has been distributed, and a second edition, with some improvements, is in preparation for the press. Besides this Dr. B. has memorialized his Majesty, the King of Siam, on this subject, and has had the pleasure of hearing that his communication had reached the Royal Foot, and was to lie on the table till after his Majesty's annual visit to the Wats was finished. Whether he will deign to take any further notice of it, is doubtful. But we trust the time will come, when the King and his nobles and all in authority here, will duly appreciate its value, and will give encouragement to those who are disposed to engage in the work; and when the common people will seek after it as a shield against that scourge which sweeps away so many of them annually to an untimely grave.

In this connection, we will say a word with regard to our hospital and dispensary. The number of patients in our hospital has not exceeded ten or twelve at any time during the last six months. Applications have been numerous, but the building occupied for this purpose will not accommodate a larger number. These patients are almost exclusively Chinamen, who, in a foreign land, and without friends or home, most gladly, in case of protracted disease, avail themselves of the privilege of an asylum here. We would gladly extend the hand of mercy to a much larger number of this unfortunate and afflicted class among us, but our funds for this purpose are necessarily very limited. These patients, as formerly, have received christian instruction regularly from one of the brethren of our Chinese department, and we hope it will appear in the last day, that all the seed thus sown has not fallen "by the wayside, or in stony places, or among thorns."

Besides those in our hospital, a large number of patients, who come and go, have been treated at our dispensary the last six months. More than seven hundred different cases have, in that time, been entered upon the dispensary books. In the business of dispensing medicines, Dr. Bradley is engaged daily, Sabbaths excepted, from one to two hours. Little has been attempted in the way of communicating religious truth orally to those who apply for treatment at the dispensary. Books have been given to those who could read, and if a room apart from that used for dispensing medicines could be conveniently obtained, much might be done toward making known to the sick the way of salvation orally. But with a room crowded with the sick, who must be treated, if treated at all for the day, within a very limited time, the physician in attendance can do very little for the spiritual good of his patients, nor could another under such circumstances. It is however the purpose of Dr. Bradley to attempt more on this score during the present year.

As formerly, opportunities are frequently afforded Dr. Bradley to practise the healing art among those high in rank and office, and thus the way is opened for making known the distinguishing truths of christianity to many who otherwise could not be reached by the oral preaching of the gospel. Such opportunities have been eagerly embraced for this purpose, by which means we trust that the glorious gospel of our Lord and Saviour Jesus Christ is beginning to cast its light on some minds hitherto enveloped in the thick moral darkness of superstition and idolatry, and we hope that it will not only enlighten the minds of such, but will also renovate and sanctify their hearts.

While speaking of those in high places, we will allude to some things which may be of interest to our brethren at other stations. About the time of the King's visit at the Wats in the month of November there was considerable excitement among the people with reference to a certain book which had been presented anonymously to a prince of high rank. It was written in the native style, and seems to have been a comparison of the Buddhist with the Christian religion. At the time, it was said the King had been informed of the matter, and had determined that an investigation of it should be had after his Majesty's annual visit at the Wats was finished. In the mean time a messenger was dispatched to both of the mission stations here, to ascertain, if possible, the author of said book. But it could not be found at either. After a while the book was acknowledged by the Roman Catholics here, and it was said that the case was to undergo an investigation hereafter: but we hear nothing further of the affair except that the King knows nothing of it.* We did hope that the book, from whatever source it might have come, would be the means of calling his Majesty's attention to the christian religion, and thus open the way for the Holy Spirit to work in him that moral transformation, which would render him a nursing father to the church of Christ in this kingdom.

In a former letter, it was said that some of high rank were beginning to have confidence in foreign medicines, particularly in quinine, whose virtues some of them had tested. We think this confidence is increasing. With some it is so strong that they have actually bought it by the bottle, paying a large price for it. The head physician of the kingdom, who is a brother of the King, has recently offered to purchase some 50 bottles for sale at the English mercantile house here, and has expressed a desire to invest several hundred ticals in the purchase of this article. We trust that this movement will be the precursor of similar changes in public opinion here, which will prepare the way for the introduction of the gospel among the rich, the mighty, and the noble of this dark land.

In our last letter, we spoke of the great scarcity of rice, which then prevailed throughout the kingdom. This continued for three months longer, so that the poor were obliged to resort to various expedients to obtain a bare subsistence. In Bangkok and its vicinity, they turned out in great numbers to beg. But in the outer provinces, we learn that they ate their cocoa-nuts while they were green, and cut down their plantain trees while small, and used them for food. But through the divine blessing on the new crop of rice, this afflicted people have this article of food now in great abundance, and at a cheap rate. The Lord be praised for his mercy toward them.

With regard to our labours, as a mission, for the spiritual good of the Siamese and Chinese here, we may say that we have pursued much the same course as was spoken of in our last letter, steadily keeping in view the importance both of the oral preaching of the gospel, and the distribu-

* The King's Uncle took up the affair of the catholic book. It was very severe on the Siamese religion and equally so on us poor heretics.

tion of the scriptures and christian books. Two brethren of the Siamese, and one of the Chinese department of the mission have occupied the tract house, situated in the great market, as a preaching stand, and with increasing encouragement in their labours. At the Siamese station, the printing presses have been kept in operation. Much reprinting has been done. The third edition of the Life of Christ has just come from the press, much improved and enlarged. Preaching in Siamese has also been maintained here twice on the Sabbath, besides which the natives dwelling at the station have received instruction in bible classes. At the Chinese station, one brother, who also preaches at the tract house as mentioned above has conducted a small boarding school of Chinese lads with encouraging prospects, which he has made the nucleus of a congregation on the Sabbath. The other brother who labours in that department, has occupied a house in the market place, about half a mile from the tract house, where he has had great facilities for preaching the gospel orally, and for the distribution of Christian books. But his plans of labour here have been frustrated, inasmuch as the King proposes to occupy the ground of his rented building, in enlarging a Wat near by. He has therefore removed to the tract house, which in some respects, is preferable to the house he has occupied the last six months.

Recently, a tour was made by two of the brethren to the west of Bangkok, for the purpose of preaching both to Siamese and Chinese. They proceeded as far as Petchaburi, situated on a river of the same name, and afterwards ascended the Meklong river as far as Raptree, where a native Chinese member of our church resides, teaches a small school, and acts as a helper in labours for the salvation of the Chinese in that place. He seems to be exerting a happy influence in the community where he resides, and some appear inclined to listen to the truths of the gospel. We hope that he may be the means of doing something toward planting the standard of the cross in that place.

In view of our labours the last six months, we have much to mourn from the fact that none have, to our knowledge, embraced the truth in love. Still we feel that those who have listened to it constantly during this period, are more fully persuaded of the sin and folly of idolatry, and of the truth of the christian religion, though for various reasons they have not been ready to embrace it, and walk in the truth. There have been no additions to our church, during this period, though we are happy to say that our native members appear to be making some progress in christian knowledge, and we trust also in holy living.

Our brethren of the Baptist Mission, are with ourselves enjoying encouraging prospects in missionary labours. The Chinese Church gathered at their station, now numbers 24 members.* In our last, a hope was expressed that Messrs. Buell and Way of the American Presbyterian Board of Missions, would soon join us in labours here. But in this we have been disappointed. The health of Mrs. B. rendered a return to the U. States necessary, and we learn that Dr. Way has joined the Mission to China.

In conclusion we beg an interest in your prayers both for ourselves and this benighted people, that the church of Christ may be established here, and extended till it shall embrace all classes and ranks throughout the length and breadth of this kingdom.

In behalf of the mission of the A. B. C. F. M. in Siam.

P. S. This day has been observed by the evangelical missionaries here, as a day of public thanksgiving to God for the mercies of the past year. Appropriate exercises were held and a sermon preached by Rev. S. Johnson.

* Seven were baptized last year, two died, one excluded, one dismissed to join the church in Hongkong.

LECTURES ON THE ERRORS AND EVLLS OF ROMANISM.

LECTURE THIRD ;

THE

DOCTRINE OF DIVINE GRACE

AS

PERVERTED BY ROMANISM ;

BY THE

REV. J. MACDONALD.

CALCUTTA :

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1845.

THE
DOCTRINE OF DIVINE GRACE,

AS

PERVERTED BY ROMANISM ;

BY THE

REV. J. MACDONALD.

“ By Grace are ye saved, through Faith, and that not of yourselves, it is the gift of God.”

THE DOCTRINE OF DIVINE GRACE, as perverted by Romanism, and especially as regards the way of a sinner's *justification* before God, is the subject on which we are now to enter. To such a topic, involving in it interests the most vital, prerogatives the most sacred, consequences the most solemn, and prospects stretching out into the everlasting ages of eternity—to such a topic, it is impossible for any rightly thinking mind to approach without seriousness of soul and earnestness of spirit, and without feeling oppressed by the thought that he is about to tread on the battle field of ages between Christ and anti-christ—a field where myriads of saints have fallen in the slaughter of martyrdom, and where more myriads of sinners have perished in their deadly delusions. “ What must I do to be saved ? ” the answer to this first of all questions is that with which we have really on this occasion to deal : and in the prosecution of so serious a subject our prayer has been and our prayer now is, That CHRIST our Saviour may now vouchsafe us His blessed and gracious presence,—and that His HOLY SPIRIT may so enlighten, regulate and guide our hearts and minds, that we may discern between truth and error, and hold fast the truth as it is in Jesus unto everlasting life, to the glory of God the Father ! Amen.

As our object at present is simply to expose the Errors and Evils of Romanism to our own Christian brethren, who may not be sufficiently acquainted with the anti-christian character of that system, and who therefore may not feel or act towards it as they ought ;—we shall endeavour to treat our subject accordingly, and make ROME so speak in your hearing, and make confession of her errors and evils in her own words, and by her own organs, as that from her own mouth she may be tried, judged and decided upon.

Assuming our own Christian ground as already fixed, defined and understood amongst us, from the Word of God, we have to shew how perverted and opposed is the doctrine of Rome on the same subject; so that it may be evident to all, that if ours be the doctrine of CHRIST concerning the grace of God in the salvation of sinners, then hers is the doctrine of an *anti-christ*;—that if ours be the truth which saves, hers is the falsehood which destroys;—that if ours be the “Article of a standing church,” hers is “the article of a *fallen* one.” We ask no more of our hearers now than that they bring up the Word of the Lord to their recollection as we proceed with the work of exposition; and if there be an individual present to whose judgment we would most confidently appeal our case, it is to *that* Christian now before me who knows his Bible best, and loves his Bible most: for such a one can truly say with the Lord’s servant of old, “Through thy precepts I get understanding; therefore I hate every false way!”

SALVATION, in the usual Christian sense of the term, signifies man’s deliverance from that awful dominion and experience of evil by which he has been ruined and oppressed since the Fall; and his further restoration to the everlasting possession, enjoyment and fellowship of all that is good; on earth first, and afterwards in Heaven, with God and all his blessed ones for ever. Involved in the transgression of his parents, as the breach of a divine covenant—inheriting, by the transmission of natural birth, a radically depraved nature—consenting in his whole soul to the spiritual evil that pervades and surrounds him—and confirming by his deliberate and habitual practice the wickedness that agitates and emanates from his deceitful and deceived heart—man is wholly the slave and the victim of *sin*. But more than this,—being cut off by his depraved nature, by his ungodly principles, and by his rebellious conduct, from all fellowship and friendship with his holy, righteous and good Sovereign, who is the life of the soul; and being of necessity under sentence of that Law of God which he has thus broken and rejected, the *curse* of his sin rests upon him, binding him over to the second and eternal death with all its prospective horrors and actual torments. Man in this condition is declared to be lifeless, helpless, hopeless as the dead: nay in the Scriptures he is called both “perishing” and “dead”—“dead in trespasses and sins,”—dead in his relationship to God, and dead in his communion with God. He may be said to be doubly dead, in a moral and in a judicial sense: morally dead, in that by the power of sin reigning in him, he is separated from all intercourse with God, as the Life of his soul—judicially dead, in being sentenced by God, on account of his sin, to be for ever under the just wrath of Him in whose favour alone does life consist. Thus, over this sinful world, as over a vast sepulchre, might be written this inspired epitaph, “DEAD,”—“without God, and having no hope!”

FROM GOD alone, in such circumstances, could salvation come to our ruined race. He alone could forgive, for it was He whom sin offended:—He alone could remove the sentence of death, which he himself had passed:—He alone could restore that fellowship of spirit, which on account of transgression he had denied:—He alone possessed

those resources of creative energy, by which man might be regenerated into the lost image of God :—and He alone knew, how he might effectually impart, or safely bestow, whatever as a gracious Sovereign He might deem fit to confer on his rebellious, guilty, condemned subjects. That which He could do, he determined that he would do ; and that which he graciously purposed, he has faithfully executed and clearly revealed in his written word, for the benefit of all concerned in the great and glorious work of salvation. Salvation is thus of the Lord ; and Christianity itself in its original, pure and simple form, is a divinely constituted dispensation or ordinance, or covenant, for the conveyance of eternal life, on earth and in heaven, now and hereafter, to the helplessly and hopelessly, because spiritually, dead. Thus it is written that, “ GOD so loved the world, that he gave his only begotten SON, that whosoever believeth on him should not perish, but have everlasting life.” Such a salvation is only for the perishing—for it is “ *life*” that it brings ; and it is as evidently of GOD, for it denies all origin, but the love of God, and all medium, but the Son of God. This directly leads us to state further, that—

All this salvation is IN A SAVIOUR, in *one*, complete, perfect, SAVIOUR, our LORD JESUS CHRIST. In this manner, it was the will of the Godhead, that the second person in the Divine Trinity should be peculiarly manifested and glorified ;—so that he should bear even the name of “ Saviour”—“ Thou shalt call his name Jesus, for He shall save his people from their sins.” He undertook, and was appointed in the covenant of Godhead to do, all that was necessary for man’s salvation. He became the *son of man*, obeyed and suffered vicariously, for guilty man, offered himself a sacrifice for us on earth, and now makes intercession in heaven for transgressors : and He is revealed in the gospel, and is to be preached to all men, as the one divine, all-sufficient SAVIOUR, in whom alone is to be found God’s great salvation. All who shall ever be saved, were given to him ; all who are now saved, are saved by him ; all who would be saved, must come to him ; for in him, and in him alone, is the power of salvation. He is the “ one mediator between God and man”—“ the way, the truth, the life”—“ no man can come unto the Father but by Him”—He is “ wisdom, righteousness, sanctification and redemption.” He is the “ vine,” and all true Christians, that is all saved ones, are “ branches” of the vine : that is, in Christ, and in Christ alone, do they find the whole and entire and exclusive source of their spiritual or salvation-life. It is impossible for language to be more precise than is the language which declares that, “ CHRIST is all, and in all :”—so that as to salvation, we hold this a first truth, “ *In Christ we are complete.*” Even the work of the Holy Spirit is to testify of Christ, and “ take the things of Christ, and shew them to us,” so that we may come to HIM as our Saviour.

THIS CHRISTIAN SALVATION IS BY GRACE ;—this is the third grand point to be regarded. “ GRACE” is that law, or principle, according to which salvation is communicated to sinners, and in accordance with which it is to be sought or expected by them. Of this proposition what words can be more beautifully illustrative, or more

directly demonstrative, than those of the Inspired Paul, "GOD, who is rich in mercy, according to his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ;—By grace are ye saved;—and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might shew the exceeding riches of his Grace in his kindness towards us through Christ Jesus! For by grace are ye saved, through Faith; and that not of yourselves, it is the gift of God; not of works lest any man should boast." (Ephes. ii. 4—9.) Grace means love or kindness to the unworthy:—and thus it is a grand law or principle of the Christian salvation, that its receiver shall receive it as one unworthy of it, and as one who must bestow the whole praise and honor of the result on GOD alone, through Jesus Christ. And this is equally true, whether we view Salvation in either its external or internal relations: whether as a continued act of grace on the part of God *towards* man, wherein he pardons and accepts man, that is *justifies* him; or as a work of grace of God, wrought *in* man, to renew him after his own image, that is, wherein he *sanctifies* him: in the former case there is an exercise of God's gracious mind, that is of grace in the divine *will*, towards the sinner; in the other there is an operation of God's gracious power, that is of divine grace in its saving *energy*, within the sinner; and these two meeting in one subject, constitute the salvation which is by Christ Jesus, *that* salvation of which we say, that its one principle of dispensation is GRACE. As the grand law of our solar planetary system is that of gravitating towards one attractive centre, so is this the law of our system of salvation, even to be influenced and drawn as sinners by the Love or Grace of God in Christ crucified:—even as it is written, "I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee." And in another place, "And I, if I be lifted up, will draw all men unto me."

BUT, HOW IS A SINNER TO COME UNTO GOD, that he may become the subject of this salvation, and be saved? We have seen that there is salvation, from God, in Christ, and that it is by grace. What must we do that we may be saved? This question was once asked of an Apostle, and his immediate and distinct answer was, "*Believe* in the Lord Jesus Christ and thou shalt be saved:"—and we have already quoted those words of inspiration which say, "By Grace are ye saved, through *Faith*:"—and many such passages, nay a host of them, could we adduce, as you well know, to the same effect. FAITH then is that in man which responds to grace in God; and on what principle? Just on the principle that receiving responds to giving, or accepting to bestowing. God has revealed salvation in the gospel; Faith is, to believe that gospel; that is, to accept the divine testimony:—God has bestowed this salvation in Jesus Christ the Saviour; Faith is, to rely on Jesus for salvation; that is, to accept of the divine Saviour:—God dispenses this salvation by grace and by grace alone; Faith is, to trust in that grace of God as sincere and real; that is, to accept simply what God bestows freely. Here then lies the first part of the theory of salvation by faith; it is the *acceptance* of a gift, and that gift a Saviour, and salvation in him.

But there is a second part in this theory. Faith *unites*, as well as receives; nay in receiving, in the fact of having received, it unites us to what we receive, or it unites what we receive to us, so that we and the object received are now *one*. The beggar who receives or accepts an alms, says, This money is mine, and so holds it firmly in his hand; the criminal who has received a writ of pardon, grasps it to him and says, This is *mine*, and I am free!—and the drowning man grasps a deliverer's hand as his own, and says, God bless thee, thou art my saviour! So is it in salvation from sin:—the Believer receives the Saviour, and becomes *one* with him;—receives the salvation, and becomes one with it. Thus does Faith save, because it accepts and unites; and what can be supposed or imagined a more fitting grace to select as the recipient of salvation than a living Christian FAITH, which receives CHRIST himself as a Saviour, and unites the soul to him as the Mediator; establishing a *judicial* union, in virtue of which, on account of Christ's righteousness, the judicially dead sinner is justified and lives; and establishing a *spiritual* union, in virtue of which, by Christ's Spirit, the spiritually dead man is sanctified and lives for ever?—Surely in all this there is a beautiful simplicity, and singleness of plan and aim, such as the truly Christian soul can never cease to admire and adore, and such as the penitent sinner, seeking salvation, need not for one moment mistake. Truly then, as sweetly, sang our much loved Gospel-Poet thus:

“ Oh how unlike the complex works of Man,
 “ Heaven's easy, artless, unaffected plan!
 “ No meretricious graces to beguile,
 “ No clustering ornaments to clog the pile:
 “ From ostentation as from weakness free;
 “ It stands like the cerulean arch we see,
 “ Majestic in its own simplicity.
 “ Inscribed above the portals from afar,
 “ Conspicuous as the brightness of a star,
 “ Legible only by the light they give,
 “ Stand the soul-quickenings words—BELIEVE AND LIVE.”

Were it necessary we might here adduce a multitude of passages from the whole Word of God, in addition to those already referred to, in order to fence and maintain our position in this vital subject:—but we shall confine our quotation to a few only, out of the many, and these gathered from Old and New Testaments together—ranging from the history of the Father of the Faithful, down to the inspired Epistles of him who was the chief of preachers.

“ Abraham believed in the Lord, and it was accounted to him for righteousness.” (Gen. xv. 6.—quoted also in Rom. iv.—and in James, ii.—)

“ Surely shall one say, In the Lord have I righteousness and strength—in the Lord shall all the seed of Israel be justified and shall glory.”—(Isai. xlv.)

“ All we like sheep have gone astray, we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all:—By his knowledge, shall my righteous servant justify many; for he shall bear their iniquities.”—(Isai. liii.)

“ For this is the name by which he shall be called, ‘ The Lord (or Jehovah) our Righteousness.’ ”—(Jerem. xxiii.)

“ Be it known unto you therefore, men and brethren, that through This Man is preached unto you the forgiveness of sins, and by him all that believe are justified from all things from which ye could not be justified by the law of Moses.”—(Acts xiii.)

“ Being justified freely by his grace, through the Redemption that is in Christ Jesus; whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God—to declare at this time his righteousness; that he might be just, and the justifier of him who believeth in Jesus. Were is boasting then? It is excluded. By what law? Of works? Nay, but by the law of faith. Therefore we conclude, that a man is justified by faith, without the deeds of the law.” (Rom. iii.)

“ Christ is the end of the Law for righteousness, to every one that believeth.”—(Rom. x.)

“ God hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.—(2. Cor. v.)

“ Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not the works of the law; for by the work of the law shall no flesh be justified.”—(Gal. ii.):

“ Yea, doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord—for whom I have suffered the loss of all things, and do count them but dung: that I may win Christ and be found in Him—not having mine own righteousness which is of the law; but that which is through the faith of Christ the righteous, which is of God by Faith.”—(Phil. iii.)

To all these let be added one summing up passage, which ascribes the whole of salvation, in its origin, medium, parts, effects, and glory, entirely and alone to God and his grace: “ *But of God are ye in Christ Jesus, who of God is made unto us wisdom and righteousness, and sanctification and redemption: That, according as it is written, He that glorieth, let him glory in the LORD!* ”—(1 Cor. i.)

This may suffice as an outline, both doctrinal and scriptural, of the doctrine of Salvation by Grace, as held by evangelical churches of every name and in every country, in regard to these two leading points of Christian Salvation, the sinner’s justification, and the sinner’s sanctification: and such is that doctrine, which, we alledge, the Roman Apostacy has perverted in the most fatal manner;—not always, in so many terms, denying the express words of Scripture, nor always refusing the inferences to be drawn from them; but, overlaying them with whatever may conceal their meaning, alter their character, defeat their tendency, and neutralize their gracious and evangelical efficacy. In this lecture we have to do chiefly with the doctrine of *Justification*: but it may be well, in passing, to shew, how Rome deals with the doctrine of God’s inward grace exercised through his Spirit, in the *SANCTIFICATION* of sinful man, a doctrine which lies at the very foundation of life eternal in the souls of the saints. Towards the close of the seventeenth century, the Jansenists of France, a sect of Romanists with much that

was wrong or questionable in their theology, revived much also that was true and Scriptural in regard to the operations of divine grace in the heart; and one of the most distinguished of the party, the commentator QUESNEL, wrote popular annotations on the New Testament, replete with evangelical remarks and reflections, and much admired for their quaint simplicity mingled with spiritual faithfulness. This influential work was selected by the Papal supremacy of Rome for the exercise of its special discipline, and manifestation of its ecclesiastical judgment, in no ordinary form; for, it pleased Pope Clement the XIth to cause a committee of his Hierarchy to sit in examination of its contents, with instructions to select from it, in the shape of distinct propositions, all such sentiments as they deemed condemnable and worthy of his supreme censure. This committee selected, and presented to the Pope 101 propositions, such as they deemed worthy of ROME'S *Anathema*—and on these in due time that anathema was deliberately pronounced and published. Amongst these condemned propositions there are some that we cannot adopt or justify as Scriptural; but alas! there are many others, clothed almost in the very words of Scripture, descriptive either of man's need of grace, or of the power and effects of grace in the heart, which are cast out as "scandalous," "impious" and "blasphemous!"—Such are the following, which we give as selected from the Pope's own edict, well known as the "*Bull Unigenitus*," (so called because it begins with a reference to the "Only-Begotten" Son of God:—

SIXTEEN OF THE PROPOSITIONS, CONDEMNED BY NAME IN THE
"BULL UNIGENITUS."

1. What else remains to a soul that has lost God, and his grace, but sin and the consequences of sin, a proud poverty, and a slothful indigence, that is, a general inability as to labour, prayer, and every good work?
2. The grace of Jesus Christ, the efficacious principle of every kind of good, is necessary to every good action: without it, not only nothing is done, but likewise nothing can be done.
3. In vain, O Lord, thou commandest, if Thou thyself dost not give that which Thou commandest.
4. Yes, Lord, all things are possible to him to whom thou makest all things possible, by working the same in him!
5. When God does not soften the heart, by the internal unction of his grace, exhortations and external graces serve for nothing, but to harden it the more.
6. We belong not to the New Covenant, but only so far as we are part-takers of that new grace, which works in us that which God commands us to do.
7. The grace of Christ is a Sovereign grace, without which we can never confess Christ, and with which we never deny Him.
8. When God willeth to save a soul and touches it with the internal hand of His grace, no human will resists Him.
9. No graces are given except by Faith.
10. Faith is the First grace, and the fountain of all others.
11. The first grace which God grants to the sinner is, the remission of his sins.
12. Jesus Christ gave Himself up to death, that he might by His blood for ever deliver the first begotten or elect, out of the hand of the destroying angel.

13. The essential difference between the grace of Adam and of the state of innocency, and the Christian grace is this—that every one would have received the former in his own person; where as the latter is received only in the person of Jesus Christ risen again, to whom we are united.

14. Under the curse of the Law no good is ever done, because a man sins either by doing evil, so by avoiding only through fear.

15. What is the Church, but the congregation of the children of God, continuing in His bosom, adopted in Christ, subsisting in His person, redeemed with His blood, living by His Spirit, acting by His grace, and expecting the grace of the world to come.

16. To wrest the New Testament out of the hands of Christians or to keep it closed up, by taking from them the means of understanding it, is no other than to shut or close up the mouth of Christ in respect to them.

Such are some of the propositions selected for condemnation:—now hear the sentence pronounced upon these, by Rome's own mouth, and in Rome's own words, about one century ago:

EXTRACT FROM THE BULL CONDEMNING THOSE PROPOSITIONS.

“WE DO, by this our Constitution, which shall be of perpetual force and obligation, declare, condemn, and reject, respectively all and every one of the propositions before cited, as false, captious, shocking, offensive to pious ears, scandalous, pernicious, rash, injurious to the Church and her practice, contumelious not only against the Church, but likewise against the secular powers, seditious, impious, blasphemous, suspected of heresy and plainly savouring thereof, and likewise favouring heretics, heresies and schism, erroneous, bordering very near upon heresy, often condemned, and in fine, even heretical and manifestly reviving several heresies, and chiefly those which are contained in the infamous propositions of Jansenius, even in the very sense in which those propositions were condemned. We command all the faithful in Christ, of both sexes, not to presume to hold, teach or preach otherwise concerning the propositions aforesaid, than is contained in this our Constitution: Insomuch that whosoever shall teach, defend or publish them, or any of them jointly or separately, or shall treat of them by way of dispute either publicly or privately, unless it be to impugn them, shall, *ipso facto*, without any other declaration incur the censures of the Church, and all the other penalties appointed by the law against such delinquents. Let no one infringe or audaciously oppose this our Declaration, condemnation, mandate, prohibition and interdict:—and if any one presume to attempt this, let him know, that he will incur the indignation of Almighty God, and of his blessed Apostles Peter and Paul. Given at Rome, in the year of our Lord, 1713.”

Such is the celebrated Bull of Pope Clement XI., not yet much above one century old, a bull, which, we have no hesitation in saying, anathematizes or curses the substance of the GOSPEL itself, and denounces under the heaviest penalties the holding or proclaiming of the very first elements of the salvation that is by Grace! Surely the man who could pronounce his official curse on such words as these, “*The grace of Jesus Christ, the efficacious principle of every kind of good, is necessary to every good action; without it, not only nothing is done, but also nothing can be done*”—could not be a Christian; for these are the very words of Christ, “*Without me ye can do nothing;*” and can he that pronounces the words of Christ accursed, can he be aught but an Anti-Christ? And can he be a Catholic Christian who denies and accuses the definition given of the whole Church of Christ, in these beautiful words of the Jansenist—“What is the CHURCH but the

congregation of the children of God, continuing in his bosom, adopted in Christ, subsisting in his person, redeemed by his blood, living by his Spirit, acting by his grace, and expecting the grace of the world to come ;”—for what saith the inspired Paul, “Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours—Grace be unto you and peace from God our Father, and from the Lord Jesus Christ.” (1 Cor. i.) And what saith the inspired Peter—“Peter an Apostle of Jesus Christ, to the strangers scattered abroad, &c. Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ ; grace unto you, and peace, be multiplied.” (1 Peter i.) Yet this Clement of Rome, the vicegerent of Christ, the supreme Pontiff of Romanists, their highest Bishop, and their ecclesiastical head, rejects and anathematizes this apostolic definition of the Church of Christ, and threatens all who differ from him with the anger of those very Apostles, Peter and Paul, in those awful words—“He will incur the indignation of Almighty God, and of his blessed Apostles Peter and Paul !” Truly in vain did this Pope and his Cardinals, at St. Mary Major’s in Rome, pray to Peter and Paul to aid them—for these holy Apostles had already blessed those whom they then and there cursed !

What importance Romanists are bound to attach to a decree of their Supreme Pontiff the Pope, on matters of *doctrine*, is beyond the reach of doubt or denial. Who knows not, that Romanism as summed up in the creed of Pope Pius the fourth, is as binding as the Bible itself and that it contains such words as these? “*I promise and swear true obedience to the Roman bishop, the successor of St. Peter the prince of Apostles, and vicar of Jesus :*”—Is there a Romanist that gainsays *that* as his creed? or that can or will refuse this further definition from the Catechism of the Council of Trent—“The Catholic Church recognizes in him (in the Pope) a jurisdiction emanating from no less an authority than God himself: As the successor of St. Peter, and the true and legitimate vicar of Jesus Christ, he therefore presides over the universal church, the Father and Governor of all the Faithful, of Bishops also, and of all other prelates, be their station, rank or power, what they may.”—*Trid. Catechism.*

PART II.

Knowing that a man is not justified by the works of the law, but by the FAITH of JESUS CHRIST, even we have believed in JESUS CHRIST that we might be justified by the FAITH of CHRIST, and not by the works of the Law ; for by the works of the Law shall no flesh be justified.—Gal. II.

THE SUBJECT OF JUSTIFICATION, on which now we specially enter, is in itself one of extreme simplicity, and as revealed in the Word of God, of exceeding plainness :—for, which of our children cannot be made in words to understand that God graciously forgives our sins, and hears our prayers, only for the sake of Jesus Christ, for the sake

of what he did on earth in dying for us, and what he does in heaven pleading for us? Yet has Rome thrown the subject into such interminable confusion, and introduced into it such endless perplexity, that we scarcely know where to enter, how to advance, or whence again to come out. "Christ is the end of the Law for Righteousness, to every one that believeth,"—than this nothing can be more straight, nothing more direct, nothing more smooth, as the way to eternal life: but Rome has taken the materials of the king's high-way, and constructed a fearful Labyrinth, in which none but a Priest can guide, and in which both the guide and the follower may and must together wander, until death and the judgment seize upon them and close their course forever. Under Romish doctrine, no man can certainly tell what justification means; no man certainly assures himself that he is justified; no man can certainly determine what that is which will completely justify him; no man can certainly tell whether his justification received has been retained by him; no man can certainly anticipate that his justification enjoyed will take him into heaven:—No Romanist, as such, can depend on *grace* alone for justification, for what becomes then of the works also prescribed for that end; nor can he trust to *works* alone, for he can never be confident as to the character or amount of the works needed by him for his justification; nor can he trust to *grace and works* united, for the principles of these two are contrary to each other both in spirit and effect, and a man can no more unite the two than he can unite merit and mercy, pride and humility:—therefore it is not wonderful that all emancipated Romanists have after their conversation declared, that they never knew REST in their hours of reflection, until they received CHRIST as their only JUSTIFICATION.

I. Rome has perverted the very DEFINITION of Justification, and has left it by her Decree so confounded that it is impossible rightly to understand what she means by the term. "JUSTIFICATION," (says she, in her council of Trent,) "*is not remission of sins only, but also Sanctification, and the renewal of the inner man by the voluntary reception of grace and divine gifts, so that he who was unrighteous is made righteous, and the enemy becomes the friend, and an heir according to the hope of eternal life.*" Here at the outset is a grievous confusion of terms and of things, "Justification is also sanctification:"—and how in such confusion is it possible for men ever to come to the knowledge of the Truth as it is in Jesus? Such confusion at the outset leads necessarily to greater confusion in the subsequent process, so that Romanists are compelled to invent still more error in order to counteract or perfect their first error; and after denying the original signification, and conventional use of the Scriptural terms employed, they are constrained for consistency's sake to alter the meaning of all other words which might probably expose their error. Thus Faith is no longer Faith, grace no longer grace: and the judicial act of pardoning and accepting a transgressor, is confounded with the very different and distinct work of internal power, by which he renews the transgressor and conforms him to his Divine will. Nothing can be plainer or simpler as a definition of Justification than that which is conveyed in these words of the inspired Apostle, when quoting also the language

of the inspired Psalmist, thus uniting in one the testimony of the Jewish and the Christian Churches—"Even as David also described the blessedness of the man unto whom the Lord imputeth Righteousness, without works; saying, Blessed are they whose iniquities are forgiven, and whose sins are covered, blessed is the man to whom the Lord will not impute sin." (Rom. iv.) Such is the definition which we abide by, when we say, "Justification is an Act of God's free grace, wherein he pardoneth all our sins and accepteth us as righteous in his sight; only for the Righteousness of Christ imputed to us and received by Faith alone:"—Whilst of *Sanctification* we in different and distinct terms say, that it is "The work of God's Spirit, whereby we are renewed in the whole man after the image of God; and are enabled more and more to die unto sin and to live unto righteousness." (*Westminster Catechism.*)

II. A second source of confusion is found in the Romish doctrine of *Two Justifications*—a first, and a second Justification—a doctrine which has been thus expressed: "In the first justification the sinner is supposed to have no absolute merit, although his Faith and Hope dispose him for justification, that is, have the merit of congruity—in his second (or renewed, or continued) justification, his works are meritorious by the grace of God and deserve Heaven, and this is the merit of condignity." The substance of this doctrine is found in the following clause from the Decrees of Trent. "They therefore who are justified, &c. do, by the observance of the commandments of God and the Church, faith co-operating with good works, gain an increase of that righteousness which was received by the grace of Christ, and are the more justified." (*Concil. Trident. Cap. x.*)—Here is a previous justification, simply by grace, referred to—and a secondary justification, and continuance of the former, but on a different ground, the ground of works; or an increase of it, on the same new and distinct grounds, and therefore so distinct that we can only term it a second Justification. The theory of this confusion of ideas, will better appear under our next head; but here let us simply advert to the effect of it. The sinner when first he comes to be justified, must occupy *one* ground of Justification. The same sinner, when afterwards he comes, must occupy *another* ground, in order to its continuance:—or, it may be that it is for an increase of Justification that the sainted sinner comes; and for this he must not look to the same ground as when first he cried, "God be merciful to me a sinner!" Thus are we driven to consider in each man's case, which sort of Righteousness is needed to justify the person who applies for it, whether the Righteousness of the first time, or the Righteousness of the second time; whether he simply craves a first bestowal, or desires a further continuance, or expects and may now deserve a well-earned increase. We are thus divided between the sinful sinner, and the sinful saint:—and amidst the varied shiftings of these Romish scenes of Evangelical perversion, we know not where to find the true answer to this most vital question, *What is Justification?* Of this double Justification Paul knew nothing when he said, many years after his conversion, "I count all things but dung, that I may win Christ, and be

found in him, not having mine own righteousness, which is of the Law, but that which is through the Faith of Christ, the righteousness which is of God by Faith!"—or when again he said, "I am crucified with Christ, nevertheless I live:—yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the Faith of the Son of God, who loved me and gave himself for me." (Gal. ii.) All this is in keeping with his own inspired and universal Canon of justified life drawn from the Old Testament, and established in the New—first for the sinner, "For in it (the Gospel) is the righteousness of God revealed from faith to faith; as it is written, *the just shall live by Faith*:—and secondly to the professed believer—"Now, *the just shall live by Faith*;—But if any man draw back (from this faith), my soul shall have no pleasure in him:" all this is in keeping with the records of spiritual experience as presented to us in the Word of God. That there is such a thing as an *actual* justification before God by grace alone, and also such another thing as a *declarative* justification of the same person by his good works before men, we not only admit, but hold as a pledge of all sound evangelical doctrine. We hold that Abraham, was *actually* justified when first he believed God, and it was accounted to him for righteousness (Genesis xv. 6; Rom. iv. 3; James ii. 23;—) "and that therefore, they who are of faith, the same are the children of Abraham, and that they who are thus of faith are blessed with Faithful Abraham, Gal. iii. 6, 9:—and we hold that the same Abraham was *declaratively* justified by his works when he offered up his son Isaac, and so proved himself to be, what in faith he had long been, the Friend of God. (Genesis xxii. 12—James ii. 21). We hold that no man is bound to hold another as actually justified before God, unless he be also declaratively justified as was Abraham, by his character and works of righteousness before men: but we utterly deny that the *actual* depends on the *declarative*, as we would deny that the existence of the tree depends on the fruits which it afterwards bears; and we utterly disown the idea as Anti-Christian because Anti-Scriptural, that God justified a man first by Faith and then by works—in any sense but this—that God justifies the sinner through the grace of Faith in Christ his righteousness; and that afterwards he seals or makes manifest the same justification as an already-existing thing, by the grace of works, flowing from, and so completing, that faith which has already united him to the Saviour. All this will be followed by a *sentential* or public justification on the great day of Judgment; for that which was conveyed to the soul through faith, and by works of Christian charity proved to have been real, will then be openly acknowledged by the Lord the Justifier, in connexion with all those good works which will then be proclaimed as constituting the evidences (not the *merits*) of pardon and acceptance already vouchsafed and already substantiated in their effects during life. Yet all this is but *one single Justification* on the part of God, bestowed on the sinner, through faith in Christ Jesus—a Justification secretly communicated and enjoyed—openly manifested and substantiated by works—and that shall be openly published in all its gracious origin and glorious fruits at the day of public and universal judgment! In all these there is simplicity, perfect simplicity, both of design and

effect : a simplicity which leaves the Christian soul to rejoice in this one object, always and alone, for acceptance, "The LORD OUR RIGHTEOUSNESS!"—which leaves him to this one exercise, always and alone, for pardon, "They washed their robes and made them white in the blood of the Lamb!" which leaves him peacefully to pursue this one path of spiritual life, always and alone, "As ye have received the Lord Jesus Christ, so walk ye in Him!"—For the redeemed know but of one way from first to last, whereby they advance from the beginning to the end ;—and it is this—"Unto Him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God even his Father ; to him be glory and dominion, for ever and ever. Amen!"

III. A third source of perverted confusion, and very nearly allied to the former, is to be found in the different *modes of obtaining* justification inculcated by Rome. Here the ruinous complexity of the system thickens upon us. First, we have had a false definition presented to us—then we had double sort imposed upon us—and now we have a variety of methods given us to embrace :—nor are we left at liberty to choose or select what may be preferable, but under the penalty of *his* anathema, who holds (as he alleges) the keys of Heaven and of Hell, we must embrace them all, however opposite or strange to each other they may seem.

First. Justification is communicated by BAPTISM. Thus, in the decrees of the Council of Trent it is written :—"The instrumental cause of Justification is Baptism, which is the sacrament of faith, without which no one can ever obtain Justification" (De Justific;) and again, "Whosoever shall deny that the merit of Christ Jesus is applied both to infants and adults by the sacrament of Baptism rightly administered according to the forms of the church, let him be accursed!" Again, "Whosoever shall deny that the guilt of original sin is remitted by the grace of our Lord Jesus Christ, bestowed in baptism ; or shall affirm that that wherein sin truly and properly consists is not wholly rooted, but is only cut down or not imputed, let him be accursed!" (Trid. Concil. De Peccato originali.) But this justification may be lost, yet the baptism by which it came cannot be renewed ; what then must be done ? Another medium is shewn, corresponding with the altered circumstances of the case—Justification may then be restored by the sacrament of Penance :—thus, "they who by sin have fallen from the grace of justification received, may be justified again, when, moved by divine influence, they succeed in recovering their lost grace by the sacrament of penance, through the merits of Christ : for this method of justification is that recovery of the fallen which the holy fathers have fitly called "the second plank after shipwreck of lost grace." Then, mark the multiplicity of things involved in this penance. "The penance of a Christian man after his fall, includes, not only cessation from sin, and the hatred of it, or a contrite and humble heart, but also the sacramental confession of (sin at least in desire) to be performed in due time, with priestly absolution ;—Satisfaction also, by fasts, alms, prayers and other pious exercises of the spiritual life ; not satisfaction for eternal punishment, which together with the offence is

remitted by the sacrament or the desire thereof, but for the temporal punishment, &c." But even this is not all; this temporal punishment may not be remitted in this life, and the justification which is by penance, may therefore not be attained to in this life, that is, before death.—Thus again says Rome—"Whoever shall affirm, that when the grace of justification is received, the offence of the penitent sinner is so forgiven, and the sentence of eternal punishment reversed, that there remains no temporal punishment to be endured before his entrance into the kingdom of heaven, either in this world, or in the future state, in *Purgatory*—let him be accursed!"—Can the unfinished work be completed? Can a *third* deliverance reach the sinner, in the unseen world? Yes, even there, may the sacrifices of the mass, the prayers for the dead, and the merits of the Saints reach him; and if not these, yet at least the flames of purgatory having done their perfect work, consumed what former justifications left unremoved of sin, liberate the now perfected soul, so that it may at last enter into life eternal!

Under the head of Perverted Confusions we might also here introduce the arbitrary distinction which Rome has introduced between *sins mortal* and *sins venial*, in regard to which it is impossible for any man, even among themselves, to draw any such distinction as to afford any security to the transgressor, either as to the method or the certainty of his pardon at the hand of God. The Bible speaks of only *one* sin that God has constituted as unpardonable:—all other sins *may* be pardoned, in the way which God has appointed for that end through "that Blood which cleanseth from all sin"—and thus there is left no room for this Romish fiction, that mortal sins must be removed or pardoned in one way, and venial sins be taken away or forgiven in another and easier way. So might we also enter into the impracticable distinction which Romanism holds between the *temporal* and the *eternal* punishment of certain sin or of certain sinners; a distinction, in the unascertained abysses of which theories disappear, and even infallibility itself seems to stagger and sink: but we must leave these untouched for the present:—and this we do the more readily because in what remains of our present exposure, the substance of these delusions will necessarily present themselves in other forms; and we shall have to deal with them in their roots if not in their stems and branches.

IV. But the grandest and most deadly perversion of God's Justifying grace on the part of Rome is to be found in that series of **SUBSTITUTIONS**, corrupt substitutions, which she presents to men for their faith and confidence before God. How these may have sprung up successively in this world of sin, or on what grounds they came to be gradually adopted even by Rome herself, it is not our part now to consider or enquire:—It is sufficient for us that she has adopted them and proclaimed them as *now her own*, and that she has given to them in principle or effect, in part or in whole, *that* place which the Gospel gives only to the Righteousness of our Lord and Saviour Jesus Christ.

1. The foremost and also the most dangerous, because the most subtle and extensive of these corruptions is the substitution of an **INFUSED** and **INTERNAL RIGHTEOUSNESS** produced by the grace of

God in us, for an external and imputed righteousness wrought by Christ for us, as the immediate ground of our justification before God. On this subject we slightly touched, when noticing the *definition* of justification, but we cannot allow it thus to pass away, without exposing its Anti-Christian character and injurious tendency. The whole Gospel scheme proceeds on the principle of a vicarious atonement; on the principle that Jesus Christ came into the world as a substitute for sinners, as a sacrifice for sin—so that when a penitent sinner believes in Him with the heart, then all Christ's work is reckoned to his account and so he is set free. As there was no infusion of sin into Christ when he "became sin for us," but an imputing of our sins to him to bear their guilt and punishment; so when we are "made righteousness," or justified in Him, it is by the transference, by the imputation of his merits to us. Therefore do we find such language as this—"To us, it shall be imputed if we believe on Him that raised up Jesus our Lord from the dead, who was delivered for our offences and was raised again for our justification." (Rom. iv.) "Therefore, as by the offence of one, judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life: for, as by one man's disobedience many were made sinners; so by the obedience of one many shall be made righteous." (Rom. v.) "For God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them: for God made him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." (2 Cor. v.) Surely then the Christian Church may well hold that "Justification is an act of God's free grace, wherein he pardoneth all our sins and accepteth us as righteous in his sight, only for the righteousness of Christ imputed to us and received by faith alone."—Yet what saith Rome as to the precise ground on which a sinner may obtain justification:—"Lastly, the sole *formal cause* is, the righteousness of God; not that by which he himself is righteous, but that by which he makes us righteous—with which being endued by Him, we are renewed in the spirit of our mind, and are not only accounted righteous, but are properly called righteous, and *are so*, receiving righteousness in ourselves, each according to his measure, which the Holy Spirit bestows upon each as He wills, and according to our respective dispositions and co-operation." (De Justif.)

Hear also her Canons:—

"Whosoever shall affirm that men are justified without the righteousness of Christ, by which he has merited for us—Or, *that they are thereby formally just* (or justified); *let him be accursed.*"

"Whosoever shall affirm, that men are justified solely by the imputation of the righteousness of Christ, or the remission of sin, to the exclusion of grace and charity, which is shed abroad in their hearts, and inheres in them; or that the grace by which we are justified is only the favour of God—Let him be accursed!

"Whosoever shall affirm, that justifying faith is nothing else than confidence in the divine mercy, by which sins are forgiven us for Christ's sake, or that it is that confidence only by which we are justified; let him be accursed!"

And as to the real meaning of all this take the opinion of an able judge on behalf of Romanism—CARDINAL BELLARMINÉ ; (de Justificatione. Lib. ii. 2.)

“ The whole controversy may be brought to this simple question, Whether the formal cause of absolute justification be inherent righteousness or not?—for, he who proves the affirmative does at the same time, refute all opposite errors. For, if the formal cause of justification is inherent righteousness, then it is not the indwelling righteousness of God ; not the imputed righteousness of Christ—nor, solely the remission of sin, without the renewal of the inner man.”

Surely all this is plain enough. Rome has enacted that there is no justification but by an infused or inherent righteousness of soul, and has pronounced her curse on all who hold that justification is by the imputation of Christ's righteousness, as we all do hold. Yet some will ask, what is the evil of all this, what great difference does such a substitution make ? Vast is the difference, sad the evil. In the first place it contradicts the gospel, and makes God a liar who has said the opposite :—it would overturn the whole sacrificial system of mediation, which involves in it as first principles the doctrines of substitution, transference and imputation :—it distracts the troubled conscience, which is unable to discover within itself any righteousness infused or inherent on which to rest, and that in proportion to the amount of its conviction and terror :—It robs Christ of that peculiar glory which he has in Himself, apart from anything bestowed on us by his Holy Spirit, of being “ Jehovah our righteousness ;” and it induces sinful man to be ever looking to what may be found or may be produced within or by himself, thereby opening a door for further abuses of a self-righteous character, and it leaves him more and more exposed to all manner of deceits in the rest of his religion, for there is nothing in which he is more willing to be deceived than in his opinion of himself, and it makes him a prey to perpetual uncertainty of soul ; for how can he ever be sure that his righteousness is genuine in its kind, and sufficiently large in its amount ? We have said the more on this point, because in the doctrine of an infused, and therefore an inherent, and therefore a personal righteousness, is to be found the natural progenitor of almost all other perversions of the grace of God, and especially of that which we next name as,

2. The institution of HUMAN MERITS as a ground of pardon and acceptance before God. Romanists are exceedingly sensitive as to this charge, and repel it in its direct form with indignation :—but in vain do they so ; the doctrine is theirs both virtually and directly, both in substance and in name. True, they hold that a man before justification can merit nothing, and that a man after Justification can have merits only by the grace of the Lord Jesus Christ—but this in nowise affects our present charge against them. The question is not one of *source*, but of *effect*—not as to whether the spring of the merit be in nature, or in grace, but as to whether merit can exist or not before God, in any such senses as the following :—Whether a man may so use or improve the grace given him, as absolutely to *deserve more* at the hand of God, so that he may justly claim it from Him ? Or, secondly, whe-

ther a man can so perform *more* than the duty required of him, as that there may be an overflow of good works, constituting a stock or treasury of merits?—Both of these are maintained in the affirmative by Rome, and that in the plainest terms. What means this canon of Trent?—“Whosoever shall affirm that Justification received, is not preserved, and even increased, in the sight of God, by good works, but that works are only the fruits and evidences of Justification received, and not the causes of its increase, let him be accursed!”—Or what means this other, still more plain:—

“Whoever shall affirm that the good works of a justified man, are in such sense the gifts of God, that they are *not* also his worthy merits: or, that he, being justified by his good works, which are wrought by Him through the grace of God, and the merits of Jesus Christ, of whom he is a living member, does not really *deserve* increase of grace, eternal life, the enjoyment of that eternal life (if he dies in a state of grace) and even an increase of glory, let him be accursed!”

What says Pope Leo the Xth, in regard to superabundant merits of saints, as worthy of being treasured up with those of Christ, and capable of being transferred to other men who may need them?

“The Roman Church hath taught, that the Roman Pontiff may for reasonable causes, by his apostolic authority, grant indulgences. Indulgences out of the superabundant merits of Christ and the saints, and that in thus dispensing the treasure of the merits of Jesus Christ and the Saints, he either confers the indulgence by the method of absolution, or transfers it by the method of suffrage.”

Is not the whole fabric of Roman indulgences built on the assertion of superabounding merits of the Saints conjoined with those of Christ?

And what say the prayers of Rome on this subject? Does she plead “merits” before the throne of God? In the Ordinary of the Mass, the priest on coming up to the altar, is to bow down and pray—“We beseech Thee, O Lord, by the merits of thy Saints whose relics are here, and of all the saints, that thou wouldst vouchsafe to forgive me all my sins.” Amen.

Here mark, the merits of the Saints, and of the Saints alone, are urged as the ground of forgiveness. On the Mass of St. Andrew’s day, “May the Holy prayers of blessed St. Andrew the Apostle, we beseech thee, O Lord, render our sacrifice (*the sacrifice of Christ himself!*) pleasing to thee—that what we solemnize in his honour (that is, *offer up Christ himself in honour of his Apostle*), his merits (St. Andrew’s) may render acceptable!” Many more such prayers to be offered up on the Saints’ days, might we here adduce; but why should we bring more evidence in a matter so openly and plainly avowed, by Romanists themselves?

In the Bible it is written concerning the very Church of the ancient Saints, “All our righteousnesses are but filthy rags;” and still more ancient ones than those, did thus reason, “Is it any pleasure to the Almighty that thou art righteous? Or is it gain to Him that thou makest thy ways perfect?—If thou be righteous, what givest thou him, or what receiveth He of thine hand.” (Job xxii. and xxxv.) What said Christ, the giver of grace and the judge of works? “Ye, when

ye have done all those things which are commanded you, say, We are unprofitable servants: we have done that which it was our duty to do." (Luke xvii. 10.) Our consciences and our Bibles are at one on this point, for they both declare, "That if *we* (including the aged Apostle John who uses these words), say we have no sin, we deceive ourselves, and the truth is not in us:" now, where there is sin, there can be no perfection, and no merit; no merit in this life, and therefore no merits to present, plead or communicate in the world to come. By such a doctrine in its full extent, as set forth in the words of Rome already quoted, the whole system of grace by Christ is overturned, and the very meaning of the sweetest word in this world's vocabulary, "GRACE," turned into the merest emptiness: for, hear the jealousy of one, even of Paul, who might have had merits if ever man might—"And if of Grace, then it is no more of works; otherwise grace, is no more grace:—but if it be of works, then it is no more grace, otherwise work is no more work!"—And as for the idea, in heaven, of any other merit than that of having made perpetual application to the blood of Christ on earth, hear what is said by the saints there, including all that ever were saints: "These are they that came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb; therefore are they before the throne of God, and serve Him day and night in this temple." (Rev. vii.)

3. We have a third and heavy charge to bring against Rome in that she has perverted the doctrine of the Grace of God by the institution of a NEW SACRIFICE for sin, called THE MASS, or "the sacrifice of the mass." That the sacrifice which Christ offered up of Himself upon the cross, was a true and sufficient, because infinite sacrifice, is denied by no Christian man. The Romanist himself in theory admits this; but by a strange perversion makes it the very basis, or rather starting point, of a *series* of sacrifices, which he declares to be one and the same with the original Sacrifice offered on the cross, as to reality, value, and effect; and on which, he rests his soul for all the same benefits of salvation as on the original sacrifice itself. That we do not exaggerate or misrepresent in this matter, take the following undeniable evidence; first, as to the character of the *sacrifice* made when a consecrated wafer is offered in the service of the mass; and *secondly*, as to the character of the *priesthood* who are the offerers of this sacrifice.

THE SACRIFICE.

"Since the same Christ, who once offered himself, by his blood on the altar of the Cross, is contained in this divine sacrifice which is celebrated in the Mass, and offered without blood, the Holy Council teaches that this sacrifice is really propitiatory and made by Christ himself: so that if we approach God contrite and penitent, with a true heart and sincere faith, with fear and reverence, we obtain mercy and find grace in seasonable aid." (Heb. iv. 16). For, assuredly God is appeased by this oblation, bestows grace and the gift of repentance, and forgives all crimes and sins, how great soever: for the sacrifice which is now offered is one and the same as that which Christ then offered on the cross,

only, the mode of offering is different. . . . Wherefore it is properly offered, according to Apostolic Tradition, not only for the sins, punishments, satisfactions and other necessities of living believers; but also for the dead in Christ, who are not yet thoroughly purified."

PRAYER AT THE OBLATION OF THE HOST.

"Accept, O Holy Father, Almighty and Eternal God, this unspotted host (Victim), which I thine unworthy servant offer unto thee, my living and true God, for my innumerable sins, offences and negligences and for all here present—as also for all faithful Christians, both living and dead; that it may avail both me and them to everlasting life. Amen."

CANON CONCERNING THE MASS.

Canon I. Whoever shall affirm, that a true and proper Sacrifice is not offered to God in the Mass; or that the offering is nothing else than giving Christ to us to eat—let him be accursed."

Such is the Romish sacrifice of the Mass; declared to be one and the same with that which Christ offered on the cross—differing only in circumstance, mere circumstance, or mode!

But where shall we find a PRIEST or Priesthood capable of so awful a work as that of offering up the Lord Jesus Christ as a sacrifice unto God!—ROME hath found such a Priesthood!

"The sacred Scriptures shew, and the tradition of the Catholic Church has always taught, that this (New Testament) Priesthood was instituted by the Lord our Saviour, and that to his Apostles and their successors in the Priesthood, the power was given to consecrate, offer, and minister His body and blood, and also to remit and retain sins."—(*Trid. Concil. Sess. 23, c. 1.*)

Again,

"Justly are they (the Priests) called not only angels, but Gods, holding as they do, the place, the power, the authority, of GOD, on earth. But the Priesthood, at all times an elevated office, transcends in the New Law all others in dignity. The power of consecrating and offering the body and blood of our Lord, and of remitting sins, with which the Priesthood of the New Law is invested, is such as cannot be comprehended by the human mind, still less is it equalled by, or assimilated to, any thing on earth."—(*Trident. Catechism.*)

Again,

"Whoever shall affirm, that under the New Testament there is not a visible and external Priesthood—or that there is no power to consecrate and offer the true body and blood of the Lord, remit and retain sins, but only the bare office and ministry of preaching the Gospel—or that those who do not preach are by no means to be considered Priests—Let him be cursed."

It is unnecessary for me to remind you that within this corruption of the mass, there is involved another corruption, that of *Transubstantiation*. With this we have not at present to do further than to say, that the one is dependent on the other; that first the *wafer* is transubstantiated so into JESUS CHRIST himself, sacramentally, that the elevated Host or wafer becomes an object of worship, and all the people

fall down and worship Christ in it!—and that after having undergone this alleged change, it is then CHRIST in the *wafer*, offered up a sacrifice by CHRIST in the person of the *priest*; a sacrifice perfect in itself because it is then again Christ sacrificed for “the sins, punishments, satisfactions and other necessities of the living and of the dead!”—To reason on merely human grounds on such a subject, so far as Romanists are concerned, seems utterly vain: for in it they deny the use of the senses, and the exercise of reason itself: and if for once, they appeal to FAITH, yet alas! not the Faith of the Bible, but of “the Church;” that is, to the faith of man and not of God; for the whole Bible is against the sacrifice of the mass. Thus—

The Bible says, “Without shedding of blood there is no remission of sin.” (Heb. ix.): But Rome says, that the bloodless mass is a true sacrifice for the living and dead. The Bible says, “The blood of Jesus Christ cleanseth us from *all* sin,” leaving no sin for any thing else to remove: But Rome says, “The mass also is a sacrifice for the sins and the punishments of the living and of the dead;” which shall we believe? Christ said on the cross, “It is finished!” and bowed the head and gave up the ghost! but Rome says, It is *not* finished, the mass is a continuation of His sacrifice until the end of the world: one and the same with it. The Bible says, “Christ needed not, as those (Jewish) high-priests to offer up sacrifice, first for his own sins, and then for the people’s; for this he did *once*, when he offered up himself.” Rome says, “He does so still, in our daily mass when He is offered up by us!” The Bible says, “This man after he had offered one sacrifice for sins forever sat down on the right hand of God—for by *ONE* offering he had perfected forever them that are sanctified!” and again, “by which will (of God) we are sanctified through the offering of the body of Jesus Christ once for all.” But Rome says, and plainly says, “Since the same Christ, who once offered himself by His blood on the altar of the cross, is contained in this divine sacrifice which is celebrated in the Mass, and offered without blood, the holy Council teaches that this sacrifice is really propitiatory and **MADE BY CHRIST HIMSELF!**”—(De Sacrif. Miss.)

Surely then, we who abide by the word of God alone in all that concerns salvation, may sum up all and say:—as the Bible is true, the doctrine of a sacrifice for sin in the Roman Mass is false;—but fatal also as false:—for if any do trust in *that* to take away sin which in itself is but *sin*, then surely must his sin remain; and if all the sin which has been supposed to be taken away by Masses, do yet remain—and if to it be added the further sin of substituting the Masses for Christ Himself, and a wafer for his sacrifice, how great the accumulation of unpardoned sin that awaits some men at death and the judgment!

4. A fourth and also heavy charge which we bring against Rome in the matter of our common salvation, is the introducing of a *New system of Intercession*, in addition to, or in substitution for the only intercession of our Lord Jesus Christ:—we mean the intercession of *saints and angels* in Heaven, who are besought by Romanists to pray to God or to Christ for them. The Intercession of Christ in Heaven is the completing of his priestly and sacrificial work begun on earth. He

as an High-Priest, having also offered himself as a sacrifice, presented himself both as Priest and sacrifice in one, before the throne of the Eternal Father ; forever, until the end of the world, representing those who believe in his name, receiving their prayers and services, and on the ground of the infinite merits of his one all-sufficient sacrifice for sin, obtaining for them all the pardon, acceptance and blessing of every kind that they need. Hence it is said, that "that He is able to save to the uttermost, for he ever liveth to make intercession for us." (Heb. vii.) Hence also it is said, that the Christian's Hope is as the anchor of his soul fixed within the veil, whither Christ his forerunner is for him entered. He is sure that Christ is an Intercessor, for God hath said so ;—and he knows there can be no other, for he is "the ONE Mediator between God and man." He is able to hear prayer and to answer it : for he is omnipresent to listen, and is omnipotent to perform ; and this can be said of no being in the universe but himself. That he is willing to hear and to answer, is as evident as is the fact of his sacrifice on the cross—and that he is worthy, is also clear as the fact that all the saints and angels in heaven are but his servants and worshippers ; for even the Mother of His humanity was but a sinner saved by that Son whom she praised on earth as "GOD HER SAVIOUR !"—To ask saints and angels to intercede with God, is but to make complex, what God hath made simple ; is to increase the distance between us and Christ, or to separate between us, by introducing a third party, instead of bringing us nearer :—it is but to introduce a longer avenue of access to the most gracious, meek, lowly, kind, attractive, sympathetic Being in the universe towards sinners, the alone One that died for us, our kinsman Redeemer, the Lord Jesus Christ ! Oh then with what feelings of wonder, of horror and of pain, does the lover of Jesus hear the children of Rome thus in delusion praying (for we must give a specimen of her prayers, that we may not seem to bear false witness against our neighbour, and let all men of common sense and open mind consider whether such prayers for the intercession of saints be or no an infraction of the office of Christ.)—

Specimens from the Missal.

"I confess to God Almighty, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John Baptist, to the Holy Apostles Peter and Paul, to all the Saints, to you Father, that I have sinned exceedingly in thought, word and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever Virgin, blessed Michael the Archangel, blessed John Baptist, the Holy Apostles, Peter and Paul, and all the Saints, and you Father, to pray to our Lord God for me !"

"We beseech thee, O Lord, by the merits of thy saints whose relics are here, and of all the saints, that thou wouldest vouchsafe to forgive me all my sins." Amen.

On blessing the Incense. "May the Lord, by the intercession of blessed Michael the Archangel, standing at the right hand of the Altar

of Incense, vouchsafe to bless this Incense, and receive it as an odour of incense !”

On offering the Mass. “ Receive, O Holy Trinity, this oblation which we make to thee in memory of the Passion, Resurrection, and Ascension of our Lord Jesus Christ, and in honour of the blessed Mary, ever a Virgin, of blessed John Baptist, the Holy Apostles Peter and Paul, and of all the Saints, that it may be available to their honour and to our salvation, and that they may vouchsafe to intercede for us in Heaven, whose memory we celebrate on earth ! Through the same Christ our Lord.”

“ Deliver us, O Lord, from all evil, past, present, and to come ; and by the intercession of the blessed and ever glorious Virgin Mary, Mother of God, and of the Holy Apostles Peter and Paul, and of Andrew, and of all Saints, mercifully grant peace in our day,” &c.

Mass 15. Of Abbots.— “ May the Intercession, O Lord, of the blessed Abbot N. recommend us to Thee : that what we cannot hope for through our own merits, we may obtain by his prayers.”—“ May blessed N. the Abbot intercede for us, O Lord ; that the offerings, we have laid on thy altars, may avail us unto salvation !

Mass 17. Of Virgin Martyrs.— “ Let blessed N. thy virgin and martyr O Lord, sue for our pardon—who, by the purity of her life and profession of thy virtue, was always pleasing to thee :—Being plentifully fed with thy divine gifts, we beseech Thee O Lord our God, that by partaking of them through the intercession of blessed N. thy virgin and martyr, we may obtain eternal life !”

Assumption of the B. V. Mary.—“ Forgive, O Lord, we beseech thee, the sins of thy people, that we who are not able to do any thing of ourselves that can be pleasing in thy sight, may be assisted in the way of salvation by the prayers of the Mother of thy son ! May the prayer, O Lord, of the mother of God, assist thy people, that we may experience her intercession in thy Heavenly Glory !—We humbly beseech thy clemency, O Lord our God, that we who honour the assumption of the Mother of God, may by her intercession, be delivered from all evils !”

The stigmas of St. Francis, (who was said to have on his person the five wounds or stigmas of Christ)—“ O Lord Jesus Christ, who for the inflaming our cold and tepid souls, with the fire of thy love wast pleased to renew the sacred marks of thy passion in the flesh of the blessed Francis—mercifully grant through his virtues and prayers that we always bear thy cross with patience and bring forth worthy fruits of penance ! and by his intercession purify us from every stain of sin !”

In all these extracts I have confined myself to the Roman Missal (for the Laity) or book of regular public worship ;—were I to depart from it to works of a more private, but not therefore more doubtful character, some of my hearers would be utterly confounded, and perhaps inclined

to doubt their own senses as to whether they heard and understood rightly or not what I told them. Besides, it is not my province now to take up the *idolatry* of Romanism, involved as it is in this subject, the intercession of saints and angels—that will be done, if the Lord will, by another brother, well able to do it. But we may conclude this sad charge with a specimen from another source besides the Missal. The following is from the “*Litany of Loretto*”—and is but a brief excerpt out of many titles and petitions under which the intercession of MARY is invoked. “Holy Mother of God, pray for us—Mother of divine grace, pray, &c. Mother of our creator, pray, &c. Cause of our joy, &c. Ark of the Covenant, &c. Gate of Heaven, &c. Morning Star, &c. Health of the weak, &c. Refuge of sinners, &c. Help of Christians, &c. Queen of Angels, &c. Queen of Prophets, &c. Queen of Apostles, &c. Queen of Martyrs, &c. Queen of all Saints, &c. Pray for us!” Transfer such titles into the *masculine* gender, and WHO is THAT INTERCESSOR who is the “Ark of the Covenant,” the “Cause of joy,” the “Morning Star,” the “Refuge of sinners,” the “Help of Christians,” the “King or Lord of Prophets, Apostles and Martyrs?” HIM we know; but, who is *this* Romish usurper of his names and titles and intercessory work in heaven?—It is said, “just and true art thou, O KING OF SAINTS!” But who is *this*, to whom Rome blasphemously says, “O Queen of Saints, pray for us?”—Shall we add to this a specimen of the latest sort, from a Pope of the present day—Gregory xvi?—What says he in his encyclical letter, addressed to all Patriarchs, Primates, Archbishops and Bishops, not to the common people—“But that all these things may come to pass prosperously and successfully, let us lift up our hands and eyes to the most holy virgin Mary, who *alone* has destroyed all heresies, and is our *greatest* confidence, yea, the *WHOLE* CAUSE of our hope; may she by her patronage in this trying situation of the Lord’s flock, implore a prosperous result of our efforts, designs and actions!”

“Come unto me,” saith Christ, “all ye who labour and are heavy laden, and I will give you rest!”—What saith the virgin’s Psalter—“Come unto her, all ye who labour and are heavy laden and she will give you rest!” “Come unto me,” says the blessed Jesus, “all ye weary and heavy laden sinners!” “No, saith the Romanist, my Church teaches me that it would be presumptuous to go to thee, O Lord, first; I will go to thy mother and thy saints to intercede for me!—Come to me, saith the Saviour—him that cometh unto me, I will in nowise cast out. I am fearful of thee, saith the Romanist; I must first invoke the merits and intercessions of the saints and angels, to render thee propitious to me. Whatsoever ye ask in my name, of the Father, saith the Son, he will give it thee. I am too humble and unworthy, saith the Romanist, to ask the Father for mercy in thy name alone; I must join the names of thy blessed mother, and of thy holy saints along with thine, before I can dare to hope that the Father will hear me!”

Surely such a doctrine both in its principle and effects, is a dishonouring perversion of the grace of God as pardoning and blessing sinners through the *alone* intercession of Jesus Christ, our kinsman redeemer, our elder brother; who bore our sins, our very sins, in his

own body on the accursed tree, and who when on earth was known by the name of the "FRIEND OF PUBLICANS AND SINNERS;" and surely all this is an unkind, ungrateful, heartless, insulting return to Him who said to his poor sinful people on earth, not in heaven, "If ye shall ask any thing in MY name, I will do it!"

5. There yet would remain for us to expose to your view many other devices of Rome, by which she has corrupted the simple, pure and scriptural method of a sinner's justification before God, by faith in the righteousness of Christ:—but we should then detain you beyond the time and space to which we must limit ourselves. We shall, therefore, treat under the one head of *additional devices* for the pardon of sin, four more inventions of Rome, interwoven almost in one, viz.:

Auricular Confession, Infliction of Penance, Extreme Unction, and Purgatorial Masses.—We might here again enter into the two grand objections which we entertain against all these Romish ordinances together;—first, as to their authority, that they are not Christian, and therefore negatively are un-christian; and secondly, that they are in the use and application of them *anti-christian*, because they are against Christ's single and gracious method of justification. But all that I have properly to show to you as Christians, holding the Gospel truth as it is Jesus on this subject, is, That Rome makes essential to salvation things which are not so much as named in the word of God as such, but are of necessity excluded from any such place by the terms of the Gospel revelation: in other words, that, whilst the Scriptures deny all justification, pardon or acceptance, save on the alone ground of Christ's Mediatorial Righteousness received by Faith, Rome has decreed certain other modes of absolution and forgiveness, both in this and the next world by human rites and works, and which therefore stand not only unsupported by, but also in direct opposition to the Gospel of Christ. And let it be remembered that Romish authority leaves no alternative on this subject; for, the man who receives not these inventions as essential to salvation, or the man who dares to deny that there is grace by means of them, is declared to be ACCURSED.

AURICULAR CONFESSION. This invention consists in the stated and private confession of all mortal sin into the ear of a Romish priest, as one delegated by God to receive it: with the assurance that when such confession is rightly made, the full remission of all such confessed sin can, and may, and will, be granted by the priest, acting in the stead of God, the judge of all; so that the sinner thus confessed and thus absolved, is cleared from all the guilt of the sin that he brought with him, if so the priest see right. Concerning this priestly power the Council of Trent says—

"The Council further teaches that even those priests who are living in mortal sin exercise the function of forgiving sins, as the ministers of Christ, by the power of the Holy Spirit conferred upon them in ordination; and that those who contend that wicked priests have not this power hold very erroneous sentiments. Again; though the priest's absolution is the dispensation of a benefit which belongs to another, yet it is not to be considered as merely a *ministry*, whether to publish the gospel, or to declare the remission of sins, but as of the nature of a

judicial act in which sentence is pronounced by Him as a JUDGE.”—(Concil. Trid. De Pœnitent.)

The Catechism of Trent adds, in a similar strain,

“In the Minister of God who sits in the tribunal of penitence, as his legitimate Judge, he venerates the power and person of our Lord Jesus Christ: for in the administration of this as in that of other sacraments, the priest represents the character and *discharges the functions of Jesus Christ.*”

Again, it is thus decreed—

“It is plain that the priests cannot sustain the office of Judge if the cause be unknown to them, nor inflict equitable punishments, if sins are confessed only in general, and not minutely and individually described. For this reason it follows that penitents are bound to rehearse *in Confession* all mortal sins, of which, after diligent examination of themselves, they are conscious, even though they be of the most secret kind. Therefore, when the faithful in Christ labour to confess every sin that occurs to their memory, without doubt they place all before the divine mercy, that they may be pardoned: those who do otherwise, and knowingly conceal any sins (that is, from the *priest*) present nothing to the divine goodness to be *forgiven by the priest*; for if the sick man is ashamed to shew his wound to the surgeon, that cannot be cured which is unknown.”—(De Pœnit.) Once more—

“Whoever shall deny that Sacramental Confession (that is of sin to a priest) was instituted by Divine command, or that it is necessary to salvation, or shall affirm that the practice of secretly confessing to the priest alone, as it has ever been observed from the beginning, by the Catholic Church, and is still observed, is foreign to the institution and command of Christ, and is a human invention, let him be accursed!”

These surely are plain enough statements to prove that Rome has declared auricular confession, a human device and a human work, to be essential to salvation; so that *that* simple confession of sin to Christ, or to our Heavenly Father in Christ's name, on which all Christians are taught to rest, is not enough to obtain for them His forgiveness—nor can we be pardoned without gaining the ear of a Romish Priest, who may, at the very time, be himself labouring under the awful guilt of living in mortal sin, as Rome herself admits! Surely this is a perversion of the Gospel of Grace, which does not so much as name a “priest” but Christ, nor “priests” save all true Christians alike: and surely this is a perversion which seems, almost of purpose, to have turned into contempt the only text of Scripture (which so far as we know) it has ever pretended to cite—“Confess your faults *one to another* and pray *one for another*, that ye may be healed.” Does the priest confess to those who confess to him? Does the priest ask his people, after he has confessed to them, their prayers on his own behalf, even as he has prayed for them? Where is the *mutual* confession—and where the reciprocal benediction—on one common ground, of equal brotherhood? Surely the Confessional (apart from its filthy, abominable and unutterable secrets) is an outrage on God's truth, and Christ's grace, and man's reason, and the Christian's liberty, at once and together!

The sacrament of PENANCE we have already introduced you to, as that Romish institute by which the sinner who has lost the grace of Justification received in Baptism, may be again recovered and restored to his forfeited privilege—and not once only, but many times, even as often as Penance may be appointed to him by his Priest. With the doctrine of justification by works as a whole, therefore, this device of Rome, so essential to the system, also falls and is cast out. But what we wish you to understand in this present exposure is, the authoritative place which it holds in Romanism, as a perversion of that most blessed doctrine of evangelical repentance spoken of in the New Testament, and which is an unfailing accompaniment of the Faith in Christ that justifies, but never a substitute for it. Romish Penance is as gross a corruption of true repentance, as is Idolatry a perversion of the true worship of God—and we need not wonder that they should go together. But does Rome leave us at liberty to choose or reject this device of hers, a device which has no more foundation than this, that she chooses to understand by that solemn word “REPENT,” the expression “*Do Penance*” (Latin—*Agite pœnitentiam*)—as if she really pretended to believe that Christ, and his Servants John Baptist, Paul, Peter and John, called upon their hearers to *do Penance* just as her wretched children are constrained by her to do! Yet hear what in the awfulness of her delusion and deception she says, and says with a curse!—

“Whoever shall affirm that Penance, as used in the Catholic Church, is not truly and properly a sacrament, instituted by Christ our Lord, for the benefit of the faithful, to reconcile them to God, as often as they fall into sin after baptism, let him be accursed!” And again, “Whoever shall affirm that we can by no means make satisfaction to God for our sins, through the merits of Christ, so far as the temporal penalty is concerned, either by punishments inflicted on us by Him and patiently borne, or enjoined by the priest, though not undertaken of our own accord, such as fastings, prayers, alms, or other works of piety—and therefore that the best penance is a new life—Let him be accursed!”—

Hear also what she says in calm and deliberate terms, as if her very object had been, what certainly the effect of her procedure is, to make the Gospel of free grace a lie, and the Lord of free salvation a liar:—

“It is agreeable to the Divine goodness that our sins should not be pardoned without satisfaction, (that is from *us*, by Penance;) lest taking occasion therefrom we should think lightly of them, treat the Holy Spirit in an injurious and contumelious manner, fall into more grievous offences, and treasure up for ourselves wrath against the day of wrath. For, doubtless these satisfactory penances tend powerfully to preserve and restrain penitents from sin, &c.—Nor has the Church of God ever devised a more effectual method of averting punishment impending over us from the Divine Being, than a frequent performance of these works of Penance, with genuine sorrow of heart.” (Conc. Trid. De Pœnit. Cap. vii.)—Is this justification by works, or by Grace? Judge ye. Whom shall we believe, God or Rome? On the one hand is the assertion of God, that “by works of Law shall no flesh be justified before Him.”—On the other hand Rome says “that these satisfactions

of Penance are a most efficacious method of removing the anger of God. But as God is true, *what* is Rome by her Penances proved to be? Even that which is written, "Let God be true, and every man a liar!"

At the close of a life thus insufficiently justified by baptism, and thus inadequately re-justified by Penance, comes EXTREME UNCTION, as if the soul's undertaker, to prepare it for eternal burial. This rite has been denominated by Romanists "*the sacrament of the dying,*" as if in contempt for the very words of that scripture on which it professes to rest for its authority, which say, "Let the Elders of the Church pray over the sick, anointing him with oil in the name of the Lord, *and the prayer of faith shall save the sick, and the Lord shall raise him up.*" (James v.) This unction, if a Church-rite at all, was only in order to life, and not in any case in preparation for death. To administer it with a view to any thing but *recovery*, bodily recovery, would have been as contrary to its design, as it would be to baptise a corpse. Yet on this elementary lie does Rome found the doctrine of pardon to the dying by the last anointing of the body with episcopally consecrated oil, at the hand of a Priest! On this contradiction of the Bible does she teach her expiring children to look to the God of truth and holiness for a fresh absolution from sin, and for their deliverance from the pains of hell! But what is her decree in regard to this last deceptive rite? May we or may we not reject or doubt it?

"Whoever shall affirm, that extreme unction is not holy, and properly a sacrament, instituted by Christ our Lord, and published by the blessed Apostle James, but only a ceremony received from the Fathers, or a human invention—let him be accursed!

"Whoever shall affirm, that the sacred unction of the sick does not confer grace, nor forgive sin, nor relieve the sick, but that its power has ceased, as if the gift of healing existed only in the past ages—let him be accursed.

"Whoever shall affirm, that the right and practice of extreme unction observed by the Holy Roman Church is repugnant to the doctrine of the blessed Apostle James, and therefore that it may be altered or despised without sin—let him be accursed!"

Thus the anointing with consecrated oil, by the hand of Rome, may save the soul, and is declared by a curse to be effectual to that end:—and how many poor dying sinners may have perished, relying in their last moments on the delusion of the transubstantiated wafer, and the soothing deceit of the last holy anointing, God only knoweth; for thus almost every Romanist over the world, except the condemned criminal, is expected and hopes to die! even under such a ceremonial process as *this*, that, after a priest has anointed the sick or dying man on the eyes, the ears, the nostrils, the mouth, the hands, the loins, and the feet, as the several organs of sense, he shall have such words as these pronounced over him, "May God, by this holy unction and through his great mercy, indulge thee whatever sins thou hast committed by sight, by hearing, by smelling, by tasting," &c. ! Who knows not, how many and how great be the sins committed through the organs of sense as "instruments of unrighteousness,"—and yet all these may thus under

a priest's anointing disappear forever! Yea, under the anointing of a priest who has power to forgive absolutely the sins of the soul, and yet is not able to raise the sick man to health!—who can do the thing that is infinitely greater, and cannot perform the thing that is unmeasurably less!—who can accomplish what no one can ever see or know to have been done, and cannot shew a work that every man's eyes might behold and determine! How unlike, nay, how contrary this to the conduct of HIM who when on earth once said, "But, that ye may know that the SON OF MAN hath power on earth to forgive sins, (he saith to the sick of the palsy,) I say unto thee, Arise and take up thy bed and go into thine house!—and immediately the man arose, took up his bed, and went forth before them all; insomuch that they were all amazed and glorified God, saying, We never saw it on this fashion!" (Mark ii.) From THIS Son of Man will we hereafter seek and receive our pardon, even as we have already received it, through Faith in the Gospel of his Grace: saying in sickness and disease, "I know WHOM I have believed, and am persuaded that HE is able to keep that which I have committed unto Him against that day!" and what need we more in dying itself but the mind of the first Martyr when he said, "Lord Jesus receive my spirit!" This to us will be our "sacrament of the dying,"—and the sprinkling of the blood of Christ will alone be our last anointing, for "*it cleanseth from ALL SIN.*"

Nor can we omit in this sad list of Rome's corrupt inventions, one of the most attractive and therefore one of the most fatal of them all in practice:—we mean, INDULGENCES. We have already presented you with Pope Leo the Xth's definition of Indulgences, and his assertion of his own authority to dispense them. But the full theory of this most fatal practice, it may be right to state, in order to your clearer perception of the place which Indulgences actually hold in Romanism; for all these inventions hold no *accidental* place:

"It is a *maxim* with the Roman Catholic Church that when sin is forgiven, though the guilt thereof and the eternal punishment due on account of it are wholly remitted, there always remains some temporal punishment to be endured, for which satisfaction must be made by the penitent, either before his death or in Purgatory. The Fasts, Alms, Penances and other meritorious works performed in obedience to priestly injunction, are supposed to have the power of satisfaction. Yet even these are insufficient, and the most obedient and dutiful son of the Church finds that there is a heavy balance against him, which if not discharged will sadly lengthen the purifying process. But provision is made for him. It has been ascertained that there is an immense treasure of unappropriated merit, partly the Saviour's and partly accruing from works of supererogation performed by the saints now in glory. All this is at the disposal of the Pope, having been originally placed in the hands of Peter, who transmitted the privilege to his successors. The Pontiff therefore, has the power of granting a remission of the temporal (or purgatorial) punishment due to him, on such terms and conditions as he may choose to prescribe. This may be *limited*, in which case the Indulgence is granted for a specified number of years, or *plenary*, releasing the individual from all the pains and penalties incurred by

him up to the time of receiving the boon. The efficacy of these indulgences reaches to the souls that are in Purgatory ; and a kind relative or friend may enjoy the satisfaction of procuring the release of those he loves, or at any rate some considerable remission of the period of their sufferings. The terms vary, according to times and circumstances ; sometimes a devotional exercise is sufficient, on other occasions money is the *sine quâ non*.* This will not be disputed as a fair and complete view of the practical *theory* of Indulgences:—for on the awful and incredible *abuses* of this Romish Invention we do not so much as touch. We shall now give you a specimen of the official Form in which Papal Indulgences were clothed ; a specimen but too notorious from being that which was first instrumental in arousing the great and blessed Reformation. Here is a translation of Tetzels writs of pardon, as offered for sale, and as bought for money :—

“ May our Lord Jesus Christ have mercy upon thee, and absolve thee by the merits of his most holy passion ! And I, by his authority, that of his blessed Apostles, Peter and Paul, and of the most Holy Pope, granted and committed unto me in these parts, do absolve thee, first from all ecclesiastical censures, in whatever manner they have been incurred—*Then from all thy sins, transgressions and excesses, how enormous soever they may 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 you all, all punishment which you deserve in purgatory on their account ; and I restore you to the holy sacraments of the church, to the union of the faithful, and to the innocence and purity which you possessed at baptism ; so that, when you die, *the gates of punishment shall be shut, and the gates of the paradise of delights shall be opened* ; and if you should not die at present, *this grace shall remain in full force, when you are at the point of death*. In the name of the Father, the Son, and the Holy Ghost !”

Such is a Romish indulgence, as dispensed by the Pope’s Legate or Ambassador. But what says the Pope himself?—“ Wherefore all persons, whether living or dead, who really obtain any indulgence of this kind, are delivered from so much temporal (including purgatorial) punishment, *due according to divine justice for their actual sins, as is equivalent to the value of the Indulgence bestowed and received*.” Such are the words of Leo the Xth :—but, as alone he may be fallible, are his words confirmed by a General Council ? Hear again this edict of Trent :—“ Since the power of granting Indulgences has been bestowed by Christ upon His Church, and this power divinely given, has been used from the earliest antiquity ; The Holy Council teaches and enjoins that the use of Indulgences, so salutary to Christian people, and approved by the authority of venerable Councils, shall be retained by the church : and it *anathematizes* those who assert that they are useless, or deny that the church has the power of granting them.” (*De Indulg.*)

Who that knows the Scriptures, after reading and hearing these things, can fail to recollect the case of “ Simon the Sorcerer,” to whom

* From Cramp’s *Text-Book of Popery*, by which we have been helped to a number of our Romish *Extracts*.

Rome's own fancied Apostle addressed those killing words—"Thy money perish with thee, because thou hast thought that the *gift of God, might be purchased with money* :—Thou hast neither part nor lot in this matter ; for thy heart is not right with God !" If Rome's Justification be not remission of sins only, " but also *sanctification*" or the grace of God's Spirit (as we have already seen that she says,) then how confounding are these words to her who thus sells the work of God's Spirit for money ? And, if Rome deny all transference or imputation of righteousness for Justification, as a doctrinal statement in her *creed*, how is it that she so readily traffics in the transferred merits, that is imputed righteousness, of Christ and his saints, for gold and silver to flow into her *treasury of indulgences* ?" Is not this that which was written of old, "They account *gain* to be *godliness* ?"

Last, in this funeral array of Rome's fatal superstitions, come her PURGATORIAL MASSES. As if she were haunted by a consciousness of final insufficiency, and goaded on by a dread of ultimate failure, she has endeavoured to establish one grand reserve to cover all possible exigencies and fears. She has invented a place of temporary and intermediate punishment, beyond this life, for the reception of those who may, after all past modes of deliverance, die under the guilt of pardonable sin. Into this place of purgatory it is possible that those who have been baptised, have satisfied Penance, received extreme Unction, and purchased a limited amount of Indulgence, may yet fall—and there they may have to endure a long course, even thousands of years, of intense torments in those fearful flames which are reported to purify without destroying: even Popes and cardinals, and priests and holy men *may*, after every effort, fall into this awful purgatorial furnace. Continuing in this awful place of suffering during the period allotted to them, the persons so doomed, will at last be set free, and have the prospect then of entering into Heaven with all the saints : yet alas ! this is but a painful prospect ; for who can tell how long the interval may be, and how tremendous the agonies in the meanwhile to be endured ! Can no deliverance be devised from such a danger—no remedy to remove so frightful a possibility ? Yes, Rome has provided for this too.—She has her sacrifice for the DEAD as well as for the living ; she causes her Wafer to be offered up for the sinful souls of her departed children—she opens all the dungeons of Purgatory with the keys of her Purgatorial Masses. By the agency of these masses, she professes that she can deliver from purgatorial fire, souls selected and named for that purpose, and who may be present to the minds of her priests in their performance of the services allotted or entrusted to their care. Hear her own Decree ! "Since the Catholic Church . . . hath taught that there is a Purgatory, and that the souls detained are assisted by the suffrages of the faithful, but especially by the acceptable sacrifice of the Mass—this Holy Council commands all bishops to endeavour that the wholesome doctrine of Purgatory, delivered to us by venerable Fathers and Councils be believed and held by Christ's faithful, and every where taught and preached:" and hear her Douay Catechism—"Q. Whither go such as die in venial sin, or not having fully satisfied for the punishment due to their mortal sins ? A. To Purgatory, till they have made full

satisfaction for them—and then to heaven.”—(Abstract, p. 71.)—Or listen to the prayers which she offers up, in her own Missal—

“Mercifully look down O Lord, on the offerings we make for the soul of thy servant N—, that being purified by these heavenly mysteries, it may find rest in thy mercy !—Or, “Have mercy Lord, we beseech thee, on the soul of thy servant N—, for which we offer this victim of praise, humbly beseeching thy majesty that by this propitiatory sacrifice, he may arrive at eternal rest !”—“Grant unto the souls of our brethren, friends, and benefactors, on whom thou didst bestow the grace to confess thy name, the pardon of all their sins, by these mysteries of our salvation”—(that is, these *masses* !) Many more such quotations might be made; but these may suffice to impress the minds of our Christian friends with a due sense of the reality and extent of the evil which we are now presenting to their view. Yet it may not be out of place to present you with *one* specimen of the *working* of this system of posthumous pardon and salvation, both as to the sordid money-basis on which it rests, and the precarious agency to which it is entrusted: thus—(As quoted by the Rev. H. Macniel:.)

The Will of the Rev. John Curran, P. P. of Kellucan, was proved in the Prerogative Court of Dublin on the 6th day of January, 1838. It was as follows:—“I also will and bequeath £300 for masses for the persons who might have given me money for said purposes, to be discharged at 2s. 6d. for each intention,” &c. &c. This is the verbatim extract of the copy of a Will proved in one of Her Majesty’s Courts of Law. This man had received £300 for saying masses for other people, and he had not said them; he kept the money, but when dying, his compunctious visitings would not let him rest, and he bequeathed this money to another priest, on condition that he should make amends by a more punctual discharge of this important business, at the rate of 2s. 6d. a mass; that is, offer about 2400 masses which he had neglected.

The Will thus proceeds, “I also bequeath and will £300 for masses for my own soul, at 2s. 6d. each mass. I also will and bequeath all my books, vestments and furniture, and gold watch, to be disposed of in procuring masses for the repose of my soul, at 2s. 6d. per mass !” &c. &c. Probate granted to the Rev. Michael Berry, January 6th, 1838.

Who would believe *that* to be a true and real sacrifice of CHRIST, which must be offered up 2400 times before it be sufficient to deliver a sinner from, not the flames of Hell, but the mere pains of a temporary purgatory! Who can believe that to be the real atonement of Christ, which can be purchased by money; so that, by paying to a priest the sum of half-a-crown, we may have Christ again offering Himself up (as Romanists assert) in the sacrifice of the mass! Who can believe that Jesus Christ has left the propitiatory sacrifice of Himself dependent on the caprice, covetousness or dishonesty of a mere human priest; becoming as it were (awful blasphemy!) a partner in such sin Himself, in not offering Himself up in the mass, when the priest pleased *not*, although the price of His sacrifice had been already paid! Who would commit his soul for salvation to a priesthood who may thus at any time leave in the most dreadful torments for hundreds or thousands of years, souls for whose release they have been abundantly and faithfully

paid! Who would not pity the man who believes, that by the proceeds of the sale of his watch, he may have his soul partially redeemed from the pains of future punishment—or who passes into an awful eternity under the murderous delusion that the sale of his household stuff could be made to purchase the eternal repose of his sinful soul! This is not an extreme case, but a fair and common one: for, who can doubt that many masses are never said, that yet have been already paid for; that any man may at any time be thus cheated out of his soul's safety, after it is beyond his reach to claim or recover it; that money may become at last the only means by the application of which a man may hope to escape from the coming wrath of God—until even the word of the Lord Himself be overturned, where he says, "How hardly shall those who have riches enter into the kingdom of heaven!" For, the Mistress of Purgatorial Masses has decreed, that certainly and easily may those who have riches be delivered from punishment of their sins!—Masses can deliver the dead, money can procure masses, the rich can give money; therefore the rich may always be delivered, by their riches, so as at least to get sooner into heaven than they otherwise could have done without this purchase of their wealth. Surely this system is but too like that with which Apocalyptic Rome is charged, (Rev. xviii.) receiving "*the merchandize of gold and silver and precious stones, and of the souls of men!*"

PART III.

"What shall we then say to these things? If God be for us, who can be against us?"

Thus, dear Christian friends, have we endeavoured to present you with an exposure of the Romish doctrine concerning the Grace of God in the Justification of sinners. We have endeavoured to speak calmly and dispassionately on one of the most affecting and rousing topics which the mind of a Christian man can contemplate—making Rome herself to speak her own mind, and to declare her own doctrine, in her own terms, which need not be mistaken or misunderstood. This is the way in which we would ourselves desire to be dealt with by Rome, and in this way have we endeavoured to deal with her:—nor are we conscious of having made an unfair quotation, or of having endeavoured to force an unfair construction, or of having given way to one insincere declamation.

Need we now wonder at the efforts which Rome has made to *confirm* and *secure* herself in such a system as this—a system so antisciptural and antichristian—yet so pleasant to the inclinations of sinful man, so influential for securing both power and riches to her who would be mistress of the world? Need we wonder at the efforts she has made to *confirm* herself in her false position?—that she has set the stamp of divine inspiration on the mere traditions of men, traditions that contradict the very commandments of God and set at nought the very Gospel of Jesus, and that give the lie to men's senses, to human reason, to the Lord of all truth and revelation at once?—that she has set her seal also on a fabulous Apocrypha, declaring books which her own

fathers rejected, and which contain both lies and heresy, and which even disclaim inspiration, to be a part of the inspired Scriptures, the revelation of the Grace of God, because they favour herself?—that she has issued her notes and comments, few in number but plain in character, perverting the very words and meaning of the Records of grace and love to sinners; telling men in her Douay Bible and Rhemish New Testaments, that words do not mean what they must mean if they have any meaning at all; as that, “Repent” means, *do penance*, rendering satisfaction for sin—“Confess your faults one to another” means, *not that*, but confess them to a *priest*; yet not *he* to you, but only *you* to him? and commanding men to believe as the church has ever believed; without telling them what she has ever believed?

Or, need we wonder at the *obstructions* by which she has filled up the way of knowledge and enquiry that leads to the Tree of life, so that men may not discover that *she* is a tree of error and death? Need we wonder now that she still veils her worship in the shroud of a dead language, and *that* language the everlasting symbol of Antient Pagan Rome, as if to unite both the dead and the living in one; permitting indeed selected translations for the use of her laity, if they choose, but maintaining her public communion of grace in a language that to the multitude of her worshippers is utterly unknown? Need we wonder that she has laid restrictions on the circulation of the Holy Scriptures themselves, amounting almost to a prohibitory duty, assigning as a reason, what we can all now see to be quite sufficient as given, a few years ago, in a Declaration by the Catholic Bishops and Vicars Apostolic in Britain—

“The Catholic Church knows that the unauthorized reading and circulation of the Scriptures, and the interpretation of them by private judgment, are calculated to lead men to contradictory doctrines on the primary articles of the Christian Belief,” &c.—such, no doubt, as on this most primary of all Christian doctrines, the doctrine of a sinner’s justification solely and entirely by Faith in the Righteousness of Christ.

Need we wonder that she has put such an espionage as the following into the hands of a sworn and interested priesthood, with such anti-Christian instructions as these?—(*From the Index of Prohibited Books, Rules Prefixed; Published 1564.*)

“Inasmuch as it is manifest from experience, that, if the Holy Bible, translated into the vulgar tongue, be indiscriminately allowed to every man, the temerity of men will cause more evil than good from it, it is on this point referred to the judgment of Bishops or Inquisitors, who may, by the advice of the priest or confessor, permit the reading of the Bible translated into the vulgar tongue by Catholic authors, to those persons whose faith and piety, they apprehend, will be augmented and not injured by it; and this permission they must have in writing. But, if any one shall have the presumption to read or possess it without such written permission, *he shall not receive absolution* until he have first delivered up such Bible to the Ordinary.”

Or, need we wonder that she has threatened with the pains and penalties of delivery to the secular power, all who shall by reading

searching, and judging for themselves, transgress these restrictions : as in this decree of the Church—

“ In order to restrain petulant minds, the Council further decrees, that 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 wrest the 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 Sacred Writ, or contrary to the unanimous consent of the Fathers, even though such interpretation should never be published. If any disobey, let them be denounced by the ordinaries, and punished according to law.”

And what is this “ *punishment according to law* ” that may be inflicted on all who dare thus to study the records of grace for themselves ? Let Rome herself tell you in her 4th Lateran Council—in a Decree which she has not repealed, which she cannot repeal, which she dares not repeal, nor deny :—

“ We excommunicate and anathematize every heresy that exalts itself against the holy Orthodox and Catholic Faith, which we already set forth : condemning all heretics, by whatsoever name they may be known Such as are condemned are to be delivered over to the existing secular powers or their officers, to receive due punishment. If laymen, their effects shall be confiscated : if Priests, they shall be first degraded from their respective orders, and their property applied to the use of the churches, in which they officiated.—Those who have incurred a public *suspicion* of heresy shall be punished with anathema, and their company shunned by all men, unless they thoroughly clear themselves from the charge. If they remain under excommunication for a year, they shall then be condemned as heretics.”

Such is “ *punishment according to law ;* ” but Rome has also added to this, a punishment *without law ;*—nay punishment contrary to all law, so that all who dare to doubt or disobey, all who avow their love or profession of that doctrine of grace which Rome calls heresy, may not have a shred of human righteousness or of common honesty in which to trust, or by which to be protected ! Hear what the seventeenth GENERAL COUNCIL, the Council of Constance, has said in reply to the question, “ *shall a safe-conduct granted to heretics be accounted binding ?* ” “ The Holy Council declares that no safe conduct given by the Emperor, by kings, or by other secular princes, to heretics or reputed heretics, thinking thereby to reclaim them from their errors, however binding the instrument may be considered, shall be of any force, or ought to be, to the prejudice or hindrance of the Catholic Faith, or ecclesiastical jurisdiction ; so as to prevent the proper or ecclesiastical judge from enquiring into the errors of the party, and otherwise proceeding against them, as justice may require, should they obstinately refuse to renounce their errors—although they should have come to the place of trial, relying on the same safe-conduct, and otherwise would not have come. Nor shall he who gave the safe conduct continue to be bound thereby in any respect—seeing that he has done all that is in his power.”

But it may in conclusion be asked, are Romanists bound *now* by these long-past things ? We answer by asking, is the creed of Pope

Pius the IVth binding *now* or no? Is it true or is it not (as Mr. Butler, no mean Romanist Authority, says, in His Book of the Roman Catholic Church) that "This Creed was immediately received throughout the Universal Church, and since that time has been considered in every part of the world as an accurate and explicit summary of the Roman Catholic faith; Non-Catholics, on their admission into the Catholic Church, publicly repeat and testify their assent, without restriction or qualification?" And what saith this creed, which no Roman Priest dares deny, and no layman as a Romanist dares gainsay, on the subject of such decrees of bygone centuries?

"I most firmly admit and embrace apostolical and ecclesiastical traditions, and all other constitutions and observances of the same church. I receive and embrace all and every one of the things which have been defined and declared in the Holy Council of Trent, concerning original sin and justification. I also profess and undoubtedly receive all other things, delivered, defined and declared by the Sacred Canons and General Councils, and particularly by the Holy Council of Trent—and likewise I also condemn, reject, and anathematize all things contrary thereto, and all heresies whatsoever, condemned, rejected and anathematized by the church.

This true Catholic faith, out of which none can be saved, which I now freely profess and truly hold, I, N. promise, vow, and swear most constantly to hold and profess the same, whole and entire, with God's assistance, to the end of my life; and to procure, as far as lies in my power, that the same shall be held, taught and preached by all who are under me, or are entrusted to my care, by virtue of my office. So help me God, and these Holy Gospels of God!"

Surely "an oath for confirmation is an end of all strife;"—and such an oath or obligation, as that just cited, is quite sufficient to set at rest the question, what amount of doctrinal, decretal, or ecclesiastical identity subsists between the Papal past and the Papal present, between Rome that was and Rome that now is? Besides, she claims a corporate *infallibility*, as the strength and frequency of her anathemas constantly indicate; and wherever the secret seat of this infallibility may be, its actual existence, in a general or indefinite form, may not for a moment be disputed by those who believe in the truth of her supreme and exclusive claims. Indeed, if there be another feature in her character more dreadful than that of her falsity, it is her boldness and effrontery; for, like the antient harlot having her name written on her forehead, she glories in her shame!

How many solemn reflections present themselves to the mind, at the close of such a subject as this, could we but now prosecute them in their suggestive train. How fearfully busy has been SATAN, the great Enemy of Christ and His Church, from the beginning of the Gospel cause until this day, and how successful also in blinding and bewitching the minds of men, lest they should possess the Truth, know the Truth, believe the Truth, and be saved by the Truth, as it is in Jesus Christ!—How subtle, how gradual, and how numerous, the perversions and corruptions of the Gospel, that successively and separately sprung up during the first fifteen centuries, until in the Grand Apostatic Council of

Trent, they were consolidated and authoritatively incorporated into one complete and acknowledged WHOLE : for Rome has thus been the willing and attractive receptacle of those sinful and fatal growths which have spontaneously presented themselves from the evil heart of unrenewed or imperfect man !—How completely furnished and finished is Romanism as the antagonist system of the “glorious gospel of the Blessed God,” adopting all the names, and rejecting all the substances, and then acting as if she had done nothing but what is fair and honourable !—How does she lay hold of all the sinful workings of the human heart, and furnish that remedy which is most agreeable to each of them ; entrenching herself in compromises of truth and righteousness, and surrounding her with the fears and doubts of fallen mortality as her bulwarks ; making the love of sin and the fear of punishment to work together in one most effective but degrading partnership, for the increase of her power and the overflow of her revenues !—How helpless the condition of the subjects of her rule, whilst they remain under her iron sceptre. Behold her Priesthood trained up by solemn obligation in all the deceitful arts of a false but popular religion, bound by solemn vow to believe and to teach most evident perversions of God’s word, either through an ignorance that is responsibly fatal in its effects, or through a deceit that is consciously murderous in its designs and results—working on in painful darkness, until they become totally blinded, and sink into eternity, either as the slaves of their own delusions, dreaming of a false peace and a short purgatory, or as the victims of an awakened conscience which threatens eternal judgment, against its hardened possessor ;—for, what else *can* befall the makers or believers of a lie ? Or, behold the Laity of Rome, brought up from infancy blind-fold in a system, which permits no authority besides that of the church, and admits of no instruction save that of the church’s priest ; bound down by penalties from heaven, earth, purgatory, and hell, to move neither hand nor foot in matters of salvation, hut as they may be tolerated or directed by a despotic hierarchy :—How in such circumstances, morally, is it possible for them to arrive at the knowledge of the Truth as it is in Jesus ? The very rumour or suspicion entertained, that they are seeking a better righteousness than their own or their church’s rags, to justify them, were enough to bring down, first the wrath and then the curse of Rome. Yet who can tell how great the amount of secret unhappiness, fear, doubt, and anxiety that prevails in the breasts of Romanists, unconfessed and untold ! What would not many of them give in order to make sure that they are right or safe, as to their acceptance with God, and their hope of everlasting life ! The Reformation let out many secrets on this subject. Many a Romanist heart, that had long been struggling after peace and rest, by works and sufferings, but in vain—THEN unburdened itself before CHRIST alone, and in his “precious blood” found the full assurance of pardon and adoption without masses or penances, without merits or indulgences, without saints or angels, without priests or confessionals ! And so would it now be found, if the Word of God had but free course among the children of Rome now, as it had then. Let us help and stir up such to their spiritual emancipation : and pray that CHRIST may shine forth upon

them ! Hear what Luther says of the helpless victims of self-righteous inflictions in his day, of whom also *he* was one ; “ What I here say, from St. Paul’s words, I learned by experience (my own and of others) in the monastery. I have seen many who with the utmost diligence and scrupulosity have omitted nothing which might pacify the conscience ; have worn haircloth, fasted, prayed, afflicted and exhausted their bodies by various severities, so that even if they had been made of iron they must at length have been destroyed ; *yet the more they laboured, the more fearful they became* ; and *especially as the hour of death drew nigh, they were so full of trepidation*, that I have seen many condemned to die for their crimes, meet death with more confidence than the persons who had lived with so strict austerity !”

How precious is that GOSPEL of Salvation by the grace of God, of justification by faith in Christ Jesus alone, which still *we* possess in all its original simplicity and purity, and generous freeness ! It still brings us true peace and true safety, and it still enables us to look forward with calm and joyful hope to the joy that is yet to come : even as it was written to the first Church at Rome, “ Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ—by whom also we have access into this grace wherein we stand, and rejoice in hope of the glory of God.” Rome by all her perversions cannot turn us from this our portion of grace, neither by all her cursings can she frighten us or drive us from the blessedness of a conscience pacified only by the blood of Christ :—we can calmly read over her fearful anathemas levelled and continued against us—and say, “ IF GOD BE FOR US, WHO CAN BE AGAINST US !” “ She declares that whosoever does not believe that God is the author of the books of Tobit, Judith and Maccabees, with their falsehoods and absurdities, is *accursed* : She declares that whosoever does not believe extreme unction, orders and matrimony, to be Sacraments of Christ, is *accursed* : She declares that any one who shall deny that the Eucharist contains really and substantially the body and blood and soul and divinity of Christ, is *accursed* : She declares that any one who shall say that in the Eucharist there remains the substance of bread and wine, is *accursed* : She declares that any one who shall say, that the anointing of the sick does not confer grace or remit sin, is *accursed* : She declares that any one who shall say, that Christ’s faithful people ought to receive both species (the bread and the wine) in the Sacrament of the Eucharist, is *accursed* : She declares that any one who shall say, that in the mass there is not offered to God a true and proper sacrifice, is *accursed* : She declares that any one who shall say, that mass ought to be celebrated in the vulgar tongue, is *accursed* : She declares that any one who shall say, that the clergy can lawfully contract marriage, is *ACCURSED !*” The opposite of all these things do we hold, and so do we incur Rome’s curse ; and if her words were true and authorized of God, then should we be still and for ever unjustified from our sins. But to all these curses we reply—“ Who shall lay any thing to the charge of God’s elect ? It is God that justifieth : who is he that condemneth ? It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us ?” (Rom. viii.) We possess

still, and as Christians we still hold fast and live upon, *that* Gospel concerning which Paul the Apostle of Jesus Christ wrote to primitive (not yet Papal) ROME, even then in danger of being deceived by the doctrine of justification by human doings and legal services—"I am ready to preach the Gospel to you that are at Rome also: for I am not ashamed of the GOSPEL OF CHRIST; for it is the power of God unto salvation unto every one that believeth, to the Jew first and also to the Gentile: for, therein is revealed the righteousness of God from faith to faith—as it is written, the just shall live by faith." (Rom. i.) But have we this Gospel now, as purely as laid down in Scripture—as simply as when addressed to the original Christian Rome? Compare, and see, whether the following Testimonies, as held in the nineteenth century, correspond not with the ancient word of God, as to what constitutes the true faith of the Church of Christ in order to salvation:—

"Holy Scripture containeth all things necessary to salvation so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation.

"We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings; wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort as more largely is expressed in the homily of justification." *Thirty-nine Articles.*

"The whole Counsel of God, concerning all things necessary for His own glory, man's salvation faith and life, is either expressly set forth in Scripture, or by good and necessary consequence, may be derived therefrom: unto which nothing at any time is to be added, whether by new revelations of the Spirit or traditions of men.

"Those whom God effectually calleth he also freely justifieth, not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous; not for any thing wrought on them or done by them, but for Christ's sake alone—not by imputing faith itself, or the act of believing, or any other evangelical obedience to them as their righteousness—but by imputing the obedience and satisfaction of Christ unto them—they receiving and resting on him and his righteousness by Faith: and faith, thus receiving and resting on Christ and His righteousness, is the alone instrument—yet it is not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith—but worketh by love!"—*The Westminster Confession.*

"I am righteous before God, only by the merits of Jesus Christ, through a true Faith; although my conscience upbraids me with having sinned grievously against the divine commands, and with being still inclined by the Law in my members to transgress: Yet God, without any human merits, out of mere grace, sets to my account the entire obedience and righteousness of Christ: so that I am thus as righteous as though I had never fallen or committed sin; yea, as if I had performed all the obedience which Christ hath provided, I receive those benefits with a believing and obedient heart: and I am justified by faith

alone, not because I am acceptable to God by my faith—but that the obedience, satisfaction and righteousness of Christ is alone my righteousness before God, and I can no otherwise receive and apply it than by a true saving faith.”—*The Heidelberg Catechism*.

Such is our doctrine, this day, in this nineteenth Century:—and was not this also the doctrine of the first Century, the Century of Christ and of inspiration? Hear these Apostolic words (Rom x.) “Brethren, my heart’s desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God’s righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. FOR CHRIST IS THE END OF THE LAW FOR RIGHTEOUSNESS TO EVERY ONE THAT BELIEVETH. For Moses describeth the righteousness which is of the law, that the man which doeth those things shall live by them: But the Righteousness which is of Faith speaketh on this wise, say not in thine heart, who shall ascend into heaven (that is, to bring Christ down from above)—or, who shall descend into the deep, (that is to bring up Christ again from the dead).—But what saith it? *The Word is nigh thee, even in thy mouth and in thine heart—that is, the word of Faith which we preach; That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God raised Him from the dead, THOU SHALT BE SAVED!*” (Rom. x.)

Or consider the yet more ancient, but equally evangelical testimony of the Inspired Isaiah: How rich the grace; how free the invitation!

“*Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat—yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good: and let your soul delight itself in fatness! Incline your ear and come unto Me: hear, and your soul shall live; and I will make an everlasting Covenant with you; even the sure mercies of David. Seek ye the Lord, while He may be found; call ye upon Him while He is near: let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him, and to our God, for He will multiply to pardon. FOR MY THOUGHTS ARE NOT YOUR THOUGHTS, NEITHER ARE YOUR WAYS MY WAYS, SAITH THE LORD: but as the Heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts! For as the rain cometh down, and the snow from Heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater: So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. For ye shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you unto singing, and all the trees of the field shall clap their hands: instead of the thorn shall come up the fir tree, and instead of the briar*

shall come up the myrtle tree—and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off!" (Isai. lv.)

"Now, the God of Peace, that brought again from the dead our Lord Jesus that great Shepherd of the Sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will—working in you that which is well pleasing in His sight, through Jesus Christ: to whom be glory for ever and ever—Amen!"

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.

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