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Established June, 1832.

NEW SERIES, VOL. VI. No. 65.—OLD SERIES, VOL. XIV. No. 156.

THE
CALCUTTA
CHRISTIAN OBSERVER.

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

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

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June 2nd, at the Circular Road Chapel.		
July 7th, at the Lal Bazar Chapel.		

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THE
CALCUTTA
CHRISTIAN OBSERVER.

NEW SERIES, VOL. VI. No. 65.—OLD SERIES, VOL. XIV. No. 156.

MAY, 1845.

I.—*The English Universities and Tractarianism.*

We make no apology to our readers for proceeding to offer some observations on the present position of the English Universities connected with the Established Church, and of Tractarianism. It will be our object to abstain from all points of sectarian difference, and to keep our attention fixed on those *facts*, which, as Christian Observers, we cannot have failed to notice.

Ever since the restoration in 1660, there has been a very strong High Church party in Oxford. It was this party that condemned the works of John Locke, that ejected John Wesley's followers for holding prayer-meetings, and that voted for Lord Eldon as Chancellor of the University, in opposition to Lord Grenville. Fifteen years ago, though numerous, this great party was very inactive. In the Church, the evangelical party, under such Bishops as Burgess, Ryder, and Sumner, were rapidly making way against them; and in the University, the chief lights were Dr. now Archbishop Whateley, Dr. now Bishop Coplestone (of Llandaff), Dr. Shuttleworth the late Bishop of Chichester, Mr. Milman the poet, and Dr. Hampden now Regius Professor of Divinity. None of these men could be regarded as representatives of the old high Church school—the school of Bishop Bull and Archdeacon Daubeney, of Nelson's *Fasts and Festivals*, and the *Whole Duty of Man*. Their character and their influence were different; they were not mere *laudatores temporis acti*; and they must have been considered by the Lord Stowells, Sir William Grants and other remnants of the former generation, as dangerous and fanciful speculators, too liberal in politics, and scarcely orthodox in religion. They unsettled many minds, and not being themselves, at least at that time, evangelical men, they do not appear to have re-established any on the sure rock of the truth as it is in Jesus.

tioned that the leading Tractarians at Oxford are men of great academical distinction and influence, and that the High Church party is not at present possessed of those and any other local advantages. This difference, we may add, may be observed also out of the University gates. The most popular and the most distinguished of the young generation of members of Convocation, are, (as we need scarcely mention to those acquainted with the facts) such men as Mr. Gladstone, Mr. Archdeacon Manning, Mr. Randell Palmer, Mr. Bowyer, Mr. J. R. Hope, Mr. Baddeley, the Rev. F. Maurice, &c., all of whom are men about 35 years of age, popular among their old fellow-collegians, and certainly also men of unblemished moral character. Within the walls of the University, among the younger class of men, something similar may be observed.

In passing, we may remark how very much alike this state of things is, to that which existed at Cambridge when the Evangelical party were making way there. It was Mr. Simeon's wise policy to recommend his young friends to seek academical honors, so that by their success and their learning, they might rescue true religion from the reproaches cast on it, of being the offspring of ignorance, and of being confined to the weak and foolish. When, accordingly, Henry Martyn, Mr. Thomason, Mr. Farish, Mr. Cunningham, Cornelius Neale (who, however, then, as he has narrated, had only a name to live), together with other "saints," gained wranglerships and fellowships, the tide of popularity and respect was checked, if it was not turned in their favor.

At Oxford it is said, (we speak now on the authority of the *Madras Christian Herald*, which we believe to be under the management or influence of more than one distinguished Oxonian,) that a majority of the tutors are favorable to Tractarianism, and that 30 out of 80 are its active partizans. The tutorships, we need scarcely remind our readers, are held by men who have distinguished themselves, and obtained fellowships in their respective colleges, and who are the managers of the education of the under-graduates.

Let the facts we have mentioned be considered, and we think it will be seen that Oxford is in very considerable danger of falling more and more into the hands of the Tractarians. Already it appears that the under-graduates, (who will very soon be members of Convocation,) are so far leavened with Tractarianism that they receive Mr. Ward with cheers, and the present Anti-Tractarian Vice-Chancellor with expressions of ill will. And when we state, as the Record in London has lately shewn, that now there is not a single Church in Oxford, in which Evangelical doctrines are preached, (the last in which they were

preached, having lately been vacated by Mr. Waldegrave, who, on the nomination of the Bishop of Oxford, has been succeeded by an ultra Tractarian;) this state of things cannot produce much surprize. The popular preachers at Oxford for a long time have been Dr. Hook, Dr. Pusey, Archdeacon Manning, Dr. Moberly, and other Tractarians, to all of whom, except of late, Dr. Pusey, all the under-graduates of the last ten years, have listened. If the University authorities had had the Christian wisdom to have chosen, instead of such men for University preachers, others like the late Dr. Arnold, the late excellent Mr. Hancock, Mr. Stowell, and similar pious Oxonians, an antidote to the plague might have been applied, and a new and cheering spirit of enquiry, a thirst for evangelical truth, and a preference for evangelical preachers and authors, might have been excited. But, unhappily, the High Church authorities of Oxford, who have lately shown so much zeal against Tractarianism, have generally been distinguished by no zeal at all, unless their decided aversion to evangelical religion have ever deserved the name. Consequently, they have not endeavoured to render the gifts and graces of the evangelical clergy, who were Members of the University, available for the purpose of leading the minds of the under-graduates to a due appreciation of the leading doctrines of the Reformation. They have sown the wind, and others besides themselves will reap the whirlwind. Many of the principal doctrines of the Tractarians, particularly apostolical succession and baptismal regeneration, they have themselves consistently held and preached. It is certainly therefore no matter of surprize to us, all things considered, that Tractarianism has sprung up and flourished around them.

With respect to Cambridge the state of things cannot at present be ascertained. Some of its leading men, like Archdeacon Thorpe and Mr. Melvill, appear to have altered very much; and some of its younger men like the Rev. J. Mason Neale, Mr. J. Beresford Hope, M. P., who supplies the funds for the Camden Society's appeal to the Privy Council on the subject of stone altars, Lord John Manners, the Hon'ble Mr. Smythe, M. P., Mr. Baillie Cochrane, M. P., have gone great lengths; others, like Lord Lyttleton, though not extreme, are decided Tractarians; and in the famous Union Debating Society, which comprizes a large number of under-graduates, many Tractarian principles have been debated, and by majorities sanctioned. If that University should become a scene of contest, the evangelical party will have far more influence on the Anti-Tractarian side than they have at Oxford, and then will be gathered some more of the good fruit which the faithful and long continued preaching of the gospel there, has produced. Very different,

“the church)” and the opposition or indifference of the other, (the ultra party,) to all such exciting things. The immense influence and resources, and zeal of this moderate Tractarian party has been brought to the assistance of the Propagation of the Gospel Society, which formerly, under the Old High Church party, with nearly £100,000 in the funds, seemed to be content to do just so much as the annual income, which it could attain without trouble, enabled it to do. Now all the funded property which it may sell, is gone, and instead of it the society has received the accession, not of the names, (for it had them before on its subscription list) of those persons who are now Tractarians, but of their hearty and zealous determination to make it actually, and not merely in name, a “Great Church Society.” It is contended by them that all the missions of “the church” should be under the bishops, and that all the clergy of the church should now join in supporting this society, and that if they do so its income may soon be immense. We do not doubt that if the clergy generally be induced to take up the cause of this society, (and we may believe that the days of stagnation being past, they will,) it will be found that the wealth of the nobility, gentry, and the church dignitaries, who have hitherto done very little for missions, will be made in some measure available for this society, and that its income will soon be as large as the most sanguine anticipate. It remains to be seen whether plausible attempts will not speedily follow to amalgamate the Church Missionary Society with this Society, or if that Society decline the amalgamation, to cast odium on it, as needlessly dividing the church’s efforts, and as being too little under the direct influence of the bishops. At any rate it is clear, that great wisdom and watchfulness, under existing circumstances, are required by the friends of the Church Missionary Society. We rather think that already, this year, its income has suffered by the defection or neglect of supporters who have been led to prefer the more strictly “Church Society,” while that society after a moment of embarrassment arising from the heavy claims on its funds and on its strength, in its greatly extended foreign field of labour, has started up with remarkable vigor to run its new race of missionary activity.

We look for a closer union than now exists between the more zealous of the Old High Church party, as for instance Dr. Lonsdale the Bishop of Litchfield, and the more moderate Tractarian party. The latter party now have everything which the former party most need, particularly in respect of their periodicals, which are now numerous. We can see no probability of these two bodies long keeping separate, nor any sufficient reason in regard to their doctrines, why they should. Once united, com-

prizing the ability, learning, wealth, zeal, and numbers of both, a party will appear, presenting a very formidable aspect to the evangelical party, and which will be, from the reputation of some of their leaders, the popular talents of others, the disguised form which error assumes in their writings, and their affectation of a monopoly of obedience to "the teaching of the church," far more dangerous than the ultra and extravagant party of Mr. Ward. If, among these sections, united as we expect them to be, and already possessing so much, and expecting so much more influence over the distribution of lay and ecclesiastical patronage, the patronage of the government be distributed, (and nothing is more probable, considering the dislike of Sir Robert Peel to the Evangelicals, and the political opposition they have given him on the Socinian and Popish questions recently,) the power of this consolidated body will soon be exceedingly great. Not improbably their ranks may be recruited and their strength still further increased by accessions from the ultra Tractarian party, for it seems very unlikely that the members of that party can long receive such works as Mr. Newman's *Lives of the Saints*, and Mr. Oakley's *Catechism*, and Mr. Ward's *Ideal of a Christian Church*, without being led on into Popery, or repelled altogether from the company of such dangerous leaders. We need scarcely add, that we expect to see very important developments of the strength and influence of this united party very soon, and that we think that the chief and most important contest that has to be fought by the present generation in the English church establishment herself, and generally throughout the whole country, by the lovers of evangelical truth, will not be with actual Romanism, or with the semi-Romanism of Mr. Ward, but with this powerful party. It will not be a contest such as was fought by the last generation between Evangelical activity and High Church indifference, but it will be a contest between zeal and zeal, numbers and numbers, the reality of truth and the form of godliness; a contest in which oftentimes Satan will transform himself into an angel of light, and by alms, fastings, learning, and a reverence for antiquity, seek to deceive the very elect.

At present it appears that the mind of the laity in the English establishment is greatly distracted amidst all the difficulties and innovations they witness. Fantastical alterations of a Popish character in the decorations of some Churches, new habits and vestments in others, strange doctrines about the sermon being only part of the communion service, and evening marching with lights through some parishes, these things, where they are witnessed, and the rumours respecting them where they are not, have tended to disturb many congre-

gations, and many more individual minds. In the Diocese of Exeter, in particular, there seems to be a general feeling of disquietude and discontent; complaints to the Bishops in several instances have only tended still further to embitter excited feelings; and many a hope arising from resolute and combined efforts has been blasted. A general spirit of disaffection pervades some districts, while the writers on the Evangelical side, although as sincerely attached to the establishment as any persons can be, do not hesitate to inflame the temper of the people and to suggest many extreme and hazardous courses of conduct.

On the whole we think that unless some remarkable and unforeseen change occur, the moderate Tractarian party, which we expect soon to see developed, meaning thereby the moderate Tractarians and the zealous High Churchmen combined, will very speedily exhibit their strength in a manner few have expected, and will cause results which we could not perhaps even name without offence. There is now in England a great deal of knowledge of scriptural truth among the people, and we believe that so long as they can hear the joyful sound in their parish churches, there, to a great extent, they will continue to go. But while men like Jones of Creaton, Josiah Pratt, F. Goode, Blunt, Graham, Hancock, and Biddulph are passing away, it becomes an anxious question, who are their successors? and again, can they who heard the truth from these devoted men, go to the same walls still and hear the same doctrine? The answers mainly depend on the answers to other questions, namely, What has been the character of the young men who have been ordained during the last few years? and what is the character of those who are now being ordained? In fact, are the really evangelical clergy, amidst all apparent discouragements, increasing? If they are, then though patronage may for a time oppose them, they will in these trying days, do as much to preserve the establishment from falling under the assaults of its Papalising members, as their predecessors of last generation did, to save it when threatened with the danger which naturally arose from the slothfulness and corruption of the High Church party, with their pluralities, non-residence, and opposition to the gospel. We regard this point as one of the greatest interest. It brings us to the consideration of God,—who alone can send faithful pastors into any church, and by whose grace alone the characters of the Simeons, Scotts, Venns, and Newtons, the Martyns, Corries, and Thomasons of other years, were formed. It bids us not to look to worldly policy, and not to calculate the effects of human wisdom, but rather to look to Him as the source of all spiritual gifts and graces, without whose interposition the best and

most sincere efforts to avert evils must utterly fail, and the characters of the clergy must remain in the condition which belongs to every natural and unconverted man. But if He speak the word, great will be the company of those who will go forth to publish it; many will be the men who, like Thomas Scott, after entering the ministry unconverted, will receive mercy while engaged in its labours; or like Newton, who will be prepared for the ministry by the teaching of the spirit of God, and led to that service by a way that they know not. It will not, however, be denied that some very peculiar and special divine interposition can alone now avail, when so many agencies are at work in the seats of learning among those who are preparing for ordination, and among those who are ordained already, to prepossess their minds with "another gospel." Formerly, when evangelical religion made progress in the established Church, the minds of its recipients were not generally pre-occupied by another system; the Grimshaws, Cadogans and Richmonds and many others, who were converted while in orders, were men of sincerity and seriousness; they had no religion previously which satisfied and deluded them; the contest, in truth, then, was between earnestness and indifference. Now, however, there is almost equal zeal and earnestness on each side; there is much plausibility, and much that soothes the natural heart, and much that exalts the clerical office, in the system of Tractarianism; and therefore, the difficulty under which the Evangelical party labour is much increased. If that party can appeal to its Bishops Hall and Jewell, the other will claim equal reverence for such predecessors as Andrews and Kenn, Bramhall and Hooker, Jeremy Taylor and Cosin. If the Evangelicals appeal, (as they did so successfully fifty years ago against the High Church party,) to the Articles and Homilies of their church, the Tractarians retort with several of the Liturgical services, with the Rubric and the Fathers. If the former claim credit for endeavouring to promote personal holiness and Christian Missions, and if they display their liberality and sincerity by giving freely of their money for religious purposes; the latter are found to have assumed in the eyes of the world an aspect of peculiar sanctity, and to have secured by their fastings, almsgiving, and daily church services, by their expenditure in adorning houses of worship, and by their professed zeal for "the church's" missions, a popular reputation for great sincerity and unusual piety. Some of their writers and preachers have eminent popular talents, and many of them are men of remarkable amiability of disposition. They have much wealth, much influence, much learning at command, and their position, certainly, is very much more advantageous than that which was

occupied by the Bishops Warburton and Lavington, and the Daubeney's, who opposed the Evangelical party in the middle and towards the close of last century.

That God will graciously overrule all for good we know and believe; but in what manner this will be done, after what previous collisions and controversies, it is not easy for human foresight to predict. Our conviction is, that the course of events is likely to be increasingly interesting, and that they who will stand by and observe the doings of the Lord, will find abundant reason to recognize His wisdom and power, and to acknowledge the sin of many of their own former boastings. And all, whether conformists or non-conformists, amidst all surrounding distractions, may at least seek to expedite the final issue, by praying that God would hasten the times for the fulfilment of his promises; that He would purify his church, unite it more closely in love, save his people in it from even the temporary influence of the errors of the times, strengthen them that stand, and uphold the falling, and cause all things to work together for good, in the multiplication of true conversions and the augmented manifestation of His own long desired glory.

II.—*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.]

(Concluded from page 260.)

You have just heard, my brethren, the powerful reasons which, in some measure exhibit before you the wandering and wretched Jew, and which cry to us on his behalf, like the Macedonian to St. Paul, "come over and help us." There will ever remain, however, some minds inclined to question the likelihood of success. Well, the best answer to give them will be success itself. This success exceeds all that the most earnest advocates of this sacred cause had looked for, when they took it in hand, 35 years ago. Of this success no one of you probably has yet formed to himself a right notion; and I am bold enough to say myself, although I had some knowledge of the subject, that I was struck with wonder, whilst studying it more deeply in order to give an account of it to you. I hasten then to the latter part of this lecture; I wish to point out in a rapid sketch what has been done, and what is doing at this hour for the recovery of Israel.

The beginnings of this enterprise, which dates back no more than 34 years, were so humble, that they might seem to be accidental. It ought to have been so, since it was from God. When he prepares to do great things, he begins them most often by holy men who purpose only what is good, and who go forward in lowly obedience without well knowing perhaps at that time whither he is leading them.

Whilst all the earth was fixing its eyes on the great Augustus Cæsar, a young peasant woman, come down from the mountains, presenting herself at the door of the inn of a little city, finding there no room, and lodging in the stable, brings forth her first-born son, wraps him in swaddling-clothes and lays him in the cradle: such is the entry into the world of Him, before whom all nations of the earth must bend the knee. Whilst all Europe was looking in suspense upon the mighty wrestlings of Charles the 5th and Francis the first, a mendicant monk is suffering pangs of conscience in a convent of Germany: such is the rise of the Reformation which has renewed the face of Europe. While Napoleon was filling the world with the terror of his name, a few humble Christians met at dinner to speak of the wants of the small country of Wales: such is the beginning of an event greater than the Reformation, the greatest perhaps in the history of the Church since the days of the Apostles, the sending of the pure word of God, in the short space of 38 years, to all the nations of the world; the Bible in 157 different tongues, poured forth upon every shore which the ocean bathes.

Something similar may be said concerning the beginnings of the enterprise which this evening occupies our thoughts; an enterprise destined sooner or later (as Daniel has foretold) to unfix without hands that "little stone which must presently grow and grow until it becomes a mountain, and at length covers the earth."

It was in 1808,—when Junot was entering into Lisbon, Miolis into Rome, Murat into Madrid, and when Napoleon alone was spoken of,—that *Louis Way*, a wealthy English gentleman, (whom many of us more lately have had the pleasure of knowing in Geneva) was riding on horseback in the county of Devon with one of his friends; and as he passed before a country-house he admired its trees. "Do you know the whimsical condition to which they are subjected?" said his companion to him. "A lady who formerly held this park, has, in her will, forbidden any one to cut its trees, before the days when the Jews shall again have entered into the possession of Jerusalem." This incident gave rise to the London Society, and hence to all the great undertakings to which it has given birth. Louis Way, struck with this thought of faith, wished, on his return home, to examine more thoroughly whether the Scriptures authorise us to look for an approaching restoration of the people of Israel; and that examination soon left in his mind the deepest impression of regard and concern for the Jewish people. From that moment, he set apart for their cause all the resources of his large fortune, and of great mental power; and he was permitted to arouse in many other eminent men a liberality and zeal quite agreeing with his own.

Israel, in the ages to come, will repeat with gratitude the names which were joined to his in order to establish and uphold the London Society; especially that of the venerable Dr. Simeon of Cambridge, of Dr. Marsh of Birmingham, of the Pastor Leigh Richmond, and of the pious Duke of Kent, the father of Queen Victoria.

This Society, which they established in 1808 "for the Propagation of Christianity among the Jews," and which began the great work of which I am speaking to you, bore from its outset the usual mark of all institutions truly Christian; the world raised its voice clamourously against it, but could not stay its progress. It applied itself first to the Jews of London; it brought many of them to righteousness; it built a Chapel and there began worship for the converted Jews; it involved itself in such expenses that, in 1815, all were startled to find it loaded with a debt of £14,000. Louis Way, who had already spent £4000 in supporting it, stated that he would while living execute a will in which he had left it £10,000. The

occupied by the Bishops Warburton and Lavington, and the Daubeney's, who opposed the Evangelical party in the middle and towards the close of last century.

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You have just heard, my brethren, the powerful reasons which, in some measure exhibit before you the wandering and wretched Jew, and which cry to us on his behalf, like the Macedonian to St. Paul, "come over and help us." There will ever remain, however, some minds inclined to question the likelihood of success. Well, the best answer to give them will be success itself. This success exceeds all that the most earnest advocates of this sacred cause had looked for, when they took it in hand, 35 years ago. Of this success no one of you probably has yet formed to himself a right notion; and I am bold enough to say myself, although I had some knowledge of the subject, that I was struck with wonder, whilst studying it more deeply in order to give an account of it to you. I hasten then to the latter part of this lecture; I wish to point out in a rapid sketch what has been done, and what is doing at this hour for the recovery of Israel.

The beginnings of this enterprise, which dates back no more than 34 years, were so humble, that they might seem to be accidental. It ought to have been so, since it was from God. When he prepares to do great things, he begins them most often by holy men who purpose only what is good, and who go forward in lowly obedience without well knowing perhaps at that time whither he is leading them.

Whilst all the earth was fixing its eyes on the great Augustus Cæsar, a young peasant woman, come down from the mountains, presenting herself at the door of the inn of a little city, finding there no room, and lodging in the stable, brings forth her first-born son, wraps him in swaddling-clothes and lays him in the cradle: such is the entry into the world of Him, before whom all nations of the earth must bend the knee. Whilst all Europe was looking in suspense upon the mighty wrestlings of Charles the 5th and Francis the first, a mendicant monk is suffering pangs of conscience in a convent of Germany: such is the rise of the Reformation which has renewed the face of Europe. While Napoleon was filling the world with the terror of his name, a few humble Christians met at dinner to speak of the wants of the small country of Wales: such is the beginning of an event greater than the Reformation, the greatest perhaps in the history of the Church since the days of the Apostles, the sending of the pure word of God, in the short space of 38 years, to all the nations of the world; the Bible in 157 different tongues, poured forth upon every shore which the ocean bathes.

Something similar may be said concerning the beginnings of the enterprise which this evening occupies our thoughts; an enterprise destined sooner or later (as Daniel has foretold) to unfix without hands that "little stone which must presently grow and grow until it becomes a mountain, and at length covers the earth."

It was in 1808,—when Junot was entering into Lisbon, Miolis into Rome, Murat into Madrid, and when Napoleon alone was spoken of,—that *Louis Way*, a wealthy English gentleman, (whom many of us more lately have had the pleasure of knowing in Geneva) was riding on horseback in the county of Devon with one of his friends; and as he passed before a country-house he admired its trees. "Do you know the whimsical condition to which they are subjected?" said his companion to him. "A lady who formerly held this park, has, in her will, forbidden any one to cut its trees, before the days when the Jews shall again have entered into the possession of Jerusalem." This incident gave rise to the London Society, and hence to all the great undertakings to which it has given birth. Louis Way, struck with this thought of faith, wished, on his return home, to examine more thoroughly whether the Scriptures authorise us to look for an approaching restoration of the people of Israel; and that examination soon left in his mind the deepest impression of regard and concern for the Jewish people. From that moment, he set apart for their cause all the resources of his large fortune, and of great mental power; and he was permitted to arouse in many other eminent men a liberality and zeal quite agreeing with his own.

Israel, in the ages to come, will repeat with gratitude the names which were joined to his in order to establish and uphold the London Society; especially that of the venerable Dr. Simeon of Cambridge, of Dr. Marsh of Birmingham, of the Pastor Leigh Richmond, and of the pious Duke of Kent, the father of Queen Victoria.

This Society, which they established in 1803 "for the Propagation of Christianity among the Jews," and which began the great work of which I am speaking to you, bore from its outset the usual mark of all institutions truly Christian; the world raised its voice clamourously against it, but could not stay its progress. It applied itself first to the Jews of London; it brought many of them to righteousness; it built a Chapel and there began worship for the converted Jews; it involved itself in such expenses that, in 1815, all were startled to find it loaded with a debt of £14,000. Louis Way, who had already spent £4000 in supporting it, stated that he would while living execute a will in which he had left it £10,000. The

example of his generosity was followed; the debts were paid; and the Society pursued its way with boldness.

Simeon of Cambridge, the friend and spiritual guide of all the pious young men of that university, ceased not eloquently to plead in public this sacred cause. In 1832, in which I saw him surrounded in a most touching manner, by a crowd of students, he was said to be too old any longer to attend public meetings; and yet, three years later, he was heard to deliver in his 76th year, in Exeter Hall, a discourse full of power in favour of Israel. Eighteen months afterwards he was lying upon his death-bed; but even then, this man of God, with his voice almost gone, dictated for the Cambridge students an admirable letter in which he urges them all to take to heart the cause of God's ancient people.

One fact more about another of the fellow-labourers of Louis Way. A few years ago, a Jew who had just embraced Christianity, and who found himself, on account of his faith, subjected to the severest persecutions, came and asked from Dr. Marsh a refuge in his house. He obtained it: but a short time after, four of Dr. Marsh's children, falling sick one after the other, suddenly died. Many, it is said, allowed themselves to look on these uncommon trials as a judgment from God for having received under his roof one who had been so long a blasphemer of Christianity; but the four lovely children, before breathing their last, one after the other, told their father upon their death-bed, that their soul had been brought into a living union with Jesus Christ by the conversations of the converted Jew; and Dr. Marsh, in the midst of his tears, thanked the divine mercy which had repaid him for his charity towards a son of Abraham, by making him to his four children an angel of eternal peace.

As for Louis Way, he did not remain in England. He wished to visit the Israelites in other countries, to arouse on their behalf the Christian charity of the continent, to prepare there the establishment of other Societies like that of London, and at length to plead before the sovereigns, (then met at Aix-la-Chapelle) the cause of the Jewish people.

He set out, at his own expense, in the autumn of 1817, accompanied by the Rev. Mr. Cox, by a Rabbi named Solomon, and by a Tartar Prince, a convert from Mahommedanism, the Sultan Categerry. After having gone through Holland and the north of Germany, every where seeking out the Jews, he came into the Russian Empire. Received with respect by the Emperor Alexander, he obtained the promise of his help and left in the Crimea, as Missionary, the Rabbi Solomon. "It is a gladdening thing," wrote the Rabbi, "to see the eagerness of the Jews in asking us for the Bible; their old hatred of Jesus seems to have disappeared; in the public street, as in the house, they surround, and as it were besiege us; these proposing objections, those asking explanations; and the greater part listening to us with joy." Thus Louis Way, after having obtained from the congress of Aix-la-Chapelle the edict which he asked for, and prepared the establishment of new associations in Holland, in Russia, in Poland, in the Crimea, in France and in Syria, came back to his native land, in order to continue his labours there in the bosom of the Society which he had founded.

Shall I speak now of all the fruits which that pious Society has already borne? The detail would be long. I will lay before you only a rapid sketch of them, and, from the little that I shall say, you will judge of what may be looked for in times that are very near.

1st Result.—IMPORTANT WORKS HAVE BEEN PUBLISHED, AND USEFUL INSTITUTIONS FOUNDED.

Without doubt the most valuable of the publications of the London Society is, the translation of the New Testament in the Hebrew language.

"With the Hebrew," wrote a Missionary, "we always gain a reception. We cannot, said the Jews, resist the holy language; it is the only gate by which a Missionary can enter." Nothing could then better induce the Israelites to give heed to the gospel.

By a wonderful providence, Dr. Buchanan had found in the mountains of India, among the Jews of Malabar, a manuscript of the New Testament, long since translated and that with elegance, by a learned Rabbi, who had, however, proposed in his labour only to argue more successfully with "the Epicureans," (it is thus he styles the Christians.) Buchanan gave this valuable manuscript to the London Society to aid it in its undertaking; and when the version was finished, the celebrated Gesenius of Halle corrected the four Gospels, the Acts and the Revelations of St. John; the remainder was revised by Dr. Neumann, professor of Hebrew in the University of Breslaw; and the whole was at length laid before Dr. MacCaul, the Jewish Dr. Alexander, now Bishop of Jerusalem, and two other oriental scholars.

The Society has also brought out in Hebrew a liturgy, and other writings.

According to an account given, two years ago by Mr. Huie, in his history of the Jews, it had already 23 Mission Stations in Europe, Asia and Africa, it supported 49 missionaries, of whom 23 were converted Jews; its income in 1841 amounted to £23,000, that in 1842 to £24,800; 24 Jewish proselytes had been baptised in London the previous year. It had established in London a Hebrew College, of which the learned Dr. MacCaul is now president, and where are trained two classes of missionaries; the one of Jewish proselytes, already skilled in Rabbinical knowledge, who are instructed in the doctrines of faith; the other of Christians who are employed in learning the language and customs of the Jews.

"Among the vast crowd who live in London," said Dr. Barth on his return from England, "there are very few, doubtless, who know the miracle which is working in their midst. Do they know that at the west end of that great city, there is a spot called Palestina Place, and do they know what is going on there? For him, who like myself, has been able to see with his own eyes that wonder from God, there is no more power to imagine objections to the work of Israel's conversion. The place, surrounded by a wall, is like a little town altogether cut off from the great city of which it forms a part. At the farther end is the church with the school-house; on the right and left are pretty houses and small gardens. At a distance you would think you were looking at a country-house. A Hebrew inscription upon the front of the church informs you that it is set apart for Jewish worship. Preaching is carried on there in English and in Hebrew; and there the Psalms are chanted in the sacred tongue, as formerly upon Moriah. In the boys' school, I saw 50 children, amongst whom I could observe the gentle influences of the gospel. In the school set apart for the other sex, 30 young girls, among whom I soon found that it is the heart, not the head only which is improved. In another building, set apart for proselytes, I saw 15 or 20 of these new Christians engaged in various labours; there were some from Morocco and Tunis. In a fourth building were the Missionary students; they were then six in number. In other buildings besides lived the preachers and the workmen of this wonderful institution. Such a place in such a city is a true miracle from God laid open to your view."

The Society also supports seven schools in the Duchy of Posen. "In visiting them," wrote the deputation from Scotland, "we thought ourselves in one of the best schools of our English villages."

But the most interesting of the works of the London Society is its mission to Jerusalem, whither it has sent distinguished Jews, and of which we shall soon speak.

Another result :—NUMEROUS JOURNEYS undertaken in Europe, on the coasts of Africa, and in Asia, in order to acquaint the Jews with the love which is felt for them, to induce them to study the Scriptures, and thus to prepare the means for firm missions.

We cannot but speak to you here of that extraordinary man who might be called the wandering Jew, and who, during 18 years, has been traversing the four quarters of the world in order to inform the children of Israel that their appointed time is fulfilled, and that their sin is held as expiated. Joseph Wolff, a Bavarian Jew, converted in consequence of his conversations with the well-known Comte de Stolberg, first betook himself to Rome in order to prepare himself there for missionary life in the College of the Propaganda ; but soon, shocked at the sentiments he there heard concerning the divinity of the Pope, and other traditions of men, he feared not to give utterance to his aversion and sorrow thereat ; and without allowing himself to be detained by the threats of some or the promises of others, he fled away to Switzerland, (where we saw him arrive at the age of 23,) in order to pass thence into England. From 1821, a missionary of the London Society, he traversed Egypt, Palestine, Mesopotamia, Persia, Georgia, and the different parts of the Turkish empire. On his return to England, he married Lady Georgiana Walpole, and again set out with her, at his own expense, to preach the gospel in the countries on the shores of the Mediterranean. In 1830, he believed himself called to traverse central Asia, and undertook that dangerous journey alone. In 1834, having returned to Europe, he published the story of his labours. Afterwards, from 1835 to 1838, (while his wife and child came to wait for him in Geneva) he traversed Egypt again, Arabia, Abyssinia, and returned to England only by passing Cabul, India, the Cape, St. Helena and America. Once sold as a slave, three times condemned to death, once poisoned, beaten with rods, put in prison, he had to suffer hunger, thirst, many sicknesses, and at length the cholera. Worn out by so many toils, he is now settled in England, and is a country pastor.

Here is the portrait which Louis Way drew of this eccentric man, who was for some time his travelling companion. "A man, who in Rome, calls the Pope the dust of the earth ; who tells the Jews that the Gemara is a lie ; who passes his days in discussing and his nights in studying the Talmud : a man, for whom a box is a pillow, and a brick pavement a bed of down ; a man who makes friends of the persecutors both of his old and of his new faith ; who conciliates a Pacha, or refutes a patriarch ; who speaks to the people of the east without an interpreter, who lives without food, and who pays without money ; a man who forgets alike insults and flatteries ; who knows nothing of the ways of the world, and who yet holds intercourse with men of all ranks, without ever offending any one. Truly, such a man cannot fail to arouse extraordinary attention among a people who for so many centuries has in nothing changed the sameness of its manners ; and it is by this instrument that God is preparing 'the way of the desert.'"

Other results of the labours of the London Society.—INSTITUTIONS SIMILAR TO IT HAVE BEEN RAISED UP IN ALMOST ALL THE FAITHFUL CHURCHES OF THE REFORMATION.

In 1820, was formed at Frankfort-on-Maine, for the conversion of the Jews, a Society which put forth a most active zeal, and baptised several Israelites. It was united in 1837 to the Evangelical Society of the same city.

The same year, was formed in like manner at Basle, an association which since 1831, has taken the title of the Society of the Friends of Israel ; and which educates Jewish children, gathers in various places of Switzerland and Wurtemberg meetings for prayer on behalf of Israel, and publishes

both in German and French the interesting periodical, well known at Geneva by the name of the *Friend of Israel*.

In 1822, was established the Berlin Society which sends forth Missionaries, publishes learned works on the Old Testament, spreads abroad the Scriptures; whilst numerous Auxiliary Societies support it at Breslau, at Koenigsberg, at Posen, at Detmold, at Stettin, at Dantzic, at Frankfort, at Oleszko, and elsewhere.

Other associations, independent of one another, were also formed; at Elberfeld in 1822, at Dresden in 1823, at Toulouse in 1831, at Neuchatel in 1834, at Strasburg in 1835, at Bremen in 1841. The number of branch Societies has increased in proportion. In America too, have been established the Boston Society, and that of New York in 1820: and the Board of Foreign Missions has, since 1819, sent several distinguished Missionaries to the Jews of Syria.

In the East Indies even has been formed a Society for the conversion of the Jews in Persia, Arabia and Hindustan. Its chief agent, a converted Jew, has already spread abroad the gospel during 12 years among his brethren scattered about in those remote countries.

Lastly, the National Church of Scotland has just entered with earnestness on this sacred work. In 1838, its General Assembly resolved that it would take in hand, as a Church, the cause of Israel, and that it would solemnly appoint a standing Committee for the evangelisation of that people. In 1839 it resolved to send to Palestine in order to inform themselves of their condition, a deputation consisting of four of its most distinguished Ministers; among others, Dr. Black, professor of Theology at Aberdeen, and Dr. Keith so well known, even among us, by his writings on the prophecies.

These gentlemen set out from London in April 1839. On their route by Marseilles, Genoa, Leghorn, Malta and Alexandria, they everywhere went to the synagogues, talked with the Jews, and were always well received. On the first of June they came into the land of Judea. Thence passing by Sidon, Tyre and Galilee, they embarked at Beyrout for Smyrna and Constantinople, whence, reaching the mouths of the Danube, they went to the Jews of Moldavia, Wallachia, Gallicia and Prussian Poland; so that, taking up again the road to Scotland by Berlin and Hamburg, they appeared again, in November 1839, before the brethren who had sent them.

Thenceforth the Church of Scotland lost no time. Its deputation having reported that after the examination they had made, it seemed best to them to establish Missionary stations at Saphet in Galilee, at Jassy in Moldavia, at Pesth in Hungary, at Posen, at Smyrna, at Constantinople, at Leghorn, and at Gibraltar, already, on the 21st March 1841, the Church of Scotland ordained Mr. Edwards to send him to Jassy with Mr. Philip, a converted Jew; it set apart Dr. Duncan, one of the Ministers of Glasgow and one of the most eminent living Oriental Scholars, to send him to Pesth with two Scotch Students, and we hear that many other persons in Scotland are preparing to go to seek the lost sheep of the house of Israel; and that specially a rich merchant of Glasgow has just given up brilliant prospects in order to devote himself to this holy work.

Another result, of which I have already spoken, is the NUMEROUS CONVERSIONS which have taken place wherever the gospel is preached to the Jews.

“The progress of the gospel among the ancient people of God,” already in 1839 wrote the pastor Kuntze of Berlin to Dr. Steinkopf, “is extraordinary; and the opposition of the Rabbis, in spite of all its wiles, cannot stay its course. The Jews are joining themselves to us by dozens, by twenties, and I hope soon, by hundreds. I am not deceived about the motives of

some among them ; hypocrites may step into our ranks ; but the greater number leave in me no doubt of the sincerity of their faith."

The Scotch deputation relate a story of the life of the Missionary Moritz, which must be quoted to you. He was preaching in 1809 (that is 24 years back) to the Jews of Borrisow in Russia, when the Rabbi of the little town of Kletsk, introducing himself to him with some pupils, said to him ; Why do you not come to preach the gospel to us ? we will receive you most cordially. He went there ; he preached ; but he saw nothing and might have thought his labour in vain. This was in 1819. " But last year," say the Scotch deputation, that is to say 21 years later, " the English missionaries at Warsaw, received a letter from 40 Jews at Kletsk, asking them if a certain Mr. Moritz was still living. ' Be he dead or absent, added they, be so good as tell us, if 40 Jews can be baptized at Warsaw.' "

And let it be well noted that if proselytes are numerous, many among them are men of ability and learning : for already we number eight of them in England who adorn by their character and their ability the ranks of the Episcopal clergy into which they have entered. Several of the professors of the German universities are converted Israelites. At Breslau for instance, they occupy the three chairs of philosophy, philology, and chemistry. At Halle, there are not less than five : three in the chairs of medicine, law, and mathematics ; and two in that of philology. The most eminent of the converted Germans is doubtless, Dr. Augustus Neander, professor of church history, and considered to be one of the pillars of evangelical faith in Germany. And if I had time to-day to go into personal details, how should I like to tell you of the two conversions which have made so much noise in Germany and Holland ; I mean those of our friend Dr. Cappadose, and of the poet Da Costa, both belonging to the most noble families of Portuguese Jews who had fled into Holland.

Another result of the Jewish missions is the GROWING DISTRUST OF RABBINICAL TRADITIONS AND OF THE TALMUD. You remember, doubtless, what the missionary Lacroix said to us about the effect which Missions had already had in India. Before converting the Hindus, they have shaken in their minds the ancient worship of Bramha, and robbed of a fatal influence their idolatrous priests. Something similar has been seen in the missions of the South Seas, where the people, before being converted, were brought by the power of preaching, to throw to the flames all the idols of their fathers. Well, my brethren, such is the case among the Jews, with the traditions of men, which during so many ages have hid from them the oracles of God. They are falling swiftly into discredit.

There is rising now in many places a new school which wants no more of the Talmud. It wants doubtless no more of the gospel, and is mostly nothing but rationalism ; but we have every reason to hope that Providence will make use of it in order to clear the way for truth, and make straight among the wilds the paths of our God.

It yet remains for me to speak to you of a result more brilliant and more full of hope than any of those mentioned, THE MISSION TO JERUSALEM.

This result has just received within the last few months, an increase the most unexpected ; and I am called, in finishing these details, to give you an account of an event which will make, we think, the year 1841 (or if you wish 1842) one of the most marked periods in the history of the church.

Jerusalem, we must not forget, is the central point of the world, not only in the thoughts of the people of the east, but in the constitution of God's government and in the decrees of prophecy. For the Greek, for the Latin, for the Armenian, for the Jew, for the Musalmán even, it is the HOLY CITY ; it is the end of frequent pilgrimages. Does any thing important happen there?—the fame of it resounds as strongly in the synagogues of the

Sultan across the desert, as in those of Poland on the banks of the Vistula ; and this people, in the highest degree electric, will soon have felt its moving power even to the farthest bounds of their vast body. Jerusalem already contains as many Jews as Mahometans. Two objects draw them thither ; first the study of the Scriptures and of the Talmud, then the happiness of being buried in the valley of Jehoshaphat. For this reason, whilst the Turks allowed only 300 of them to live in the Holy City, there were seen year after year to arrive at Jaffa, vessels whose sad cargo consisted only of Jewish bones sent to Jerusalem. You should see the Jew reach for the first time the city of his fathers. When he is no more than one day's march distant from it, he clothes himself in his best dress : the moment he catches sight of it, he tears it, he throws himself upon the ground, he weeps, he engages in prayer ; and when at length he enters into the holy city it is with his head covered with dust. Never did banished son appear again with more subdued feelings in his father's home ; never did proud baron see with greater grief his father's mansion usurped by foreign masters. But, above all, you should see them, on the day when they gather again together under the western walls of Moriah, there to weep upon stones which are believed to belong to the foundations of the ancient temple. " Nothing is so heart-stirring as this sight," said the traveller Wilde, " never will years blot it from my memory. There they were in groups, mourning and singing the songs of David, near the places and in the language in which David composed them, before those very walls which resounded with the same songs 2800 years ago ; each note was swelled by a sigh or broken by a sob ; they kissed those stones of the wall, but dared not cross into its enclosure ; because the crescent of Islamism was glittering on the top of the Minaret ; and the blood-red banner of Mahomet was waving above their heads. If any one were to ask me what is the most interesting object I saw in all my travels on the shores of the Mediterranean, I would say, it is the Jew weeping over the stones of Jerusalem."

It had been from the first, my hearers, one of the most busy cares of the London Society, to establish a Mission in the city of David. The learned and devout orientalist Nicolayson had been ordained in order to be sent to this important post : a converted Jew, Mr. Pieritz had been associated with him. And when the deputation from Scotland arrived at Jerusalem, in 1839, evangelical worship in Hebrew was already being performed there : funds had been received in England for building a church on Mount Zion ; the land was bought, and the foundations dug out to the depth of 35 feet among the rubbish with which Titus covered the ancient soil of the city. The Jews of Jerusalem had accustomed themselves to look on Protestant Christians as their friends : and thirteen proselytes from among them had been baptized by Nicolayson.

Such was the flourishing condition of the mission in the Holy City 19 months ago, when an event, which no one in England anticipated, came to fill with joy the friends of Israel, and redouble the hopes of those who believe to be very near the time of its deliverance.

In 1841, in the month of August, there arrived in London, on a special mission, an ambassador of the King of Prussia, the Chevalier *Bunsen*, formerly minister from that court to the Swiss confederacy, and long esteemed in the Christian world for his great abilities and his attachment to the gospel of God. He came to lay before the Queen of England, on behalf of the Jewish people, a most novel and unlooked for proposal : It was to unite the two churches formerly competitors of the Reformation, and the two greatest nations of protestant Europe, in order to establish in the Holy City evangelical worship under a common bishop ; in order to hold forth the evangelical reformation as a grand unity, put before the Turkish government

under the double guardianship of Prussia and England; and thus to prepare in Jerusalem itself the restoration of the ancient people of God.

It is thus that Providence, who had first raised to the fairest throne of Germany a king according to his own heart, had silently made use of the long toils of the London Society, and of the other friends of Israel, to mould in the mind of Frederick William this generous thought. He had long since prepared this king for this work and this work for this king. You will have heard his words to his minister on sending him to London:—"Go, Bunsen, to the Christians of England, and tell them that I hold out to them the hand of Christian fellowship above the tomb of our common Saviour."

In making this proposal to the government and church of England, the king stated officially (as he did more lately in his reply of November 16th) that he had in view, not only the great benefits which might flow from it in the conversion of the Jews, but also, on the one hand, the good of his subjects who might wish to settle in Palestine, and on the other, the happiness of exhibiting to the world that beautiful union of hope and faith, which under the different forms of their government and their liturgies, binds together all the orthodox churches of the glorious Reformation; "a union" said the king, "which abides complete in Jesus Christ, the Saviour and the head of the Church."

In order to meet the pecuniary difficulties of this noble undertaking, the Prussian monarch at once gave a donation from his private purse of £15,200, the interest of which would pay half the salary assigned to the bishop of Jerusalem, and the capital of which might at a later period be invested in estates in Palestine. The bishop of Jerusalem, alternately nominated by the crowns of Prussia and England (with a right of veto reserved in the former case to the Archbishop of Canterbury), would extend his jurisdiction over the English ministers and the German congregations who might wish to put themselves under his authority in the countries of Syria, Chaldea, Egypt, and Abyssinia. His chief missionary care would be devoted to the conversion of the Jews, whilst at the same time he would cultivate brotherly relations with the other churches represented in Jerusalem, and especially with the orthodox Greek church. A college was at length to be founded in Jerusalem, for the special purpose of providing for the education of Jewish proselytes.

Such a transaction, for the establishment of an order of things so brilliant and so new, was delicate and involved. It could be marked out even, said the minister of Frederick William, (in a circular addressed to all the provincial Governments of the kingdom of Prussia) *only* on the condition that Great Britain would show herself disposed to give every guarantee for the independence and honour of the German evangelical Church, the mother of all evangelical confessions, and that it would preserve for the Germanic congregations of Palestine the right of performing their worship according to their Augsburg confession and their national liturgies. It needed only that young theologians, candidates for the ministry in the German Church, who might wish to serve God in the new diocese should be furnished with Prussian certificates bearing witness to their good conduct and ability, then be examined by the bishop of Jerusalem respecting the purity of their faith, and ordained by him, after having signed the Apostles', the Nicene, and the Athanasian creeds.

We shall not detail here all the providential circumstances which in a few weeks brought to a close a negotiation so important and so difficult. Let it suffice for us to say in the language of the London Society's Report, that a special blessing rested upon this great project and upon all those who have been engaged in it; that Lord Palmerston at once understood and

countenanced it; that the bishops received it with respect; and that at last the society for Jewish missions, aroused by the liberality of the king of Prussia, and looking upon this event as eminently conducive to the restoration of the Jewish people granted £ 3400 to assist it.

This is not all. At the request of the king the bishoprick of Jerusalem had been offered to Dr. MacCaul, the most worthy man among the Gentiles, it was said, to occupy such a place; but MacCaul, who sought only his Master's glory, stated, that in his opinion, the bishopric of St. James ought to be filled only by a brother of St. James according to the flesh. Struck with this thought, all agreed to choose for this seat Dr. Alexander (formerly rabbi in the synagogue of Plymouth, and since his conversion, professor of Hebrew in King's College, London) a man long esteemed by all the friends of the gospel in London, as a learned teacher, and a worthy minister of the Saviour.

Thus, this transaction, which opens a new era in the history of the Protestant Church, which presented so many nice questions, and which was obliged to be weighed at once at Berlin, London and Constantinople, has been finished with astonishing rapidity.

Of this we may judge by the succession of dates alone. In the month of August, 1841, Bunsen reaches London; in the month of November every thing is already finished:—a Hebrew bishop, son of a Hebrew, was ordained in order to depart for the city of David; in the month of December he was crossing the ocean in one of the Queen's vessels; and the month after, entered into Jerusalem, and began his Hebrew worship upon the mountain of Sion! "This event," says the London Society, in its last report, "kindles in all the hearts of the friends of Israel the hope of a speedy restoration of the Jewish church; it draws the attention of all nations to Jerusalem; it fills with terror all the defenders of Rome's supremacy, and of its pseudo-catholicity; it establishes again in the Holy city the bishoprick of James; it re-opens a Hebrew Christian Church upon the mountain of Sion. Such a work has surpassed not only our most lively hopes but even our prayers. We had not dared even to ask so much."

"Who of us, last year," said Lord Ashley, "even with the most lively imagination, could have conceived the tenth part of that which has been accomplished before our eyes. Difficulties have been put forth only to be overcome, and the work which seemed to require years has been completed in a few months."

And truly, in looking at it closely, we shall understand how absolutely necessary it was that this matter should go on with speed, in order that it might not be hindered by the anger and the intrigues of Rome. We may judge of its dread on hearing of a Protestant Hebrew bishoprick in the holy city. It is a thorn in its eyes and a splinter in its sides. What appearance indeed, will the church of Rome be able to make before the church of Jerusalem raised from its ruins and obedient to Jesus Christ? What men will the Pope, his cardinals, and all his Italian court be before the children of Abraham again brought into union with God, under David their king, and serving Jehovah upon the mountain of Sion? Will it not then appear to all eyes the Babylon of the last times?

You will remember doubtless the rage and the threats of all the Journals of that party, at the unexpected intelligence of an evangelical Hebrew bishoprick in Jerusalem. They even went so far as proudly to declare that such a person should never enter Palestine; that the Sultan boldly set himself against it; that the Levant population were enraged at it; and soon after, that Alexander had been stoned in the Holy City, and that the fury of the people could not be restrained. All these storms had no existence except in the Romish press. During their roar, the ship of Tarshish, which was

bearing to Jerusalem a son of Abraham on behalf of the Kings of the west, was holding on its course in peace. Many of those who escorted him, glad we are told, to carry to Jehovah the first fruits of his people, called to mind these words: "Bring my sons from afar, and my daughters from the ends of the earth;" and these, "Kings, O Israel, shall be thy nursing fathers and queens thy nursing mothers." They landed on the shores of the Holy Land; the bishop, accompanied by a numerous retinue, reached the city of his fathers; Jews, Christians and Musalmáns went to meet him; the Pacha even, and the Turkish garrison went out to meet him also; he began in peace the duties of his office; the Armenian and Greek bishops hastened to receive him; and soon it was published in all the mosques, that "in consequence of orders from Constantinople, whosoever should touch the Bishop Alexander, would touch the apple of the Pacha's eye."

All the subsequent intelligence down to these last days, had borne the same character. The bishop had laid on the 29th of February the first stone of a church upon Mount Sion; 30,000 cubic feet of masonry had been built, in order to bring its deep foundations to the level of the soil; the Hebrew worship was being solemnly performed; Jews were taking part in it; and still more again in the month of October, the Turkish governor had just promised one of the cedars of Lebanon for the building of the new church, and the architect had gone to choose it. We have just heard, however, by the newspapers of this week, and by a speech of Sir Robert Peel's in Parliament on the 28th of February, that difficulties (the source of which may be recognised) present themselves to the Divan against the finishing of the church; and that the Porte, without troubling Dr. Alexander in the exercise of his office, refuses to acknowledge his title of bishop.

Shall I add here a remarkable fact? A newspaper, the *Tablet*, the organ of the court of Rome in England, informs us that the Pope has himself just sent a bishop to the holy city, with the honorary title (who would have thought it?) of bishop of Babylon! "It is not the first time," said Mr Stowell at this proposal, "that the enemies of God's government have prophesied, without knowing it, and that Popes dipping their pen into the ink of prophesy, have written its fulfilment upon their brow."

But it is time to close. I had intended not to do so without speaking to you also of Geneva, of the interesting writings of the Pastor Moulinié, of the Jews recently converted and baptised amongst us, and of a society which has been formed, now 18 months, having as President M. Eynard Lullin and as Vice President the Pastor Barde, in order to form a Christian colony in the Holy Land. But I must stop, since the time is gone, and since besides it would be sad for us to put in contrast with the great things undertaken elsewhere, the delays of a city once in the foremost ranks in the battles of Jehovah. We will reserve these details for some future meeting; and we will put ourselves rather under the impressions of the great historical event which I have just related to you.

Doubtless, it will ever be possible for him who wishes it, to examine great things by their angles and smaller sides. That has been done. But it remains not less true that this establishment of an evangelical worship at Jerusalem, in the way in which it has been done, is, as the king of Prussia said, one of the most important facts in the history of the Church. Two of the most powerful nations of the world make it known, with the book of the prophecies of God in their hands, that they are expecting the speedy restoration of the Jews to Jerusalem; and, to do some part in it, drawing a poor Hebrew from the dust in which the gentiles have been treading his nation for 1800 years, they send him to raise in the sight of his brethren the standard of the pure gospel of God upon Mount Sion:—if men who believe the scriptures see nothing great in this event, what could you say

to them? In general, we look for but little good, and much of evil from the interference of nations and kings in the church's affairs; because it is a rule of the divine government to accomplish its greatest spiritual works by the base things of the earth. But he has read nothing of the prophecies who knows not, that in the restoration of despised Israel, God purposes to show his power in making nations and kings give help thereto. "The sons of strangers shall rebuild thy walls, O Jerusalem," is it written; "and kings shall be engaged in thy service. Cursed then be the nation and kingdom which will not help thee; those kingdoms shall perish. Even the children of those who despised thee, shall cast themselves at thy feet; thou shalt suck the milk of nations, and thou shalt suck the breast of Kings."

I return no more to the above subject, my hearers; but this fact which is great in the eye of history and in that of prophecy, I would wish in closing to propose for your meditations and your prayers from another side, such, I will say, as it will appear in to the eyes of the religion and morality of the church.

Here are the two great divisions of Protestantism, so long enemies, and during three centuries, strangers to one another; here they are, holding forth to each other the hand of fellowship over the tomb of Jesus Christ. Over this tomb, they have said to each other, let us be united in all things necessary, and let us bear with each other in all else: German flocks or English flocks, liturgy of Berlin or liturgy of London, Lutheran pastors or reformed pastors, episcopal surplice or presbyterian black gown, confession of Augsburg or confession of the 39th articles,—as to all that, let us bear with each other. But, in things necessary, behold them, all is common. They are but one man for the truth without which christianity is no more; with the same mouth they confess that Jesus Christ is the true God and eternal life, that his atoning blood has washed away all sins, that none shall see the kingdom of God if he is not baptized from on high by the Holy Spirit, that Salvation is bestowed from God by grace and as a free gift to the faith of the contrite man, never to the works of one's own righteousness, and that without holiness no one shall see the Lord. Here we have what is necessary: look at them; it is here that they give each other their hand; they are but one in the bonds of peace, and it is thus that they are going to put in practice, in the city of David, before the eyes of the church and the world, this rule of the ancients too often forgotten: "In necessary things, unity: in things not necessary, liberty: in all things, charity."

Well, my brethren, let us profit, us also, by these solemn days, and by these lessons of history; let us mark the signs of the times; let us join together to worship and to pray: let us hold ourselves ready for every good work.

The coming on of Israel's restoration interests christian people not only as an overwhelming spectacle of the greatness and the compassion of its God: it makes known for it days of trial, and for the world dreadful judgments. It is then time for us to be ready. The calling of the gentiles was 1800 years ago, the signal for the too-deserved ruin of the Jews, and for a chastisement long threatened against their unbelief. The raising again of the Jews will be the signal, in its turn, of the too-deserved ruin of nations and of unheard-of severities threatened against their contempt for the scriptures, their persecutions of the church, their opposition to the gospel, and their worship of the creature. I have not wished, my hearers, to-day, to mount with you into the temple of prophesy; I must then abstain from it in closing. If, however, I confine myself to saying that, according to the oracles of God, the return of Israel is near to the overthrow of the Turkish empire, and the commotions which must be its inevitable re-action: if I confine myself to remembering, that at the same time a short but violent

persecution of the truth by the agents of Rome, must signalize in the west that prophetic epoch, and that the Babylon of the last times, with the ten Latin kingdoms upon which it is seated, must then give itself up to its last fury; is it not clear enough, that it is time to be ready, to be united, to be supported together upon our most holy faith, and to look with adoration towards the Lamb who has bought us, and who will conquer, because he is the Lord of lords, and the King of kings.

III.—*State of North India in the Fourth Century, subversive of Bráhmans.*

The proud and ignorant assumptions of the bráhmans to an unfathomable antiquity for their religious system in India, have of late years been proved by such writers as Sykes, Joinville, Remusat, &c. &c. to be utterly baseless and unsubstantial. They remind one of the claims of the Romish hierarchy to Apostolicity. The facts,—that the most ancient coins found in India are connected with Buddhism and Buddhist symbols,—that the Páli or sacred language of Buddhism, and not Sanskrit, is found on the oldest inscriptions;—that the caves of Ellora and Elephanta are of Buddhist origin;—that the aboriginal tribes of India, the Bhils, Koles, Ramosis, profess a different form of idolatry from that of Hinduism;—these, with many other data, shew that bráhmanism is an exotic in India, the religion of a band of conquerors who issued from that grand hive in central Asia, from whence the Scythians, Goths, Turks and Tartars sprang and poured down in successive swarms on the fertile plains of Europe and Asia. The bráhmans admit that they came from the North at a recent period; and the fact that a temple was built at Ságar island A. D. 437, and an idol placed in it by the gurus of Jaypur, indicates that a connection was maintained with the northern provinces of India. But Buddhism, which once flourished with distinguished eclat in the plains of Bahar, the holy land of Hindustán, is now almost extinct there; at present only 350 Jain families reside on Bahar and Patna.

Additional light has been thrown on this subject by the indefatigable labours of the Parisian orientalis, Remusat, Klaproth and Landresse. They have translated from the Chinese “The travels of Fa Hian,” a Chinese Buddhist priest, who made a pilgrimage to the shrines of the Buddhist faith in India in the 4th century, where he spent six years. The Tartar invasion of China had given a check to Buddhism in that country, and in order to gain fresh light and information respecting Samanianism, Fa Hian, undeterred by the difficulties that the lofty precipices and snowy hills of Tibet presented,

penetrated by that route into Central India, and following the course of the Gangetic valley to the sea, he finally sailed for Ceylon, which had shortly before that period adopted Buddhism as its national creed. We shall give a short notice of the state of Buddhism as found existing by Fa Hian in some of the principal cities of North India.

1. In *Mathurá* Fa Hian saw several Buddhist towers, 20 Buddhist monasteries, and 3000 ecclesiastics, he states that to the east of *Mathurá* all the country had for 1000 years been subject to Buddhist rulers and priests.

2. At *Kanauj* Fa Hian saw a tower, erected in memory of Fo having preached there. The many Buddhist coins and relics found show that *Kanauj* was a Buddhist town.

3. At *Gorakpur* Fa Hian saw many Buddhist remains and a tower of Asoka, who was a great patron of Buddhism and the grandson of Chandragupta, king of Magadha, who lived 280 B. C. Sákhyá Muni died here.

4. At *Palibothrá* (either Patna or Bhaugalpore) were many monasteries inhabited by Buddhist ecclesiastics. There were also several magnificent colleges where Buddhist students were collected from various parts of India; the style of architecture was of a magnificent description. Near *Palibothrá* Fa Hian found a column with the inscription, "The King Asoka having thrice made a present of all India to the priests of Buddha, thrice bought it back from them at the price of all his treasures."

5. *Rájgriha*, not far from *Gayá*, was the ancient capital of Magadha, and the residence of Jarasandh, the first of the Magah kings, he was slain by the sons of Pándu. The city was deserted before Fa Hian's time, though formerly one of the most celebrated. A person who travelled there in 1820 describes the ruins as covering a space of ground four miles long and two broad. Buddhist remains and a temple have been found on a hill near it.

6. At *Benares* Fa Hian found Buddhist towers and the remains of ascetics. Hiuan Tshang, a Chinese Buddhist priest who visited *Benares* A. D. 630, found 30 Buddhist monasteries there with 3000 Buddhist priests and disciples; there was a Buddhist temple in the deer park more than 200 feet high, surrounded by 100 chapels. Thirty years ago Buddhist images have been dug up near *Benares*.

7. *Gayá* was deserted even in Fa Hian's time, yet some monasteries remained in which Buddhist books were preserved. A Buddhist temple was erected by Asoka, B. C. 325. Buddha underwent sufferings there for six years. There are numerous places around *Gayá* considered sacred by some circumstance of Sákhyá's career. One of the four great topes erected to

commemorate the great events of Buddha's life, his birth, his accomplishment of the law, his turning the wheel of the law, and his death, was erected at Gayá. Many Páli inscriptions have been found at Gayá.

8. In *Magadh*, Fa Hian spent three years in a monastery, studying Páli and copying Páli literature; he obtained many Buddhist works there. Fa Hian visited Champa, near Bhaugulpore, the capital of Anga at the time of the great war.

9. At *Tamluk*, Fa Hian spent two years transcribing Buddhist MSS. and painting the images. There were twenty-four monasteries in the adjacent kingdom. Tamluk had then a circuit of three miles and carried on an extensive trade both by sea and land. One of Asoka's towers stood near the town.

The history of Fa Hian reads a solemn and encouraging lesson to those engaged in Missionary operations. Buddhism gained the ascendancy over the aboriginal religion of India: it has since been supplanted by bráhmanism so effectually, that scarcely a vestige of it remains in *Magadh* or *Bahar*, the seat of its former glory. Now Christianity presents itself,—the religion of the most enlightened nations on the face of the globe,—identified with whatever is beautiful or sublime in the works of art,—incorporated for ever with European literature or science. Calculating then by mere human hypothesis, shall not Christian Missions be triumphant in their career?

X.

IV.—*Brief Memoir of Jaynáráyan Ghosál, founder of the School of the Church Missionary Society, at Benares.*

Jaynáráyan Ghosál was born A. D. 1752, at Govindpur, a village which was situated where Fort William now stands, where his grandfather, a wealthy man, resided; but in consequence of Lord Clive determining to build the Fort on the site of the village, he was obliged to quit and went to live at Kidderpur. Jaynáráyan having studied the Sanskrit, Bengálí, Persian, Hindi, and English languages, was engaged, when 15 years old, in the service of Mubárak Dowlah, Nawáb of Múrheda-bad. When 18 years of age, Mr. J. Shakespeare, the Superintendent of the Calcutta Police, employed him as his assistant, and when Mr. Shakespeare was appointed President of the Provincial Council at *Dacca*, Jaynáráyan Ghosál accompanied him, where he remained four years. Warren Hastings was so pleased with the services he rendered to Government, that he obtained

for him from the Emperor of Delhi the title of Maháráj Bahádúr. J. N. G. received no salary from Government, he acquired wealth by means of trade, and purchased several Zamindáris.

In 1780 he ornamented the image of Káli at Káli Ghát, in Calcutta, with four silver hands. He erected in the neighbourhood of Kidderpur very spacious buildings and temples, known by the name of Bhukailás, and also an idol temple near Durgákhanda in Benares. He endowed an English and Oriental Seminary at Benares, making over for that purpose a large four-storied house made of Chunar stone. He died at Benares A. D. 1821 after a long residence there; seven days before his death, he bid a last adieu, by a circular letter, to his countrymen at Benares.

Jaynáráyan was a man of some literary acquirements, he was the author of the following works:—*Shankari Sanghitá*, giving an account in Sanskrit verse of the actions of Bhagavati at Benares; *Bráhmanarchaná Chandriká*, or rules for worshipping the bráhmans, compiled from the Vedas and Puránas; a translation of *Káshikhand* in Bengálí verse; *Karuná Nidhán Vilás*, a history of Krishna in Bengálí.

He wrote a tract in 1819 on the unity of the Divine nature. In the year 1792 his belief in Hinduism was shaken by one Rámswaran Pál, who resided in the district of Backerganj, and professed to be sent from heaven to advise the Hindus to believe on Christ. He attached many followers to him by his skill in medicine, and induced J. N. G. to give 500 rupees to the building of the New Church in Calcutta. In Benares he met with a Mr. Wheatly, a pious merchant, who distributed medicines daily to the poor, and at the same time preached the gospel to them. J. N. G. applied to him for medicine which afforded him considerable aid. Mr. W. preached the gospel to him, which led to a voluminous correspondence on both sides respecting the Evidences of Christianity; but when pressed by the arguments adduced in favour of the importance of Christianity, he invariably replied, that if it were so, the British Government would have communicated a knowledge of it to their Hindu subjects. He procured from Mr. Wheatly a New Testament and Prayer Book, and through his suggestion established the English School. Mr. Wheatly afterwards failing in business, became the first school-master. J. N. G. wished very much that the Church Missionary Society should send to Benares a printing press for the publication of School Books, and also some Missionaries skilled in Oriental learning. J. N. G. when dying, requested that his body should be buried; his relatives, however, through fear of losing caste, did not comply with his wishes.

X.

V.—*Twenty-sixth Anniversary Meeting of the Bengal Auxiliary to the London Missionary Society.*

We are indebted for the following account of the Meeting of the Bengal Auxiliary to our contemporaries the *Calcutta Christian Advocate* and *Herald*. To the *Advocate* for the summary of the Report and the *Herald* for the report of the speeches :

THE SERMONS.

On Sabbath the 6th inst. two Sermons were preached in behalf of the Society at the Union Chapel. In the morning the Rev. T. Boaz, Pastor of the Union Chapel, delivered a discourse on the resources of Satanic Agency in its dominion over the children of men, and the resources of the Church of Christ for the overthrow of that dominion. Under the first head Mr. Boaz spoke of Idolatry, Muhammadanism, Popery, and corrupted Christianity, as the chief resources of the enemy ; and under the second head, of Faith, Love, Prayer, Decision, and Zeal in their perfection as the means by which the Church would conquer the world for Christ.

The Agency of the Holy Spirit was set forth as positively essential to render even these powerful resources of the Church of Christ efficacious. In conclusion, the Preacher made a strong appeal to his audience, based upon the foregoing truths, which we are happy to say was liberally responded to.

In the evening the Rev. W. Fairbrother, a Missionary of the London Missionary Society, on his way to China, preached from Jer. viii. 22. "Is there no balm in Gilead, is there no physician there ?" After a literal explication of the text, the Preacher applied it to the general state of mankind, —a state of sin and disease. Secondly, the remedy provided, and adduced reasons why that remedy was not efficacious in curing the disease.

The audiences morning and evening were encouraging, and the collections amounted to upwards of Rs. 800.

THE TWENTY-SIXTH ANNUAL MEETING

Was held at the Union Chapel, Dharamtala, on Wednesday evening, the 9th of April, 1845. The Rev. A. F. LACROIX, presided.

The services of the evening commenced by the congregation uniting in singing the three first verses of the 604th Hymn, in the Union Chapel Selection—

Jesus, immortal King, arise !
 Assume, assert thy sway,
 Till earth, subdued, its tribute brings,
 And distant lands obey !
 Ride forth, victorious Conqueror ! ride,
 Till all thy foes submit,
 And all the powers of hell resign
 Their trophies at thy feet !
 Send forth thy word, and let it fly,
 The spacious earth around,
 Till every soul beneath the sun
 Shall hear the joyful sound !

The Rev. J. H. Parker, of the London Missionary Society, read the 45th Psalm and besought the divine blessing in prayer on all missionary labour after which

The Secretary, the Rev. T. Boaz, then read extracts from the Report, of which the following is a summary:—

The past year has been peculiarly distinguished in the history of the London Missionary Society—in the celebration of its *Jubilee*. Fifty years have elapsed since its founders first entertained the idea of sending forth Missionaries to the heathen, with what blessed results, let the statistics in this summary testify! The celebration of the Jubilee has afforded opportunities for humiliation, gratitude, and increased devotedness to the cause of Christ. These feelings, the Committee hope and pray, have been excited through all the different departments of the Mission, and that the fruit will be evident in the increased number of converts, and in the augmented grace possessed by and manifested in the conduct of all the Churches connected with the Society.

There are in connexion with the Society in Northern India, European Missionaries 17, European Assistant Missionaries 2, East Indian Teacher 1, Native Catechists 20, Female Teachers and Assistants engaged in the work of Female Education 18, Christian School Masters 7, Native School Teachers, School Sirkars and Pandits 30. Central Christian Institution, Pupils 300, Central Schools 2, Pupils 323; Theological Class 1, Students 5. Vernacular Schools in which the Bible is fully taught 32, Pupils 2000; Female Schools 3, Pupils 150. Orphan Institutions 4; Children 100. Native Churches 6; Members in full Communion 180. Christian Churches, not native, 3; Members 120. Persons in connexion with the Mission as Catechumens and the like, under the influence of the Missionaries, upwards of 500; making a total of labourers supported by this Society and its auxiliaries of 95; Schools and Orphan Asylums 43, Pupils upwards of 3000, Christian Churches 9. Communicants 400; number of persons connected with the Mission in North India, including Church Members, catechumens, pupils, and others, 3800, and yet what are these, (aye and even when are added to them all the converts and enquirers of all the Christian Missions combined,) out of the forty millions in Bengal.

THE PARENT SOCIETY

Has, from the commencement of its labours, sent forth upwards of one thousand European Missionaries, and has raised up under God for his service, 3000 Native Evangelists,—350,000 Scholars have been taught the truths of the gospel through the instrumentality of its agents; hundreds of destitute children and orphans have been rescued by, and reared and blessed with all the comforts and hopes of civilization and religion under its influence. It has raised up 115 Christian Churches, with at least 13,000 communicants, and has on a moderate calculation been the means of converting to Christ, 200,000 immortal souls. It occupies at the present time upwards of 400 stations, has at least 170 European, and 550 Native Missionaries, with a vast variety of schools containing upwards of 50,000 scholars. The income of the Parent Society for the past year was £89,124, of which sum £17,206 was raised at the foreign Missionary stations.

Of this Missionary income the following will be found to be about the average contributed by the different stations of the Mission field. India £4000; of this North India contributed £2000, and out of this the Bengal Auxiliary, upwards of £1000, or one-fourth of the whole. South India £2000, South Africa £1500, West Indies £5000, South Seas £500, the rest of the income is made up from the Straits, Mauritius and a few isolated subscriptions.

Thus not only do we see the Missionary treasury replenished from all quarters of the globe, but, the once poor and degraded slave population contributing of its poverty more than they all. Africa too, with her once

deemed half-man half-monkey races, yields her fair moiety to the Treasury of God. We in Calcutta, Calcutta with all its wealth, are out-stripped in our efforts to replenish the Missionary Bank by only one branch of the Church, (all Britain included in its individual Church capacity) and by whom?—by the Members of the Emancipated Slave Church in Berbice.

The committee do not refer to these matters in an exulting spirit, but for the purpose of showing that the members of the Church of Christ in this land are not disheartened by the absence of enlarged visible success, a feeling which they trust may not only be continued but strengthened until the Lord's time to favor India on an extensive scale in the matter of conversion shall arrive.

FUNDS OF THE AUXILIARY.

The state of the Funds has been generally cheering. For this they owe their first and warmest thanks to the Giver of all good, and secondly to the diligence of their collectors and the liberality of their subscribers.

In Calcutta the income has been as follows:

For Missionary purposes—Rs. 12,299-7; Jubilee Fund, Rs. 8,177-14-6; Ladies' Native Female School Society—Receipts 2183-9-3; Union Chapel Fund, Rs. 6,987; Total, Rs. 29,647-14-9.

Chinsurah. General Receipts, Rs. 2,258; Jubilee Fund, Rs. 178; Total, Rs. 2,445.

Berhampore. General Receipts, Rs. 6,764-3-2; Jubilee Fund, Rs. 73-12; Total Rs. 6,837-15.

Benares. General Receipts, Rs. 5,383-13-6; Jubilee Fund, Rs. 90. Subscriptions for the New Chapel, Rs. 1,395, Total, Rs. 6,868-13-6.

Mirzapore (no account received,) about Rs. 6000. Making a total for North India, of Rs. 51,799-11-6.

With the exception of the Calcutta Auxiliary the expenditure has generally been equal to or beyond the income. In the case of Calcutta, there is a balance in favor of the Society; this is however but nominal, since the Funds in hand include all the Annual Subscriptions and other allowances (and they are inadequate for that purpose) for sustaining the mission during the whole of the year 1845.

The Committee have it moreover in contemplation, if permitted by Divine Providence, considerably to enlarge their operations, more especially in the educational department, and it would be especially gratifying to them and to the Members of the Church assembling in the Union Chapel, were they enabled, from the increased liberality of the friends of the Society, to sustain the entire charge of at least one Missionary. Were such a Missionary raised up by God in this country the interest would be greatly increased. May the eternal and omnipotent Spirit of God enable us speedily to compass both objects, and to Christ shall be all the glory.

The stations of the Society in North India are—Calcutta, Chinsurah, Berhampore, Benares, and Mirzapore.

The Missionary brethren are located as follows: *Calcutta*—Rev. Messrs. Lacroix, Paterson, Campbell, Boaz, Parker, and Mullens. *Chinsurah*—Rev. J. Bradbury. *Berhampore*—Rev. Messrs. Hill and Lessell. *Benares*—Rev. Messrs. Buyers and Kennedy, and Mr. Ullman. *Mirzapore*—Rev. M. Woollaston, and Mr. Ortope.

The Native Catechists at present connected with the Mission are stationed as follows:—*Rammahal Choke*—Rámchandra. *Gangri*—Braja. *Calcutta*—Krishna. *Berhampore*—Guruparsád and Joseph.

The Committee regret that during the past year many removals have occurred in their mission but only one, they rejoice to say, by death. For the restoration of health their fellow-labourers Messrs. Morton and

Mather, together with their families, have been compelled to leave India for Europe, the former with but little hope of return. Our esteemed colleague Mrs. Campbell, has been obliged, from long protracted indisposition, to seek the renovation of an impaired constitution in the father-land; Mrs. C. sailed on the *Maidstone* on the 15th January; Mr. Morton on the *Queen* 19th February; Mr. Mather on the *Southampton* 10th January; Mr. Budden, of the Mirzapore Mission proceeded to Europe on the *Bentinck* on the 8th March.

One long esteemed in the Mission field has been ordained to the work of the Lord during the past year: the Rev. M. Woollaston, now of the Mirzapore station. Mr. W. was ordained on the 27th of November at Mirzapore. The brethren Messrs. Mather, Wilson, Budden, Buyers, Kennedy, and Ullman, engaged in the services.

The Committee have to regret the departure of their esteemed colleague, J. M. Vos, Esq. Mr. Vos was a most efficient member of this auxiliary, and one whose loss is much felt by the Committee.

The best acknowledgments of the friends of the Society are due to the Ladies' Society. Their exertions have been even more successful than in former years. The subscriptions have amounted to 2570 Rs.

A Juvenile (Male and Female branch) Missionary Society has been formed during the year, which will, the Committee trust, enlist not merely the exertions of their young friends in collecting in aid of the funds, but also their hearts in the great and good cause of Missions.

The erection of two new chapels has been commenced during the year, the one at Berhampore, the other at Benares. Both, it is hoped, will be completed during the year.

On the subject of *conversion* it will have been perceived that the Committee have had but little to record. There have been conversions sufficient to prove to Christ's people that He lives and is not unmindful of their work, and yet few enough to keep his most devoted servants humble in the dust.

The experience of the past, as well as of former years, has served deeply to impress the mind, and the impression must deepen with each succeeding year, that India's conversion to Christ will be preceded by a vast preparatory work comprising Preaching, Teaching, Education, Legislation and the introduction of a more manly spirit amongst the people; and further that the sons of India will not be converted to the Gospel of Jesus by ones or tens, but the fetters of caste being snapped asunder through Christian influence, the people of this land shall flow in such numbers to the brightness of Christ's rising that it will be said "a nation is born in a day." To this period the Committee, in common with all Christ's waiting people, look with intense anxiety; they are neither disquieted nor disheartened, but steadfastly hope for the revelation of Christ's glory.

While there has been an absence of conversion, the Committee regret that there has been need for *discipline*, which they hope has been scripturally and profitably exercised. The weakness of the native character, the temptations to which the Native Christians have been exposed, both from heathen and so-called Christian influences, have been and are still of such a character as might try the sincerity of a people possessed of much more moral courage than the natives of Bengal. The Committee are glad, however, that in the majority of instances with which they have had to do, that discipline has developed character, wrought repentance and effected reformation, while it has shown the members of our churches that they cannot transgress the laws of Christ with impunity, and that there is something far dearer to the Missionary than the number of converts,—the glory of Christ in the purity and spirituality of his body.

The Committee record with heartfelt sorrow the removal by death of their most devoted Native Christian Catechist, Rádhánáth Dás, or Ramsay Paterson. This excellent young man had been almost from a boy under Missionary influence. Our late dear friend Mr. Piffard was his first preceptor, and he had drunk much into the amiable spirit of that man of God. The sterling character of Rádhánáth, his practical good sense and strict adherence to Christian principle, added to his intimate knowledge of Native Society, rendered him an invaluable agent.

At a time when all these qualifications were to human observation most needed, viz., when the Native Churches had been for the first time placed under indigenous pastorates, he was removed. How mysterious are the ways of God, it is his work to execute and in such matters ours to submit.

We rejoice in this, that in his life, this devoted brother realized the blessings and shewed forth the fruits of grace; in his death he experienced the strength of grace, and now all that grace is transformed into glory.—He is for ever with the Lord. He fell a victim to small-pox and died on the 2nd of April, 1844.

The following Resolution was adopted by his brethren of the District Committee on the receipt of the melancholy intelligence of his death:—

“That this Committee has heard with feelings of sincere sorrow of the death of the Catechist Rádhánáth, (Ramsay Paterson.) His unfeigned piety towards God, his ardent zeal and corresponding exertions for the advancement of the Lord’s kingdom,—his unwearied efforts to promote the temporal as well as the spiritual welfare of his countrymen, his long and faithful services to this Society, and his consistent and exemplary conduct, rendered him highly valued in life and now deeply regretted in death.

“The Committee would further avail itself of this opportunity to express its cordial sympathy with the bereaved widow and orphans of the deceased, and the lively interest it will always take in their welfare; and above all prayerfully commends them to the guidance and protecting care of a faithful covenant God, in the full confidence of the fulfilment in their experience of his blessed promise ‘that he will be the Husband of the widow, and the Father of the fatherless.’”

A small neat Tablet was erected by his friends in the Union Chapel, bearing the following inscription:—

IN MEMORY OF
RADHANATH DASS

A SINCERE CONVERT FROM HINDUISM :

FOR UPWARDS OF 12 YEARS A FAITHFUL, DISCREET,

PIOUS AND USEFUL CATECHIST AND MISSIONARY

TO THE HEATHEN IN CONNECTION WITH THE

LONDON MISSIONARY SOCIETY.

HE FELL ASLEEP IN JESUS, APRIL 2, 1844, AGED 29 YEARS.

May the Lord raise up many such among the Native converts of Bengal.

In conclusion, the Committee offer their heartfelt acknowledgments to the Lord Jesus Christ the Head of the body the Church, for all the forbearance and grace displayed towards this Mission in all its branches, and towards Missions in India generally. The fervent prayer of the Committee is, and in that prayer they intreat all earnestly to unite, addressed to Christ as God—“Thy Kingdom come. Thy will be done on earth as it is in heaven.”

The Rev. A. F. Lucroix, the Chairman, introduced the business of the evening with the following remarks. He said that the object of the meeting was the celebration of the twenty-sixth anniversary of the Bengal Auxiliary to the London Missionary Society, a Society that the Almighty had greatly prospered in many parts of the world. In regard to this Auxiliary, he said, I wish I could give an account of signal success during the past year; but this, as the report will inform you, I cannot: we cannot speak of many conversions from darkness to light; and in this respect I apprehend we are not alone, for other societies, as well as ourselves, have to mourn over the want of extensive manifestations of Christ's Spirit. Many years have elapsed since I commenced my missionary labors in this country, and during this period I have frequently instituted enquiries as to the progress of Christ's kingdom among us, and these enquiries have for some time led to the painful reflection that there is apparently a restraining of God's Spirit in this land, I mean as regard *actual* conversions from the darkness of heathenism to the light of the gospel. It is apparent that with regard to the establishment of Churches, the character of the Native Converts, and the tone of Christianity among them compared with that exemplified in primitive times, there has not been that blessing resting upon these particular efforts which all greatly desire to witness. But while we acknowledge this apparent withholding of God's Spirit, do we enquire as to the cause? If we did, we should find in a great measure the cause in ourselves. Are we not commanded to promote the coming of Christ's kingdom by our personal exertions, by our conduct, our example, and our prayers? But alas! we fall far short in all. At the same time, while we mourn over our barrenness, it may be, and I believe it to be a fact, that the time for the conversion of this nation to God is not yet come. We have no right to expect that God will grant the conversion we are aiming at just at present. He has his own time for enlightening and converting nations. But is there nothing in the cause of missions in this land which God is blessing and will bless? Yes—much. Every thing which tends to *prepare* the whole nation for the reception of the message is blessed of God—look around you and see the numerous preaching places, where the word is daily preached and listened to with attention—the schools in which crowds of native youth are instructed, (at one institution only, that belonging to the Free Church, there are upwards of one thousand youths obtaining the blessings of religious knowledge.) Are not the tracts which are constantly distributed among the heathen read? The Scriptures translated? Is not the press exerting a mighty influence in preparing the way of truth? Twenty-four years ago such was not the case. The real success of missionary labour hitherto obtained in India consists, in my opinion, is the preparation for the final reception of truth; and when this preparation is once accomplished, then will the Almighty decree, "Let there be light," and there shall be light. To strengthen this position, let me give you an instance of what occurred at the time of the Reformation. When that event occurred, three centuries ago, Luther was not the *only* man by whose instrumentality such a revolution was effected in men's feelings and in systems long rooted and established.—Huss and others, who had lived before him, were as fit instruments; but God's set time had not arrived during their lives, and their eyes did not behold the result—all was then preparing for that time when the light suddenly burst forth in the midst of the darkness of ignorance and idolatry, and spread its vivifying beams over the country. Let us not be disheartened then, the time *will* come—let us faithfully use the means which have been placed in our hands, and let us feel thankful that it has pleased God to make us fellow-workers *with him* in this great cause. He has commanded us to preach the gospel to every

creature. This agency therefore is to be put forth by *man* if ever the world is to be converted; for we have no instance on record, whether in ancient or modern times, where the Spirit of God was ever manifested to a man for his conversion without that individual having had previously the Gospel made known to him by the instrumentality of some fellow-man. The Almighty has given us this preparatory part of the work to perform and when we have done it to a sufficient extent, he will surely complete it and crown it with success in the conversion of thousands. Let us then trust in the Lord and he will sustain us,—let us with faithfulness, sow the seed of the word, and in due time we shall reap if we faint not.

M. Wylie, Esq. (of the Free Church) moved the adoption of the Report. He said that there was very little in the Report of an exciting nature, and very little ground for boasting of success, if the Society were disposed to do so. It was ours to plant and water, it was God's to give the increase. We could not tell when it would be His pleasure to cause His Word to be more glorified in the conversion of sinners, but we knew, at least, what were our duty and our happiness, namely, to work on still patiently in his service, making himself our all in all, and while thanking him for every token for good and for every encouraging mercy, yet feel still that nothing could satisfy us but himself. To him a thousand years were as one day and one day as a thousand years. It was enough for us to know, in the words of the Report, that "Christ lives," and if He had, so to speak, *waited* 1800 years for the extension of His kingdom, and had ceased not to promote its glory, we might well be content to labor on too, and to wait for the day of prosperity. We had a nearer example in the case of the angels, of whom we read, not that they are engaged in mourning over the slow progress of the gospel, but that there is joy in heaven among them, *even over one sinner when he repenteth*. We might be thankful that we were not left without something to rejoice over, but that here and there we saw that our labor was not in vain in the Lord. He believed and he was glad to hear the Chairman's testimony to the fact, that the effect of Missions in this land had been to undermine Brahmanism; they had also produced a deep and extensive work of preparation; and that if we ourselves saw it not, those who followed us ere long would see abundant fruit of all the toil that had been bestowed on this cause. Mr. Wylie expressed his pleasure in taking part in the proceedings of this Society at the time when it demanded our sympathies, when the vine which it had been the means of planting in the South Seas was torn and trampled on. He felt indeed that it was difficult to speak without indignation of the invasion of the peaceful missionary station at Tahiti, by a civilized nation, and in the prostituted name of religion; or of the plundering and massacres of the unoffending people of that island. But he hoped that all would fall out rather to the furtherance of the gospel, and that the Church in that place would be sifted and tested, and strengthened and established. While therefore the Missions of the Society suffered, as at present, he felt called upon to express his hearty sympathy with its conductors. For another reason also, he said that he had much pleasure in helping this society—it was not the Society with which he was most immediately connected. He believed that Christian men were greatly mistaken when they fancied that they best promoted the cause of their own Mission by contracting on themselves alone all their sympathies. They should rather seek to cultivate what Solomon called "largeness of heart as the sand that is by the sea shore;" and should even take part in the proceedings of other Societies rather than their own to which perhaps they might be tempted to devote themselves from party feelings. Above all, he felt a deep interest in this Society on account of

the manner in which it had been blessed. None could read of Vanderkemp or Moffatt in South Africa, literally going among the lions, and carrying their lives, as it were in their hands, and hear of them turning the wilderness into gardens of the Lord, without feelings of the greatest interest. Or again, if he turned to Madagascar he could not but recollect the modern Martyrs there, of whose trials so touching an account had been published, and whose faith and conduct seemed similar to what we read in the earliest days of the Apostolic Church. Looking these places and others, and remembering the delightful news recently received from the Baptist Missionaries in China, where at Hong Kong already they have thirteen native preachers, he felt with the Chairman, that a great general work was going on similar to that which paved the way for the great Reformation. Luther was indeed a man raised up to effect that glorious work, but it was when the set time to favor Zion had come, a long course of preparation, and at a crisis when men's minds were universally agitated, so that if there had not been a *reformation* there must have been a *revolution*. All the increasing light which historians were throwing on the Dark Ages, only went to show how the ancient literature which had been let loose on the descendants of the Goths, together with other causes on the continent of Europe and in England, had prepared the way for great changes in Luther's age. And so now, he believed, that elements were at work which must produce important effects, and that amidst many things apparently discouraging, truth and improvement were advancing with accelerated speed, and that a greater Reformation was at hand.

Rev. W. Fairbrother, (of the London Missionary Society) Missionary to China, in seconding the resolution spoke as follows:—I rise to second the resolution which has been moved by our friend Mr. Wylie; for though the report may not contain a record of success equal to that which we might have desired or hoped for, yet it contains sufficient to humble us before God, to lead to penitential prayer, to awaken our gratitude, to strengthen our confidence in the promise of God, and to encourage us to go forward in our work. Though we do not read of temples deserted or destroyed, of multitudes brought from the darkness of heathenism into the light of Christianity, yet whilst it records the conversion of some individuals, so long as we recognise a divine power as essential to this conversion, it affords us sufficient grounds to say "the Lord of Hosts is with us, the God of Jacob is our refuge."

With respect to the *ultimate* success of Missions there can be but one opinion amongst Christians. God has clearly revealed his purpose to restore man to his favour, and bring a wandering world back to himself. We look with painful feelings upon the past and present condition of the world, but we never suppose for a moment that the religion of Jesus Christ will fade from the earth as the flame of an expiring lamp; but we know that, as the sun it will rise higher and higher, until it will fill the world with its glory. We see the Church of Christ struggling with foes who are intent upon its destruction, but we doubt not the issue of the conflict; we have no fears that sin will ever go in an uncontrolled dominion; but we know that the gospel will gather strength in every age, even from the opposition of its enemies, that every year will give us additional testimonies to the divine origin of our holy religion until God in answer to the prayers of his Church will pour out his Spirit upon all flesh, and the whole family of man shall be brought into the possession of those blessings which we enjoy. I do not think there is any truth more clearly revealed in Scripture, than that the religion of our Saviour shall one day be universal, and that every system of error shall be banished from the earth. We have this happy time described in the sublime and glowing

language of prophecy ; we are taught to pray " Thy kingdom come, thy will be done on earth as it is in Heaven." The gospel is adapted to the wants of all mankind ; and our Saviour has made it our duty to preach this gospel to every creature.

Some have supposed that the Missionary spirit is some new light which has dawned upon the Church ; some new feature arising from the spirit of the age in which we live, which will exist for a time and then die with the causes which called it into being. Others have supposed that it is some further development of our holy religion, characteristic of the last ages of the world, and which must precede and bring about the accomplishment of God's purposes with respect to the universal diffusion of divine truth ; but I love to consider the spirit of Missions as an *essential* feature of Christianity, existing in every age of the Church, though appearing in different ages with some diversities of development. Do not our Missionary Meetings resemble that Meeting when the disciples returned and " told Jesus Christ all that they had done, and all they had taught ?" What was the last interview which our Saviour had with his disciples but a Missionary Meeting ?—A valedictory service to a band of Missionaries, and the charge which our Saviour delivered was, " Go ye into all the world and preach the gospel unto every creature." After the ascension there was a Missionary Meeting in Jerusalem, and the report was that " the Gentiles had received the word of God," and at the close of the Meeting we are told that " they glorified God, saying then hath God also to the Gentiles granted repentance unto life." And in our age we meet together—we hear that the Bible has been translated into many languages, that schools have been established, and that a few here and there have been gathered from the heathen into Christian Churches, as the first-fruits of the harvest of the world. And such will be the history of Christianity ; the Church will continually extend until at last the reports of our Missionary Meetings will be couched in terms like these : " The isles wait for his law ;" " Bel boweth down, Nebo stoopeth"—" The idols are utterly abolished ;" and this will be but introductory to a thanksgiving Meeting, a Meeting of the whole redeemed Church, in heaven and on earth ; the Jubilee of the world when they will sing a new song—" We give thee thanks, O Lord God Almighty, which art, and wast and art to come ; because thou hast taken to thee thy great power and hast reigned, Alleluia ! The kingdoms of this world are become the kingdoms of our Lord, and of his Christ ; and he shall reign for ever and ever."

With such prospects, with such promises, let us persevere. God is trying our faith and patience ; " in due time we shall reap if we faint not." We are clearing away the rubbish and laying the foundations of a noble structure ; and though we may not be allowed to finish it, or even to see it far advanced, let us feel thankful that we are permitted to engage in the work at all. We can imagine that a Jew, who had toiled in laying the foundation of Solomon's temple, when that building was dedicated, would feel proud and thankful that he had been permitted to take any part in its erection. How much more thankful ought we to feel that God has conferred this honor upon us, to take part in laying the foundation of a spiritual temple which will fill, not Jerusalem but the world, with its glory, and which will endure not for a few centuries, but for ever ! Let us therefore be more diligent, and sensible that we depend entirely upon the blessing of God ; let us fervently pray that he will pour out his Holy Spirit and accomplish his own righteous and glorious purposes.

Rev. J. Mack (of the Baptist Mission at Serampore) proposed, " The scheme of Evangelizing India has been, and is still felt, by the Christian Church, to be an arduous and eventful work, a work which has taxed the

energies of the Church for upwards of half a century, in sustaining *preparatory* effort, and when compared with the million masses with but comparatively limited success in the conversion of souls. Experience of the past must induce and fasten on the mind this sentiment, that if India, with her millions, is to be converted to Christ, it must be by devoting the *entire* and *undivided* energies of the best and holiest of men in the direct promulgation of the truths of God's word, in dependence on the influences of the Divine Spirit to convert, and the efficiency of the atonement of the Son of God to save."

This resolution harmonises with the report, and also with the remarks of the chairman. It calls upon us to look on the past with any feelings but those of pride. We have now had a Missionary experience of fifty years; and that experience has been sufficiently discouraging. Yet we should recollect that the experience of *Bengal* is not that of *all India*. Nearly a hundred and fifty years ago, the Danish Mission was commenced at Tranquebar, by men of a devoted and spiritual character: and it grew and branched in different directions, and was followed up in its operations by other Protestant Missions, until now the Protestant converts in Southern India are converted almost by hundreds of thousands: at least it has been stated that in one district of that country alone, there are about eighty thousand native Protestants. Let us persevere, and the time will come when the converts in Northern India will be counted in the same way. Yet, when we look at India, we have much to sober our minds—much to overawe us. The first thing of the sort is the extent of the population. I remember when Mr. Williams' "Missionary Enterprises" first appeared, my attention was drawn to his statement of the population of the Islands of the Pacific, and I think it appeared that if the whole were thrown together, the amount would not equal the population of Calcutta and the 24-Purgunnas. How solemn then and arduous, by this comparison, does the Missionary enterprise in India appear, when its millions are before the mind! Where are the agents to be found to reach those millions! We are apt to speak loosely and delusively respecting our work. We take, for instance, the population of Bengal proper as about thirty millions, and counting all the protestant Missionaries in the province as about fifty, we assume by an average that every million of the people of Bengal has rather more than the services of one Missionary and a half. The presumption is, of course, that almost every individual of each million may now and then come in the way of Missionary influence. But our Missionaries are so distributed, that it is far otherwise. You have just heard that in the cold weather our chairman was engaged in a Missionary excursion with Mr. Hill of Berhampore, and they but just set foot in a large portion of Bengal in which no Missionary is to be found. Recal to mind how the great Ganges sweeps from west to east till it turns down to the Bay of Bengal, and observe that in all that country to the north of it, there is but *one* Missionary, my friend Smylie of Dinajpore. There are clustered together the Districts of Malda, Rajshayee, Rungpore, Pubna, Bogorah, and Mymensingh, full of large marts, and densely peopled; and *there is not a single missionary for them all*. Entire districts in other parts are equally destitute: and on a careful examination I have lately ascertained, that full fifteen millions of the people of Bengal—one half of the whole population—are still at the end of fifty years without a Missionary. The mere multitude of the people is appalling to our weakness.

There are other things to produce the same effect. These are the ancient and deep-rooted idolatries and superstitions of the country, wrought by prescription into the national mind, conformed by authority of the so-called sacred *shastras*, and fenced round by legal enactments. There is the deep

corruption of the people, based in the common depravity of our race, but aggravated by the idolatrous superstition of the land, and by the long experience of public and private wrong and oppression. But perhaps nothing is more discouraging, because nothing is a greater hindrance to the spread of the gospel with us, than the peculiar state of civilization both of the Natives of India and of ourselves. Their degree of civilization is attended by such peculiarities as make it worse than barbarism : and it is some disadvantage as Missionaries, that we belong to the European class, and cannot separate ourselves from the associations which keep us at a distance from the people. When I think of the position occupied by Williams in the South Seas, and by Moffatt in South Africa, with nothing on the part of the people, or on their own part to keep them at a distance from each other, I feel it to be most enviable. Willingly might one seek an apprenticeship with such men in their privations and toils, and part with all our social refinement as Indo-Europeans, to become one with the people whose conversion we seek.

I perfectly agree with the chairman in his view both of our progress and our prospects. We have just heard from the Report, the state of the Missions of the London Missionary Society ; and were we to put them and the Baptist Missions together, I question whether, not in Bengal, but in all Northern India, eleven hundred native converts could then be counted—and this is what we are reaping from a population of *seventy or eighty millions*. Nevertheless a great deal has been done ; and it is time to look for great results. Last Sabbath morning, in my usual course of exposition, I came to the passage in which our Lord forewarns his disciples of the time when they would desire to see a day of the Son of Man, and in which he seems to intimate, that times of that kind would be neither strange nor unfrequent in the experience of his church. Is not the present such a time with us ? And what is our desire, but to see a day of the Son of Man, a day of his power and triumph in the conversion of souls ? Well, He tells us of such occasions, that as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven, so shall also the Son of Man be in his day. So sudden, so uncertain in the point of its appearance, and so wide spreading will be the manifestation of his grace. Yet sudden and uncertain as the flashing of the lightning is, we know it is the sure inevitable sequel of previous phenomena. Hot suns have blazed, and the vapours have steamed from the earth, the whole electric machine of nature has been fully excited, before lightnings dart through the sky. Just so is it in the matter of evangelization. The preparatory changes are fast accumulating around us. We have but to persevere in faith, to wait in patience and submission, and we shall see the salvation of God.

This, indeed is the purport of the resolution I have to propose ; and therefore I can very cordially recommend it to you for your acceptance. Yet, Scotsman-like, I could carp a little at what affords me so much general satisfaction. The resolution, you will perceive, speaks of the Missionary enterprise in India having taxed the energies of the Church. No ! No ! It has taxed her feebleness. She has used no energy in the case. I know nothing more melancholy in the past, nor more discouraging for the future, than the conduct of the Church in respect of Mission : and it is hard to say whether the prospect is not worse than the retrospect. I was struck the other day by a communication in one of the English Magazines of January last, from a gentleman employed apparently in collecting for some of our Missions. His statement is, that, although more money is required every year, there is less to be had ; and this he attributes to two causes, a great change to the mode of doing business, whereby a much greater quantity of work has to be done with smaller returns, and profits are reduced ;

and secondly, a growing propensity in Christians, especially Dissenters, to display an extravagance. Now if this representation have any truth, our Churches must be failing both in the inclination and the ability to carry forward Missions; and what is to become of the Missionary enterprise in India if it is to depend upon them for its support? Indeed, who can dream that the host of Missionaries required for the millions of India can be drawn from Europe? The Church in India must vindicate the legitimacy of its own birth by missionary vigour. In the mean time the Resolution says truly, that our enterprise deserves and needs that the church should consecrate the best of her sons to its promotion. And what do we mean by the best? We mean the most richly furnished by education—the best endowed by nature—and above all the men of the most deep and fervent piety. There is no better sphere for genius than the mission field of India: and for my part I have little hope of its evangelization until it shall be pervaded by preachers of the holy zeal and genius of Whitfield and Wesley. Neither is it beneath the subject to say, we want men of stronger constitution—a grenadier company of the missionary host. We have too many young gentlemen of the towns; we want more of the rough-trained sons of the fields—men of the thews and sinews of Carey and Chamberlain.

We want the best in every sense. But when we cannot have all we wish, it is wise to make the best use of what we can get. Now much use might be made of the private Christians in Bengal, especially those residing in the Mofussil. I am accustomed to think much of these. Every Sabbath morning, both in public and in private, I remember them in prayer. I think of the little groups, the families, and the solitary individuals separated from the fellowship of God's people, but keeping holy the Sabbath by prayer, and reading, and devout meditation: and they should have the affectionate remembrance of us all. Now we hear often of good being done by such persons, of salutary impressions being made by them on the minds of the heathen about them: and this might be largely increased, with much increase to their own enjoyment. I would urge all such to institute at least one Native school, and to devote a portion of the Sabbath to the examination of the children in their Scripture lessons, and, when they can, to get a native preacher to co-operate with them. In this way many souls might be converted; and a new interest would be thrown into the Sabbath, which would give zest to its devotional exercises and prevent any part of it hanging heavily on hand, as without some active employment it is apt to do. With these observations I beg to recommend the Resolution for your adoption.

Rev. J. Macdonald (minister of the Free Church) in seconding the above resolution said—This Resolution makes reference to the state of God's work in this country, and to our duty in regard to it. With such a subject we should deal very carefully and seriously lest we should be found carelessly going so far as virtually to criticise the procedure of the Lord himself. If God work, it is because it is for his glory that he should work:—if he work not, it is because it is needful for the glory of his character, that he should cease from or restrain his operations. We often refer difficulties connected with the lowness of God's work to His Sovereignty; and we do rightly. But then, what do we mean by sovereignty; surely, not caprice, or mere arbitrariness? No; the sovereignty of God's procedure consists in this, that he does certain things contrary to our expectations, and for reasons which we do not know, and perhaps cannot discover. Much of God's mind is revealed; but much of it is unrevealed—and these two come forth together in his providence, trying the faith of the Christian.

The exercise of God's sovereignty in this world is chiefly in regard to *sin*; when he works graciously, it is for the destruction of *sin*; and when

he withhold his gracious operations, it is that he may vindicate his moral government from all compromise with or apparent connivance at sin.—“The Lord’s arm is not shortened, that he cannot save, nor his ear heavy that he cannot hear; but your iniquities have separated between you and your God, and your sins have hid his face from you.”—Such procedure, when we know not the immediate occasions of it, seems to us as the righteous Sovereignty of God:—But do we not know that *this* may be the real cause of a people being given up to destruction? Christ well knew that his kingdom would at a future period be established in Jerusalem—but he wept over the present generation, as doomed of God for their sins; yea, wept over their destruction as that which morally could not be helped; the righteous sovereignty of God demanded that Jerusalem should perish, and therefore generations must elapse before Jerusalem shall be glorious.

And are there no sins connected with our field of labour in this country that may demand that the character of God should be vindicated from the very suspicion of favouring or helping sin, before He shine forth upon us? Have there been no sins on the part of those who have conquered this country—sins of ambition, covetousness, cruelty, treachery, support of Heathenism and discouragement of Christianity—sins still adhering to us as a Christian power, holding possession of this country—sins unconfessed and unrepented of, that have brought down temporal calamities and spiritual judgments, because connected with the Christian name, that is with the name of Christ himself? Have there been no sins on the part of the visible Christian Church in this land, sins of selfishness, indifference, hard-heartedness, unfaithfulness, and gross neglect of the Church’s chief work, the salvation of perishing multitudes around—and have these sins been confessed, repented of, and put away, by our several Churches—or do our Churches still cleave to them and stand associated with them? Are there no sins connected with our Missionary agents in this country, that may have grieved the Spirit of God, so that He has been restrained from full co-operation with us—sins of running unsent, faint-heartedness, self-indulgence, rashness, carnal policy, secularity of spirit, indolence, murmuring and strife—sins that are still covered over, and that have never been purged away from amongst us? And may not the Lord of Hosts have a special controversy with this particular nation of hardened sinners, a more prolonged controversy than with many other nations? Never, we believe, has sin been so perfected in its opposition to God and Christ, as in this vast India. Here you have heathenism in its most elaborated form—reduced even into the very philosophy of Idolatry, the very theology of polytheism—sin made a subject of perfect theory, as well as of ingenious practice! And is there not side by side with it, the antichrist of Muhammadanism, based on the substitution of a most sinful man for the blessed Christ, and upheld in practice by unceasing blasphemies against the Son of God? There is something very awful in this united and perfected irreligion of India—and can we doubt that the righteous Lord may have a very heavy controversy with this particular country, more than with some others where his word has had more rapid course? Surely it becomes us, at least, to consider these things, and to enquire whether they may not be so? And where is the remedy for all this state of things? In confession of sin, and earnest supplication for the effusion of God’s Holy Spirit—in praying after the manner of Daniel in Babylon, confessing the sins of our fathers, our rulers and churches, and pleading for the pardon of a nation “laden with iniquity.” Let the way of the Lord be prepared and he will speedily appear for his people. Let the Spirit come down on us and dwell amongst us, and then our prayer-meetings will be thronged, and men will gather to hear the news of the Kingdom of Christ. There is but this *one* remedy for our pre-

sent low condition in our missionary work—and that is, revival by the outpouring of God's Spirit—and a tythe of our present efforts in other departments of work, devoted to the seeking of that agency, would make the gospel cause a thousand-fold more to prosper, and make us all a thousand-fold happier than we are. Pray then, pray without ceasing that the eternal Spirit may take possession of India by the application of the glorious gospel of the blessed God—and let us confess our sins and turn from them, that through Christ Jesus God may hear us.

Rev. G. Pearce (of the Calcutta Baptist Mission) in moving the third resolution spoke in substance as follows:—Christian Friends, If we have attended to the exercise of this evening in a right spirit I think we can scarcely fail to be profited thereby. The opening speech of the chairman, and also the report, lamented the paucity of conversions which have attended the Society's operations during the past year, but even that may teach us humility; and if from our sense of weakness we leave this meeting more humbly than we came, our profit will not be small. God's blessing may indeed be withheld to cause us to lean more entirely on Him. The resolution which I have to move, recommends prayer to be offered for the officers of the Committee and agents of the Society, and surely a want of success urges attention to this important duty with great force. A preceding speaker has suggested, and I think with much truth, that God as a sovereign withhold his blessing from this people because of their awful sin and wickedness. This is an additional inducement to prayer. We should confess the sins of this guilty nation before God again and again, and then beseech him to have mercy upon them for the sake of his Son, whose blood was shed to take away the sin of the world. But not to extend these remarks, I cannot refrain from giving to the meeting some interesting information which has lately come to my knowledge, of a remarkable work of grace which the Lord is carrying on in a neighbouring country, and with which I believe few here are particularly acquainted. It was my privilege a few days since to receive into my family an individual who has been honored of God in missionary work beyond perhaps any person on the continent of India. He is now, from totally shattered health, on his way to Europe. It is but five years ago that he went to the station to which I allude; there were then in the district connected with it but very few if any Christians, during this period my friend was privileged to witness the introduction of no less than two thousand persons, adults, by baptism into the Church of Christ, while there are at the present time as many more who are attendants on Christian worship. The people to whom I refer are the *Karens*, a nation that occupies the hilly parts of Burmah, and who extend from its southern to its northern extremity. This honored individual was stationed at Sandoway, but he is not the only one who has been so blessed, large Churches of this interesting people exist in the districts adjacent to Mergui, Tavoy and Maulmain, and the Gospel is spreading rapidly among this nation. Some people I know have expressed doubts as to the truth of these conversions, on account of their numbers, but having made particular inquiries of my friend respecting the converts, I cannot help feeling that they are fully equal to those made in this country. Let us judge of them by some of their deeds. There is then a *universal and earnest desire among them to learn to read*, and there are in consequence hundreds among them already who can read the scriptures. They teach one another. My friend told me that this desire to read is confined entirely to the Christian Karens. He does not know a single case of a heathen Karen who has learned to read. This is therefore an important feature in their favor. The Karen Christians *expend much for the sake of the Gospel*. When visiting the villages in which they reside, the missionaries have to

perform their land journeys on foot. They are not so conveniently provided for, with horses and conveyances as we are in Calcutta, in many parts, however, the forest trees afford good shelter from the sun in travelling, while the friendly Karens cheerfully carry the missionary's baggage. I was led to ask my friend, Where do you lodge, at night in this journey? His reply was, "There is a house provided for the missionary in every village. We have only to send them word a month or two beforehand that we intend visiting such a district, and the people cheerfully at their own cost provide us with houses for our accommodation in which we are very comfortably lodged." A short time since an association of the Churches met at a new settlement, the land for which was appropriated for the object by the Government to refugee Christian Karens from Burmah. Some time before my friend sent down a request that the people would build him a cottage, for the accommodation of himself and family during his visit to them, and as the people had been at great expense in erecting their habitations, and a chapel, he sent them the money for his house, not wishing to burden them with the expense. On his arrival at the settlement, he found the cottage ready as he had requested, and moreover the good people returned to him the money just as he had sent it, insisting on his allowing them to defray the expense of its erection.

Many of these Karen converts were, and are still, on Burmese territory, and they have suffered much from the Burmese government officers on account of their religion. The Burmese, however, could not extinguish the desire which they felt to serve Christ, and hence numbers of them emigrated secretly into the British territories, leaving all that they could not bring away with them. This was the cause of the settlement to which I have alluded. The Burmese are now getting wiser, and by the last intelligence it is stated that in order to retain them they have given the Karens liberty to build chapels as large and as good as they please, and to have the free exercise of religion. Such then is the nature of the work going on, and it may well fill our hearts with joy and hope. God is at work in that heathen land, and let us pray and trust that he will visit us also in a similar manner. But in heavenly discipline we are not alone, those servants of God, the missionaries, while they have had success have also been visited with heavy trials. At the beginning of the last year there were three devoted mission families on the Arracan coast. The Providence of God first visited one, and removed two sweet babes, then followed the mother, and shortly after the father; so that in a very short time was a whole family called away. Again, in the case of my friend, a very few weeks since the partner of his labour and cares was called to her rest, then their youngest babe, and illness was permitted also to make such inroad upon his own health as totally to incapacitate him for exertion. He has therefore been compelled to leave for a season in search of health, in a more genial clime. One family only remains for the work which is to be attended to. Let me then, in closing, commend this mission and our afflicted brother to your strong sympathies and prayers—They assuredly need them and I am persuaded they will have them. Let us not despair, they and we are all in the hand of Him who will glorify himself in his own way. I beg to propose—

"That the following friends be appointed to act as the Committee for the ensuing year, with prayer on the part of the friends of Missions, that they may be diligent, faithful and successful in the discharge of their office:—Revs. A. F. Lacroix, J. Paterson, J. Campbell, T. Boaz, J. H. Parker, J. Mullens; Messrs. A. Bedford, H. Andrews, J. Bartlett, H. Beedle, M. Cockburn, H. Dunn, A. Grant, and G. C. Hay.

This resolution was seconded by J. C. Stewart, Esq. Secretary to the Union Bank.

Missionary and Religious Intelligence.

1.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

The Bishop of Calcutta reached Calcutta on the 25th April in very improved health. An address has been presented to him by his friends. He ordained on the 1st May, and embarked for Europe on the *Precursor* Steamer on the 3rd. It is the Bishop's intention, (D. V.) to return to India in about twelve months.—The following Missionary brethren are expected to return to India in the ensuing cold season:—The Rev. S. Mundy, of the London Missionary Society, and the Rev. T. Sandys and Mrs. Sandys, of the Church Missionary Society.—The Rev. W. Fairbrother and Mrs. Fairbrother, of the London Missionary Society, sailed from Calcutta for Singapore on their way to China, on the *Dido*, on the 26th April.—The London Society's station at Bangalore is to be strengthened by one Missionary, the Rev. Mr. Lugden.

BOMBAY.—The Rev. J. Murray Mitchell has returned from Nágpur, to which, we mentioned, he had gone along with the Rev. S. Hislop, the Missionary of the Free Church of Scotland lately appointed to that important station. Manifold mercies accompanied the journey to and from Nágpur, as well as the foundation of the Mission there,—and these will probably soon be more fully noticed in our pages. Operations have already been commenced both at Nágpur, the native city and head-quarters of the Mission, and at Kámítí, the British Cantonment. The assistance of the three German brethren who have been for some time at Nágpur—two of them, the survivors of the interesting but sorely afflicted German Mission to the Gonds—will, it is believed, be very important. The British residents at Kámítí have already come forward with pleasing liberality to support the Mission, and doubtless the hearts of Christians in other quarters of India will not be indifferent to the prosperity of the infant scheme.

The Rev. Mr. Nesbit has returned from a short tour in the Southern Konkan, and the Rev. Mr. Hume from one in the Northern Konkan.

The Rev. Mr. Ballantine has been obliged to quit, for a time, his interesting sphere at Ahmednuggur, and seek recruited health at Mahabuleshwar.

The Rev. Mr. Dredge, of the Church of England Missionary Society, arrived in Bombay by the March Steamer. We understand that Mr. Dredge will proceed, for a season, to Nasik, but that his ultimate sphere will be Bombay.

The Rev. H. Jeffreys, Archdeacon and Senior Chaplain at the Presidency, is appointed to perform the Clerical duties at Malcolm Peth, until the commencement of the monsoon.—*Oriental Christian Spectator*.

2.—DEATH OF THE REV. J. MACK, OF SERAMPORE.

We have only time in our present issue to announce the death of one of our oldest and most valued Missionary friends and fellow-labourers, the Rev. J. MACK, of Serampore. He was removed by that fatal scourge the cholera, on Wednesday evening, the 30th April.

Mr. Mack had been a resident in India upwards of twenty-three years. His age was 48. He was a man of great natural and acquired abilities. He was an original and deep thinker, a devoted labourer in the cause of truth, and one whose place will not be readily supplied. As a man of talent, a minister, a teacher of youth, an adviser and friend, few even equalled our good, honest, cheerful and devoted friend, John Mack of Serampore. He rests from his labours. The Lord enable us to meet him in the skies.

Mr. Mack was interred on Thursday evening, May 1st, in the Mission Burying-ground, Serampore. The funeral was attended by a large and sorrowing assemblage of Christians of all denominations, both European and native, as well as by a large concourse of heathens and Musalmáns.

The Rev. W. W. Evans read portions of Scripture suitable to the occasion, and the Rev. T. Boaz offered up prayer that the blessing of the Lord might accompany this sudden and severe affliction to all.—C. C. A.

3.—REV. J. D. ELLIS, LATE OF THE CALCUTTA BAPTIST MISSION.

As it is probable that many who took an interest formerly in the labours of Mr. Ellis in Calcutta have heard nothing of him for a long season, it may be well to say that his health has never been restored, and that he is now in circumstances to excite much sympathy. During the last two years he has been residing at Lewes, and for some time he has been suffering so much from paralysis and general debility, that those around him have been surprised at the tenacity of life which his constitution has evinced.—*Baptist Magazine for February.*

[Since the above was in type, we regret to announce the death of our late esteemed friend. He entered into his rest on the 9th February. Thus has another of our once fellow-labourers entered into his rest. How loud the call, "Be ye also ready."—ED. C. C. A.]—*Ibid.*

4.—DEATH OF DR. GARDEN.

We regret to announce the death of one of the most respected and able medical practitioners in Calcutta, Dr. Garden. He died on Thursday, the 24th instant, after a few days' illness, of acute dysentery. His loss will be deeply felt by an extensive circle of friends. Dr. Garden was not only an able practitioner, but a most amiable man, and one whose presence in a sick room always inspired respect, confidence and cheerfulness.

Even those who are the conservators of the lives of others, fall themselves by the hand of death. It is appointed to all men once to die. Let the living lay it to heart, that they set their house in order and prepare to meet their God. Dr. Garden was but recently elected an Elder of St. Andrew's Kirk.—*Ibid.*

5.—DEATH OF MISSIONARY LABOURERS.

We regret to announce the removal by death of two excellent female labourers in the Mission field, Miss Pierce, of the American Baptist Mission in Siam, and Mrs. Abbott, in Arracan. Mr. Abbott has left Arracan for the United States.

The *Christian Herald* says:—

"Mr. Kinkaid and family were expected to arrive at Arracan shortly. Mr. Stilson has just completed another useful work in Burmese on Trigonometry, and purposes publishing a work on Arithmetic and one on Geography in a short time."—*Ibid.*

6.—DEATH OF MAHENDRA LAL BASAK, CATECHIST OF THE FREE CHURCH.

We sincerely regret to announce the removal by death of MAHENDRA LAL BASAK, a Catechist of the Free Church of Scotland. He fell a sacrifice to that fearful scourge the cholera, on the 7th of April, at the early and promising age of 22 years. Mahendra was one of the ablest, most matured, consistent and useful of the native converts connected with the Free Church Mission in Bengal. Amongst the native converts generally, in point of natural and acquired ability, he had few if any equals. In the college de-

partment of the Assembly's Institution, he carried off many prizes in mathematics, and in all the higher branches of study he ever excelled. His spirit was peculiarly amiable and Christian. When he entered upon the probationary work of the ministry, he did not allow his previous success as a student either to intoxicate or draw him from his great work. The language of his life was, "I am determined to know nothing amongst men save Jesus Christ and him crucified." So rare a union of natural, acquired and Christian excellence has seldom been witnessed in the native character. His end was hopeful and tranquil. How mysterious are the ways of God. In one short month has this mission been deprived of two of its most promising Catechists; for it is scarcely a month since we recorded the death of Kailás. In human estimation they could ill be spared; not so was the mind of God, and we can only say with our afflicted brethren, "Even so Father, and so it seemeth good in thy sight."

The death of the former Catechist was, we rejoice to learn, the means of the conversion of the young man whose baptism we recently recorded. May the death of this excellent young preacher be the spiritual life of many of those amongst whom he lived and laboured, and who loved him for his many virtues; but chiefly for what the Lord had made him.—*Ibid.*

7.—THE LATE REV. H. FISHER.

On Sabbath morning last the Archdeacon of Calcutta preached a funeral Sermon at the Cathédral, for the late Rev. H. Fisher, Sen. The text selected was Prov. xiv. 32. "The righteous hath hope in the death." The last intelligent expression of Mr. Fisher was "strong in hope." How beautiful the expression, how appropriate the text. Behold the perfect man, and mark the upright, for his end is peace and hope.

Mr. Fisher entered the Episcopal ministry 49 or 50 years back. His first field of labour was in Yorkshire, where he laboured for upwards of twenty years. Mr. Fisher, like the majority of the ministers of state Churches, entered upon the responsible work of the ministry without any deep sense of its importance. Intercourse with one of the excellent of the earth led him to a fuller appreciation of the work in which he had engaged and of the salvation of men. Mr. Fisher had long thought of India, and at the instigation and under the advice of Dr. Buchanan, he devoted himself to the work of God in this land. For thirty years at Dum Dum and Calcutta, but chiefly at Meerut, Mr. Fisher laboured for the spiritual welfare both of his fellow-countrymen and the natives. Nor was he an unsuccessful preacher of the word. Many have been able to testify that his preaching was with demonstration and power from on high. Would that many chaplains would imitate our esteemed fellow-labourer (to how few chaplains can we as Missionaries apply this honorable appellation) in his feeling and conduct towards the heathen. How rarely do we hear in the episcopal establishment of such men as Martyn, Corrie, Brown and Thomason, whose business it was not merely to minister effectually and faithfully to the members of their own section of the Church, but also to unite God's people in heart and action, and to elevate, and bless the heathen with the knowledge of salvation. This was not only their work but their special delight.—*Ibid.*

8.—THE UNITED MONTHLY MISSIONARY PRAYER MEETING

Was held on Monday evening, the 7th April, at the Lall Bazar Chapel. The address, delivered by the Rev. J. Macdonald, was based upon Phil iv. 13. "For I can do all things through Christ which strengtheneth me."

These remarkable words of the Apostle indicate to us a cheerful and happy spirit amongst all the duties and trials of his Christian course.

I. The *Spirit* expressed in these words.

1. Reflective wisdom,—a comparing of all responsibilities and resources,—in order to satisfy his mind as to results,—and he found that he had enough in Christ for all that was before him.

2. Profound humility,—the Christian sees in himself only weakness, ignorance, emptiness of a spiritual kind,—and looks for all his supplies to another,—thereby acknowledging himself to be as nothing.

3. Peaceful resignation to whatever trials may await,—for the believer is assured that as his day is, so shall his strength be;—all his provision for suffering is already in Christ.

4. Cheerful readiness for all duties, however numerous or arduous,—for Christ will give strength for whatever he commands to be done,—so that the believer needs not bustle or fret.

5. Triumphant dependence,—strength in weakness, is also in these words indicated;—that a Christian is triumphant in proportion to his reliance on his divine strength.

II. The *sources* or spring of this blessed spirit. It arises from *Union to Christ*; Union, through Faith in the testimony of Christ;—and Union, by the indwelling of the Holy Spirit, putting forth His power.

In virtue of this all the resources of Christ become the believer's resources.

The justifying righteousness of Christ makes the believer acceptable before God continually, to present his wants.

The intercession of Christ obtains the hearing and the answering of his prayers for help.

The sympathy of Christ secures the co-operation of him who is mighty to help.

The Providence of Christ is for the believer, and never can be against him.

The character of Christ, especially his love, faithfulness and wisdom constitute an unfailing refuge in difficulty.

The presence of Christ secures protection and deliverance, wherever the believer may be; wherever he is, Christ is.

The secret communion of Christ by His word, with the soul, constitutes the completing of the victory. Thus the Christian can render himself as a living sacrifice unto God, can mortify the flesh, overcome the world, wrestle with principalities and powers of darkness, bear up under the burdensome presence of sin in his soul. Devolve all burdens on the Lord, with confidence, suffer affliction joyfully, persevere in his work amidst all disappointments patiently, and die peacefully, it may be triumphantly.

Surely then we should think more of Christ, read more of Christ, hear more of Christ, speak more of Christ, and preach more of Christ, for then the subject itself will be the pledge of the Father's blessing.

The devotional services were engaged in by the Rev. Messrs. Duff and Evans.—*Ibid.*

A meeting of the friends of Bishop Wilson, was held at his residence, Chowringee, on Monday evening last, when it was resolved to present an address, laudatory of his ecclesiastical administration in connection with the Episcopal Church, expressive of respect for him as a Christian man, minister, scholar, and divine, and of regret for his departure. Gen. Valiant* presided. The meeting was addressed by Messrs. Prinsep, Leith and Montague. A meeting of the Episcopal clergy was held for a similar purpose last month.—*Ibid.*

* Gen. Valiant, we regret to add, has since been removed by Cholera.

9.—NEW JOURNAL AT HONG KONG—OBSERVANCE OF THE SABBATH.

We have received the three first numbers of a new periodical from China entitled the *China Mail*, it is professedly the organ, but not the slave, of Government. The Editor states that he will speak freely on all the acts of Government which may appear to him to be inimical to the interests of the Colony.

The tone of the numbers already received, as far as we are able to ascertain, is gentlemanly and Christian, the typography, arrangement and general getting up of the paper are very admirable, and reflect great credit on all concerned.

We are happy to find that the Governor of Hong Kong is not ashamed, in his official capacity, to remind the Christian colonists of their duty respecting the Sabbath.

The following official notice appears in the *China Mail* on this important subject. We cheerfully extract the notice in the hope that it may suggest the Christian duty both of Christian rulers and subjects, not in China only, but in all the colonies and dependencies of Great Britain. We admire the *suggestive spirit* in which the notification is couched and sincerely trust it may have the desired effect.

“Whereas Laws of England enjoining under certain penalties a cessation from secular labour and employment on Sunday are in force within this Colony, and it is desirable, regard being had to the mixed population resident therein, that the due observance of that day should, if possible, be attained by the example and co-operation of all Christians within the Colony, rather than by the indiscriminate enforcement of the penalties attaching to a breach of the Law; the Governor calls the attention of the Christian inhabitants to a former Notification on this subject of the 28th of June last, and trust that they will assist in carrying out the subject aimed at, by abstaining from any violation of the day, either on their own part, or on that of the Native workmen or labourers whom they may employ in conducting their works.”

GOD SAVE THE QUEEN.

Given at Victoria, Hongkong,
this 20th February, 1845.

JOHN F. DAVIS.

[*Ibid.*]

10.—TESTIMONY OF THE EFFICACY OF MEDICAL MISSIONS TO CHINA.

The accompanying is extracted from Dr. Grant's paper on China in the *Calcutta Medical Journal*. Dr. Grant accompanied the late expedition to China. We have much pleasure in recording his testimony to the good effected by the labours of our brethren in that arduous but promising field.—ED. C. C. A.

“I cannot close this subject without bestowing my meed of praise on the extensively useful labours of the medical missionaries: and it redounds not a little to the generous character of Englishmen that they have been the first to send forth to the suffering millions of China, these apostles of humanity. The Chinese appreciate very highly our surgical skill, and are most desirous of acquiring the degree of knowledge.”

11.—BROTHERLY UNITY.

To those who pray and hope for the real and practical unity of the disciples of Christ, it is grateful to witness practical manifestations of that unity in the present torn state of the Church. Such an instance occurred at Madras, on the opening of the Wesleyan Chapel, in Popham's Broadway, on Thursday the 17th April, and on the following Sabbath. On this occa-

sion the following ministers would officiate:—The Rev. R. K. Hamilton, one of the Chaplains of what is now called the Residuary or Established Church of Scotland; Rev. W. Porter, of the London Society; Rev. R. Johnson, of the Free Church of Scotland, and Rev. M. Winslow, of the American Presbyterian Mission. May we not exclaim on recording such a union of services, “Behold how good and pleasant it is for brethren to dwell together in unity.” How worthy of universal imitation.

We have often admired the practical unity displayed by our Madras brethren in their Missionary Prayer Meetings; except the Episcopal Church, all, of every name, holding Christ as the Head, not only unite in the services, but have the meetings in their respective Sanctuaries. The Church of Scotland, Established and Free, Wesleyan, Independent, Baptist, British and American, all can, and do unite, to pray “thy Kingdom come.”—*Ibid.*

12.—REDUCED STATE OF THE WESLEYAN MISSION AT MADRAS.

We regret to learn the low state to which the Wesleyan Mission at Madras has been reduced in the wise but mysterious providence of God. The following extract from the *Record* is distressing enough. In a land full of idols and error to find a Mission belonging to one of the most extensive and active sections of the Church left to the entire care of one labourer is indeed sad. Temporal sickness may greatly mar, death or removal on account of dire disease leave at the mercy of a feeble native agency, the work of years. The very fact of all the labour of a mission devolving upon one is in itself enough to depress and enfeeble such an agent in such a country as India. We do hope that our Home Societies will be led not so much to extend their labours as to strengthen old and important stations; and further, that the church in India will exert herself to raise up men within her own bosom who shall be able to sustain and extend the gospel without foreign aid, to the remotest quarters of the land. These are two points (the efficacy of already existing stations and the raising up of a trust-worthy indigenous Ministry), which the state of our mission in India must often press upon the attention of all interested in the *progress* as well as *existence* of Missions in India:—*Ibid.*

“We regret to find that this excellent body are about to lose for a time the valuable services of the Rev. S. Hardy, who proceeds to England per *City of London* for the benefit of his health. This will leave Mr. Roberts alone at Madras, though in all probability he will receive occasional aid from Mr. Griffith at the Mount. This ought not to be the case, as it is utterly impossible for one missionary to go through all the labour connected with a station extending its branches to Royapettah and St. Thome, and having several services at various places during each week. For example, there is service every Sunday evening at the same hour in three different chapels belonging to the Connexion; Mr. Roberts can preach but in one. The Society out to have, besides a missionary at the Mount, at least three missionaries at Madras; and in the present emergency it would not be amiss, if from some up-country station where there are two located, one were to proceed to Madras to give Mr. Roberts the benefit of his aid.”—*Record.*

13.—ENGLISH EDITION OF THE MEMOIR OF THE LATE MRS. MUNDY OF CHINSURAH.

The enterprising Missionary publisher, John Snow, has brought out a new edition of the Memoir of our late devoted friend and fellow-labourer, Mrs. Mundy, of Chinsurah. The work has been not merely favourably noticed by all the leading religious periodicals in Britian, but strongly recommended as a work calculated to be extensively useful in the church.

We have selected the accompanying notice from the *Sunday School Teachers' Magazine*. It contains, besides a notice of the work, one or two wise suggestions.

Memoirs of Mrs. Louisa Mundy, of the London Missionary Society's Mission at Chinsurah, Bengal.—By her Husband. London. John Snow. 1845.

It is no pretence, when we say, that we feel ourselves deeply responsible for any commendation we may give to memoirs of *female* missionaries. Their biography is a *mould* of a very different kind, to that of our own sex. It will fix, as well as form the character of their successors. Young men may read the Lives of Schwartz, Morrison, Carey, or Williams; and besides catching their spirit, strike out for themselves new and independent lines of operation "each one according to his several ability." For, perhaps, there is no end to the modes of enterprise or action, which the diversified state and varying phases of heathen character require. But the qualities and habits of a missionary's wife, must be the same everywhere. Her *duties* can hardly be said to depend on circumstances at all. For one heroic Mrs. Judson that may be wanted, hundreds of Mrs. Mundy's will be required. We deem it, therefore, a *desideratum* in our missionary literature, to have a few such pictures of a "help meet" for a missionary, as that sketched by Solomon as the model of a good wife for any good man. For the woman, whose "price is far above rubies" at a mission station, is one whom, "the heart of her husband doth safely trust," and who will "do him good and not evil, all the days of her life;" who "openeth her mouth with wisdom, and hath the law of kindness in her tongue;" who "looketh well to her household, and eateth not the bread of idleness." Such was Mrs. Mundy, and such should the wife of every missionary be. No woman is fit to be a missionary's wife who can dream of either an *idle* or a *bustling* life.

This little volume is quite to our taste, on this important subject. We knew it before it was re-published in this country, and wished to see an edition of it for home use. Although, therefore, we feel the difficulty of saying in plain terms, *where* or *how* we wish it used; we must commend it to all families and churches, from which female missionaries are likely to go out. It is a boon of no ordinary value for such circles. It will enable parents and ministers to judge wisely. We are far from thinking, however, that the use of this sweet memoir should be confined to the class we thus hint at. All the female friends of missions should read it, that they may appreciate the *worth* of their sex in missionary work, as well as sympathize with their sisters. It is just the book for female working parties to read, when they meet to promote missions; nor is it at all less adapted to interest the senior class of girls in boarding, or Sunday schools."

The price of the memoir is, we believe, in Europe, 4s. 6d. Should any of our friends desire to purchase the new edition they can obtain it through our publishers or of any of the India booksellers.—*Ibid.*

14.—BAPTISM OF TWO NATIVE CONVERTS OF THE FREE CHURCH OF SCOTLAND.

On Sabbath afternoon last, another of the pupils of the institution of the Free Church of Scotland, together with his wife, were baptized at the residence of the Rev. Dr. Duff, in the presence of a considerable number of Christian friends, belonging to the Free Church and other Christian Churches in Calcutta.

The name of the young man is Umácharan Bhoose. He has been long a student in the institution. For some time past his mind had been deeply influenced by the truth of the Gospel. This must have been suspected by

his connections, and on this account his attendance at the institution became of late less frequent. The excellent Missionaries of the Free Church were not immediately prepared to anticipate the decisive steps which he and his wife have taken. God's ways and thoughts are not ours. As soon as the truth of the Gospel began to operate upon the mind of the young man, his first impulse was to teach his young and intelligent wife to read. She soon acquired the art, and made herself acquainted with the contents of the New Testament and Bunyan's *Pilgrim's Progress* in Bengali. The new and awakening truths contained in the Sacred volume, and in "the *Pilgrim's Progress*, from this to the world to come," soon wrought their life giving influence in her mind. Her first impulse, was to be free. The feeling being mutual, husband and wife resolved to take up their cross and follow Christ. About a fortnight ago they made their escape from the parental roof and took shelter with Dr. Duff. The determination and shrewdness evinced by the wife, who is not more than thirteen years of age, appears to have delighted and inspired all who have conversed with her. Umácharan is connected with some of the wealthiest native families in Calcutta.

This conversion has, as a matter of course, made a considerable stir amongst the higher classes in the native community. More than usual exertion has been made to induce the young man, either by persuasion or coercion, to return to his idols, but in vain. The father applied to the Supreme Court for a writ of Habeas Corpus, but it was refused, the Chief Justice observing that the Court had no jurisdiction where the parties professedly detained were of full age, which was the case with Samarchand, and were the restraint was only *moral*. The points sworn to in the application for the writ will show the little importance attached to *truth*, by even the most respectable natives:—in substance it was sworn.

That the youth was only fourteen years of age—he is known to be nineteen. That all his friends were prohibited from seeing or conversing with him—they had full access to him, this we can testify, having ourselves been eye and ear witness, that they were not over scrupulous either as to the matter or manner of their conduct when an interview was permitted. *That Dr. Duff had given a pledge to the natives of Calcutta that none of the pupils of the Free Church Institution should become Christians.* The latter item we leave to speak for itself.

We are indeed gratified at this additional testimony of God to the faithful labours of our esteemed fellow-labourers, and the more so indicating, as it does, the right influences which are at work in the native mind, and especially amongst the more respectable native females. A few conversions amongst the higher class of females of India, well followed up would, under the blessing of God, do much towards advancing the cause of the Gospel; far more than we are perhaps now prepared to believe or admit. We are moreover gratified at this token of the Divine approbation towards our brethren, inasmuch as it must cheer them amidst the painful trials with which they have of late been visited, in the loss of their most efficient native preacher. They have lost *two*, the Lord hath given *three*. "The Lord hath given, the Lord hath taken away, blessed be the name of the Lord."—*Ibid.*

15.—BOMBAY—EXAMINATION OF THE FREE CHURCH INSTITUTION.

The Annual Examination of this Institution took place on Friday the 4th instant at Ambrolië. The Hon'ble the Governor of Bombay, Sir Erskine Perry, and a respectable number of other Europeans were present. The exercises of the day were commenced with an appropriate prayer by the Rev. George Candy, Minister of Trinity Chapel. The examination through-

out was an interesting one. There was no concealing of the great truths of Christianity. The pupils had evidently been taught that man is not only an intellectual but a moral being—sustaining relations not only to his fellow-men and the material world around him, but also to the invisible world, and to God, the great Creator and Governor of all. It was obvious that this was a *Missionary Institution*, and that while the teachers had laboured with becoming diligence to give their pupils a thorough intellectual training they had not forgotten to impress it upon them that man is an heir of immortality, and that the higher principles of our nature need cultivation and guidance.

The examination of the classes on the Scripture lessons by Narayan, one of the converts, was particularly interesting. The essays, particularly those read by the converts Hormusjee and Narayan, were such as to do credit to themselves and to the institution.

At the close, the Governor in a few remarks expressed himself as highly pleased with what he had seen and heard, as also his best wishes for the continued prosperity of the institution. And we doubt not that in this he expressed the feelings of all who were present. The school then united in singing under the direction of Mr. Cassidy.

We are glad to see the Governor of Bombay thus lending his countenance to the Christian education of the natives. His attendance on such occasion may do something towards removing the impression which prevails among them to a considerable extent, that the Government is unfavorable to Missionary operations. The existence of such an impression among the natives is much to be regretted. Surely Christian men, connected with a Christian Government should not leave any room for doubt in regard to their feelings towards Christianity and Christian education. We do not wish the Government to be converted into a Missionary Society. But we think it the duty of every Christian, in his individual capacity, to lend his countenance and active aid to the great work of enlightening and Christianising the people of this country. No Christian man should be expected to profess indifference to the progress of the Gospel, and to turn his back on those who are labouring for the conversion of the Heathen, because he happens to be connected with the Government. Who that has any love for Christ or any regard for the spiritual good of his fellow-men would accept of office on such terms! Such evidently is not the course which the present Government feels himself called on to pursue.

The number of students in attendance on the institution during the past month was, Hindus 74, Christian 67, Israelites 35, Muhammadans 10, total 186.—*Bombay Witness*.

16.—DEATH OF A CONVERT.

The Missionaries at Nassik, on the 21st March, had to part with one of their little band of native converts, Karahe Rama. He died in peace and professing steadfastly his faith in Christ.—*Ibid*.

17.—A USEFUL HINT FROM A HEATHEN, TO CHRISTIAN RULERS.

The Minister Pwau-she-gan presented a memorial, stating, that the gods of rivers had been very propitious, and by some means or other absorbed the waters of the inundations. The calamity thus averted from the land, was regarded as highly deserving of gratitude on the part of the rulers of the country. Toaukwang, pleased with this representation, commanded that his aged servant should burn ten insense sticks which were received from Tibet, in the temple dedicated to the said idols, and himself be rewarded for his good counsel.—*Ibid*.

18.—RECENT BAPTISMS.

Recently a Muhammadan named Abdul Razak, son of Abdul Rahman, has been baptised by the Missionaries at Rajkote. He is 17 years of age, and has, it is said, an ardent thirst for knowledge. After a careful examination he became convinced that Muhammadanism presents no remedy for sin, and that Christianity alone reveals a way of salvation. Much effort has been used, but in vain, to shake his faith in Christianity.

The Dnyanodaya of February 1st mentioned the recent baptism of twenty persons at Baroda. We learn that eight additional converts have since been baptised in that vicinity, and that there are still several inquirers.

On the 20th February a Hindu named Mahdoodas was baptised in Bombay by the Rev. Geo. Candy. He is 23 years and has been for about five years under instruction. The father threatened to destroy himself should his son be baptised, hoping in this way to deter him from embracing Christianity.

On Sabbath, the second of March, three persons were baptised at Nassick, viz. Rams Roday, a Koonbe, aged 50, Ramdeen Sewad, a Kulall, aged 25, and a Purdesee female, 50 years of age, named Lalao Choochan. These are poor people. But through Christ there is salvation for the poor as well as for the rich. When a sinner turns to God, no matter how poor he may be, it is cause of rejoicing. Among men the rich are honored and the poor are despised. But it is not so with God. In his sight the rich and the poor stand on the same level.

On the 5th of January, a Hindu 19 years of age, named Appa Swami, was baptised at Madras. He is a student of the Free Church Institution. A Tamul youth, Arumooogan, son of a respectable government servant, has also been lately baptised at Tellicherry.

Recently, within the period of a single month, 60 persons were baptised at Solo. And at Kapasdanga 71 individuals were baptised in a single day. Both of these places are in northern India, in which quarter, it would seem, many are disposed to listen to the gospel.

These things are fitted to encourage and to call forth thanksgiving to God. Christianity comes to remove the heavy load of ignorance and guilt, to give peace to the troubled spirit, and to bind the whole human family into one great brotherhood. Hence our prayer is, that all, whether Hindus, Muhammadans or otherwise, may embrace this our blessed and holy religion.—*Bombay Dnyanodaya, March 15.*

19.—SURAT:—THE HUMANE RELIGIOUS ASSOCIATION.

This Association is a marked sign of the times. It resembles the Theophilanthropic Society of Calcutta. It shows that men are breaking loose from all their old associations, and, regarding Hinduism and other base religions, as an insult to their Creator and to themselves, are trying to form one worthy of their conceptions of His greatness, and still more, we fear, of their ideas of their own rank and importance.

One of the members of the Association at Surat is in the habit of giving lectures on *Truth*, and this he gathers from all the systems of religion with which he is acquainted.

The Association is particularly zealous in exposing the pretensions and tricks of magicians, charmers, and jugglers.—*Ibid.*

LECTURES ON THE ERRORS AND EVILS OF ROMANISM.

LECTURE FOURTH ;

THE

J E S U I T S.—

THEIR

ORIGIN AND ORDER, MORALITY AND PRACTICES,
SUPPRESSION AND RESTORATION.

BY THE

REV. A. DUFF, D. D.

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THE
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Introduction.

FROM the respected brethren who have preceded me, you have already learnt much of the genuine character of Popery—its grievous perversion or total supercession of the Word of God by its lying traditions and substitutionary expedients for a sinner's justification,—together with some of the means and methods by which it contrived to climb to the very zenith, alike in the firmament of civil and ecclesiastical power.

It now devolves upon me to exhibit Popery under another of its distinct phases—its last and most perfect development—and that is, its revivification, after threatened dissolution, under the form of JESUITISM.

It has often been a subject of remark, how, trivial, insignificant, and in ordinary phraseology, accidental incidents have fixed the character and career of individuals, extended the empire of the sciences, and permanently affected the destinies of nations. To the circumstance of his being presented, when a student at College, with the works of Pliny and Aristotle, as a prize, did Adanson, as we are told, owe the impulse which diverted his mind from its original bent, and earned for him the renown of being one of the most distinguished naturalists of his day. To the circumstance of his happening, when a boy, “to be long and frequently shut up in a room, in which there was nothing but a clock; which, therefore, as the only object of amusement, he occupied himself in examining,” did Vaucanson owe the impulse which eventually rendered him one of the most celebrated of mechanicians. It was the circumstance of perusing the Iliad that communicated to the soul of Alexander the impulse which led to his heading the Macedonian phalanx on the banks of the Nile, the Euphrates and the Indus; while it was the perusal of his life which stimulated Charles of Sweden to a career that stamped him as among the first of warriors. To the circumstance of his noticing the fall of an apple is ordinarily attributed the hint which pointed the way to the most magnificent of

modern discoveries, and has emblazoned the name of Newton as the most refulgent in the whole galaxy of science. To a most trivial and apparently accidental circumstance did Scotland, once trodden under the iron hoof of tyranny, owe its freedom and independence. The Patriot Bruce, successively baffled in every attempt, lay down at night in a barn, seeking relief from the pains of disaster and the threatnings of despair. In the morning, we are told, while "still reclining on his pillow of straw, he beheld a spider climbing up the beam of the roof;—the insect fell to the ground." Twelve times was the attempt successively renewed, twelve times did it utterly fail. Its thirteenth essay, however, was crowned with complete success; it gained the summit of the barn;—when the king, starting from his couch, exclaimed, "This despicable insect has taught me perseverance, I will follow its example. Have I not been twelve times defeated by the enemy's force? on one fight more hangs the independence of my country." In a few days was fought the ever memorable battle of Bannockburn, and all Scotland was free. And finally, it is to the slight and insignificant, and apparently accidental, circumstance of a soldier being wounded, three centuries ago, at an ordinary siege in Spain, that the world has been indebted for an Institute, before which kings and nations have bowed the knee—an Institute, which, with the "dolorous regions" of California on the west, and the multitudinous isles of Japan on the east, as its outposts, has converted "shuddering Europe," into one vast battle field for the marshalled hosts of error and of truth.

The origin and rise of the Jesuits.

In 1521, Don Inigo Lopez de Bicalde, the youngest son of the noble house of Loyola, was severely wounded in both legs in the defence of Pampeluna against the French. Fired with the spirit of ancient chivalry, he had panted after knightly honours and renown. Excited by the vivid pictures of legendary romance, his mind was filled with airy dreams of hazardous adventure and feats of daring valour

———" Races and games,
Or tilting furniture, emblazoned shields,
Impresses quaint, caparisons and steeds,
Bases and tinsel trappings, gorgeous knights,
At joust and tournament."

But stretched on a bed of languishment, with shattered limbs and little hope of their perfect recovery, how are these gorgeous phantasms to be grasped and realized? To these, alas, he must now bid farewell,—farewell forever. Does he then return to a calm composure of mind, resolved to content himself with the sober realities of life? No. Backed by disappointment and agitated by suffering, as he lay doomed to listless and pining inactivity on his couch, he happened to have had put into his hands a volume of the Lives of the Saints, whether by accident or design history telleth not. But, be that as it may, the effect on his excitable and chivalrous spirit was, in its instantaneousness and power, almost magical. The perusal of that work suddenly changed the entire current of his soul. Behold, says his biographer Vieyra, "behold the importance of reading good books.

If it had been a book of knight errantry, Ignacio would have become a great knight errant ; it was the Lives of the Saints, and Ignacio became a great saint. If he had read about knights, he might have proved a knight of the burning sword ; he read about saints, and proved a saint of the burning torch." From that hour the chivalry of romance and worldly adventure is wholly and for ever abandoned for the chivalry of spiritual crusade and "fantastic asceticism." As ordinary knights were wont to "devote themselves and consecrate the valour of their arms to their lady love," he "hung up arms and armour before an image of the Virgin," determined to become "knight of the Virgin Mary." As other spiritual knight errants had earned for themselves immortal renown by their self-imposed penances, he resolves to outstrip all his predecessors in austerity and self-denial. Accordingly, casting aside his knightly dress, and arraying himself in a hermit's homely garb, he withdraws from the abodes of luxurious refinement and the endearments of social intercourse. In cells and lonely caverns he enters on a course of the severest mortification, letting his hair and nails grow like those of the doomed and fated Nebuchadnezzar, maintaining midnight vigils, remaining seven hours daily on his bare knees, often fasting for days together, and on one occasion from Sunday to Sunday, scourging himself regularly thrice a day, and causing the gloomy cloisters to resound with the sighs and groans of heartfelt agony.

From that time also, he began, in his turbid and troubled fancy, to enjoy all manner of visions, raptures, and ecstasies. Now, he is in rapt contemplation of two immense camps—"The one at Jerusalem, the other at Babylon—Christ's and Satan's. On that side all the good, on this side all the bad, both armed and ready for mutual combat,"—while he himself figures as a chosen warrior in the army of the faithful. Again, he is satisfied that "he beholds at one time Christ, and at another the Virgin, with his bodily eyes." Standing on the steps of the church of St. Dominic at Maressa, "he wept aloud because he beheld the mystery of the Trinity visibly revealed to him at that moment ;" while "the mystery of creation suddenly flashed upon him in mystic symbols." In the host he fancied that he "beheld him who was God and man." On the banks of the Llobregat, he "sat down and bent his eyes on the deep stream before him ; when suddenly he felt himself in an ecstasy, wherein the mysteries of faith were visibly revealed to him : he rose up, he thought, another man."* Favoured with such immediate inspirations and inward fantasies, the light of Scripture or Revelation is rejected as altogether unnecessary. As a prime favourite of heaven he is privileged to hold direct communion with the invisible world and its inhabitants,—privileged to ascend beyond the pure empyrean and mingle with the glories of the eternal regions ;—why, then, should he not spurn away from him the aids of Apostles and Prophets who wrote only as they were commissioned for the humble denizens of this lower mundane sphere ?

After journeying to Jerusalem on a fruitless expedition against the infidels, and traversing, amid incredible hardships, different kingdoms of Europe, as a ragged emaciated mendicant, he at length retired to

* See Ranke on the Popes.

Paris. There he soon gathered around him a small but enthusiastic body of converts and followers. They resolved to constitute themselves into a religious society. But, under what designation are they to be known? Captivated with the thought of making war as soldiers against the prince of darkness, they finally determined, in accordance with Loyola's old military propensities, to call themselves, "The company of Jesus, just like a company of soldiers, who bear the name of their captain,—a company, cohort, or century, as it were, engaged to do battle against spiritual enemies." But such an organized society must have laws. Doubtless. But whence are they to proceed? Whence, in such a case, but from the fountain-head of all law? Loyola had already his visions of the celestial world; before the altar of the church in Barcelona, the Lady Roselli saw him "with a radiant illumination round his head." Who, then, need be surprized at the solemn avowment of his disciples, "that he was miraculously told from heaven to form his order, and instructed fully in a supernatural manner how to do it?"

After various abortive attempts, Loyola at length succeeded, in 1540, in obtaining from Paul III. a Bull of constitution for his new order. This Bull was fettered at first with certain unpalatable restrictions. The Pope, however, soon learnt to estimate aright the prodigious importance of such a fraternity. Moreover, the offer, over and above the *three* usual vows of *poverty, chastity, and monastic obedience*, to come under a *fourth* vow of unlimited submission, of unconditional obedience to the Pope,—whose absolute supremacy and infallibility the members of the new Society were sworn, at all hazards, to maintain,—and whose commands to go wheresoever, whensoever, and on what errand soever he pleased, they were bound without question or hesitation, instantly to obey,—and all this under a solemn pledge, never and nowhere to require pecuniary aid or support from the See of Rome;—such an offer, at such a desperate crisis of Papal affairs, proved irresistible. The original Bull of confirmation was accordingly renewed in 1543, unembarrassed by any limitations or conditions whatsoever. And to render the deed still more memorable and impressive, the Pope had two medals struck, on one of which, in allusion to the important services which he expected from the Society, was inscribed, "The gates of heaven opened!"—and on the other, "The security of the Roman people."

As the Society was essentially military and despotic in its constitution, the next important step was to elect a General or Commander-in-chief, who, as stated by the Society itself in the first draft of the constitution which they presented to the Pope, "should dispense grades and offices as to him should seem fit, project the plan of the constitution for the order, with the advice and assistance of the members, and in all other matters exercise *sole and undivided* command; in him should *Christ be honoured* (let this blasphemy be noted) *as present in his person!*" The choice, as might readily be anticipated, fell on the founder Loyola, who, according to the express words of one of the electors, "had begotten them all in Christ, and fed them with his milk." Another reason assigned by a Jesuit writer, is too characteristic to be omitted here. "Since Peter," says he, "had more zeal than the rest of the Apostles, when he struck the servant of the High

Priest, it is for this reason among others, we may conceive, that the sovereign priesthood was committed to him by Christ. And, if the comparison be admissible, we may affirm that Ignatius was chosen to be General of our order because he would kill a Moor who had blasphemed."

The Society having obtained the Papal sanction and elected its General, the next grand step was to frame its constitution. This task was executed by Loyola with such consummate ability, as to justify the eulogium of Pasquier, who pronounced him "one of the most subtle and skilful politicians which his age produced." For two hundred years, the mysterious volume was systematically concealed from the world at large; while its contents were only gradually unfolded, and that too, after full proof of their trust-worthiness and repeated oaths of secrecy, even to the members of the Society. Yea, some rules there were of which none but the General and Superiors were ever permitted to know anything at all. One of the assistants of the order in a letter from Rome, towards the middle of last century, thus writes:—"It is only since my arrival here that I understand anything of the nature of our Society. Its government is a separate science, of which the provincials themselves know nothing. It is necessary to be in the post which I now occupy to begin to comprehend it."

At length, however, in an evil hour for the Society, but a providential one for the cause of humanity and truth, their long secreted statute book was dragged to light. This occurred in the course of the celebrated suit of Lionci and La Valette, in France, in 1761.

From these authentic records everything essential may now be learnt respecting the organization, government, and general principles of the Institute. In order to invest these with infallible authority, the Jesuits did not scruple to allege "that God himself dictated the formation of their Society," that "He and the blessed virgin inspired its plans, rules, and privileges, in miraculous revelations." In order to allure numbers to join their ranks, they positively declared that "God had granted to every member of the Society, who might join it, in the three first centuries, *the privilege of escaping damnation*, and that whoever should die in communion with the Society should obtain everlasting felicity." Under the influence of such flattering attractions, the increase of the Society, like that of a comet approaching its perihelion, was more than ordinarily rapid. In little more than half a century after its commencement, its full sworn members exceeded *ten thousand*. A century later still, it could reckon *twenty thousand members*, and upwards of *six hundred colleges*.

All this will appear the more surprizing, when we reflect on the dreadful ordeal of probation through which every candidate must pass, ere he could obtain the privilege of full membership. Talk of drilling and discipline! Why, the drilling and the discipline which gave to Alexander the men that marched in triumph from Macedon to the Indus; to Cæsar, the men that marched in triumph from Rome to the wilds of Caledonia; to Hannibal, the men that marched in triumph from Carthage to Rome; to Napoleon, the men whose achievements surpassed in brilliancy the united glories of the soldiers of Macedon,

of Carthage and of Rome ; and to Wellington, the men who smote into the dust, the very flower of Napoleon's chivalry ; why, the drilling and the discipline of all of these combined, cannot, in point of stern, rigid, and protracted severity, for a moment be compared to the drilling and discipline, which fitted and moulded men for becoming full members of the militant Institute of the Jesuits !

Into details we cannot enter ; but a few leading particulars we must supply from the most authoritative of all sources—the *Book of their own Constitutions*.

The order of the Jesuits—its organization and government.

The whole world, which is regarded by the General as his one and undivided empire, is parcelled out into provinces, at the head of which is a provincial, subordinate to the general central Head. Throughout the provinces are colleges and noviciates, or houses of probation and residence, at the head of which are rectors, prefects, or superiors, all subordinate directly, or through the provincials, to the General, who is the sole mainspring and moving power of the stupendous mechanism, throughout all its countless parts and wide spreading ramifications.

The whole society may be divided into four classes ; the novices ; the scholars ; the co-adjutors ; and the professed or full members. The age of *fourteen* is ordinarily the earliest for admission as a novice ; and the age of *thirty-three* the earliest for the attainment of full or *professed* membership.

When a candidate for admission presents himself, he is rigidly examined. If deemed unfit he is instantly dismissed. If his fitness appear probable, he is received into "the house of primary probation." A fresh scrutiny is then instituted into his rank, temper, and condition, —his talents, possessions, and probable utility,—natural abilities being allowed "to make ample atonement for poverty, and wealth for lack of talent." Every communication with the servants or strangers, either by word or letter, is expressly forbidden. A brief compendium or summary of general rules is then submitted to his deliberation. In subsequent examinations, "every circumstance is drawn from him connected with his birth, his family, and connexions. Strict enquiry is made touching the marriage or celibacy of a brother or sister ; their state and manner of life ; but, above all, whether he be bound himself by a promise of marriage." Again, "the health and perfection of the candidate's body must, by medical inspection, be ascertained. The manner in which his life has been spent from his youth ; the bent of his inclinations ; the substance of his prayers ; the fervour of his devotions ; *all* must be revealed, without reserve, at the bidding of the scrutinizing enquirer." The applicant must next be asked, "whether he has ever held, or still continues to hold, any opinions or ideas differing from those which are maintained by the church, and approved by her doctors ; for novel opinions cannot be tolerated." And "in every scruple or spiritual difficulty which may arise, he must engage to abandon his own decision." If he has property, he must next declare his resolution of renouncing it, and giving it wholly "to the poor, (i. e. in reality to 'the Society of Jesuits, who are *mendicants* for that pur-

pose,) without a hope of regaining it at any time." And, that "his better example may shine before men, he must put away all strong affection for his parents, and refrain from the unsuitable desire of a bountiful distribution towards them, arising from such a disadvantageous affection, that the precept of the gospel may be followed more perfectly, which says not, 'give to your relations,' but, 'give to the poor.' Thus effectually cut off from all access to his parents, and even from a useless remembrance of them, he may proceed more surely in his course of hopeful vocation." To render his seclusion more complete, the candidate is next "interdicted from verbal or written communication with his family or friends," unless under special permission from the superior. He must also be "satisfied that all letters written and received by him, as long as he remains in the house, should be opened, read, and delivered up for that purpose, to the person appointed to examine him." His "actions, errors and deficiencies are always closely watched, and reported to the superior by any one who has observed or discovered them." A general confession of the "whole past life must be made, and repeated every six months, to some Jesuit priest, who may be deputed by the superior to receive it."

The course of primary probation being at length concluded, the candidate enters the house of second probation, where he joins the *senior novices*. Here, on his entrance, six principal exercises or experiments await him. First, he must devote a month to self-examination, confession, and meditation. Second, he must serve for another month "in one or more of the hospitals, by ministering to the sick, in proof of increasing humility." Third, he "must wander for another month, without money, begging from door to door, that he may be accustomed to inconvenience in eating and sleeping." Fourth, he "must submit to be employed in the most servile offices of the house into which he has entered." Fifth, he must exhibit his capacity for giving instruction to boys and untaught elders. Sixth, he must try his gift in preaching and hearing confessions.

As yet, while thus only "fulfilling his several trials of fitness, he may not presume to say that he is a member of the Society. If his discharge of these six experiments be not satisfactory, he is summarily dismissed; if otherwise, he is encouraged to wait in patient expectation—learning, by farther exercises, to subordinate his mind and will, in all things, in perfect humility and obedience, to the dictum of the General or Superior. If his progress be satisfactory, the *three* simple vows are administered at the end of *two* years;—which vows, with slight and suitable modifications, must, ever after, be renewed twice every year."

The noviciate being at length terminated, the candidate, who has acquitted himself with credit in the houses of probation, is admitted to additional instruction in the mysteries of the Institute in one or other of the Colleges or Universities, which are richly endowed by the voluntary liberality of the superstitiously devout. He now becomes one of the grade or class of *Scholars*. The qualities to be "desired and commended in *scholars* are acuteness of talent, brilliancy of example, and soundness of body. They are to be chosen men, picked from the flower

of the troop; and the General has absolute power in admitting or dismissing them, according to his expectations of their utility in promoting the designs of the institute." If they have satisfactorily passed the time and course of their studies, they become *approved scholars*, and must submit to new varieties of trial and probation.

The trial of their perfections, as *approved scholars*, being completed, they are admitted in the *third* class, which is that of *co-adjutors*, temporal and spiritual. Their trials, which are multiform, protracted, and severe, being finished, they are at last admitted into the *fourth* class, which, by way of eminence, is distinguished, as the "*Professed Society*." These take upon them the *fourth* or *peculiar* vow, which binds them to proceed, without question or murmur, on the papal missions, to any region of the earth. Their probationary years are even "more strict and of longer duration than those of the preceding classes." Schedules or registers are carefully kept throughout, in which the minutest particulars are recorded, for the inspection of the Superior, and for transmission to the General; who has thus before him, at one view, a complete chart or map of the character, talents, and special qualifications of every candidate and member of the Society, from the earliest period of the novitiate to the conclusion of a finished profession.

Here, in passing, we may note a characteristic circumstance. One of the earliest and most solemn vows taken, is that of *perpetual* poverty. But, what, if in consequence of the death of friends or relations, some property should fall to be inherited by one who had taken the vow of utter renunciation of the world,—is he precluded from asserting his lawful claims? Why, then, the Superior is armed with power *temporarily* to release him from the solemn and unconditional obligation of the vow. Thus liberated, and, by a Jesuit fiction, regarded for a definite season as a merely *secular* person, he is sent forth swiftly to secure his property, "as an eagle to the prey. But as the lesser bird, which decoys to the snare of the fowler, can only enjoy the liberty which is allowed by the length of his string and the will of his master, so must the richly laden Jesuit return at the bidding of his General; and bound once more by his former vow of renouncing the things of this world, he is quickly relieved of his acquired wealth, which is safely deposited in the craving and capacious coffers of the Society."

But the grand principle which pervades, animates, and cements into one firm and continuous chain, the entire course of probationary exercises, is the reiterated, the incessant, the perpetual inculcation of a blind, implicit, unquestioning obedience to the monarchical General of the order, or to the Superior acting in his stead and name. In every conceivable variety of shape and form, his will is declared to be law, sole and supreme law,—his will is virtually that of omnipotence. To him must the inclinations, the reason, and the conscience, of every member be unconditionally surrendered. Does any one doubt the possibility of a despotism so absolute? Then hear the express words of the constitutions. There, the novice is exhorted to "devote himself to the service of God, leaving the care of all other things to his Superior, *who doubtless* (mark these words) *holds the place of Christ our Lord.*" But this is a brief and ambiguous expression, you will say.

Very good. Then, here is another. Let the novices "desire with perfect concurrence to be guided by them (their Superiors); and not wishing to be led by *their own judgment*, except it agrees with that of those who are to them *instead of Christ our Lord*."

Is this not explicit enough? Well, here is another injunction:—"It is especially conducive to advancement, nay even necessary, that *all yield themselves to perfect obedience, regarding the Superior* (be he who he may) *as Christ the Lord*, and submitting to him with inward reverence and affection; let them obey not only in the outward performance of what he enjoins, entirely, promptly, resolutely, and with all due humility, without excuses or murmurs, even though he order things hard to be done, and repugnant to their own sense; but let them also strive to acquire *perfect resignation and denial of their own will and judgment* to that which the Superior wills and judges (where sin is not perceived)—the will and judgment of the Superior being set before them as the rule of their will and judgment."

Is any farther confirmation wanted? Then, surely, it is in these words:—"Let every one persuade himself, that they who live under obedience should permit themselves to be moved and directed under divine providence by their Superiors *just as if* (mark the similes), *just as if they were a corpse, which allows itself to be moved and handled in any way; or as the staff of an old man, which serves him wherever or in whatever thing he who holds it in his hand pleases to use it*,"—"persuading themselves that every thing is just, suppressing every repugnant thought and judgment of their own, in a certain obedience,"—and "promptly attending to their voice, just as if it proceeded from Christ our Lord." And, to render assurance doubly sure, every disciple is again and again bound by solemn oath to "obey Superiors," and "to understand all things according to the constitutions of the Society."—The oaths of submission and obedience usually commencing in this style:—"I, N. B. make profession and promise Almighty God before his Virgin mother, and before all the heavenly host, and before all by-standers, and you, Reverend Father, General of the Society of Jesus, *holding the place of God*, and your successors; or, you, Reverend Father, vice general of the Society of Jesus and of his successors, *holding the place of God, &c.*" And lest any one might suppose that the *formal* introduction of any apparently exceptional clauses respecting the non-obligation of committing sin by way of obedience, formed any real or substantial limitation, it is expressly added by way of explanation, that the constitutions of the Society do not "involve an obligation to commit sin, mortal or venial; * *unless* (mark the impious exception) the Superior command them in the name of the Lord Jesus Christ, or in virtue of holy obedience; which shall be done in those cases or persons wherein it shall be judged

* For all the quotations given in this epitomized account of the order of the Jesuits, the reader is referred to two standard and authoritative works:—1st, *Constitutiones Societatis Jesu, Anno 1558, Romæ*, in *Ædibus Societatis Jesu, 1558. Reprinted from the original edition, &c. &c. London, 1838*;—and 2d, the preliminary Sketch prefixed to a work entitled "The Principles of the Jesuits, developed in a collection of extracts from their writings, London, 1839."

that it will greatly conduce to the particular good of each, or to the general advantage." What does this mean? Neither more nor less than this—that sins against God, acts contrary to his revealed word, transgressions of his pure and holy law,—provided only they benefit the individual or the Society,—may be, yea, must be committed, *if* the Superior enjoins them! What is this, but setting himself in the place of God—yea, exalting himself above God? For surely, that authority which can annul, repeal, supersede, or abrogate a law, must be supreme and paramount above all other authorities!

And lest any one, in the plenitude of his sceptical liberality or liberal scepticism, should suppose, or pretend to suppose that we had misunderstood or overstrained the meaning of these clear declarations, let us hear the statements of Jesuits themselves as to their understanding of the spirit and import of their own constitutions and vows of unqualified obedience. Instances might be given both of a comic and a tragic character. Of Friar Alphonso, who was the porter at a College in Majorca, it is related by one of his own brother-associates, that, having "denied himself, in the way of penance, a part of the victuals allowed for his subsistence, the Superior, to whom a report was made of the fact, commanded him to eat all that was set before him. To fulfil the sacred duty of obedience, Father Alphonso ate his whole allowance, champed even the plates on which it was served, and would have swallowed them, had not the superior told him, that his obedience must not proceed beyond the glazing of the earthen-ware." Another practical instance and proof of the length to which implicit obedience would carry its votaries is supplied by the Romish Abbé de la Roche Arnauld, who himself went through many of the preliminaries of the Jesuit noviciate. He tells us of the case of a young novice, who,—when asked by his master concerning the sacrifice of Abraham, and of that of St. Marius, who went to throw his son into a furnace to please his superior,—promptly and unhesitatingly replied, "I would have done still more; were God to order me, *through the voice of my superior*, to put to death father, mother, children, brothers, and sisters, I would do it with an eye as tearless, and a heart as calm as if I were seated at the banquet of the Paschal Lamb!"

Well, surely, might Robertson the historian exclaim, that "there is not in the annals of mankind any example of such a perfect despotism, exercised not over monks shut up in the cells of a convent, but over men dispersed among all the nations of the earth!"

But, lest any one should presume to surmise that this is a Protestant conclusion merely, and not a fair representation of the case, we shall adduce a testimony that must be held by Romanists themselves as wholly unimpeachable. Here is a description and denunciation of the Jesuit Institute:—"In order to form the union, the consistency, and the strength of the Society, there should be a government not only monarchical, but so sovereign, so absolute, so despotic, that even the provincials themselves should not have it in their power, by any act of theirs, to resist or retard the execution of the orders of the General. By this legislative, inviolable, and despotic power; by the profound devotedness of the subjects of this company to mysterious laws with

which they are not themselves acquainted ; by the blind and passive obedience by which they are compelled to execute, without hesitation or reply, whatever their superiors command ; this Society is at once become the most consolidated and powerful body, and at the same time the greatest and most enormous of abuses, to which there is an urgent necessity that the Church and State should apply the most prompt and efficacious remedy."—Who has furnished this bold outline, this vigorous draft, this powerful sketch of the "most absolute of despotisms,"—the "most enormous of abuses?"—Doubtless, some Protestant calumniator? Some mortal enemy to Rome? No such thing. It happens to be none other than one of the most loyal and devoted adherents of the Holy See, the Romish king of Portugal. It is from the public manifesto addressed to his Bishops in 1759, that the words now quoted, have been taken.

What, it may now be asked in more definite terms,—what was the precise function to be discharged by an army, so equipped, so marshalled, so trained? On what particular enterprise was it to embark? What specific object of attainment was to constitute the prize of its ambition and the monument of its success?

To these questions the answer may be a very brief one. Without entering into details, we may simply remind you of the grand historical fact, that, in some countries of Europe, towards the middle of the 16th century, the once absolute and universal supremacy of the Pope, and with it the Popish cause generally, had been wholly destroyed ; nearly so in others ; and greatly shaken in all. Now, *the* one paramount end of Jesuitism, yea the one sole end for which it existed at all, may be commendably stated to have been, to uphold that supremacy inviolable and unchangeable. What then is to be done, where such supremacy has been entirely lost, or is threatened with decline? What, but to regain and restore it to its wonted ascendancy! But, what means could prove most efficacious? This may be at once seen, by asking, What occasioned the loss of the Pope's supremacy? Was it not the Reformation of Luther, with its renovating spirit and life-giving principles? Then, surely, the most direct and effectual way of restoring the lost supremacy, must be to beat down into the dust its mighty antagonist—the Reformation.

This, this, then, was the gigantic task which the Jesuits undertook, and long continued to prosecute with a zeal unquenched, and an ability unrivalled—a zeal and an ability, which, in a just or noble cause, would have challenged an applause as unbounded, as it must now call forth unmitigated and immitigable execration. This Herculean design is thus truly and characteristically stated by one of the earliest historians of the order. "In the same year, 1521, Luther," says he, "with consummate wickedness, openly declared war against the church ; wounded in the fortress of Pampeluna, renovated and strengthened by his accident, Ignatius raised the standard in defence of religion. Luther attacks the chair of St. Peter with abuse and blasphemy ; Ignatius is miraculously cured by St. Peter in order to become its defence. Luther like a madman declaims against the Apostolic See ; Ignatius every where undertakes its defence. Luther withdraws from it as many as he can ; Ignatius reconciles, and restores to it. All the devices and efforts of Luther

are directed against it; Ignatius consecrates to it by a special vow all his own labours and those of his companions. To Luther, that disgrace of Germany, that Epicurean hog, that curse of Europe, that monster destructive to the whole earth, hateful to God and man, God, by his eternal decree, has opposed Ignatius."

Thus authoritatively does it appear that the Reformation,—which had wrenched the half of Christendom from the Papal grasp, and caused the other half to hang tremulous or oscillating in apparent indecision,—must be checked, arrested, and if possible utterly destroyed. And to achieve this object was the primary and paramount end contemplated by Ignatius and his followers,—constituting "the Society of Jesus."

In order to accomplish this end the more effectually, *two* distinct objects immediately and urgently presented themselves. The *one* was to *enlarge* the bounds of the Papal dominion, and, by extending the Papal sceptre over foreign lands and distant realms, to call in a new world to redress the balance of the old;—hence the *Papal missions!* The *other* was, to commence throughout Europe a war of retaliation and aggression on the Reformers, the Reformed communities, and Reformation principles. In attempting to compass these two great objects, by one wide and multiform yet simultaneous process, the spirit and genius of Rome, through the child of her strength and the instrument of her power—Jesuitism—were conspicuously displayed.

The "Society of Jesus," being thus expressly, and by its very constitution, designed for action,—vigorous, energetic, wide spread action,—it had special exemptions and immunities accorded to it, the better to fit and qualify it for its peculiar vocation. Of every other monastic or religious Society, connected with the Papacy, it has been truly remarked, that the immediate design was "to separate its members from the world; that of the Jesuits to render them masters of the world. The inmate of the convent devoted himself to work out his own salvation by extraordinary acts of devotion and self-denial; the follower of Loyola considered himself as plunging into all the bustle of secular affairs, to maintain the interests of the Romish Church. The monk was a retired devotee of heaven; the Jesuit a chosen soldier of the Pope. That the members of the new order might have full leisure for this active service, they were exempted from the usual functions of other monks. They were not required to spend their time in the long ceremonial offices and numberless mummeries of the Romish worship. They were required to attend no processions, to practise no austerities. They neither chaunted nor prayed. They cannot sing, said their opponents, 'for birds of prey never do.' They are sent forth to watch every transaction of the world which might appear to affect the interests of Rome." To them also was extended by the Court of Rome a special license to trade with the nations of the earth—a license, which speedily paved the way for an extensive and lucrative commerce with all the richest countries of the old and new world.

Behold, then, "in the Society of Jesus" what has been emphatically termed "the formidable militia of the Roman See!"—knit together as one man—yea rather, fused and molten into one mass, under the uncontrollable will and mandate of the superior—a living moving mass

which has been well compared to a mechanism, containing "the greatest possible quantity of power distributed to the greatest possible advantage;" or more briefly, to a tremendous "*naked sword whose hilt was at Rome.*"

Behold, in this Society, an army of chosen soldiers, bound by oath to exert themselves continually in the service of the Superior, and of the Pope as their vice-Christ and vice-God! In other armies the leaders, the captains, and the generals, are few in number. Ninety-nine in a hundred are utterly unfit to be leaders themselves, and utterly helpless without them. But in the army of Jesuits, each individual is a picked and chosen man, himself fit, in his own appointed sphere, to become a leader, a captain, or a general, yea, a chieftain among leaders. In other armies that have achieved deeds of undying fame, there have been unity and combination of movement and action. But, in point of oneness of mind, singleness of purpose, simultaneousness of action, and terribleness of execution, what army, in ancient or in modern times, is fit to be compared with that of the Jesuits! Why, in these respects, the Roman legion, the Macedonian phalanx, the British regiment, or all of these united, are no more worthy of being named in comparison, than that "small infantry warred on by cranes," is worthy of being named in comparison with the mightiest "embodied force" of "mortal prowess—"

—————"Though all the giant brood
Of Phlegra with th' heroic race were joined,
That fought at Thebes and Ilium, on each side
Mix'd with auxiliar gods; and what resounds
In fable or romance of Uther's son
Begirt with British and Armoric knights;
And all who since, baptized or infidel,
Jousted at Aspramont, or Montalban,
Damasco, or Morocco, or Trebisond;
Or whom Biserta sent from Afric shore,
When Charlemain with all his peerage fell
By Fontarabbia."

And, finally, behold, in this Society of Jesus, a sworn confederacy for the revival of the reign of ignorance—the full restoration of the yoke of Papal despotism. Behold in it, a fell and terrible confederacy against the rights of conscience, and the civil and religious liberties, not of Europe only, but of the world!

Nor was it less successful than it was fell and terrible. No sooner had it been formed, than its authors and emissaries, with surprizing rapidity, overran the whole globe. Most of the schools and colleges of Europe came under their management and control. To most of its monarchs they became confessors—a function, as has been observed, "of no small importance, in any reign, but under a weak prince superior even to that of minister." In most of its cabinets and courts their counsel and policy were all-prevailing. In most of its corporate bodies, civil and ecclesiastical, their mysterious presence was felt with all the effect of a secret and resistless energy. As the spiritual guides of the largest proportion of its wealthiest, noblest and most powerful families,

their all but ubiquitous influence extended to almost every domestic circle from the cottage to the palace—to almost every individual from the peasant to the prince. In a word, their empire and dominion over the souls and persons of men seemed unbounded, and threatened to be eternal.

And what was the natural and inevitable result of an influence so universal, an antagonism so resistless? It was this,—that in many of the Heathen states and empires of Asia, Africa, and America, their *missions*, for a season, were crowned with a temporal prosperity which wore the air of marvel and romance,—and that, throughout the bounds of old Christendom, the tide of the glorious Reformation, every where arrested, was in many parts wholly rolled back. Every thing appeared to indicate a speedy relapse into the stagnation of repressed energy and fettered thought. The light of a resuscitated Evangelism, everywhere bedimmed, was in many parts wholly extinguished; while every thing betokened a quick return to the gloom of a scaled mental vision and cloudy firmament. And if the fertilizing stream of Reformation has not everywhere putresced; or its reviving light everywhere gone out; or its joyous liberty everywhere become extinct;—no thanks to the men who have toiled with such desperate vigor, to realize so fatal—so disastrous a consummation. To Him, to Him alone, “who doeth according to his will among the armies of heaven and the inhabitants of the earth,” be all the praise, and all the glory!

Fairly, and most naturally, may it now be asked,—How, or in what way, came they to possess and wield so stupendous an influence? What were the means—the agencies—the weapons employed? Not, we may be sure, the temporal sword directly:—For, had they met their enemies boldly and openly in the battle field, there are yet, even in these days of cold-hearted and mercenary selfishness, patriots enough in Christendom, who, in defence of freedom’s cause, would have converted many a barren plain and many a rugged pass into another and a nobler Marathon, another and a more renowned Thermopylæ. Not, we may be sure, the “sword of the Spirit,” the word of the living God, which is powerful in combating principalities and powers, and spiritual wickednesses, and in bringing down the strongholds of sin and Satan, throughout the realms of Gentilism:—For ends so sinister and unholy as theirs could not brook the employment of a weapon of such ethereal temper; or, if they could, such a weapon, like the touch of Ithuriel’s spear, would soon unmask the treachery, and cause each cunning artifice to stand forth to view in its own proper shape and likeness. No!—The means employed were as unscrupulous as the end, and as complex and multitudinous, as the end itself was simple and one.

The great leading, and avowed object being, as has been remarked, “to establish a spiritual dominion over the minds of men, of which the Pope should appear as the ostensible head, while the real power should reside with themselves, nothing could divert them from it. No means were ever scrupled which promised to aid its accomplishment. They were in no degree shackled by prejudice, superstition, or real religion. Expediency in its most simple and licentious form was the basis of their morals; and their principles and practices were uniformly

accommodated to the circumstances in which they were placed. Even their bigotry, obdurate as it was, never appears to have interfered with their interests. The paramount and characteristic principle of the order, from which none of its members ever swerved, was simply this, *that its interests were to be promoted by all possible means, at all possible expenses.* In order to acquire more easily an ascendancy over persons of rank and power they propagated a system of the most relaxed morality, which accommodated itself to the passions of men, justified their vices, tolerated their imperfections, and authorized almost every action which the most audacious or crafty politician could wish to perpetrate. To persons of stricter principles they studied to recommend themselves by the purity of their lives, and sometimes by the austerity of their doctrines. 'They are a sort of people,' said the Abbé Boileau, 'who lengthen the creed and shorten the decalogue.' "

No wonder, though,—under the predominant influence of a system so boundlessly accommodative to all that is corrupt and perverse in the nature of man, a system so immensely elastic under every conceivable variety of circumstances,—the Jesuits should so speedily have climbed to the very zenith in the firmament of mis-begotten power.

And this naturally brings us to one main object of the present Lecture, which is to pourtray in faithful and authentic colours—

The morality of the Jesuits.

Sure I am, that if a serious contemplation of the great end pursued by them cannot fail to inspire you with a feeling of wholesome dread and terror; that feeling cannot be diminished, but rather mightily increased, by the like contemplation of the morality which freely allowed the most sinister means to be employed in its prosecution. And, in descending from generalities to particulars, with the view of impugning their maxims of morality, I beg it, at the very outset, to be clearly and distinctly understood, that I shall quote no Protestant author whatsoever.

The *sole* authorities, to which I intend to refer, shall be accredited Jesuit authorities, and none other. The Jesuit morality is to be impanelled or put on its trial. The charge against it is a tremendous one. It is neither more nor less than this, that it violates, and systematically teaches how to violate with impunity, every precept of the decalogue. You, that is the miscellaneous audience now before me, are called on to act the part of an impartial jury. On me has devolved the painful duty of presenting myself before you, in the invidious attitude, the unenviable relationship, of public accuser and prosecutor. But my heart's desire is to act in this matter with the most rigid justice, the most unchallengeable impartiality. And in proof of this, my honesty and integrity of purpose, I hereby again declare that I shall not summon into the witness box a single testator, who is not himself, not merely a friend, but an adherent, yea, and a veritable champion of Jesuitism. So that if the verdict of "guilty" must be returned by you, and the sentence of condemnation must be pronounced by me,—such verdict and sentence shall be founded exclusively on evidence,

redundant evidence, derived from the most indubitable of all sources, even the standard writings of the Jesuit authors themselves.

These writings are at once voluminous and authoritative. For, while the General, as has been remarked, is, strictly speaking, "the *soul* of the Society, still, in a larger sense of that descriptive term, the professed members, acting under his sole superintendence, must be considered as included in it. They were the casuists of the order. Their hours of retirement were occupied in brooding over its principles, in extending the sphere of their operation, by further subtleties and refinements; and in composing digests and manuals to facilitate their application. It is to the literary labours, therefore, of these casuists, that reference must be made for a complete development of the Jesuitical system." Now, from the avowed and published works of these Jesuit authors, copious extracts and selections have often been made. In this department of research and criticism, Pascal and Arnauld, and the author of "a Parallel of the Doctrine of the Pagans, with the doctrine of the Jesuits," and many more besides, have distinguished themselves, and immortalized their services in the cause of truth and righteousness. But the most elaborate and authoritative collection of extracts is that which was made by a Judicial Assembly above all suspicion of garbling evidence,—a special commission of the Parliament of France,—consisting of *five* Princes of the Blood, four Peers of France, seven Presidents of the Court, thirteen Counsellors of the Grand Chamber, and fourteen other public functionaries. The whole collection, extracted from not fewer than *one hundred and forty-seven accredited Jesuit authors*, and forming a large quarto, was published by authority in 1762, as verified and collated by the Commissioners of Parliament.

With such works, or large and authenticated selections therefrom, before us, our task will be comparatively an easy one; inasmuch as it must mainly consist in extracting, condensing, and arranging. Indeed, with such redundant materials in our possession, the only difficulty is to determine what parts ought, for our purpose, to be chosen,—where and how to begin,—or, once beginning, where and how to end.

Here, however, it is as well, *in limine*, to repel two plausible objections or evasions.

First, it has been alleged that Jesuitism is not Popery, and that it is not fair to make the Pope or the Popish polity responsible for it.

Now, we maintain that if, by any verbal quibble, Jesuitism be declared to be not Popery in its *ordinary* form, then must it be held, either as the essence, i. e. the essential spirit, of Popery, or, as that spirit in its last manifestation and most perfect development. What the cream is to the milk, what the laudanum is to the poppy, what the alcohol is to the grape, or what any other extract, essence, or quintessence is to the substance whence it is drawn, that is Jesuitism to Popery. Or, if this do not satisfy,—then, what the croaking frog is to the tadpole, what the roaring lion is to the cub, what the sturdy knarled oak is to the sapling, or what any other fully developed animal or vegetable form is to its seed or germ or youngling, that is Jesuitism to Popery. But, be this as it may;—we hold it to be absolutely demonstrable that for Jesuitism Popery is out and out responsible. What induced Paul the

III. to grant his Bull of constitution? Was it not the fourth or supplementary vow, by which all the professed members of the Society "solemnly bound themselves to the sovereign Pontiff and his successors, to go whithersoever they might choose to command them?" These, then, *by the fundamental conditions of their very Constitution*, are the sworn Missionaries of the Roman See, the accredited agents of its aggressions alike on Protestantism and Heathenism, the authorized or officially delegated instruments of its power in re-assuring friends and proselyting foes. And, inasmuch as the master is answerable for the official sayings and doings of his sworn and trusty agents, while sanctioned and upheld by his authority, this circumstance alone were enough to make Popery responsible for Jesuitism. But this is not all. Here is an edict that will bind that responsibility faster still. In the second Bull of Pius III. 1543, the Society is expressly authorized "to adopt such constitutions as they may judge fit, with power, as well with respect to the constitutions already adopted as those which should be made in future, to alter or annul them, according to the difference of time and place, and the qualities and diversities of things; and to form other constitutions, which, by special favour, (mark this) shall be, *ipso facto*, considered as approved by the Holy See." Subsequent Bulls, particularly those of 1549, 1682, and 1684, have fully ratified and confirmed this plenary Papal license. Here, the head of the church, in plain and unambiguous terms, assumes by anticipation the full and absolute responsibility. But, it may be alleged that two Popes at least were shamed into issuing Bulls against some of their proceedings. True, when their pernicious principles and practices excited a general indignation, which threatened to shake the throne of the Vatican, such Bulls were, *pro forma*, by way of feint or pretext, sent forth. But such prime favourites were the Jesuits at Rome, that these Bulls were soon suppressed, and in point of fact, are not to be found in the *Bullarium Pontificum*. Nay more, when, in Portugal, some of the members were found guilty of conspiracy against the life of the king, the Pope peremptorily refused his consent to the execution of the sentence of the law. And, when expelled from that kingdom for high misdemeanours, did he not receive them with ovations of triumph in Italy? True, it may be said, but, did not Clement XIV. in 1773, by a Bull, suppress the order altogether? Admitted; but, up to that date, was not every thing said and done, under the signet of Papal infallibility? And, what is more to our purpose, did not Pope Pius IV. in 1614, by another Bull, wholly "reverse the decree of his predecessor, legalize the vows of that so often prohibited Society, and place it in a condition to exercise, in all countries of the world, its former discipline?" Yea, moreover, did not "the head of the church of Rome," as recently expressed by a dignitary of the Church of England, "restore this society in all its plenitude, neither accompanying his rescript with any refutation or denial of the odious doctrines and practices which had been imputed to it, nor expressing his own disapprobation of them, nor so much as giving a public caution against their re-introduction?" In every way, therefore, must Popery be held responsible for Jesuitism, past and present.

Secondly, it has been alleged as unfair that the principles of individual Jesuit authors should be charged home indiscriminately on the whole body.

In the case of any other Society, the force of this reclamation might, to a greater or less extent, be admitted; but in the case of the Jesuits, such admission, in any form, however qualified, is utterly impossible. For, what are the facts of the case? Is it not the fact, that one of the most stringent oaths exacted of every novice, scholar, co-adjutor, and professed member, is, that he hold no private or peculiar opinion of his own,—no opinion different from that of his superior,—no opinion at variance with the entire corporate brotherhood? This alone were sufficient to establish a verdict of common or joint responsibility. But, this is not all. Has not the Society rather boastingly supplied us with express “identifications of itself in opinion and doctrine with all its individual members?” What says father Le Moyne, in 1726? “It is not a slight testimony in our favour, that in these troublous times not one among us has changed or wavered. Uniformity on this point will always remain the same.” What says Gretser in his defence of the Society? “It is not from obscure descriptions that an opinion of the doctrines of the Jesuits can be formed, *but from their books*, which, by the blessing of God, are already very numerous.” And again, “there are many theological works written by the doctors of the Society. We profess *the same doctrine* in a vast number of places, both privately, and publicly in the schools.” Still more emphatic are the assertions of the celebrated author of the History of his Society’s operations during the first century of its existence. “The members of the Society,” says he, “are dispersed through every corner of the world, distinguished by as many nations and kingdoms as the earth has intersections: but this is a division arising from diversity of place, *not of opinion*; a difference of language, *not of affection*; a dissimilarity of countenance, *not of morals*. In this association, the Latin thinks with the Greek, the Portuguese with the Brazilian, the Irishman with the Sarmatian, the Englishman with the Belgian; and among so many different dispositions there is no strife, no contention; *nothing which affords opportunity of discovering that they are more than one. The same design, the same manner of life, the same uniting vow combines them.* The pleasure of a single individual (the General) can cause the whole Society to turn and return, and determine the revolution of this numerous body, which is easily moved, but with difficulty shaken.”

But, we must now proceed to the actual proof of our charge, viz. that the Jesuit morality does violate, yea, and systematically teaches how to violate with impunity, every precept of the decalogue. And *first*, there are *certain general principles adopted and enforced by the Jesuits, which alone are sufficient to sap the foundations of all morality.*

The first of these which I shall notice is the celebrated *doctrine of probability*. The doctrine has been thus defined:—“When, upon any moral question, two different opinions are entertained by any celebrated casuists, of which opinions the one is more probable and in confor-

mity with the law, the other *less probable*, but *more agreeable to our desires*, we may lawfully put the latter in practice." In other words, any one may transgress God's law with safety, who has a probable reason for transgressing, that is, any plausible argument or authority in favour of the sin he is inclined to commit!

Methinks, I now hear some one whisper, that this surely must be a mistake, if not an intentional misrepresentation of the Jesuit doctrine. Well, then, let us summon our witnesses. Our first question is, What do you mean by a *probable reason*—or *opinion*? Hear the response of the Jesuit Filiucius:—"The authority," says he, "of *one* good and learned doctor renders an opinion probable." Is this not enough? Then hear the Jesuit George De Rhodes:—"It is sufficient," says he, "to render an opinion probable, that some pious doctor of great celebrity, especially among the moderns, (i. e. among the Jesuits) maintain it. That any opinion may become probable, a single good reason is sufficient; but the authority of *any one* doctor, of great reputation and piety, is a *good reason*"—"a sufficient reason on which to ground the probability of any opinion." Such being the Jesuit definition of a probable doctrine or opinion, our next question is, How is the doctrine to be practically applied? We answer, in this way. If, for example, in favour of any sin or crime which you wish to commit, you can adduce the opinion of any one Jesuit doctor (and in doing so you can never be at any loss), be the sin or crime that of "theft or lying, perjury or impurity, homicide or parricide, or regicide, or any thing else, and if your own *inclination* is in favour of that opinion which allows it, even though your judgment might assure you that that opinion is founded on much less moral probability than its opposite, then perpetrate it you may with impunity!"

Methinks, I hear some one again whisper,—ah, surely this is more than a misrepresentation; it must be utterly libellous. Then, let us summon our witnesses. Hear the Jesuit Henrique:—"A scrupulous man," says he, "continues safe, *if he prefers, against his scruples, that which he considers probable, although he may think that another opinion is more probable.*" Is there any ambiguity here? If so, then let the Jesuit Paul Laymann remove it. "Of two contradictory probable opinions," says he, "touching the legality or illegality of any human action, *every one may follow in practice, or in action, that which he should prefer: although it may appear to the agent himself less probable in theory.*" Yea more, adds he, "a learned person may give *contrary advice to different persons, according to contrary probable opinions; whilst he still preserves discretion and prudence.*"

This, however, it may be alleged, is mere dogmatic assertion:—Very well, then listen to the Jesuit Casnedi's *demonstration*, on the subject:—"We are never," says he, "more free from the violation of the law, than when we *persuade ourselves* that we are *not bound by the law*. For, he who says that he is bound by the law, rather exposes himself to danger of committing sin. *Perhaps* he who has thus persuaded himself will not fall into sin: *but he who says that the law is not binding* CANNOT SIN. *He, therefore, (mark the conclusion) who follows the less rigid and less probable opinion cannot sin.*"

Can there be any mind so hopelessly obtuse as to have one lingering particle of dubiety now? If so,—then must the force of a few trans-picious *examples* effectually dislodge it. Ye socialists and radicals, and politically disaffected! here is a convenient example for you:—“*It,*” says the Jesuit Louis De Scildere, “*if a subject thinks probably that a tax has been unjustly imposed, he is not bound to pay it.*” Ye covetous and extortioners! here is a charming example for you:—“*I think it probable,*” says the Jesuit Ferdinand De Castro Palao, “*that the cloak which I possess is my own; yet I think it more probable that it belongs to you.*” In such a case, “*I am not bound to give it up to you, but I may safely retain it.*” In other words, though the cloak is yours, since I *prefer* to keep it, I may do so without sin! Ye partial and unjust judges! here is an example, with ample license for you:—“*Without respect of persons, may a judge,*” asks the Jesuit Gregory of Valencia, “*in order to favour his friend, decide according to any probable opinion, while the question of right remains undecided?*” And what is his reply? It is this:—“*If the judge should think each opinion equally probable, for the sake of his friend he may lawfully pronounce sentence according to the opinion which is more favourable to the interest of that friend. He may, moreover, with the intent to serve his friend, at one time judge according to one opinion, and at another time according to the contrary opinion, provided only that no scandal result from the opinion.*”

Ah, how different, how contrary all this to the dictates of right reason—to the perfect ethics of God’s word! Is the soul poised between two opposing probabilities? But is one soon found to be a probability of the highest, and the other a probability of the lowest degree? What, then, says reason itself? Is it not, that the highest probability should instantly determine the course of obedience? No; replies the Jesuit, *desire, or preference, or self-interest* may, at once, make the scale preponderate in favour of the very lowest probability! Thus, is reason itself contradicted and scandalized! And how much more the word of God! For, what saith it, even in matters of indifference, that is, in respect to actions, which are neither expressly prohibited nor expressly enjoined? Are we in doubt, in suspense, or in any uncertainty even here? Then, to *refrain* is our imperative duty. “*He that doubteth is damned if he eat;*” and, “*whatsoever is not of faith is sin.*”

The second of these general principles, which alone are enough to upset the basis of all morality, is the doctrine of *philosophical sin*; by which the Jesuits mean, “*any action contrary to the dictates of nature and right reason, done by a person who is ignorant of the written law of God, or doubtful of its meaning.*” What a fearfully wide door does this latitudinarian principle open up to all sorts of transgression!

The third of these general principles is that of the *direction of the intention*; by which the Jesuits mean, “*that actions intrinsically evil, and directly contrary to the Divine laws, may be innocently performed by those who have so much power over their own minds as to join, even ideally, a good end to the wicked action contemplated.*” In other words, by this principle it is provided, that if, “*during the per-*

petration of any crime, the perpetrator can divert his *thoughts* from the act to some other object, which is acknowledgedly virtuous, *the foul deed ceases to be foul*—that, if the criminal can, by some heroic moral self-subjugation, repress the voice of conscience, *the sin ceases to be sin*—nay more, that if he can propose by his crime, to consummate any legitimate desire, *the end sanctifies the means* ;”—all, all, in insulting contempt of the Apostle’s solemn disclaimer of the mischievous maxim, so slanderously imputed to him and his brethren, viz. “Let us do evil that good may come,” and in brave defiance of his denunciation of those who advocated such a maxim, “whose damnation is just.”

If time permitted, the illustration of these principles would serve to shew how each of them separately, and how much more all of them unitedly, must act as so many wedges and sledge hammers to cleave asunder and dash to pieces every one of the commandments of God. But we must hasten on to particulars.

The great Author of Christianity himself has assured us that on two commands, the love of God and the love of our neighbour, hang *all* the law and the prophets. “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.” “This,” says the great Teacher, “This, is the first and great commandment.”

Is it possible to conceive any words more simple, more clear, more unambiguous? Certainly not. Even the Jesuits themselves are free to admit that all this seems plain enough in the *letter* ; but things must not be taken too strictly in the letter ; for “the letter killeth,” while “the spirit giveth life.” “Behold,” says the famous father Sirmond, “Behold the goodness of God, and how great it is ! He has not so much commanded us to love him, as not to hate him.” So then, the great God and Father of all, the very fount of all goodness and grace, who out of his ineffable love gave up his Son unto the death for us, we are not to love truly at all, but simply to content ourselves with not hating him ! But why banish the love of God out of the code of moral and spiritual obligation ? Why, because such love would be incompatible with the love and wilful commission of sin ;—whereas the very object of Jesuit morality is to teach men how to love and commit sin with impunity ! But to say this in so many express terms would not do. Hence the banishment of the fundamental principle of the love of God, is made to rest on other grounds. What may these be ? Hear father Valentia. “Contrition,” (which, as elsewhere defined by the father himself, is a sorrow for sins founded on the love of God above all other motives, that is evangelical sorrow for sin) “contrition, *such* contrition, is not necessary in itself for receiving the primary effect of the two sacraments (Baptism and Penance), but, on the contrary, is rather an obstacle to it.” Whence, he concludes, “that the requiring contrition in order to receive those sacraments duly, and with advantage, would be an absurd precept.”

What is here called an absurd precept ? It is the requirement of sorrow *founded on the love of God*, in order to be reconciled to God. And why is such a requirement an absurd precept ? Because the love

of God is a positive hindrance to conversion in the sacrament of penance. But, why should the love of God be a hindrance to conversion and reconciliation? Because it leads to painful contrition for sin, as committed against God. But, why should not such contrition be experienced by the sinner? Because, that would be to stamp the Christian or evangelical economy as inferior to the Jewish or Legal,—to lay the Christian under a yoke more galling and severe than that of the Jew! How so? Because, to be sure, the main difference between “the Old and the New Commandments” consists in this, that, whereas a man under the former, was “obliged to love God,” under the latter, he is excused from so grievous and heavy an obligation! But is not this a burlesque or caricature of the doctrine? Whether it be so or not, I leave you to judge. Here are the identical words of father Merat, “The evangelical law,” says he, “is more agreeable than the law of Moses, in that it takes away the necessity which there was under the law, of having contrition, or a sorrow for sins animated by the love of God; which is a matter of no small difficulty.”

Does this strange doctrine need any confirmation? Then hear father Penthereau;—“The law of the New Testament,” says he, “is a law of grace, made for children, and not for slaves. Is it not fitting that it should require less at their hands, and that God on his part should give more? It was reasonable, therefore, that he should take off the heavy and difficult obligation, which was in the penal law, of exercising an act of perfect contrition (founded, let it be remembered, on the love of God) in order to be justified.”

Is this not explicit enough? Then here is the supplemental consideration of father Faber:—“If perfect contrition,” says he, (viz., that which carries in it a love of God above every other consideration) “were necessary in the Sacrament, we Christians should be in a worse condition than the Jews were before Christ came into the world.”

Is this not strong enough? Then, listen to father De Brielle:—“If this love, (i. e. of God) were necessary in the Sacrament, the way of salvation would be more difficult under the law of grace, than under the law of nature, or that of Moses.”

Does the whole need to be nailed in by a special Scripture text? Then, here is father Sirmond’s comment on the memorable words of our Lord:—“If the Son, therefore, shall make you free, you shall be free indeed;”—“yea,” says he, “we shall be free, as I hope, by his own testimony, even from that too strict obligation which some would lay upon us, of loving God, in the point of merit.”

So, by the Lord Jesus himself, we are specially released from the obligation, the old covenant bondage, the Mosaico-Jewish slavery of loving God, his and our Father, and of serving Him with love! Is any tender conscience shocked at the bold averment? Then, hear the solution offered by father Suarez:—“A person,” says he, “is obliged to it (the love of God) at a certain time.” But at what time he does not know; and, adds father Sirmond, “what this Doctor does not know, I can’t tell who does.” Father Lesseau, however, so far helps to clear up the difficult problem, by condescendingly informing us, in the negative form, when God is *not* to be loved. “A person is not

obliged," says he, "to love God, neither upon saint's days, nor in the hour of death, nor when a person has received any special favour from God, nor when he goes to the Sacrament of baptism, nor when he is obliged to perform any act of contrition, nor when he is arrived at the years of discretion, nor when he is under a sentence of martyrdom, because at that time attrition is sufficient."

In other words, at no period of this world's duration, at no stage of human life from the cradle to the grave, is God,—the God of love, whose very name and nature is love,—to be loved by his ransomed and redeemed creatures at all! Hence, the inference is inevitable, that, if he is ever to be loved at all, or in any degree, it must be somewhere in the invisible world of spirits, or at some period during the future lapse of eternal ages!

Having thus shewn how effectually the *first* and the *great* command, which compendiously wraps up in itself all the other precepts of the first table of the law, is evaded, violated, and evacuated of all meaning by the Jesuits, we are spared the necessity of entering into farther details. Though, if time permitted, it would be easy to prove the same thing of all of them separately and in succession.

We, therefore, pass on to the *second* table. It, too, is summarily wrapped up in the one other command, which is like unto the first;—viz., "Thou shalt love thy neighbour as thyself." And, if the first was made void, need we wonder that the second should be made void too?

In the beginning, God said "Ye shall not eat of this tree; for if ye do, ye shall surely die." The subtile tempter dared to contradict his Maker, saying, "Ye may eat of the fruit of the tree; and if ye do, ye shall *not* surely die." So here.—The Great Teacher, Jehovah Jesus, said, "Thou shalt love the Lord thy God with all thy heart, and soul, and strength, and mind." The subtile Doctors of Jesuitism presume to contradict him, saying, "Do not love the Lord thy God with all thy heart, and soul, and strength, and mind; it is not necessary that you should love him at all; it is quite enough that you do not positively hate him."

So again, with respect to the second command which is like unto the first.—Jehovah Jesus said, "Thou shalt love thy neighbour as thyself;" and again, "A new commandment give I to you, that ye love one another." Also the inspired Apostle Paul, "He that loveth another hath fulfilled the law;" and the inspired Apostle John, "He that hath not love, abideth in death."

But what says Father Tambourin?—"I think it," says he, "altogether certain that there is no obligation to love him, (i. e. your neighbour) by any internal act or motion expressly tending towards him."

Upon which, father Lamy steps in with an argument, at once subtile and cunning:—"We are not obliged," says he, "by virtue of this command, to love our neighbour, otherwise or better than ourselves. Now we are not bound to love ourselves with an internal action of love; therefore, we are not under the obligation of such love to our neighbour." Nay more, shouts father Bauni, "We may (not only not love, but may) wish harm to our neighbour without sin, when we are pushed upon it by some good motives."

Do you wish next to know what may those "good motives" be, which, in the estimation of a Jesuit, may completely justify you not only in not loving, but in positively hating, aye, and wishing harm to your neighbour? Here is an express example furnished by Bonacina:—"A mother," says he, "is guiltless who *wishes* the *death* of her *daughters*, when by reason of their deformity or poverty, she cannot marry them to her heart's desire." Here is a principle, which, if carried out, would soon reduce men to a condition beneath that of the wild beasts. "Who ever," asks the Roman Satirist, "saw lions or wild boars kill and worry one another to pieces? The very tigers, as ravenous as they are, maintain an inviolable peace with their own kind, and so do the bears." But, if it be lawful,—from motives of base, selfish, grovelling, temporal interest,—for mothers to desire the death of their own daughters, *a fortiori*, how much more lawful must it be to desire the death of other human beings, where we may thereby be gainers? And how can the lawfulness of such barbarous desire be compatible with the love of our neighbour?

From the general principle of the love of our neighbour, we may now take a rapid glance at some of the particulars.

The second table of the law begins with the *honouring of parents*, including all the duties of respect, reverence, filial gratitude, and needful support.

But what says father Fagundez? According to him, there are circumstances in which children may not only not honour their parents, but may even justifiably act the part of parricides towards them. "It is lawful," says he, "for a son to rejoice at the murder of his parent, (and, as if that were not enough, mark what is added) *committed by himself*, in a state of drunkenness, on account of the great riches thence acquired by inheritance." "This doctrine of father Fagundez," adds Gobat, "which *may* seem a paradox, is *true in theory*, although it *may be dangerous in practice*."

Again, "Christian and Catholic sons may accuse their fathers of the crime of heresy, if they wish to turn them from the earth, although they know that their parents may be burned with fire, and put to death for it."—"And not only may they refuse them food, if they attempt to turn them from the Catholic faith, but they may also justly kill them." Yea, even when the father is a sound and consistent Papist, Tambourin teaches how a son may not only be exempted from the duty of honouring him, but may even be excused for desiring his death! "If," says he, "you desire the death of your father, with a proviso, the answer is plain that you may do it lawfully." Now, what sort of proviso does he mean? Here is his own explanation;—The son has only to say to himself, "I desire the death of my father, not as an evil to him, but as a good, or cause of good to myself, viz. because by such, his death, I shall succeed to his estate,"—only let a son be enabled to hold this language, and he may then honestly and lawfully wish for his father's death!

Is *stealing* expressly forbidden by the Divine law? Were the words, "Thou shalt not steal," thundered from the heights of Sinai? Here, however, is an ample indulgence at least for small thefts or petty

larcenies, with the privilege of repeating them a number of times without being obliged to make restitution. "Exhort servants," says the Apostle, "to be obedient unto their masters, not purloining, but shewing all good fidelity." "Servants," says Valerius Reginald, "are excused both from sin and restitution, if they only take (from their master's property) in *equitable* compensation." "It is not a mortal sin," says Emmanuel Sa, "to take *secretly* from him who would give if he were asked, *although he may be unwilling that it should be taken secretly*: and it is not necessary to restore. It is not theft to take a *small* thing secretly from a husband or a father; but if it be *considerable* it must be restored. He who, from any urgent necessity, or without causing much loss, takes wood from another man's pile, is *not* obliged to restore it. He who has stolen *small* things from any one at different times, is obliged to make restitution, *when* they amount to a *considerable* sum, although some persons deny it (i. e. the obligation to make restitution) with probability."

And now, ye merchants, here is a license for you,—a full and free license to be dishonest and fraudulent in your commercial transactions. The Apostle, it is true, exhorted, saying, "This is the will of God, that no man go beyond or defraud his brother in any matter; because that the Lord is the avenger of all such." "A man," on the other hand, says father Tolet, supposing a special case, "a man, for instance, cannot sell his wine at a *fair* price, either on account of the injustice of the judge, or through fraud of the purchasers, who have agreed among themselves to be few in number to lower the price;—then, (mark what follows) "then, he *may diminish his measure, or mix a little water with his wine, and sell it for pure wine of full measure, demanding the full price*, provided only that he does not tell a lie (as if the lying action did not speak louder than would the lying word), which, if he does, it will neither be a dangerous nor a mortal sin, neither will it oblige him to make restitution."

But, lest any dishonest person might be disconcerted by the *apparent* proviso against "telling a lie," the same author elsewhere hastens to his relief; and labours to shew him and all others, how, in utter defiance of the *ninth* commandment, they may all *forswear, or perjure* themselves, with the utmost impunity. The case of an accused person is supposed, and the question is started, whether, when he is pressed, he may reply, "I have not done it,"—or that he "had no accomplices" although he had?—The reply is in the affirmative, that he *may*; only he must be careful to make his denial with a mental reservation,—"as if," says the Jesuit father, "he intended to say, 'I have not done it,' meaning (in his own mind), 'since he had been in prison:'—and 'I have had no accomplices,' understanding (in his own mind), 'in other crimes,' or some such meaning."

The same recipe for equivocation and lying, is thus given by another Jesuit, Filliucius, one of their most famous doctors and the Pope's Penitentiary. A person is supposed to be accused of having ate something forbidden. "With what precaution," asks the father, "is equivocation to be used in such a case?—When we begin, for instance, to say, 'I swear,' we must insert, *in a subdued tone*, the mental restric-

tion, 'that to-day,' and then continue aloud, 'I have not eaten such a thing.' "

Let us apply this recipe to another and a precisely parallel case. On crossing the plain, I see a ruffian soldier knock down a gentleman and rob him of his watch and money. I am summoned to give evidence at the criminal sessions. When asked, if I saw the prisoner commit the deed, I may, according to the Jesuit father, answer aloud, in the hearing of the whole court, "O no, I did not see him,"—provided, that mentally, or, in a subdued tone heard by no one, I say to myself, "leap into the river," or "fly over the monument," or "seize the Emperor of China," or "grasp the pole star with his right hand."

If such a principle were once introduced amongst us, would it not at once put an end to all dealings, to all justice, to all confidence between man and man? For, who could ever know or conjecture what was passing in the mind of another, or whether his real meaning was not exactly the opposite of what his words appeared to indicate? The same Jesuit author (Filliucius) thus proceeds still more systematically to teach the art of deceiving men by false promises—the art of swearing a thing to be black when we know it is white, and yet our promise be still reckoned sincere and our oath sacred:—"The man," says he, "who has *externally* promised any thing (suppose a sum of money) but *without an intention of promising*; that same person being asked, whether he made such a promise, may deny it;—*meaning to himself that he did not make a promise that was binding*. Nay, he may go much farther, for, he may even swear to it." Tambourin goes beyond this latitude, and excuses even those from keeping their word and oath, who *afterwards* make a *doubt* whether they intended to oblige themselves to keep such words or such oath:—"Though you are sure," says he, "that you have made a vow or an oath, it is probable in my opinion that you are not bound by it, if you doubt whether you had an intention to oblige yourself to stand to it." Not satisfied with this extension of the license, Valentia bravely declares, "that even though one made a promise with an intention of being obliged to it, the obligation does not take place, *provided there was no design to perform the thing promised*; BECAUSE the vow becomes null and void, if you have no will to put it in execution." As if all this were not enough, Sanchez must come forward with statements still more amplified and explicit:—"If," says he, "a man should swear that he has not done a thing which in reality he has, *meaning some other thing within his own breast which he has not done, or some other day than that given for the thing done, suppose it be before he was born or any such true circumstance, he is neither perjured nor a liar*. And this is very convenient to hide many things. But the just cause of making such ambiguities, is, as often as it may be necessary or useful for the defence of one's person, honour, or estate. So a man may lawfully say he did not kill Peter; *meaning privately another man of that name, or that he did not do it before he was born*." And last of all, in order to banish any scruples that might still keep lingering about the threshold of weak or tender consciences, the same author boldly propounds the notable art of "swearing by a *double entendre*"—of swearing and not swearing

in the same breath—of swearing falsely without being perjured. The secret is a curious one, but very simple, for the whole mystery consists in cutting off the initial consonant of a single word:—"When," says he, "one goes to swear, or when one is pressed to take an oath, say, *Uro*, which signifies, *I burn*, instead of *Juro*, *I swear*, which, whether you burn or not would be but a venial lie at most." Is it a breach of well-principled charity to conclude, that, surely the force of shameless impudence can no farther go?—But, it seems that it may go even further still.

Is not *murder* one of the most fearful of crimes, alike forbidden by the laws of God and man?—We have already seen the unnatural license allowed, in the case of children towards their parents. We have now to shew that the license has been so widely extended as to embrace almost all imaginable relationships. "It is lawful," says Fagundez, "for us to kill a man, when, if we kill him not, another will kill us." Which aphorism is thus illustrated by Valerius Reginald, "If you are preparing to give false evidence against me, by which I should receive sentence of death, and I have no other means of escape, it is lawful for me to kill you, since I should otherwise be killed myself; for it would be immaterial in such a case, whether you killed me with your own or another man's sword; as for instance by that of the executioner."

Again, says Fagundez, "If a judge had been unjust, (and what real criminal is ever willing to confess that he is just) and had proceeded (in trial) without adhering to the course of the law, then certainly might the accused defend himself by *assaulting*, and *even killing the judge*." "It will be lawful for an ecclesiastic," says Francis Amicus, "or one of a religious order, to kill a calumniator." "The calumniator," adds Airault, somewhat softening the harshness of this abrupt judgment, "should *first be warned* that he desist from the slander, and if he will not, he should be killed, not openly, on account of the scandal, but secretly." What is this, in plain language, but an unlimited license for assassination?

The lawfulness, yea, the meritoriousness of murdering heretic, i. e. Protestant or non-Romish Princes, or even Romish Princes, not sufficiently favourable to Romish interests, is inculcated in every imaginable form. Of a Prince of this description, John Mariana says, "I shall never consider that man to have done wrong, who, favouring the public wishes, would attempt to kill him." Again, "to put them (i. e. such Princes) to death, is not only lawful, but a laudable and glorious action." Once more, "It is a glorious thing to exterminate this pestilent and mischievous race from the community of men." "These," says James Keller, "may certainly be put to death by any one who has the courage and inclination to kill them." "Among many other things," says Francis Suarez, "comprised in these words, (viz. feed my sheep,) and in the power which they convey, this also is included, destroy, proscribe, depose heretic kings, who will not be corrected, and who are injurious to their subjects in things which concern the Catholic faith." "It is a question," says James Gretser still more broadly, "in the schools, whether it is lawful to kill an innocent person?"—To which

he replies, "That the Jesuits, in this question, incline to the affirmative rather than to the negative, their writings sufficiently shew."

Hitherto I have been enabled to proceed with separate quotations to shew how every commandment of the Decalogue may be violated with impunity. But there is one, as to which I must beg to be excused for not entering on it at all. It is the *seventh*. How to violate it in its letter and spirit,—in thought, word, and deed—in every imaginable, and, apart from Jesuit imaginations, every unimaginable form—is pointed out, in their writings, with a minuteness, a loathsomeness, and a puriency, compared with which the most filthy passages in the grossest of the Heathen Poets and Satirists bear the stamp and impress of relative refinement. It is, in fact, a bottomless abyss of obscenities, nudities, criminal liberties, and defiling turpitudes,—an abyss, from which I must gladly hasten away, as from one, whose very brink is thickly fringed all around with pollution.

At the outset, you were constituted into a Jury. You have heard the charge preferred against the morality of the Jesuits. You have now listened to a portion of the evidence, drawn forth, if not from the lips, at least from the pens of Jesuit witnesses. What say ye then? Has the charge been substantiated, or not? And is your verdict, that of "proven" or "not proven?" Substantiated beyond all debate—proven, beyond the possibility of question, must surely be the prompt and simultaneous response of every candid mind.

But lest, as a Protestant Jury, ye may be accused of partiality, let me summon into your presence a Jury of other men,—men, not Protestants at all, but rigid and consistent Romanists,—men, therefore, "who," as has been justly remarked, "could have no hatred of the Jesuits for being the allies of Rome, seeing that they themselves were rigid Romanists,—men, who could have no motive in bearing false witness against the Jesuits, seeing that they could earn nothing by it; but, on the contrary, jeopardied their property, and perilled their life and liberty;—men, whose testimony we may consider as the reluctant but unavoidable evidence of individuals tempted by every consideration to judge most leniently, and describe most favourably, the character of the order brought to trial."

From an immense multitude we single out the following:—

In 1642, we find a work by the Jesuit Bauni, who had been professor of Moral Theology, at the Jesuit College, denounced, "as calculated to encourage licentiousness and the corruption of manners; as violating natural equity, and the rights of man; and tolerating blasphemy, usury, simony, and many other enormous crimes, as offences of no magnitude." And by whom, think you, was this condemnatory sentence pronounced? By an assembly of Romish Clergy holden at Nantes!

In 1663, the Jesuits put forth a still more important work in defence of their moral opinions, *published by express permission of the superiors*. In 1664, its object was, in these terms, declared to be, "not merely to revive all the errors and impieties of the apology of the casuists, but to surpass them in so great a degree, that it might be considered the common sewer of all the filth and impiety of which the human mind

is capable." By whom was the crushing declaration made? By Marais, a Romish divine, publicly before the University of Paris! In another censure, pronounced in 1665, on the same work, it was declared that "their (the censurers') respect for decency prevented them from noticing the abominations which it contained on the subject of chastity." Who pronounced so grave and severe a sentence? The Romish faculty of Theology in the University of Paris! In another judgment on the same work, it is averred "that it abounded in propositions fit only to pervert all Christian morals, and that the faculty of Theology, observing homicide, theft, simony, usury and other crimes which cannot be publicly named, expressly sanctioned by these modern casuists, had considered it their duty to oppose the spread of such destructive doctrines." Who supplied this fearful portrait? The Romish advocates of the Romish monarch Louis XIV.!

Here is another portraiture of their principles and practices:—"It cannot be, but that the licentiousness introduced by the Jesuits, of which the three leading features are *falsehood, murder, and perjury*, should not give a new character to the morals of the *externi*, (or all who are not of their Society,) as well as to the external government of the *nostri*, or their own body. In fact, since these Religious have introduced into Christian and civil society those perverted dogmas which render *murder innocent*, which *sanctify falsehood, authorize perjury, deprive the laws of their power, destroy the submission of subjects*, allow individuals the liberty of *calumniating, killing, lying, and forswearing themselves, as their advantage may dictate*; which *remove the fear of divine and human laws*, and permit a man to redress his own grievances without applying to the magistrate; it is easy to see without much penetration that Christian and civil society could not subsist without a miracle." Worse and worse, it will be said, by the Romanist. This must be a libel—yea, the libellous caricature of an enemy. No such thing. The author happens to be none other than his most Catholic Majesty, the Romish king of Portugal!

Our next witness, or rather batch of witnesses, will be one of the mightiest corporate bodies in Christendom. In a public memorial of this body, published in 1643, they declared themselves ready to prove, that "there is no article in religion which the Jesuits have not corrupted, and do not daily corrupt by erroneous novelties; that the scholastic theology has been depraved by the dangerous opinions of their writers, who have had the approbation, or at least the connivance (mark this) of the whole society; that Christian morality had become a body of problematical opinions, since their society had undertaken by a general understanding, to accommodate it to the luxury of the age; that the laws of God had been sophisticated by their unheard of subtleties; that there was no longer any difference between vice and virtue; that, by a base indulgence, they promised impunity to the most flagrant crimes; that there was no conscience, however erroneous, which might not obtain peace, if it would confide in them; and that, in short, their doctrines, inimical to all order, had equally resisted the power of kings and the authority of the hierarchy." Nor is this all. With increasing emphasis, they thus proceed:—"If the light which God

has placed in all reasonable minds, in order to shew the distinction between purity and iniquity, were so far extinguished that such a pernicious theology could be universally received, in that case, deserts and forests would be preferable to cities; and society with wild beasts who have only their natural arms, would be better than with men, who, in addition to the violence of their passions, would be instructed (mark the terrible energy of the expression) instructed by this *doctrine of devils*, to dissimulate and feign, and to counterfeit the characters of intimate friends in order to destroy others, with the greater impunity." And, as if this were not enough still, a little farther on, they reiterate the fearful sentence, saying, "*It is the device of the great enemy of souls and the spirit of the world.*" And what body is it, that has left on record so terrible a verdict against the morality of the Jesuits? An intemperate assembly of hot-headed Protestants? No, but the intensely Romish University of Paris!

Or, if there be, apart from Rome itself, another witness, or band of witnesses, more competent still, it is surely to be found in the highest tribunal of Popish France. Here, then, is its decision recorded upwards of a century later, in 1762. "The court has ordained that the passages extracted from the books of one hundred and forty-seven Jesuit authors, having been verified, a collated copy shall be presented to his majesty, that he may be made acquainted with the wickedness of the doctrine constantly held by the Jesuits, from the institution of their society to the present moment, together with the approbation of their theologians, the permission of superiors and generals, and the praise of other members of the said society:—a doctrine, (mark the clearness and strength of the language,) a doctrine, authorizing robbery, lying, perjury, impurity, all passions and all crimes,—inculcating homicide, parricide, and regicide,—overturning religion, in order to substitute in her stead, superstition, and thereby sanctioning magic, blasphemy, irreligion and idolatry. And his majesty shall be most humbly entreated to consider what results from instruction so pernicious." Can any decision be "more grave, more formal, or, in evidence more authentic" than this? And yet it is the unbiassed judgment of the highest judicial assembly in France. It is the Parliament of Paris that has thus boldly arraigned, and thus sweepingly condemned the morality of the Jesuits!

What, then, shall we say of a system, against which so fearful a charge has been established out of the writings of Jesuit authors themselves, yea, and admitted to have been established by the highest and most competent Romish authorities?—a system, which, as has been demonstrated, makes void and practically nullifies every commandment of the decalogue, every precept of Christianity? How shall we designate it? Is not this, pre-eminently, the "deceivableness of unrighteousness?" Is not this, pre-eminently, *the Anti-Christ*, the son of perdition? Where, if not here, shall we find "the lawless one" who opposeth and exalteth himself above all that is called God, or that is worshipped? Where, if not here, shall we discover "the man of sin," who "speaks lies in hypocrisy, having his conscience seared with a hot iron?" Where, if not here, shall we ever be able to detect "the mystery of iniquity?"

Or, if it be lawful, not in mere wantonness and illiberality but in deepest humiliation and sorrow, to coin a new term,—a harsh and forbidding one, we admit,—yet a term briefly descriptive of a fearful, substantive reality ;—might we not say in truth, as well as in charity, for charity ever rejoiceth in the truth, that the system, as already more than suggested by the Romish University of Paris, is one of pure and undiluted “*devilism* ?” For, what is the most characteristic function, the most distinguishing attribute and vocation of the prince of darkness ? Is it not to despise, contemn, and practically abrogate every commandment of the eternal God ? Is it not to strive, with might and main, to teach, tempt, or instigate all others to do so too ? And is not this the very function, attribute, and vocation which has been (successfully we doubt not) charged home upon the Jesuits and their execrable morality ? And if so, why should we scruple or hesitate, rather, why should we not boldly and fearlessly, honestly and truthfully, learn to nominate and distinguish things by their proper names ? Or, if there be ought more fiendish or satanic in the proceeding still, is it not this,—that the author of all ill, should, in utter contempt of heaven’s Majesty, or rather, in the rampant insolence of derision, seize on heaven’s laws, and pervert them into the instruments of their own infraction,—seize on the very ordinances and statutes which the eternal King had ordained for the harmony of the moral universe, and turn them into the organs of a flagitious confusion of all moral distinctions,—seize on the very principles and elements, which a gracious Father had designed for life to his children, and transmute them into a terrible engine of death ? Has not this been actually and emphatically the highest triumph of the grand adversary of God and man ? And has it not, in a way proportionable to their ability, been the fatal triumph of the Jesuits too ? Again, then, we ask, in downright earnestness, we ask, why shrink, in craven cowardice, from calling things by their proper names ?

For the sake of illustration and variety, let us remind you of one of the most striking conceptions, in that most striking and wonderful of all heroic songs—the *Paradise Lost*. The arch-enemy is supposed to have reached the seat of primeval innocence. It was indeed a blissful bower, compared with which the “sweet grove of Daphne,” with its “inspired Castalian spring,” or the “spicy shore of Araby the blest” breathing “Sabeian odours,” is not worthy of being named. But, blissful though it was, there, the arch-felon “saw, undelighted, all delight.” Animated by one master-spirit—even that of malice and desperate revenge ;—and bent on one exclusive object—even that of ruining man and dishonouring God ;—what to him were all the beauties and the glories of “delicious Paradise ?”—its gentle gales, which,

“ Fanning their odoriferous wings, dispensed
Native perfumes, and whisper’d whence they stole
Those balmy spoils ;—
Its trees of noblest kind,
—————blooming ambrosial fruit
Of vegetable gold ;—
Its sapphire founts, with crisped brooks, that,
Rolling on orient pearl and sands of gold,
Ran nectar.”

These, these, and all the wilderness of sweets so thickly strewn around, for him had no charms. Passing them by, with lofty disdain, he pounces at once on the tree of life—"the middle tree and highest there that grew." On it he sat—"sat like a cormorant." But, for what end sat he there? To regain therefrom true life for himself, and the means of dispensing it to others?—Oh no. But there he sat—sat, actually

—————"devising death
To them that lived; nor on the virtue thought
Of that life-giving plant, but only us'd
For prospect what, well us'd, had been the pledge
Of immortality."

Now, is not this the very picture and counterpart of the proceedings of the "Society of Jesus?" Is not Revelation a radiant bower? Of the whole of its contents, may we not truly predicate what has been so nobly expressed of a part?—"Indited, as they undoubtedly were, "says the saintly Horne," under the influence of Him to whom all hearts are known, and all secrets foreknown, they suit mankind in all situations, grateful as the manna which descended from above, and which conformed itself to every palate. The fairest productions of human art, after a few perusals, like gathered flowers, wither in our hands and lose their fragranc; but these unfading plants of Paradise become, as we are accustomed to them, still more and more beautiful; their bloom appears to be daily heightened; fresh odours are emitted; and new sweets are extracted from them. He who hath once tasted their excellencies, will desire to taste them yet again; and he who tastes them oftenest, will relish them best." Into this radiant bower of Revelation have not the members of "the Company of Jesus," entered?—

"Practising falsehood under saintly show,
Deep malice to conceal, couched with revenge."

Wholly absorbed with one idea, and intensely devoted to the prosecution of a single object, the restoration of the papal supremacy and the aggrandisement of their own order, what to them were all the beauties and the glories of revealed truth? Nought—nought whatsoever. There, they could see, "undelightcd, all delight." Passing by the ordinary garniture of trees, and branches, and flowers, they pounce at once on the tree of life, the leaves of which are for the healing of the nations. In other words, they seize on the gospel of grace and salvation, the doctrines and the precepts of which are designed as a remedy for the disease of sin throughout all the kindreds and families of the earth. But, instead of drawing therefrom life to themselves and the means of dispensing it to others, they sit down,—I almost shudder when I think of it,—they sit down, with the gospel in their hands, deliberately devising death to those who otherwise might have lived. With consummate coolness and self-possession, aye, and with an imperturbably calm and self-satisfied peace of mind, they sit down; and by their specious machinery of sophistries, and subtleties, and hair-splitting distinctions, and straining at gnats and swallowing of camels, they contrive to transmute every virtue of that life-giving plant, every doctrine and precept

of the blessed Gospel, which, well used, had been the pledge of immortality, into a deadly poison, not for the healing, but for the ministering of spiritual and eternal death to the nations! Who, then, will presume to reply in the negative, when I ask,—not in the way of idle, senseless declamation, but in strictest consistency with demonstrated truth and rigid impartial justice,—whether all this, in its intention, progress, and consummation, be not literally and truly the very masterpiece of hell, the very perfection of devilism?

The Practices of the Jesuits.

Having thus briefly unfolded the moral principles of the Jesuits, we must next, though with equal brevity, direct attention to their practices. For past experience amply proves that they could well practise what they so assiduously preached, and that, whenever opportunities occurred, they never scrupled to put their doctrines in execution. Now, from a fountain so foul and so polluted, what could we expect to flow but impure and muddy streams? From principles so dangerous,—nay so utterly opposed to the express commands of Scripture, and the peace and safety of Society at large,—what could we expect but deeds of the darkest shadow, and crimes of the blackest dye? Accordingly, as has been remarked, “a faithful record of the transactions of which our globe has been the theatre, would, we think, bear out the assertion fully, that there is no chapter in the world’s history stained with so foul a blot, or filled with such extensive elements of mourning, and lamentation, and woe, as the chapter which would contain a complete and unvarnished rehearsal of ‘*The Acts of the Jesuits.*’ ”

The subject, however, is so immense, that we can scarcely do more than approach its threshold. If time permitted, we could easily shew, that, as there is not a command in the decalogue which they have not taught *how* to violate with impunity, so there is not a commandment in the decalogue, which they have not actually violated in their own practices. But, time will not permit; and therefore, we must rest satisfied with a few classified generalizations, that may simply serve to indicate the course which we were prepared fully to traverse and amply to illustrate.

And *first*, let us view the sinister practices of the Jesuits in reference to *Education and the spread of true knowledge.*

If crookedness, perverseness, or hostility be discovered here,—then must the celebrated aphorism of our great English moralist come into full play, viz.—“He that voluntarily continues ignorance is guilty of all the crimes which ignorance produces; as to him that should extinguish the tapers of a light-house might justly be imputed the calamities of shipwreck.”

What, then, in reference to this all-important subject, are the facts of the case, as engraven on the pages of authentic history?

The mind of Europe, let it be remembered, had been liberated by the reforming impulse. Freely and fearlessly did it then shoot out, with accelerated force, in all directions.* Freely and fearlessly was every

* This, with a few other passages in the lecture, has been taken from an ephemeral address delivered a few years ago by the author in the Town Hall of Calcutta. To prevent any misconception, the fact is here simply

department of mind and matter sifted and explored. Freely and fearlessly were the rights of conscience, the range and limitations of civil and religious liberty, the relations of man to man and of all men to their God, investigated and settled. Independence of inquiry, freedom of thought, manliness of sentiment, and energy of expression increased and abounded; while, as the necessary result, knowledge, true knowledge, in every domain of improved literature, new created science, and restored theology, increased and abounded too. What, then, must be done by the chosen emissaries of Rome? Openly to denounce or anathematise such knowledge in the gross, was no longer deemed expedient or safe. What, then, must be done? What, but change entirely the old course of tactics, relinquish hostilities, proclaim a truce, embrace the ancient foe, and so manage the embrace as to stifle and smother its object! Behold, then, the new and wondrous career—the consummately dextrous undertaking—of the Society of Jesus! Keenly alive to the importance of *education*, they go forth, and so master every branch of learning as to acquire a renown that eclipses every other. Of that renown they take skilful advantage. Those branches of knowledge which tended most to elevate and strengthen the mind—to exercise and brace the reasoning faculty—to render inquiry free, penetrating, and bold—they gradually suppressed or mutilated, or bent to unworthy ends. Those branches of knowledge, on the other hand, which tended to withdraw the mind from the all-important themes of theology and ethics, civil and religious liberty—which tended merely to regale the senses, to gratify the taste, to polish the manners, to amuse the fancy, to occupy the imaginative faculties, and lead to inventions for augmenting the comforts and conveniences of man's *temporal* estate:—these, these they cultivated to the uttermost. Around these they strove to shed a halo of glory which might out-dazzle all the rest. On these they contrived to lavish all their hosannahs of applause; and thus laboured to attract towards them the generous aspirings of youth, and concentrate on them the expanding energies of riper years. This view of their marvellous crusade has been briefly but admirably depicted by the celebrated French Essayist on the Reformation. “To model science,” says he, “according to the interests of the Pontifical power, and render even science ignorant in all things in which it was requisite that she should be ignorant; to produce some things in the clearest light, and to retain others in the thickest darkness; to fertilize the kingdoms of memory and the imagination, by rendering that of thought and reason barren; to form minds submissive without being ignorant of any thing but what could affect their submission, like those highly valued slaves of the great men of antiquity, who were grammarians, rhetoricians, poets, fine dancers, and musicians, and knew every thing except to become free; to make reason and knowledge themselves operate to the consolidation of a system hostile to reason and knowledge;—I cannot fear that I shall be contradicted by any impartial man, in stating that such was the system of instruction adopted by the Jesuits. It was ingenious and universally

stated without its being deemed necessary to make any further acknowledgment.

nadapted to the end they had in view. It was calculated to form illustrious and elegant authors, learned men, orators, good Roman Catholics, Jesuits, if you please, but *not* MEN in the full acceptation of that term. He who became a man under their management, became so independently of that management, and in spite of it."*

* All this perfectly accords with the observation of D'Alembert, quoted by Robertson, though neither of these authors seems to have hit on the true key of its solution, viz., "that though the Jesuits made extraordinary progress in erudition of every species; though they could reckon up many of their brethren who have been eminent mathematicians, antiquarians, and critics; though they have even formed some orators of reputation;—yet the order has never produced one man whose mind was so much enlightened by sound knowledge as to merit the name of a philosopher."

All this not only accords with, but satisfactorily accounts for the fact, that,—while the Jesuits could produce writers on law and mathematics and natural history, physicians and surgeons, dramatists, grammarians, statues, painters, and poets,—they produced no works on the "every day literature of common life"—none, on the best and highest interests of mankind—none, fitted to elevate and improve the intellectual and moral character of the people at large—none, calculated to make men wiser, or better, or happier in their relations to God or to one another. To adopt and extend an expression of the author of the Protestant:—"The writings of Milton and Locke alone, on the subject of liberty and toleration, are of more value than all that Jesuitism has produced to this day."

Or, if farther proof be wanted to illustrate and confirm our view of their inveterate hostility, in practice, to the cause of *true* knowledge, we may turn to a case in which they might have done every thing for it, had they been so disposed. Having succeeded in establishing an independent commonwealth in Paraguay in South America, and having exercised an undisturbed and absolute sovereignty over that region for more than a century, it may reasonably be asked,—if they were truly and honestly such flaming advocates of a *sound* and *liberal* education,—How did their system operate in regard to the interests of true knowledge and the enlightenment of the people? Allowing whatever credit is due for teaching the rude natives how to cultivate the soil, build comfortable houses, &c., we aver that for the diffusion of true knowledge of any kind they did *nothing*. They erected no schools. They taught no literature—no science—no christian theology. They kept the people at large in a state of perpetual pupillage, imbecility, and mental childhood. To prevent the intrusion of one new idea, they prohibited all egress from their own territory to the inhabitants, and all ingress to strangers. And to render the barrier to intercommunion still more impracticable, they strictly forbade the acquisition of any tongue except one of the rudest and most unpolished of the Indian dialects. The despotism over mind and body was unbroken and complete; till the day of retributive vengeance drove the despots for ever from Paraguay.

The fate of knowledge was much the same in all the other Popish states of South America. Speaking of one of these as recently as 1824, Mrs. Graham says, "the very names of literature and science are here almost unknown." Of another, Mr. Lindley, a traveller in 1808, gives a precisely similar account. Little more than twenty years ago, printing was unknown in Buenos Ayres, and every possible obstacle thrown in the way of education. Even in Brazil, there was no printing press, till the Court took up its residence there in 1806, and imported one from Europe. No Bibles or Testaments had ever been introduced. And any works which had been admitted into so dark a region, were works of congenial darkness, such as story-

When will Protestants be wise? When will they waken from their sleep and slumber and dreamy indifference? When will they learn to distinguish the mirage of a spurious liberalism from the living waters of a genuine Christian liberality? When will they learn to distrust the empty profession of men, who, under pretences of a flaming zeal for knowledge, go forth only the more effectually to forge those fetters which shall re-enslave the souls of men in the bondage of a galling superstition and crushing despotism? When will Protestants learn to refuse *on principle*,—refuse, from respect to the laws of God, from love to the souls of their children, from a regard to the best interests of Society,—refuse utterly, to aid, or sanction, or patronize, directly or indirectly, any one of the Colleges or other Jesuit institutions? Ah, if they do not learn now, and learn speedily, so to act; if they persist in setting at nought every counsel and despising every warning and reproof, the retributive sentence may soon be issued from the tribunal of the Eternal, “Ephraim is given to idols, let him alone.” And, then, woe, woe be unto them that shall thus be left to reap the fruit of their own devices by a gracious and long-suffering God!

Secondly, let us look at the practices of the Jesuits, in reference to their *repeated and systematic violation even of their own special and peculiar views*.

The real question is not, whether the objects contemplated by these vows, be in themselves, abstractly considered, right or wrong, proper or improper, expedient or inexpedient? Those who take the vows solemnly profess, before God and man, to believe that they are altogether right, proper, and expedient. And the real question is, whether, in the fulness of such avowed conscientious belief, it be consistent with the laws and principles of moral obligation, to take, and from time to time to reiterate, vows accompanied with solemn oaths, and then deliberately to violate such vows, as often as caprice, inclination, or worldly interests may suggest or require? Or, the question may be put in a still simpler form, viz. *Is it right to be guilty of habitual and systematic perjury?* When stripped of all plausible pretences and subterfuges, and put in this naked undisguised form, which is the form of essential truth and reality, the question must be met by an indignant negative, expressive alike of disgust and abhorrence.

Now, grievous and aggravated though the charge be, it is the very charge which facts without number,—facts, too, of world-wide notoriety,—compel us to bring against the Jesuits. To attempt to bring proofs to substantiate the charge would be like attempting to enumerate the trees of the forest, or the sands on the sea shore. The entire history of the order, collectively and individually, is one continued tissue of substantiating facts.

Does not every “professed” member of the Institute, from the General downwards, vow to be always, and in all places, prepared for the instant execution of the Papal mandate? And yet, in practice, how telling almanacks, and lives of Popish saints, and manuals of ritualistic observances. So much for the boasted proceedings of the friends and advocates of knowledge in the new world!

repeatedly in all parts of the world, has this peculiar vow been trampled under foot!* Yea, in the very face of this most peculiar and stringent vow, the very "constitutions" of the body contain certain adroitly expressed clauses, which virtually "elevate the authority of the General above that of the Pope, by providing that he may over-rule, without rebelling against it; for they declare that he may order his subject Missionaries to one district rather than another, at the simple preference of his own will."

Does not every member of the Jesuit body, in the earlier stages of his novitiate, take the vows of "chastity" and "perpetual poverty"? And are not these vows, at subsequent stated intervals, repeatedly renewed? And yet, to those who are at all acquainted with the history and proceedings of the members of the body, is it not a fact, just as notorious as that the sun is in the heavens, that the former of these vows has been broken, times and ways without number;—and that the latter has been not only repeatedly, but habitually and even systematically, disregarded? Is it not one of the most indubitable of historical facts, that, in spite of the vow of "perpetual poverty" the Jesuits, as a corporate body, soon became by far *the wealthiest* in the whole world?† Is it not one of the most indubitable of historical facts, that, in additional contempt of the vow of "monastic obedience," many *individual* members of the body, did, *separately and on their own account*, amass a vast deal of *personal* property?‡ Is it not one of the most indubitable of historical facts, that, as if in open derision of the

* For an instructive and memorable exemplification of this assertion, the reader is referred to an article on "The Missions of the Jesuits," in the III. No. of the *Calcutta Review*.

† Here is a case, which may be taken as a single *specimen* from among hundreds of a similar kind.

In 1767, the Jesuits, by a Decree of his "Most Catholic Majesty," were, on account of their iniquitous practices, ignominiously expelled from Spain, and the whole of their property, including "goods, chattels, and estates," confiscated. On this occasion, in the college of Barcelona alone, were found "riches to the amount of twelve millions of crowns. It consisted of several tons of gold and silver, a large quantity of gold dust, emeralds and diamonds, crowns of gold ornamented with emeralds and rubies, some bales of cocoa, and some rich merchandise from the East Indies." So much for the vow of "perpetual poverty!"

‡ Here is a case, taken from the *Annual Register* for the year 1759, which may serve as a *specimen*.

"*Naples, May 29th.* Last week the apartment of the late father Pepe, the Jesuit, for whose pulpit and confession-box the people made great scrambling, from a notion of his great sanctity, was opened, in the presence of our cardinal archbishop, and one of the king's ministers. There were found in it 600 ounces of gold in specie; bills amounting to 56,000 ducats; 1000 lbs. of wax; 10 copper vessels full of Dutch tobacco; 3 gold repeating watches; 4 snuff boxes made of rare shells; 200 silk handkerchiefs; and a capital of 300,000 ducats. Before his death he made a present to Jesus' Church of a piece of velvet hangings, laced with gold, a large statue of the immaculate conception of massy silver, and a fine pyramid to be erected in the front of the church." So much again for the vow of "perpetual poverty!"

vow of "perpetual chastity," members of the Jesuit order wrote books, with the sanction of their superiors, which Romanists themselves have denounced as inexpressibly abominable?—and that what they propounded in their writings they continually exemplified in the most flagrant practices?*

Thirdly, let us look to the practices of the Jesuits, in reference to their *habitual system of compromise of principle—concealment of truth, and personal disguise.*

One of the grandest and most distinguishing features in the conduct and practices of the Jesuits, has ever been the infinite variety of disguises which they assumed—the infinite variety of fictitious names and characters under which they appeared,—the infinite variety of modes in which they contrived to cloak and conceal their real designs,—the infinite variety of compromises of principle which they exhibited,—the infinite variety of conformities to prevailing customs and opinions, to which they submitted, for the more successful accomplishment of their sinister ends.

* As a single illustration of what is here asserted, we may again refer to the work put forth in the year 1663, by Matthew Moya,—the work, which a member of the French Parliament, that publicly pronounced sentence of condemnation on it, reprobated as "containing whatever the most depraved mind could have discovered in a century, and all which had before escaped the wickedness and debauchery of man." And yet this is a purely Romish testimony!

As to practices, one example also, as a *specimen*, must suffice. About the beginning of last century there were several Jesuit Missionaries in China. Of these, some became notorious for their gross immoralities. In 1748, the *Romish Bishop* of Nankin, in a letter to Pope Benedict XIV. refers with grief and shame to the conduct of these men, and speaks of one of them in the following terms:—"But the crime committed by Father Anthony Joseph, *the superior of the missions*, is yet more scandalous. This man has remained, for these *eight* years past, continually plunged in the abominable practice of sinning with women, at the time they came to confess, and even in the place where he confessed them; after which he gave them absolution, and administered the sacrament to them! He told them that these actions need not give them any concern, since all their Fathers, the Bishop, and the Pope himself, observed the same practices! The debaucheries of this man * * *

* * * And this was known to Christians and to the heathens. Some persons represented these crimes to the superiors of the Jesuits; but the commissary whom they sent for the purpose declared him innocent; I know not upon what pretence. For myself being unable to resist the complaints I constantly received, I collected the necessary proofs, and *found that all with which he was charged, was only too true.* And while I was considering of the best means of punishing this man, the mandarins caused him to be arrested suddenly, together with two of his brethren. What occasioned still greater scandal, was that the mandarins who had been some time acquainted with part of the facts, *collected correct depositions to establish his crimes, and announced them at full length in their sentence, which they made public.* He was condemned to death with the other Jesuits, on the 22d September, 1748, and they were both strangled in prison." So much for the vow of "perpetual chastity!"

The practical principle of Jesuitism being that of expediency, in its basest, grossest, and most licentious form, it proved every where fatally consistent with itself. Every where, cameleon-like, did it assume the hue and colour of national, local, and social peculiarities. Every where, did it accommodate itself, with elastic spring, to established habits, manners, and customs. The promotion of its own interests "by all possible means, and at all possible expenses," continued ever, and every where, to be its animating and guiding pole-star.

Among the learned, the Jesuits shewed themselves lovers of learning; among the illiterate they upheld the maxim, that ignorance was the mother of devotion. Among the free, they were advocates of liberty; among the bond, apologisers for slavery. Among the upright, they feigned integrity; among the unscrupulous, they encouraged fraud. Among the noble, they abused the vulgar; among the vulgar, they insulted the noble. Among the abstemious, they pled for temperance; among the intemperate, they turned abstemiousness into a jest. Among the pure, they could eulogise chastity as one of the chiefest of virtues; among the unchaste, they gave way to the most unbridled indulgences. Among Deists or Atheists, or Jews, they could repudiate the God of the Bible, and the Saviour of Christianity. Among Protestants, they could appear with an ultra zeal for Protestantism. Among Pagan Idolators, they could sanction the most degrading idolatry and superstition. Among contemplative mystics, they could mimic seraphic raptures. Among self-tormenting ascetics they could submit to the most grievous self-inflicted severities.

This is an interminable theme, and would require at least one whole lecture to do it any thing like justice. We can only furnish a few cursory illustrative particulars, by way of specimens.

In England, the Jesuits, at an early period, despairing of being able by direct means to seduce the Protestants back to Popery, their next grand expedient was, to weaken Protestantism by creating divisions and discords, schisms and heresies amongst its adherents. In order the more effectually to accomplish this end they resolved to take the necessary oaths and to feign themselves to be members and ministers of the Church of England,—such hypocritical conformity being declared to be *not a sin but meritorious*,—the parties taking the oath with an intention to promote or advance the Romish faith. Accordingly, in the guise of Anglican priests, these Jesuits, "instead of drawing their devoted followers off to Popery, pretended the most unbounded zeal against it, inveighing most bitterly against the Pope and the Latin mass, and comparing the English Liturgy to it." One of the earliest conformists of this description, in an interview with the Pope, confessed that he had reviled his Holiness and railed at the Church of Rome among the English heretics. "How," said the Pope, somewhat taken aback and surprised, "How, in the name of Jesus, Mary and all the saints, hast thou done so?" "Sir," was the reply, "I preached against set forms of prayer, and I called the English prayers English mass, and have persuaded several to pray spiritually and extempore, and this has so much taken with the people, that the Church of England has become as odious to that sort of people whom I instructed as

mass is to the Church of England, and this will be a stumbling-block to that church, while it is a church"—on which the Pope was not only satisfied, but "commended him, and gave him a reward of two thousand ducats for his good service."

In India, on the other hand, the same principle of expediency led them repeatedly to swear, in a manner the most solemn, that they were genuine Bráhmans—Bráhmans of the purest and most uncontaminated lineage—Bráhmans who could trace their pedigree direct to the mouth of the god Bráhma. There, too, they retained and sanctioned many abominable idolatrous practices; while, to gain superior influence and earn to themselves lasting renown, they exhibited some of the most dreadful austerities of Hindu asceticism.*

* On this department of the subject, a masterly and authoritative dissertation will be found in the 3d No. of the Calcutta Review; to which the reader is earnestly referred. Here we note only two or three of the particulars.

Mark, *first*, the progress of the zealous but extravagant enthusiast Xavier. Finding the people of India ignorant, superstitious, credulous, does he intrepidly set about the benevolent work of instruction? No. He induces a few more absurd rites, and a few more spurious objects of worship; and forming a coalition between Heathenism and corrupted Christianity, he baptizes multitudes whole-sale, leaving them as ignorant of any vital truth as before. Finding the people much given to spells and charms, and incantations, he strives to outrival the wonder-workers, and maintain his influence by an ever ready appeal to numberless pretended miracles. On account of all these services in the cause of truth, knowledge and benevolence, the papists have now a Novena, or nine days devotion annually, in honour of him who rendered them! And on that occasion they heap upon him a profusion of epithets not less extravagant, than they are blasphemous and profane. Look again at his relation Geronimo Xavier, who was sent, on a special errand, to the Mogul Court, at a time when the Emperor Akbar aimed at the formation of a new religion, or scheme of eclecticism that might unite Hindus, Muhammadans, Pársis, and even Jews and Christians in one body. What an opportunity for expounding the pure unadulterated truth of God! Was the opportunity improved? On the contrary, in accordance with the crooked policy of his order, he presented the Emperor with a translation of the gospels into Persian, which he took care to intermingle with many of the popular Persian legends, in the fond hope that they might thus be rendered more palatable to the imperial taste. The wily Jesuit had outwitted himself, as he deserved. The impious artifice, we are informed, had "an effect directly contrary to that which was designed. Akbar was disgusted with meeting with legends of whose falsehood he had been previously convinced, and thenceforth regarded Christianity with suspicion." Alas! alas, that an occasion so seasonable should be irredeemably lost, and the gospel of salvation itself brought into discredit and contempt, through the chicanery of its professed friends! Once more, consider the career of Robertus De Nobilibus, the celebrated founder of the Madura mission. He studied not only the vernacular, but the Sanskrit, or sacred language of India. Was it in order truly to enlighten the people? No. But in order the more effectually to impose on them his own system of error. For this end, he fabricated or forged various books in the style and peculiar stanza of the Vedas—the oldest and most venerated of the Hindu shástras. These literary forgeries or religious impositions, he endeav-

Proceeding still eastward, we find in China and Japan, the most fearful identity in the proceedings of the Jesuits. From the latter country their villainies eventually procured their utter extermination. In the former, they long indulged in their ingenious devices, their impious and fantastic tricks. With their wonted art, they studied the temper and character, the taste and inclination of the inhabitants. And having discovered no small degree of inquisitive curiosity, associated with a singular devotedness to their own hereditary philosophy and arts, they resolved to gain influence by out-stripping the native philosophers and artists in their own peculiar walk. In this they succeeded—adding somewhat of their own, such as the dialectics of the schools and the art of casting cannon! But no branch of knowledge of a noble or generous character did they cultivate. On the contrary, in furtherance of their own sinister designs, they were wont to deny the truth, and fabricate untruth. To humour the Chinese taste for antiquity, they declared “that Jesus Christ had been known and worshipped in their nation many ages ago.” To gratify the Chinese predilection for Confucius, they endeavoured to persuade the Chinese Emperor and nobility “that the primitive theology of their nation, and the doctrine of their great instructor and philosopher Confucius, differed almost in nothing from the doctrine of the gospel.” To swell the number of their proselytes, instead of instructing them in the genuine doctrines of Christianity, they taught them “a corrupt system of religion and morality that sat easy upon their consciences, and was reconcilable with the indulgence

voured to palm upon the ignorant, under the distinguishing names of the different Vedas—as if they were the real Vedas of India. Nor was this all. Having discovered that the natives had a prejudice or aversion towards Europeans, he boldly denied his being a European—giving out that he had come from a region in the north of India called Rome. Having also found that the Bráhmans were held in the highest veneration and exercised an unlimited authority over the people, he next assumed the appearance and title of a Bráhman—besmearing his countenance and otherwise imitating their manners and their dress. Finding farther, that of all Bráhmans, the Sanyásis, or real ascetics, were the most highly esteemed, being treated with some thing like divine honour, he professed himself to be a Sanyási, and *outwardly* appeared to subject himself to the most terrible austerities; though *privately* he was understood freely to indulge in most of the delicacies and luxuries which Europe or Asia could supply. But he did not stop even here. When doubts began to be raised about the reality of his Bráhmanhood, he produced an old, dirty, and smoky parchment in which he had forged, in the ancient Indian characters, a deed, setting forth “that the Bráhmans of Rome in northern India, were of much older date than those of Southern India, and that the Jesuits of Rome, descended, in a direct line from the God Brahmá!” And when the validity of his claims of genealogical descent from Brahmá, and the genuineness of the forged document brought to prove it, were called in question by the scepticism even of credulous Indians, he convened a public assembly of Bráhmans, and in their presence, banished all farther scepticism, by declaring upon oath “that he derived really and truly his origin from the God Brahmá!” How could the interests of true religion and morality be promoted by such pious frauds—such lying ingenuity—such detestable perjuries?

of their appetites and passions." They not only tolerated, but even countenanced, their retention of many profane opinions, and superstitious rites, and idolatrous customs. Yea, to such a pitch of daring did they proceed, that, having found the people scandalized by the doctrine of a *crucified Redeemer*—a doctrine which has ever been "to the Jews a stumbling-block and to the Greeks foolishness"—they actually denied *the fact* that Christ was ever crucified! Nay more, they denounced the fact as a base calumny, that must have been invented by the blaspheming Jews, to throw contempt on the gospel of Christ! Ah, what *impious concealment* of principle have we here! After this, can any baseness be imputed to them, that is *antecedently* incredible?

Passing from the Old world to the New, we find still the same sort of system, and the same sort of men to promote it. Neither the waters of the Pacific nor the Atlantic can wipe away the leprous taint of Jesuitism. In the new world they came in contact with the untutored minds of simple Indians, very different from the pre-occupied minds of Chinese and Hindus. But the willow-like pliancy of their system does not forsake them. Having discovered the natural inclinations and propensities of any people they studiously comply with these, and as studiously avoid any thing calculated to give offence. Having noticed the easy good-natured indolence of one tribe, such as the Irraquois, they frame a catechism of religious and useful knowledge to suit their taste. Of this catechism, a copy with a translation annexed, fell into the hands of Dr. Mather. It consists chiefly of questions like these:—"How is the soil made in heaven?" It is a very pure soil. They want neither for meat nor clothes; we have only to wish and we have them. "Are they employed in heaven?" No. They do nothing. The fields yield corn, beans, pumpkins, and the like, without tillage. "What sort of trees are there?" Always green, full and flourishing. "But how are their fruits?" In this respect they excel ours, that they are never wasted. You have no sooner plucked one than you see another hanging in its room, &c. &c." Having met with another tribe so ferocious, that it could listen to nothing with patience, save accounts of the execution of scalping knives and tomahawks, they, with unheard-of audacity, actually declared that the meek and lowly Jesus was a mighty chieftain and successful warrior, who, in three years, had scalped innumerable men, women, and children!! Can the force of sinful blaspheming compromise proceed farther than this?

On the subject of *personal disguise* it were endless to dilate. To this dishonest and disreputable practice, they were wont, at all times, in all places, and under all circumstances, unscrupulously and unblushingly to resort.* This notorious and habitual practice of the Jesuit fraternity has often been exposed and reprobated even by respectable Romanists themselves.

* A few specimens, by way of illustration, may here be supplied:—

The Jesuit Sammier, when traversing Europe, to excite the Popish sovereigns against his own king (that of France) was proved to have assumed all manner of forms;—now, that of a common soldier,—then, that of a peasant;—and anon, that of a priest,—with many more.

As early as 1558 we find this memorable judgment left on record :—
 “There is a fraternity, which has lately arisen, called the Jesuits, who will seduce many ; who acting, for the most part, like the Scribes and Pharisees, will strive to overturn the truth. They will go near to accomplish their object, for they transform themselves into various shapes : among Pagans, they will be Pagans ; among Atheists, Atheists ; Jews, among Jews ; and Reformers, among Reformers ; for the sole purpose of discovering your intentions, your hearts, and your desires. These persons are spread over the whole earth ; they will be admitted into the councils of princes, which will, however, be no wiser for their introduction ; they will infatuate them so far as to induce them to reveal the greatest secrets of their hearts ; they will be in no way aware of them. This will be the consequence of their advisers neglecting to observe the laws of God and of his gospel, and conniving at the sins of princes.”
 Who supplies this partly historic and partly prophetic sketch ?—An ill-natured Protestant ? No ; but George Bronswell, the Romish Archbishop of Dublin.

We cannot, however, pursue this branch of the subject any further at present. These brief notices on the subject of *concealment*, *compromise*, and *disguise*, in the practices of the Jesuits, must serve at once to illustrate and establish the charge of systematic duplicity which we have brought against them. And having thus illustrated and established the charge, we may now let loose upon them the pointed and indignant comments of a recent English author. With him, we ask, why all this secrecy, all this concealment, all this disguise ? “If their principles were good, they could surely bear the face of day. If their deeds were good, why be so secret—why hold their candle under a

The Polish Jesuit De l’Aigle, as the Romish Abbe, De la Roche Arnauld, informs us, when the French army was penetrating into Russia, pretended to be a Frenchman in order to deceive the French. “He followed,” says the Abbe, “our troops for a long time in the uniform of a French soldier ; and it is said, that he acted thus according to orders transmitted from the Court of Russia. Be that as it may, he contributed largely to the overthrow of a French battalion, by information which he conveyed to a general of the Russian armies ; and if we may believe the Jesuits themselves he did more injury to Napoleon than the whole military force of the Czar.”

Bishop Carleton, in 1627, says, “When Parsons and Campion came secretly into England, they changed their exterior habit and apparel, that they might the better pass unknown. Sometimes they went like ruffians, sometimes like ministers ; sometimes like noblemen, sometimes like soldiers, sometimes like apparitors ; they walked secretly from recusants’ houses to recusants’ houses ; and when Ballard came to effect the deliverance of the Queen of the Scots, he came in a soldier’s habit, under the feigned name of Captain Foscue.”

In a series of letters discovering the scheme projected by France in 1759, it is said ;—“Sometimes they (*i. e.* the Jesuits) pass for merchants, tradesmen, stewards, publicans, farmers, and of every kind of trade. They effect ignorance to mark their designs. Sometimes Dumont brought a female with him into company whom he (a Jesuit) made to pass for his wife. Many of the Jesuits did the same ; they made a convenience of them to disguise their affairs, and to prevent their place of meeting from being suspected.”

bushel in this way? The reason is plain enough for the simplest child to discern. They loved darkness rather than light because their deeds were evil. Like bats, and owls, and creeping, crawling, slimy things, night suits them better than the day. Unlike the soaring eagle, which bathes its splendid plumage in the light of heaven, the vulture brood cower on folded wing in the dark caverns of the earth. Unlike the honest hearted Christian, who soars upwards on the wings of faith and love, and bathes his spirit in the beams of the divine radiance, drinking in the glorious light which emanates from the Sun of righteousness, courting too the scrutiny of the world, and letting his light shine before men, to the glory of his Father and his God, the Jesuit grovelled low in earthly pursuits, shunned the light of day, courted disguise and obscurity, or revelled in the murky glare of false opinions and a vicious philosophy, and hid their principles and their objects from the gaze of mortal man in fear and trepidation. There is something repugnant to manly feeling in all this—there is something diametrically opposed to the spirit of the gospel in this—there is something pre-eminently unchristian and dishonest in this. We like to see a man not ashamed of his right name, not ashamed of his right trade, not ashamed of the party to which he belongs, above board, open, honest, with a clear brow and erect head. But the Jesuit, who conceals his real name, hides his real object, contracts his brow, and disowns his party, is as contemptible as he is dangerous, and to be scorned as much as he is to be feared. Give me, any day, the open enemy rather than the secret foe. Rather let me meet any man than the disguised assassin, the soft-treading, oily-tongued, smooth-skinned hypocrite, who will plant a Judas kiss on your brow, and a dagger in your heart's core. The unblushing infidel, the bold and reckless atheist can be better met, and is a far less dangerous foe to Christianity, than the slippery, turning, vanishing, masking, equivocating Jesuit."

Fourthly, let us look to the practices of the Jesuits, in reference to their *public crimes, or crimes against the State and society at large.*

Truly has it been said that, wherever they gained a footing, "their evil principles brought forth evil practices. They were troublesome and turbulent, living in political agitation, fermenting the public mind, fomenting it into endless quarrels, marshalling party against party, prejudicing subjects against their sovereigns, and poisoning the minds of sovereigns against their subjects. They annoyed kings, they clogged the wheels of government, and inoculated the people with seditious and turbulent disaffection. They thus contrived to make themselves everywhere detested. Even Romish states grew sick, wearied out and disgusted with their endless conspiracies, plots, quarrelling, intrigues, and revolutions."

Passing by all actions of a more private and debateable character, let us glance at a few of a more public nature, that have earned for them a "bad eminence" of fame in the pages of authentic history.

Look to Holland. Who, in 1584, trained, and encouraged the murderer of the Prince of Orange, and even consecrated him for the bloody deed? History proves that it was the Jesuits.

Look to Portugal. Who, for nearly two hundred years, filled that country with revolts and massacres, usurpations and conspiracies;—fortifying the leading agents in every tragedy by their counsels, and providing them with absolutions? History proves that it was the Jesuits.

Look to Poland. Who produced the series of miseries and crimes, from which that unhappy kingdom,—“declining gradually, until it fell into that state of torpor, which rendered it an easy prey to its ambitious neighbours,—never recovered.” The celebrated Polish historian of the Reformation declares, that he “has no hesitation in answering emphatically, that it was the Jesuits.”

Look to France! Who instigated, planned, and directed the wholesale massacre of St. Bartholomew’s day, in which a *hundred thousand* innocent Protestants cruelly and treacherously fell,—their mangled bodies lying in heaps and their blood staining the rivers with a purple dye,—thus adding another fearfully scarlet stain to the mother of harlots? History has proved that it was the Jesuits. Who fomented the rebellion and consolidated the unnatural league in France against Henry III., which terminated with his assassination? History proves that it was the Jesuits. Who, by their sermons, and writings, and counsel, and secret cabals, promoted the numerous intrigues against Henry IV., and were responsible for all the excesses of the long civil war that desolated the kingdom during his reign? Who nourished the assassins of that amiable monarch, sanctifying the horrid deed before its commission by the celebration of the most sacred solemnities? History proves that it was the Jesuits.

Look to England. Who, during the thirty years of Elizabeth’s reign, excited civil wars, plots, and seditions, without intermission there? Who secured from the see of Rome “a pardon to be granted to any one that would assault the queen; or to any cook, brewer, baker, vintner, physician, grocer, surgeon, or of any calling whatsoever, that would make away with her; and an absolute remission of sins to the heir of that party’s family, and a perpetual amnesty to them forever?” History proves that it was the Jesuits. Who employed Parry to assassinate the Queen? He himself confessed on the scaffold that it was the Jesuits. They “had confessed him, absolved him from the intended crime, consecrated him, and administered the sacrament to him, to comfort him in the commission of her murder.” Who, at the same time, brought it to pass, that “excommunication and a perpetual curse should light on the families and posterity of all those of the mother church that would not promote or assist, by means of money or otherwise, Mary Queen of Scotland’s pretence to the crown of England? History proves that it was the Jesuits. By whom was the projected invasion of England by the invincible Armada chiefly planned? By the Jesuits. Who attempted, by bribery, to seduce a Scottish gentleman to murder James the VI? It was Creighton, a Jesuit. Who was mainly instrumental in contriving, with such Satanic ingenuity, the gunpowder plot, which was to involve in one grand catastrophe, the King, and Royal family, and all the leading Protestant peers of the realm? It was Garnet the Jesuit,—who, on the scaffold, confessed and gloried in his guilt, and who has ever since been

honoured by the Jesuits as a *martyr*, and included in their *litany to the saints*!

If time permitted, we might glance, in like manner, at other European states; and from these pass over to Africa, Asia, and America;—and every where would we find the Jesuits, creating disturbances, exciting tumults, fomenting quarrels, conspiracies and treasons, and perpetrating the most abominable crimes.*

* The case of Abyssinia or ancient Ethiopia, in Africa, may furnish an example, by way of specimen.

There, at first the Jesuits fawned, flattered, and caressed. Having at length gained the ear of the Emperor, and, through that, dominion over his heart, they dropped the methods of argument and persuasion, and resorted to the more summary ones of fire and sword. Instead of communicating *knowledge of any kind*, a terrible persecution was raised. Thousands were hanged, and burnt, or driven to the dens and caves of the earth. Viewing a field strewn with the carcasses of eight thousand unoffending peasants who, for conscience sake, laid down their lives, the grandees ventured to address the Emperor with tears in their eyes, saying, "Sire, how many dead bodies lie here; these are not the bodies of Muhammadans or Heathens, but of Christians, your highness's natural-born subjects—our blood and kindred. Though you conquer, you thrust a sword into your own bowels. How many thousands have been massacred? How many thousands must be, before popery can be established in Ethiopia? For God's sake, let the people alone with the religion of their forefathers, which you must either do, or ruin the empire with your own hands." Soon afterwards, the Emperor, having detected the cruel advisers of these massacres, plotting against his own life and throne, resolved to get rid of such dangerous allies. They were ignominiously expelled the kingdom; and prohibited under pain of death, from ever more revisiting it.

But, the genuine spirit of their proceedings may, perhaps, be best illustrated by specially fastening our attention on the fact that the awful process of consecrating the intended assassins for their bloody deeds, became with them an habitual process. The design of such horrible consecration was, "to nerve their hands and harden their hearts against any rising compunctions of conscience, by inducing them to suppose that they were solemnly consecrated by God to the special work of killing the obnoxious person, as a highly meritorious and praiseworthy act."

Of the form of consecration in such cases, Stephen, in his "Spirit of the Church of Rome," gives the following account: "The person," says he, "persuaded by the Jesuits to assassinate a king or prince, is taken to a secret Chapel, where they have prepared upon an altar a great dagger, wrapped up in linen cloth, together with an *Agnus Dei*. Drawing it out of the sheath, they sprinkle it with holy water, and fasten to the hilt several consecrated coral beads, pronouncing this indulgence, that as many blows as the regicide shall give the prince, he shall deliver so many souls from purgatory. After this ceremony, they place the dagger in the regicide's hand, with this recommendation:—'Thou chosen son of God, take the sword of Jephthah, the sword of Samson, the sword of David, wherewith he cut off the head of Goliath, the sword of Gideon, the sword of Judith, the sword of the Maccabees, the sword of Pope Julius II, wherewith he cut off the lives of several princes, his enemies, filling whole cities with slaughter and blood. Go, and let prudence go along with thy courage. Let God give new strength unto thine arm?' After which they fall down on their knees, and the superior of the Jesuits pronounces the following:—'Come, ye

As we have already summoned a Jury, not of Protestants, but of Papists, to decide on the *morality* of the Jesuits, so now might we summon a Jury of Romanists to save us the trouble of returning a verdict on their *practices*. For this purpose the materials are quite redundant. But we must hasten on to a close.*

cherubim, ye seraphim, thrones and powers! Come, ye holy angels, and fill up the blessed vessel with an immortal glory! Do ye present him every day with the crown of the blessed Virgin Mary, of the holy patriarchs and martyrs. We do not look upon him now, as one of ours, but as one belonging to you. And thou, O God! who art terrible and invincible, and hast inspired him in prayer and meditation to kill the tyrant and heretic for to give his (or her) crown to a Catholic king; comfort, we beseech thee, the heart of him we have consecrated to this office. Strengthen his arms that he may execute his enterprize. Clothe him with the armour of divine power, that, having performed his design, he may escape the hands of those who shall go in pursuit of him. Give him wings that his holy members may fly away from the power of impious heretics. Replenish his soul with joy, comfort, and light, by which his body, having banished all fear, may be upheld and animated in the midst of dangers and torments! This being ended, they conduct the regicide to another altar, where hangs an image of James Clement, a Dominican Friar, who with, a poisoned knife, killed Henry III of France. His image is surrounded with angels, who protect and carry him to heaven. The Jesuits shew it to him, and place a crown upon his head, saying, 'Lord; regard here the arm and the executor of thy justice; let all the saints arise, bow, and yield to him the most honourable place amongst them?' Afterwards, he is not permitted to speak to any one, but to four Jesuits, deputed to keep him company."

* It may be well, however, to furnish a few *specimens* of the decisive nature of the evidence here referred to; since *particulars* must ever leave a more distinct impression on the mind of the reader than any merely *abstract* or *generalized* statements.

"Ever since the town of Poitiers had been obliged to allow the establishment of the Jesuits, (says Sully in his memoirs) I received nothing but complaints, by word or by letter, against those fathers from the Bishop, the Lieutenant General, and the principal inhabitants, either separately or collectively. These complaints, came not only from the Protestants, but from the Catholics themselves."

In a comparatively recent work by the French Abbé Martial Marcet De La Roche Arnauld, himself once an enthusiastic admirer of the Jesuits, and still a devoted adherent of the Romish See, there are very remarkable disclosures and denunciations. Both have been extorted by the force of truth and the promptings of a troubled conscience. A few extracts from the *introduction* of the work will suffice.

"I will not shrink" says he, "from avowing, that the desire of becoming acquainted with a Company (the Jesuits) which was making so much noise in Europe, emboldened me to enter it (the college) without any previous knowledge of its sentiments or intentions. I was received with those marks of esteem and respect which are rarely shewn, except to men of extraordinary merit, or of tried character. Though young (for I was then only sixteen,) I may venture to say, that I had acquired a kind of celebrity, and my name was known, not only to the principal Jesuits of France but of Rome, but even to some noble congreganists whom I shall mention in the course of this work.

"What strange disclosures might I not have published! I have summoned to the bar of public opinion only a small number of Jesuits; there still re-

From the rapid review now given of the rise and progress, the objects and designs, the principles and the practices of Jesuitism, brief and imperfect as it confessedly is, what a fearful chapter is opened up in the history of human obliquity? But, revolting though it be, a tithe has not been told. Enough, however, has been narrated to excite a salutary fear, not unaccompanied with moral indignation and horror,—enough to challenge and demand the most searching scrutiny. The picture is so harrowing that the easy and good-natured and

main THREE HUNDRED formidable members whom I have not unveiled, but whom I shall unveil at a future time. I have seen their manœuvres; and I am constrained to expose to the public only some facts which are mere trifles compared with those which I for the present suppress. Suffice it to say, that during the time I was among them, I incurred the danger of losing my liberty and life for having been the most candid and liberal of men; the regard, the indulgence, the caresses, the menaces, the persecutions, the outrages of that Society, all failed to make me view with indifference and apathy, the secret wiles and culpable practices which they employ. At the horrible aspect of those pertinacious and daring men (the recollection still makes me shudder) I averted my eyes through terror; and, on seeing the sanctuary of peace sullied with all the horrors of crime and imposture, I trembled at the thought of being within its walls. I resolved to escape as soon as I could without danger; and when, with incredible precipitation, I exclaimed, “Just Heaven! can any honest man live among them?”

“They were powerful; for such was the will of kings. They assassinated princes, and disturbed empires; but this was the fault of those who held the reins of government.”

“That the Jesuits were the disturbers of kingdoms, the oppressors of nations, the masters of the world, I freely admit.”

“Even in the breast of childhood they are endeavouring to plant the germs of war. Their system of education seems to be nothing more than an experiment or trial, of the terrible commotions which they are preparing for the whole world. Why does so enlightened a government as ours tolerate them; or suffer a single Frenchman to be brought up among them?”

“Do you wish to excite troubles, to provoke revolution, to produce the total ruin of your country? Call in the Jesuits; raise up again the monks; open academies, and build magnificent colleges for those hot-headed religionists; suffer those audacious priests, in their dictatorial and dogmatical tone, to decide on affairs of state, to attack, condemn, and revile those sacred laws which have been rendered necessary by the misfortunes of nations, and by the progress of the human mind. Suffer them also, in their regret for institutions that no longer exist, to overthrow and destroy, by their ridiculous sophisms, the fundamental principles of society and of government; let them sow the seeds of hatred and dissension in all minds, and, armed with a superior authority, let them goad the people till they tear to pieces and destroy each other for opinions, which they themselves do not understand.”

As early as the year, 1554, a judgment was publicly recorded, in these terms;—viz., that “the Society, withdrawn from the obedience and submission due to authorities, unjustly deprived both temporal and spiritual Lords of their rights; brought discord into every form of Government, and occasioned among the people many subjects of complaint, many law suits, altercations, schisms, and jealousies; that it appeared dangerous to all that concerned the faith; and calculated to disturb the peace of the Church.”

unthinking may be incredulous. This I cannot help. Such I beseech to come and see, to search the authentic records of history and judge for themselves. I ask no more. Declamation has nothing to do here. The bare, naked, literal, facts of the case, do, in multiformity of abomination and horror, vastly outstrip all the conceptions of the most exaggerative declaimer—all the worst realities of the historic, yea, and all the wildest fictions of the tragic muse! After the fullest investigation of the subject, I can only say, that my statement is lame, inadequate, and utterly disproportioned to the impression which manifold concurrent evidences have stamp'd indelibly on my own mind. To the *principles* of the Jesuits may, as we have proved, be truly applied the awful designations of "the deceivableness of unrighteousness—the mystery of iniquity—the perfection of devilism." To the *practices* of

Who struck off this bold outline? Not a Protestant, but an intensely Romish body,—the faculty of Theology in Paris, in reply to an inquiry of the French Parliament.

Last of all, we may adduce the testimony of the Pope himself. In the celebrated Bull by which the order was finally suppressed in 1773, Clement XIV, thus proceeds:—"In vain did they (that is, his own predecessors in the See of Rome.) "endeavour, by salutary constitutions, to restore peace to the Church, as well with respect to secular affairs, with which the Company ought not to have interfered, as with regard to the missions; which gave rise to great disputes and opposition on the part of the Company, with the ordinaries and communities of all sorts in Europe, Africa, and America, to the *great loss of souls and the great scandal of the people*; as likewise concerning the meaning and practice of *certain idolatrous ceremonies* adopted in certain places; and further concerning the use and explication of certain *maxims*, which the Holy See has, with reason, proscribed as *scandalous and manifestly contrary to good morals*; from which maxims have resulted very *great inconveniences and great detriment*, both in our days and in past ages, such as *the revolts and intestine troubles* in some of the Catholic states." "Under the reign of Clement XIII, the times became more difficult and tempestuous; complaints and quarrels were multiplied on every side, in some places dangerous seditions arose, tumults, discords, dissensions, scandals, which weakening or entirely breaking the bonds of Christian charity, excited the faithful to all the rage of party hatreds and enmities. Desolation and danger grew to such a height, that the very sovereigns, whose piety and liberality towards the Company were so well known as to be looked upon as hereditary in their families,—we mean our dearly beloved sons in Christ, the kings of France, Spain, Portugal and Sicily,—found themselves reduced to the necessity of expelling and driving from their states, kingdoms, and provinces, these very companions of Jesus; persuaded that there remained no other remedy for so great evils: and that this step was necessary in order to prevent the Christians from rising one against the other, and from massacring each other in the very bosom of our common mother the Holy Church."

Surely, we have here at least reached the very climax of authority on the subject. Let Romanists affect to hesitate, if they will, however unreasonably, respecting our judgment of the Jesuits;—let them affect to hesitate, if they will, however more unreasonably still, respecting the judgment of of Popish Kings, Popish Judges, Popish Theologians, Popish Universities;—yet, surely, no Romanist can consistently call in question the deliberate judgment of an Infallible Pope?"

the Jesuits may not inappropriately be applied the words of Sir James Mc'Intosh, in reference to the reign of terror in France!—"The only series of crimes, perhaps, in history, which, in spite of the common disposition to exaggerate extraordinary facts has been beyond measure underrated in public opinion. Men's minds were oppressed by atrocity and the multitude of crimes; their humanity and their indolence took refuge in scepticism from such an overwhelming mass of guilt; and the consequence was that all these unparalleled enormities, though proved with the fullest historical evidence, were at the time only half believed, and are now scarcely half remembered."

Strange and anomalous spectacle! Strange and revolting infatuation! They call themselves, in a distinguishing sense, by the name of Jesus—that very name which was divinely chosen to denote that he who bore it was so called because he was "to save his people from their sins," even as he himself "did no sin, and in his mouth was found no guile"—and yet, as if unconscious of the aggravated turpitude of the contrast, they forswear their own moral independence—hold themselves, by oath, prepared to *sin*, at the mandate of an erring mortal—and labour, with all the energy of untiring zeal and all the artifices of an exhaustless subtlety, in teaching the myriads of Adam's sinful race how to sin—aye, and sin too, habitually and systematically, with full and absolute impunity! With the ensigns of peace and good will blazoned before them, and songs of freedom on their lips, these hosts go forth into all lands, to trample on the thrones of kings, to foment insubordination among subjects, to bind the conscience in fetters, and stifle the first breath of rational liberty! Holding the torch of illumination in one hand, they carry in the other a multiplex apparatus of devices and expedients for extinguishing or concealing "*the true light*," which ought to lighten every man that cometh into the world! Professing themselves disciples of the Anointed and the Crucified One, they yet virtually deny that blessed name, deprive his cross of its virtue and its meaning, make shipwreck of his faith, and drench the earth with the blood of his faithful martyrs! Unparalleled, ineffable effrontery! They gravely designate themselves "a Society not of men, but of angels, having the spirit of eagles, the lights of mankind, the preceptors of all the world, the reformers of manners, who have banished vice, and made virtue to flourish"—and then go forth, with a thousand witching spells and sorceries, to garnish vice and embellish crime—to canonize error, and consecrate lies—to convert profligacy into virtue and virtue into profligacy—to weaken the moral hatred of sin, deprave the heart, and brutalize the soul—to extinguish every vital principle of social and spiritual regeneration—and disinherit all future ages of the richest treasures of the knowledge, experience, and wisdom of the past!

The suppression and restoration of the Jesuits.

But, hark! a voice from the sacred Oracle breaks upon the ear, saying, "pride goeth before destruction, and an haughty spirit before a fall." I have seen the wicked great in power and spreading himself like a green bay tree. Yet he passed away, and lo he was not: yea I sought

him ; but he could not be found." How strikingly have these words been verified in the marvellous rise and disastrous downfall of the Jesuits. Wearied, at length, and worn out by their unscrupulous rapacity and all-grasping ambition—their treacheries and stratagems—their seductions and briberies—their intrigues and cabals—their laxation of public morals and disturbance of social order—their fomenting of seditions, disloyalties, and rebellions—their instigating of massacres, and parricidal cruelties, and royal assassinations ;—the monks and courtiers, judges and civil magistrates, churches and public schools, princes and emperors of all nations in Europe, Asia, Africa and America—all, all successively united their efforts in sweeping them clean away, and causing their Institute to perish from off this earth, and from under these heavens.

And when the kings and senates and judges of Europe, the chieftains of Africa, the Emperors of Asia, the commonwealths of America were all found united successively in its condemnation ;—when the civil rulers of all lands had actually decreed its destruction as a public nuisance, and the civil subjects of all realms had joyfully assisted in celebrating its funeral obsequies ;—the credit, the honor, yea, and the very safety and existence of the Papacy itself seemed to demand from its Head, an act of repudiation or abolition too. Long and anxious was the inquiry,—agonizing and terrible the mental conflict, on the part of the Papal head—Clement XIV—"The virtuous Ganganelli," as he is usually termed. At last, however, his mind was made up ; and in July 1773, the Bull of suppression was launched forth, under the signet of "the infallible." "After a mature deliberation," (is the language of this most important instrument) "we do, out of our certain knowledge, and the fulness of our Apostolical power, *suppress and abolish* the said company ;" "abrogate and annul its statutes, rules, customs, decrees, and constitutions, even though confirmed by oath, and approved by the Holy See, or otherwise ;" "we declare all, and all kind of authority, the general, the provincials, the visitors, and other superiors of the said Society *to be for ever annulled and extinguished ;*" "so that the name of the company *shall be, and is for ever extinguished and suppressed ;*" "our will and pleasure is, that these our letters should *for ever and to all eternity be valid, permanent, and efficacious*, have and obtain their full force and effect, and be *inviolably observed by all and every, whom they do and may concern, now or hereafter, in any manner whatever.*"

The decree was passed ; the deed was done,—bravely and effectually done. But, poor Clement ! The concoction of it cost him years of excruciating anguish ; the actual execution of it cost him his life. The Jesuits had their revenge—a full and fell revenge. For who, ever—from the monarch on the throne, to the meanest of his subjects—who, ever, crossed their path, thwarted their designs, or defeated their measures with impunity ? No, not even his Holiness himself, whom, with blasphemous adulation, they were often wont to designate "Christ's vicar, the holy father, the Lord God the Pope !" Clement knew all this, and distinctly anticipated nothing short of death as the price or penalty of his daring magnanimity. Immediately on signing the in-

strument of suppression, he coolly remarked :—"The suppression is accomplished. I do not repent of it, having only resolved on it after examining and weighing everything, and because I thought it necessary for the church : and if it were not done I would do it now ; but this suppression will be my death." These words were soon proved to be fatally prophetic. On the walls of St. Peter a significant warning shortly afterwards appeared in the form of a pasquinade, which Clement himself interpreted to mean, "the Holy See will be vacant in September." Before September, in order to verify the oracle, several attempts were actually made to destroy him by poison, but failed. In June, the following year (1774,) however, he was suddenly cut off—exclaiming on his death bed, in allusion to the secret cause, "I am going to eternity, and I know for what." His throat, stomach and intestines, we are assured by the eye-witnesses of the tragic scene, "were in a state of the highest inflammation ; and immediately after death his whole body turned black, his flesh fell off, and he became so offensive, although remarkably thin, that it was impossible to approach him."

In other words, there could be no doubt at all that the Pope died by poison ; still less could there be any doubt, from the entire concurrent circumstances of the case, that the Jesuits were the administrators of the fatal potion, and that his Holiness was the victim of their vengeance. Thus did they "close their first career with a crowning deed worthy of their iniquitous principles, and their former execrable conduct." And thus appeared to perish—perish for ever—the most terrific system of lawless despotism which ever scourged the earth, or strove to convert its hamlets and its palaces, into a second Pandemonium. No wonder, though, the world, which had groaned under its "disastrous twilight" should rejoice ! No wonder, though one wide and universal shout of Jubilee should be heard among the nations ! No wonder, though the wise and the good of all kindreds and tribes, while yet smarting under the scars and the gashes which it had inflicted, and rejoicing in its downfal, as the triumph of justice, mercy, and humanity, should proclaim as with one voice that he who endeavoured any more to "let it loose upon society, must be chargeable with high treason against the common interests and happiness of his species ?"

But time, the mighty leveller, rolled on : and with it brought its usual cycle of change. With the extinction of the system, the memory of its intrinsic evil and dangerous excesses had gradually passed into oblivion too. And ere the generation, in the ears of whose youth and infancy, its death-knell was heard to sound, had wholly quitted the stage of time, it was doomed to listen to the tidings of its sudden revival and unexpected re-appearance in fulness of strength and renovated energy.

It is not for us to reconcile Papal inconsistencies and downright contradictions. We can only wonder at the total abnegation of reason and common sense—the utter and absolute dementedness which the Papacy, at every turn, exacts from its votaries as the sole substratum of their faith, and the indispensable condition of their allegiance. Here is a precious specimen ! A system which one infallible had pronounced to be "scandalous and manifestly contrary to good morals,"

is by another revived as essential to the salvation of Holy Mother church! A system which one infallible had repudiated and cast out as a loathsome and deadly thing—positively interdicting any from intermeddling therewith, either now or hereafter—was soon caught up, fondled, and endearingly cherished by another. A system, which one infallible had sentenced to be suppressed, abolished, and extinguished for ever,—aye, and as if that were not explicit enough—for ever and to all eternity, is restored, within less than half a century, to the full plenitude of its peculiar rights and privileges, by another! As if in the Popish Calendar “for ever” and “all eternity” meant only a brief period of time extending from 21st July, 1773, to 7th August, 1814! But, be that as it may, the fact is undoubted, that, in an ill-omened hour, and, as if in derision of the figment of assumed infallibility, Pope Pius VII., in 1814, did reverse and abrogate the decree of his infallible predecessor in 1773! In his Bull of restoration, he employs these striking and memorable words:—“We should deem ourselves guilty of a great crime towards God, if, amidst these dangers of the Christian republic, we neglected the aids which the special providence of God has put at our disposal; and if, placed in the bark of Peter, tossed and assailed by continual storms, we refused to employ *the vigorous and experienced rowers* who volunteer their services in order to break the waves of a sea which threaten every moment shipwreck and death.”

He then proceeds, “in virtue of the plenitude of apostolic power and with perpetual validity,” to decree the restoration of the order with all necessary powers, that all states “may freely and lawfully receive all who desire to be admitted” into it, with power granted to the members “freely and lawfully to apply themselves to the education of youth, to direct colleges and seminaries, to hear confessions, to preach, and administer the sacraments.” And not satisfied with all this, the bull is directed to be “inviolably observed according to its form and tenour in all time coming, and never to be submitted to the judgment or revision of any judge, with whatever power he may be clothed, declaring null and of no effect any encroachment on those regulations, either knowingly or from ignorance,” and finally asseverating, that “no one be permitted to infringe, or by an audacious temerity to oppose any part of that ordinance; and that should any one take it upon him to attempt it, he would thereby incur the indignation of Almighty God, and of the Holy Apostles Peter and Paul.”

Here, then, is the bark of St. Peter launched forth anew to buffet all storms and bear down all opposition under the guidance of “the vigorous and experienced rowers” who have once more “volunteered their services.” And “vigorous and experienced rowers they truly are,” as an anonymous home journalist has emphatically remarked, “if the bark of St. Peter is to be conducted through a sea of blood, if the Pope really design to follow the track of a Gregory or a Hildebrand, and wade through slaughter to the throne of bigotry and mental despotism!” For what is the first principle of this celebrated order? “*That Jesuitism is to be maintained at the expense of society at large.*” And what its second? “*That the end sanctifies the means.*” Who then, can

deny that almost all-powerful and ubiquitous institutions, based upon such principles, and saturated throughout with the spirit of such principles, *fairly threaten* once more to throw open the flood-gates of bigotry and intolerance—to roll back the swelling tide of mental, moral, and social improvement—to nullify the sacred rights of conscience—to obliterate the dear-bought privileges of civil and religious liberty, and shroud all nations in the mantle of a fearful and ever-thickening gloom ?

And now that the system has been introduced amongst us, tightening the cords that bind fast the victims of Rome's deceitful policy—insinuating its subtle poison into the very bosom of our protestant families—assaying to delude the great and the mighty by forging illusions, phantasms, and dreams of tolerance and knowledge—and striving to insert the edge of its cleaving wedge into the chinks and crevices of Hindu society ;—Is it not high time that we should awake, and arise out of sleep ? Is it not high time that we should be re-burnishing our spiritual weapons and re-investing ourselves with “ the whole armour of God ?” Against the might and the resources of a power so mysterious, a power no where wholly visible, and yet every where wholly felt, it may seem vain and presumptuous in us to contend. And so it would, if we went forth in our own name and strength. But it is not thus we go. Knowing that it is not by “ the might or power” of man, but by the energy of Jehovah's spirit, that the strongholds of wickedness are to be brought down, we go forth, not as principals, but as hearty though unworthy allies and auxiliaries, in the mighty contest. We go forth, “ to the help of the Lord, to the help of the Lord against the mighty,” not because “ He needs our help, but expects our duty.” We go forth, in the full assurance that our weakness will only serve to magnify His Almighty strength—and our imperfections, His all-sufficiency. And who can tell but the humble agency of such expository services as the present may be blessed from on high as one of the instrumentalities in defeating the powers of darkness and gaining a spiritual conquest over the nations ? Without His blessing, all agency, however potent, must prove like the “ bruised reed ;” with His blessing, all agency, however impotent, must prove like the resistless thunder-bolt. Oh, how one breath of his Almighty Spirit would scatter to the winds of heaven all the devices and policies, whether of wicked angels or of wicked men ? When commissioned by Him, a swarm of feeble flies sufficed to mortify the pride of Egypt's haughty potentate ! When commissioned by Him, a few innocuous undulations of the air, from trumpets and broken pitchers, routed and put to flight the countless hosts of Midian ! When commissioned by Him, a small smooth round pebble from the brook, flung by a stripling's arm, laid prostrate in the dust the mighty champion who daringly defied the armies of the Living God !

What then ! would I advocate any thing like intolerance or persecution ? God forbid ! While I abominate the system of Jesuitism, I can love the souls of all who are enslaved by it, whether its authors or its victims. The system I would labour to destroy, by all legitimate weapons of exposure, and argument, and reprehension, and earnest appeal. The persons of the men I would not hurt—no, not even touch a hair

of their heads. I would not, in the mistaken zeal of a disciple of old—a zeal so timeously rebuked by the disciples' master—I would not, if I could, call down fire from heaven to consume even the adversaries of truth and righteousness—oh no. I have not so learnt Christ. In imitation of his spirit, I would strive, if I only knew how, to go about continually, doing them all the good which they might allow me to do. And, if all effort failed, I would, in imitation of the Divine Redeemer, endeavour to betake myself to prayer. It was amid his dying agonies, and in behalf of his cruel persecutors, that he breathed forth the sublime and soul-thrilling intercession, "Father, forgive them, for they know not what they do." Moved by so divine and touching an example, ought we not fervently to pray, alike for the conscious authors and the unconscious victims of a system that is winged with pestilence and death? And what should be the burden of our prayer? Surely, that the unconscious victims might be speedily delivered from the delusions under which they are now held captive and spell-bound. Surely that the conscious authors, whose danger must be imminent and excite alarm in proportion to their consciousness of guilt, might have their ears unstopped and their deafness removed, so that they could hear!—that the scales of thick darkness might be made to drop from their spiritual vision, and they were made to see!—that the Lord might, in undeserved mercy, be pleased to convert their souls, however stoutly they may have hitherto resisted or despised *His* arm, who wields the thunder! In this way only would we strive to overcome evil with good. In this way only would we strive to revenge ourselves for any malice or treachery that may have been exhibited—even by heaping coals of fire, in loving-kindness, upon their heads.

It was the dying expression of one of Scotland's most celebrated martyrs—the Marquis of Argyle,—an expression which has since thrilled, through many a Scottish heart, and lighted up the flame of a martyr's zeal in many a Scottish bosom—"I die with a heart-hatred of Popery." In like manner, whilst I would have you to be inspired with love for the souls of the men, I would have you to cherish a never dying hatred of their principles. I would have you to go forth from these walls, this night, ready to take up the mantle dropped by the noble martyr, and animated with a double portion of his spirit, saying, "I live, and by the blessing of God, am determined to die, with a heart-hatred of Popery, and above all, with a heart-hatred of Jesuitism, which is Popery in its richest blossom and ripest fruitage."

Suffer not, Oh! suffer not yourselves, I beseech you, to be captivated and ensnared by the syren song, that Popery is not now what it once was—that it is wholly altered in its features. That Popery may be,—that it has been, heretofore—checked, controlled, and limited by the overbearing pressure of external circumstances, is undoubted. But I do hereby, this night, solemnly protest and proclaim, in the sight of heaven and of earth, my own inflexible conviction,—that Popery is unchanged and unchangeable in its spirit and purposes;—that it wants only the opportunity and the power *now*, to lighten up every land with the blazing stake, and drench every shore with the blood of martyrs. It was not in figure, or in envy, or with any hostile intention, but with feelings akin to those of exultation and

triumph, that a recent author thus emphatically expressed himself:—
 " Evidence has satisfied us more potently than ever, that Romanism has in it a power and energy which (humanly speaking) is irrepressible ; that it resembles a vegetable seed, which may be buried in a mummy-case for three or four thousand years, and yet, if dropped into the ground, would incontinently spring up in vigorous development ; that what was said of the royal strumpet of Egypt may almost be said of the Church of Rome, —

Age cannot wither her, nor custom stale
 Her infinite variety."

It is, then, with no ghostly shade, with no fleeting or unsubstantial phantasm, that we are called on to contend. Oh ! no ;—it is with the realest, the most tremendous power that has yet manifested its presence on the stage of time,—a power whose past history well entitles us to say of it, that,

Black it stood as night,
 Fierce as ten furies, terrible as hell.

Or, seizing the illustration of the sovereign Pontiff himself, let us remember that he anticipates and distinctly speaks of an approaching season of storms and tempests, with their sable retinue of waves and shipwreck and death. And we too anticipate, though in another sense, a season of gloom, a night of storms, such as has not yet been realized since the world began. Even now, may be discerned the indubitable signs and presages of coming trouble ;—the horizon, now lurid with gathering clouds and an unbroken gloom, now streaked and vivified with strange meteors and lightning-splendours ;—the cloudless noon, now disturbed by the rolling of mysterious thunders, now darkened with the shadows of a portentous twilight ;—the air and all ocean, now seized with a freezing unnatural stillness, and now agitated and convulsed with explosive shocks, as from the invisible elements of the nether world,—at shining eve, the night suddenly ascending without a star, to give place to the uprisen day, which seems but a paler night ; while the sun, the glorious sun, is often seen to withdraw—

" Not as he wont, with clear and golden fires ;
 Bewildered in a labyrinth of haze,
 His orb redoubled, with discoloured rays,
 Struggles and vanishes ;—along the deep
 With slow array, expanding vapours creep,
 Whose folds, in twilight's yellow glare uncurl'd,
 Present the dreams of an unreal world ;
 Islands in air suspended, marching ghosts
 Of armies, shapes of castles, winding coasts,
 Navies at anchor, mountains, woods, and streams,
 Where all is strange, and nothing what it seems.
 Till deep involving gloom, without a spark
 Of star, moon, meteor, desolately dark
 Seals up the vision."

It is amid such signs and portents of a gathering storm, that shall soon burst in fury over the nations, that the bark of Peter, we are assured by the Sovereign Pontiff, has been launched forth to course over the ocean of time. But can this be the genuine bark of Peter,

which has been so launched forth, and to which we are so earnestly invited to entrust our spiritual and everlasting interests? What! this the bark of Peter, the holy and devoted Apostle, which is freighted, not with goodly or wholesome commodities, but with sorceries to enchant, and deadly poisons to infatuate and destroy the souls of men!—this, the bark of Peter, the holy and devoted martyr, which has been committed to the pilotage and management of “vigorous and experienced rowers,” whose sole vocation, for three hundred years, has been to prowl along every shore,—hoisting false signals to allure the unwary to the shoals and quicksands on which they must inevitably perish; and extinguishing each beacon blaze that would have guided the tempest-tossed mariner to a haven of safety and of rest!—Rather, must not this be the armed bark of a ruthless pirate—whose pennons are red with the blood of innumerable victims, and whose rowers “grin horribly a ghastly smile” as they coolly gaze at the havoc and desolation which they spread all around? Then, let each one of us exclaim—“O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united!”

But, bounding athwart the fearful gloom, and steadily poised on the foaming billows, behold, behold, another bark appears full in view! It is the ark of the everlasting covenant! With the flag of mercy waving from on high, and the lamp of salvation shining underneath,—with the bread of life and the waters of immortality for her burden,—with the ordinances of grace for her expanded sails, and the SPIRIT’S influences for the gales that fill them,—with patriarchs and prophets and Apostles for her rowers, and the Great Angel of the Covenant himself for her Commander and Helmsman! Thither, thither, then, let us speed and make haste. For, the vessel is chartered for IMMANUEL’S land; and into it, all, all are freely invited to enter “without money and without price.” Once caught up into its bosom, we shall, in spite of the rage of earth and hell, and the fury of contending elements, reach in safety the happy shore;—where, with the countless throng that have been delivered out of great tribulation, and have “their robes washed and made white in the blood of the lamb, we shall hunger no more, neither thirst any more; neither shall the sun light on us nor any heat. For the Lamb which is in the midst of the throne shall feed us, and shall lead us into living fountains of waters; and God shall wipe away all tears from our eyes.”

N. B. *** From the very nature of the subject discussed in the preceding Lecture, it is clear that the real value of the discussion must depend on its *facts* rather than on its *reasonings*. In treating of such a theme the main desideratum is, a collection of *varied* and *authentic facts*. To collect such facts, therefore, from every available source, and arrange them in an orderly and digested form, has been the *chief end* aimed at by the Lecturer. References to authorities have not been supplied, nor the grounds of preferring the testimonies of some to those of others, as these are so multitudinous that the bare mention of them would swell the work (already rather large) to an utterly disproportionate bulk. Of this, however, the reader may be assured, that not a single fact is stated, from beginning to end, without what appeared to the mind of the author an ample sufficiency of evidence in favour of its authenticity.

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