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Established June, 1832.

NEW SERIES, VOL. VI, No. 66.—OLD SERIES, VOL. XIV. No. 157.

THE
CALCUTTA
CHRISTIAN OBSERVER.

JUNE, 1845.

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

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CALCUTTA :
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1845.

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

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

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

EDITORIAL NOTICE.

A memoir of the Rev. J. Mack, will we hope, appear in our next. A friend had promised one for this number. Many pressing duties prevented the fulfilment of the promise.

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

June 2nd, at the Circular Road Chapel.	}	Service to commence at half past seven o'clock.
July 7th, at the Lal Bazar Chapel.		
August 4th, at the Union Chapel.		

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

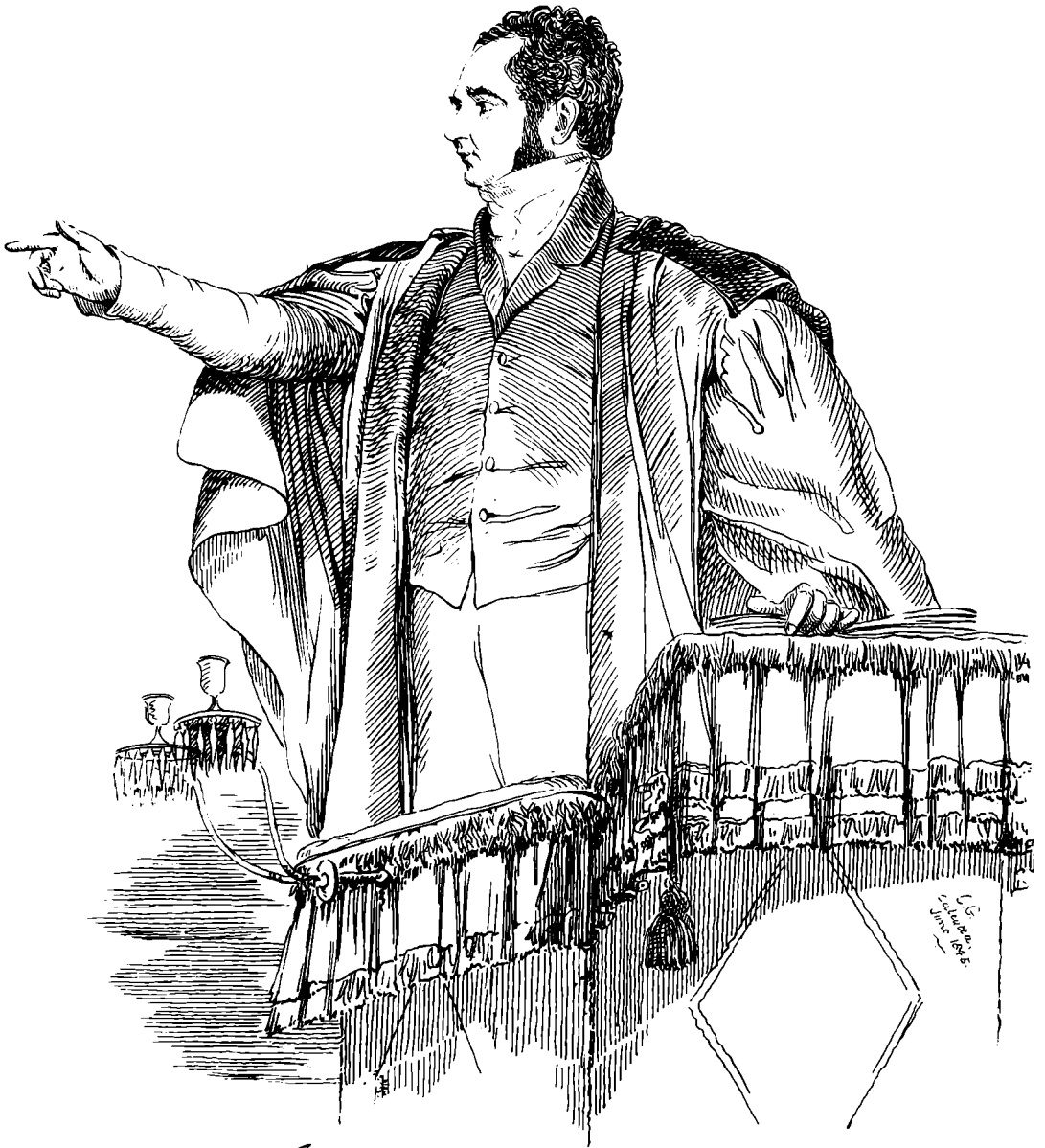
The Committee of the Bible Association meet on the last Friday in every month at the Old Church Rooms, at 9 o'clock in the morning.

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The Rev^d J. Macdonald,

THE
CALCUTTA
CHRISTIAN OBSERVER.

NEW SERIES, VOL. VI. No. 66.—OLD SERIES, VOL. XIV. No. 157.

JUNE, 1845.

I.—*Dr. Arnold.**

The Life of Dr. Arnold by Mr. Stanley, has reached a fourth edition, and has been favourably and carefully reviewed by nearly every critical journal and newspaper in England. It is a work of great interest and considerable ability; and one which is likely to exercise an important influence on that educated portion of British Society, of which Dr. Arnold was a leader and an ornament. It is also valuable as an illustration of the opinions of a body of men, who are said to be numerous in the rising portion of the upper classes.

The reviews of the work which we have read, and we have read several, have generally appeared to us unsatisfactory. That in the North British Review is, on the whole, the most discriminating and just, and certainly is also as able as any. Its author appears to be both a Christian and a scholar, and if we venture in these pages to tread on the same literary ground, we must do so without pretending to compete with him. Our object and his are not alike; he undertakes to analyze a remarkable character, we profess merely to seize a few leading features of it, and to draw instruction from the contemplation of their peculiarity or beauty. We leave without regret, to the Quarterly, and Edinburgh, the Westminster and North British Reviews, to the London Christian Observer and the Record, the task of explaining as they may, their very various impressions from the same book.

Dr. Arnold was born in the Isle of Wight, in 1795. At an early age he was placed at Winchester School; thence he removed, in 1811, to Oriel College, Oxford; thence, in 1819, to Laleham in Middlesex where he took pupils; and thence, in 1828, to Rugby School, where, in 1842, he died at the age of 47. From the day of his entering Winchester in 1803, to his

* The Life and Correspondence of Dr. Arnold; two Volumes; Fellowes: London, 1844.

death, he was a Student, and still more, a *Thinker*. He was endowed with a mind of much independence and great strength. His character was marked by courage and energy. He was a warm and steady friend, and constitutionally a lover of freedom. His information seems to have been very extensive; and his attainments in Greek, and in History, very eminent. As a school-master he strove so warmly and successfully to elevate the feelings of his pupils, and to attach them to him, that the influence of his example produced a very important change in the public schools of England. He was very conspicuous, (we had almost said from the abuse lavished on him year after year, by such journals as the *John Bull*, *notorious*) as a Reformer. As a divine he was *reputed* a Latitudinarian and a Rationalist, and was so exceedingly unpopular with the clergy, that when Dr. Stanley, Bishop of Norwich, requested that he might be permitted to preach his Ordination Sermon, the Archbishop of Canterbury was induced to refuse his consent. As an author he was most commonly known by his articles in the *Edinburgh Review* and his pamphlet on Church Reform; and less extensively by an edition of Thucydides and a History of Rome,—both works of great merit. He strongly opposed Tractarianism and almost as strongly condemned the Evangelical party; he dreaded the influence of Oxford, yet he sent his son there in preference to Cambridge, that he might not altogether lose the study of Aristotle; he was exceedingly liberal in many of his views, yet opposed the removal of the civil disabilities of the Jews, and under a vague theory of a “Christian state,” would have enforced many laws that affected conscience. He consented to join the Council of the London University, but resigned when he found that he could not obtain the assent of his colleagues, including Jews, Roman Catholics, Socinians, Bishops of his own Church, and Evangelical Ministers of other Churches, to a common form of religious examination. He was a man of practical piety; his dependence for salvation on Christ alone, seems to have been peculiarly clear and strong; and he was endeared to many, as the means of raising their contemplations to eternal things. Industry, generosity, sincerity, were marked features in his character; and great was the influence they gained for him among his friends; greater still is the respect they have won from various classes of his countrymen.

It is evident from what we have said, that we do not regard Dr. Arnold's conduct as very consistent. It was not. But the explanation is easy. He was educated under the old system, and under a worldly tutor at Winchester, where the basis was laid of his strong prejudices in favor of public Schools and the classics. Thence he was removed to Oxford, where he found, as

appears by the letter of his fellow-collegian Mr. Justice Coleridge, a very low, cold, tone of piety: where all his companions were High Churchmen and "Tories," and where he became a Tory like them, and perhaps a High Churchman too; but that does not so distinctly appear. He was not at that time, as he was afterwards, in earnest about religion; but he was a man who was resolved to think for himself. He soon began to seek a settlement of his views, and then he discovered how unsettled they were. He found that he did not believe the scriptural doctrine of the Trinity; and he long hesitated before he could sign the formularies of his church. But his doubts were entirely removed, and he was ordained. From that time forth to his death, his mind was *advancing*. He read, he travelled, he thought. He was not afraid of new ideas; he was not trammelled by bigotry. An ancient ruined castle in Italy was to him a picturesque object, but it was more interesting as a sign that the awful tyranny of feudal times had passed away. He loved his friends; but not even they, he determined, should prevent him avowing and acting on his convictions. And thus he was led on, till he became, as we think there can be no doubt, a true Christian. Yet his mind having only gradually opened to receive the truth; being always in a transition state; and he being too honest to conceal his enlarging opinions, he necessarily appeared to be, and actually was, an inconsistent man. Had he lived, we doubt not that in a very short time he would have very much more distinctly felt, and published, his belief in the simple Gospel of Christ, as it is received by all Evangelical Christians. He had already attained to a conviction that he must postpone the idea of "Church," "sine die;" and that, meanwhile, it ought to be his single aim to promote vital godliness.

His main defect in theology has been pointed out in an able letter in the Madras Christian Herald;—namely, that while he really and heartily set before him Christ, as an object of entire worship and love, yet he was unlike the Apostle Paul, who determined to "know nothing but Christ, and *Him crucified*." Arnold, on the other hand, who never had been brought into close contact with the Evangelical party generally, and who had been early prepossessed at Oxford with notions against them, seems to have shrunk from the *doctrine* of Christ crucified, as something that had been familiarized too much. But we think there is abundant ground to believe, that had he lived another year, his views would have been altered.

At one time he speculated too much, and had loose opinions respecting the inspiration of the Scriptures; but these opinions were rectified some time before his death. The truth is, that the tendency of the dead, cold, system of Oxford

in 1814, was to cause a revulsion of feeling, in such a mind as Arnold's, and to drive him from the tame reception of truths that were uninfluential among their expounders, to the most active and even dangerous speculations.

On some points, he was eminently sound. He loathed sin in young and old; he loved purity and earnestness, and sincerity with God. He also saw at once, and condemned consistently to the end, the main spring of all the errors of the Oxford Tracts. Other men beat about the bush; Arnold went straight to the right spot. He did not try to discriminate and separate the foolish and the bad; and to find something to flatter in the men who were plotting treason against Protestantism; he did not "just hint a fault and hesitate dislike;" but he saw clearly, when the Oxford Divines assumed that there was a Christian "priesthood," and that this priesthood existed in the English Church, that *this* was the source and fountain of all their errors. He stayed not, therefore, to contend about minor points, but met them directly on Apostolical succession. At that he struck with his whole force. He had attained the conviction that the Christian Church should be *One*. He was both grieved and alarmed therefore, when he saw some men systematically claiming for themselves, by reason of a supposed descent from the Apostles, a monopoly of priestly grace; excluding from their pulpits all others, however much blessed in their ministry, and however Apostolic in their zeal and piety; and studiously, as a matter of principle, omitting from their periodicals all records of the labours of others, however faithful, who were evangelizing the Pacific, braving lions in Africa, or liberating the slaves in the West Indies. He noticed, that even if the best men who were unepiscopally ordained, sought to minister in the Church of the successionists, they had to be re-ordained, even if the Spirit of God had already set them apart for the work, by gifts, graces, and fruits, as evidently as in the case of Apollos. Being a great historian, few men of his age were so well able to judge of Apostolical succession as an asserted fact; and knowing, as he did, that its pretensions to be deemed such, were valueless, and that in truth there never had been, and never could be, *any* proof of that succession, which, from its important consequences, demanded the very strictest proof; his honesty of nature rose up in indignation against the pretensions of men, who on the basis of this succession,—falsely assumed by them to be undeniable, unchurched nearly all the rest of Christendom, and left them to the "uncovenanted mercies of God." He watched this doctrine as the source of all the bigotry, and the spring of all the errors which signalized Archbishop Laud and the Non-Jurors, and which had lately been

revived at Oxford. He watched the practical influence of this doctrine, like a man who held the New Testament firmly in his hand, and was resolved to be bold for the free discipline which that infallible word sanctioned.

We have already intimated our belief that had Dr. Arnold lived much longer, he would have gained equally clear scriptural light on other points. He acted so faithfully and sincerely up to his convictions, that God led him on further and further, as He always does (John vii. 17,) those, who honestly and truly follow Him whithersoever He leads them. "Who teacheth like him!" (Job xxxvi. 22.) If this *progress* in Dr. Arnold's views be overlooked, if expressions he used in 1825, when gradually breaking loose from Oxford prejudices, and when first seeking personal religion, be taken as specimens of his mind as it was in 1842, great injustice will be done to his memory. In the Record newspaper at home, there has appeared a series of articles in which this injustice has been done; and by the republication and extensive circulation of these articles in a collected form, it has, we fear, been done effectively. It is true that the warning of the Record was in some degree required. Dr. Arnold has no right, we admit, to be ranked high as a theologian. But, as a man of genius, eagerly and sincerely following after the truth, prepared against friends and foes to maintain it, and as one who in that search was blessed with remarkably clear light up to a certain point, we think his example and his instructions extremely valuable. That he *was* advancing may be proved by a very few quotations from his life. For instance:—He had been strongly impressed with the idea, (the impracticable idea till the millennium!) of a Christian State. He would make the state *Free*, but universally *Christian*. Here he followed, scarcely knowing it, the very phantom of Uniformity, which so many before him had leaped over private and public obligations, to attain. But ere he died, he wrote thus.

"I am myself so much inclined to the idea of a strong social bond, that I ought not to be suspected of any tendency to anarchy; yet I am beginning to think that the idea may be overstrained, and that the attempt to merge the soul and will of the individual man in the general body, is, when fully developed, contrary to the very essence of Christianity."

And again, he says in words we have partly quoted before:

"As it is, I feel so deeply the danger and evil of the false church system, that despairing of seeing the true church restored, (by which he certainly meant the church again appearing as One,) I am disposed to cling, not from choice but necessity, to the Protestant tendency of laying the whole stress on Christian Religion, AND ADJOURNING THE NOTION OF CHURCH SINE DIE."

This man, was evidently *growing*; and had he lived he would have grown more, and faster; for "he that hath clean hands

shall be stronger and stronger," (Job xvii. 9,) and, "the path of the just is as the dawning light, shining more and more unto perfect day." (Prov. iv. 18.) So far as scriptural truth was developed to him, he grasped it with amazing tenacity, and proclaimed it with fearless eloquence. It pleased God however to remove him at a most interesting time, when, as is evident from his last entry in his diary just prior to his death, he was more than ever in earnest to use and increase his privileges, and to soar upwards in spirit to the fountain of uncreated light, and there to bathe his restless wings. That memorable entry is as follows :

"The day after to-morrow is my birth-day, if I am permitted to see it, my forty-seventh birth-day since my birth. How large a portion of my life on earth is already passed. And then, what is to follow this life? How visibly my outward work seems contracting and softening away into the gentler employments of old age. In one sense, how nearly can I now say, 'Vixi.' And thank God, that as far as ambition is concerned, it is, I trust, fully mortified; I have no desire other than to step back from my present place in the world, and not to rise to a higher. Still, there are works which, with God's permission, I would do before the night cometh; especially that great work, if I might be permitted to take part in it. But above all, let me mind my own personal work, to keep myself pure, and zealous, and believing, labouring to do God's will, yet not anxious that it should be done by me rather than by others if God disapproves of my doing it."

Within 24 hours he was in eternity! This is not indeed like Henry Martyn's last entry in *his* diary. "I sat in the orchard and thought with sweet comfort and peace of my God, in solitude my company, my friend, my comforter. Oh! when shall time give place to eternity? When shall appear that new heaven and new earth wherein dwelleth righteousness! There, there shall in no wise enter in anything that defileth: none of that wickedness which has made men worse than wild beasts, none of those corruptions which add still more to the miseries of mortality, shall be seen or heard of any more."—Yes, it is true there is a great difference between these two entries, the one made by a man apparently in vigorous health with the prospect of a long and active life before him, and the other by an exhausted dying saint. But the same Spirit that dispenseth to every one severally as He wills, and who had led Martyn in early life to that company of God's people who taught him at once the simple Gospel, and encouraged him to proclaim it, had also worked in Arnold's mind, and had led him gradually on from the cheerless frozen "orthodoxy" of his formal College, to the personal enjoyment of vital religion, and the consecration of all his powers to the service of his Redeemer. To this man's voice, then, we believe that we now may profitably listen, and to his hardy generous independence we may pay the debt of admiration. His name,

once the common butt of slander and of factious invective, is now very generally respected. His motives are known ; his influence is felt ; his example is a mark for imitation. Let all men therefore, who now hold unpopular opinions which they believe to be sound and Scriptural, learn from Arnold's life, a lesson. They cannot be more generally censured by their fellow-men than he was ; they cannot be deemed more fanatical. But let them not despair. Such was the lot of the Reformers, scorned, trampled on, tortured, martyred. Such was the fate of the Puritans, the very dust of whose writings is now prized as gold. Such was the lot, even in later times, of men who were bold enough to precede their fellow-countrymen in advocating missions, education, the distribution of the Bible, and the abolition of the slave trade. Such was the lot of prophets of olden time ; of early Christians ; nay more, of Him, who spake as never man spake, in whose lips was no guile. To all who now suffer thus, we say, lift up your hearts ! Thirty years hence, when the accelerated and deepened flow of religion and knowledge, shall have swept away more prejudices, and cleared the mental vision of many things that now hide even from good men, the meaning of plain words of inspiration, in the written pattern and history of Apostolic times, then the doctrines and principles for which ye, oh friends and lovers of truth and religious freedom, contend, will be as generally acknowledged as now is the benefit of education, the right of toleration, or the duty of evangelizing the heathen. Great, already, has been the progress of Society ; far greater still, is the progress promised. We, who write, and they who read these lines, may live to see few changes, and perhaps very few ameliorations. But the tide will flow on, whether we are here below watching its progress, or have gone to join our ransomed brethren above, who already are singing the anthem of the purchased possession. Already it has swept away arbitrary power, in many lands on which the iron hoof of oppression had for centuries trampled ; already it has carried to remotest regions of the earth, the charter of salvation. Let us patiently abide the issue of present changes, and look carefully to ourselves, that while we contend earnestly for the faith of the Gospel, we strive also fervently to adorn it, remembering our unaltered character of " an afflicted and poor people," and not tempted by the acquisition of political franchises or the more cordial reception of our opinions by our fellow-countrymen, to embark in the stormy sea of political discussion, in which too often many who once promised well, have made shipwreck. Our path is that of patience and firmness, of truth and zeal. We have to cease not to proclaim our convictions, but we have to proclaim the truth in love. We have to bear

the burden and heat of the day, and those who come after us will enter into our labours. We shall bear this trial and execute this duty best, if we diligently draw daily strength from the Giver of every good and every perfect gift, by the delightful constant exercise of PRAYER. To us it is denied to vanquish by force, and to anticipate concessions by compulsion;—it is our part to conquer by enduring. We know assuredly what the ultimate issue must be; we have the words of Omnipotence for our warrant, and “being always confident, * * * *therefore* we labour, that, whether absent or present we may be accepted of Him.” (2 Cor. v. 6, 9.)

Would that this untiring spirit of zealous devotion, this submission to “martyrdom without blood,” were more manifest in the midst of us! But it is not unknown. There are not a few even now, some in the caves of Madagascar, some in the wilds of Africa, some braving Lynch law in America while pleading for human liberty, and many more in the abodes of civilized mankind, where persecution assumes the form of unceasing, undeserved, reproach, who in their several stations are holding fellowship with Christ’s sufferings, for His body’s sake, which is the church. In the class of such men, we reckon Arnold. He contended, and being dead he yet speaketh, against oppression, intolerance, and corruption. He claimed for his fellow-men, the privilege of thinking. He bid governments keep their places, and force no shackles on the mind. He saw in the arrogant assumptions of an aspiring priesthood, worshipping their own order and claiming universal deference to its decrees, only another form of idolatry, another substitute for the full, the soul-affecting, the absorbing love and worship of Christ alone. And he was right.

’Tis liberty alone that gives the flower
Of fleeting life, its lustre and perfume,
And we are weeds without it. All constraint,
Except what wisdom lays on evil men,
Is evil; hurts the faculties, impedes
Their progress in the road of science; blinds
The eyesight of discovery, and begets
In those that suffer it, a sordid mind
Bestial, a meagre intellect, unfit
To be the tenant of man’s noble form.*

For sentiments such as these, and because, in strict obedience to the divine command, he would call no mortal, Master, his name was cast out as evil. Men separated themselves from his company. All manner of evil was spoken against him falsely; but now, having through faith and patience suffered all, he has inherited the promised blessing. His soul, we believe,

* Cowper.

is safe, his memory is now honored;—"When a man's ways please the Lord, He maketh his enemies to be at peace with him." (Prov. xvi. 7.)

But it is time for us to illustrate our view of Dr. Arnold, by some extract from his memoirs. No more fitting introduction can, we think, be chosen, than a short passage from a letter, in which he expresses his opinion of Dissent. This is generally a searching test of a churchman's, and still more of a clergyman's, liberality; and Dr. Arnold's words on the subject appear to us remarkable, as significant of a very unusual degree of candour and boldness. We do not of course quote the passage as a testimony for or against Dissent, but simply as illustrative of the writer.

"I think the existence of Dissent a great evil, and I believe my inclinations as little lead me to the Dissenters as any man's living. But I do not think, in the first place, that the Christian Unity of which our Lord and his Apostles speak so earnestly, is a unity of government, or that national churches, each sovereign, or churches of a less wide extent than national, each equally sovereign, are a breach of unity, necessarily; and again, if Dissent as it exists in England, were a breach of unity, then there comes the historical question, whose fault the breach is? and that question is not to be answered summarily, nor will the true answer lay all the blame on the Dissenters; I think not so much as half of it." Vol. 2, p. 265.

We do not wish to enter into, or to provoke discussion on these opinions. It is enough for us to mark them as unusual in the clergy, in the present day. Why they should be so, we know not. It is certain that sentiments very similar to these were avowed, and were practically illustrated in their friendly harmonious co-operation with Dissenters, by two of the greatest and best men the Church of England ever saw, Henry Venn and John Newton. And another admirable man of a character somewhat different to theirs, of not less piety, and of deeper learning, we mean Joseph Milner, the author of the *History of the Church of Christ*, in that elaborate work enunciates opinions similar to those held by his great contemporaries. We apprehend that many who profess in these days to be followers of Venn, Newton, and Milner, must be startled sometimes, at the accounts they read of the conduct of the two former, and at the historic truths which they discover in the faithful pages of the latter. How, for instance, do they view the following facts? Venn is leaving Huddersfield, and finds that he is to be succeeded by a Clergyman who does not preach the Gospel;—but the Gospel, is to him, the chief thing of all. He therefore bids his sorrowing people provide for their coming need and the future publication of the truth in their town, and therefore to erect a place of worship for themselves, apart from the Parish Church, and to attend the ministrations of its pastor. But in these days,

the common opinion of a large part of the evangelical clergy, who, we may believe, share like precious faith with Venn, is, that it is the duty of every man to attend his Parish Church, even though error be preached there! So again with Newton, we find him writing in 1762 in this manner: (Newton's twenty-five letters, page 52.)

“A Gospel Church constituted on all points upon the Apostolic model, is, I apprehend, a desideratum not yet to be met with. I allow the expediency of coming as near to it as conveniently may be, and being much on our guard against the inventions and impositions of men. But the glory of a Gospel Church consists, as I apprehend, not in having such a particular number of officers chosen in a certain manner, and distinguished by certain names, but in the power and presence of the spirit of Christ, witnessing to his own people and ordinances. That is, in my judgment, a glorious church, whether congregational or parochial, where the minister is lively, spiritual, and exemplary; where the Gospel is preached with earnestness and in purity; where the people walk in unity and brotherly love, have a quick appetite and savour for all the means of grace, and adorn the Gospel they profess, by humble, cheerful, universal obedience, not conforming themselves to a vain world, but shining in the midst of a crooked and perverse nation. With such a church, however outwardly constituted, I could cordially join; and where this life and spirituality was greatly wanting, I could not be satisfied with the most exact and complete scheme in outward things.”

And lastly, as to good Joseph Milner,—we find him thus speaking in his *History of the Church of Christ* :

“From the directions which Paul gives to Timothy concerning the regulation of divine worship and the character and conduct of church officers, it appears, indeed, that ecclesiastical polity had taken a deep root in this Ephesian Church. But modern partisans and bigots will still search the Scriptures in vain to find their own exact model, in matters which the word of God hath left indifferent, or at least to be decided only by various circumstances of prudential expediency.” (Vol. i. p. 88.)

It will scarcely be denied, we think, that the days when Venn, Newton, and Joseph Milner held these sentiments, were the days when vital religion made most rapid progress in the church of which they were members, and when it appeared in a greater degree of eminence than is now commonly visible in that body. Whether the decay of spirituality and of success, be not in some measure owing to the exclusive spirit and high pretensions, which even the evangelical clergy have in too many instances sanctioned, we leave to others to determine. At present, we will confine ourselves to a view of Dr. Arnold's example, which we regard as very valuable. On one point his liberality was displayed in a conspicuous manner. We mean in his advocacy of the right of Dissenters to be admitted to the Universities of Oxford and Cambridge. He circulated for signature the following declaration :

“The undersigned members of the Universities of Oxford and Cambridge, many of them being engaged in education, entertaining a strong sense of the peculiar benefits to be derived from studying at the Universities, cannot but consider it as a national evil, that these benefits should be inaccessible to a large proportion of their countrymen.

“While they feel most strongly that the foundation of all education must be laid in the great truths of Christianity, and would on no account consent to omit these, or to teach them imperfectly, yet they cannot but acknowledge, that these truths are believed and valued by the great majority of Dissenters, no less than by the Church of England; and that every essential point of Christian instruction may be communicated without touching on those particular questions on which the Church and the mass of Dissenters are at issue.

“And, while they are not prepared to admit such Dissenters as differ from the Church of England on the most essential points of Christian truth, such as the modern Unitarians of Great Britain, they are of opinion that all other Dissenters may be admitted into the Universities, and allowed to take degrees there, with great benefit to the country, and to the probable advantage of Christian truth and Christian charity amongst members of all persuasions.” (Vol. i. page 380.)

We should be doing injustice to Dr. Arnold’s memory if we did not further notice, the fearless uncompromizing manner in which he stood by opinions of this kind, when he had formed them. Dr. Hawkins, the Provost of Oriel College, and Mr. Justice Coleridge, two of his oldest friends, remonstrated with him regarding them, and reproved him; treating him, of course, as it is the fashion to treat all who go beyond the limits of the dull routine of common place opinions, as visionary, unsound, and uninformed. Let us mark two of his answers to these friends. In March 1833, he thus writes to Dr. Hawkins:

“I will not conceal that my motive in writing to you immediately is to notice what you say of my pamphlet on Church Reform. I did not send it you for two reasons: first, because I feared that you would not like it; secondly, because a pamphlet in general is not worth the carriage. And I should be ashamed of myself if I were annoyed by your expressing your total disagreement with its principles and its conclusions. But I do protest most strongly against your charge of writing ‘with haste and without consideration;’ of writing ‘on subjects which I have not studied and do not understand;’ and ‘which are not within my proper province.’ You cannot possibly know that I write in haste, or that I had not studied the question; and I think, however much I might differ from any opinion of yours, I should hardly venture to say that you had written on what you did not understand. I regret exceedingly the use of this kind of language in Oxford, (for — wrote to me exactly in the same strain), because it seems to me to indicate a temper, not the best suited either to the state of knowledge, or of feeling, in other parts of the country. It so happens that the subject of conformity, of communion, of the relations of Church and State, of Church Government, &c. is one which I have studied more than any other which I could name. * * * * * If any respectable man of my own age chooses to attack my principles, I am perfectly ready to meet him, and he shall see at any rate whether I have studied the question or no. I wish that I knew as much about Thucydides, which you think that I do understand.” (Vol. i. 346.)

So on another occasion, in a letter dated July 1835, he wrote thus to Mr. Justice Coleridge :

—“ My dear friend,—I know and feel the great faults of my life and practice ; and grieve more than I can say not to have more intercourse with those friends who used to reprove me, I think, to my great benefit—I am sure without ever giving me offence. But I cannot allow that those opinions which I earnestly believe, after many years’ thought and study, to be entirely according to Christ’s mind and most tending to his glory, and the good of His Church, shall be summarily called heretical ; and it is something of a trial to be taxed with perverting my boys’ religious principles, when I am labouring, though imperfectly, to lead them to Christ in true and devoted faith ; and when I hold all the scholarship that ever man had, to be worthless in comparison with even a very humble degree of spiritual advancement.”

It was this spirit of sincerity and firmness in Arnold, which caused and enabled him to admire, so heartily, as we are told by his biographer that he did, the characters of Athanasius and Augustine. The one, the defender “ against the world ” of that divine doctrine of Christ’s eternal Oneness with the Father ; and the other, the opponent of the Romish errors which in the 5th century were coming in like a flood, and the preacher of those evangelical doctrines of grace which at that time were almost hidden and lost, in a mass of novel superstitions. These men,—sufferers for conscience sake, bold when almost friendless, constant in all trials, faithful unto death, were suitable objects of Arnold’s admiration. His own heart beat with a holy courage similar to their own, and he, like them, was prepared though he stood alone, to contend earnestly for that, which he verily believed was the faith once delivered to the saints. Arnold loved this faith, and therefore was jealous for its honor. He was not content to see it undermined, and then to see-saw between esteem for the amiability of the pioneers, and fear respecting the object of their labors ; but he watched them narrowly, and having discovered their design, at once and unhesitatingly he opposed them with all his strength. While cold and languid men were reading the Oxford Tracts in 1834, and were doubting whether they should praise or censure them, Arnold wrote thus to Dr. Hawkins in April of that year :

“ You do not seem to me to apprehend the drift of these tracts, nor the points of comparison between these and St. Paul’s adversaries. If they merely broached one opinion and I combated it, it might be doubted which of us most disturbed the peace of the church. But they are not defending the lawfulness or expediency of Episcopacy, which certainly I am very far from doubting, but its necessity. * * * * Now, to insist on the necessity of Episcopacy, is exactly like insisting on the necessity of circumcision ; both are and were lawful, but to insist on either as *necessary* is unchristian, and binding the church with a yoke of carnal ordinances ; and the reason why circumcision, although expressly commanded once, was declared not binding upon Christians, is much stronger against the binding nature of Epis-

copacy, which never was commanded at all; the reason being, that all forms of government and ritual are in the Christian Church indifferent, and to be decided by the Church itself, *pro temporum et locorum ratione*, "the church" not being the clergy, but the congregation of Christians."

Having this view of Tractarianism we may not be surprized at Dr. Arnold's opposition to it. But as he took also another view of it, we shall see reason to be as little surprized at the strenuous nature of his opposition. He considered it a system of idolatry; a system which set up in the priesthood or clergy, another mediator than Christ. Now, our blessed Lord was the object of his supreme affections, and was all in all to him, as he expresses himself in one of his sermons. (Vol. iv. page 210.)

"*One name there is, and one alone, one alone in heaven and earth, not truth, not justice, not benevolence, not Christ's mother, not His holiest servants, not His blessed sacraments, nor His very mystical body the Church, but Himself only who died for us, and rose again, Jesus Christ, both God and Man.*" He regarded Tractarianism as a plan by which a false church system would be substituted for this "Beloved;" and therefore he spared not himself in his contest with it. In writing to Mr. Stanley, one of his old pupils and now his biographer, he thus expressed this view of the system.

"It is clear to me that Newman and his party are idolaters; they put Christ's Church and Christ's Sacraments, and Christ's Ministers, in the place of Christ himself; and these being only imperfect ideas, the unre-served worship of them unavoidably tends to the neglect of other ideas no less important, and thence some passion or other loses its proper and intended check, and the moral evil follows. * * * The best men, I think, are those who, worshipping Christ and no idol, and thus having got hold of the true idea, yet from want of faith cannot always realize it, and so have parts of their lives more or less out of that influence which should keep them right, and thus *they* also fall into evil; but they are the best, because they have set before them Christ and no idols, and thus have nothing to cast away, but need only impress themselves with their ideas more constantly, 'they need not save to wash the feet, and are then clean every whit.' * * * I have been looking through the Tracts, which are to me a memorable proof of their idolatry; some of the idols are better than others, some being as very a 'Trunculus ficulnus' as ever the most degraded superstition worshipped; but as to Christianity, there is more of it in any one of Mrs. Sherwood's or Mrs. Cameron's, or indeed of any of the Tract Society's, than in all the two Oxford octavos. And these men would exclude John Bunyan, and Mrs. Fry, and John Howard, from Christ's Church, while they exalt the Non-Jurors into confessors, and Laud into a Martyr." (Vol. i. pages 42, 43.)

A man of energy like Dr. Arnold, could not but oppose a system of which he had such an opinion, with vehemence and indignation. And in the following letter we shall see that he opposed it on sound principles;—we shall see him dealing with it practically, as a system not of false philosophy but of false religion. We ask attention to the letter.

To Sir T. PASLEY, Baronet.

Rugby, Dec. 14, 1836.

—“ The view which you mention, is one into which I suppose no one ever fell, who became a Christian in earnest through the workings of his own mind and heart, and through the Scriptures. That is, suppose a young man when he begins to think seriously upon life, resolving to turn to God, and studying Scripture to learn the way, it is clear that all this stuff about the true church would never so much as come into his head. He would feel and see, that the matter of his soul's salvation lay between God and Christ on the one hand, and himself on the other; and that his belonging to this or that Church had really no more to do with the matter, than his being born in France or England, in Westmoreland or in Warwickshire. The Scripture notion of the Church is, that religious Society should help a man to become better and holier, just as civil society helps us in civilization. But in this great end of a Church, all Churches are now greatly defective, while all fill it up to a certain degree, some less, others more. In proportion as they fulfil it less perfectly, so all that is said in Scriptures of divisions, sects, &c. becomes less applicable. It is a great fault to introduce division into an unanimous and efficient society, but when the social bond is all but dissolved and the society is no more than nominal, there is no such thing, properly speaking, as creating a division in it. In this simple and scriptural view of the matter, all is plain; we were not to derive our salvation through or from the Church, but to be kept or strengthened in the way of salvation by the aid and example of our fellow-christians, who were to be formed into societies for this very reason, that they might help one another, and not leave each man to fight his own fight alone. But the life of these societies has been long since gone: they do not help the individual in holiness and this is in itself evil enough; but it is monstrous that they should pretend to fetter when they do not assist. This view arises simply from my old enemy, the priestcraft, in this way: The Popish and Oxford view of Christianity is, that the Church is the mediator between God and the individual; that the Church, (i. e. in their sense, the clergy,) is a sort of chartered corporation, and that by belonging to this corporation, or by being attached to it, any given individual acquires such and such privileges. This is a priestcraft because it lays the stress not on the relations of a man's heart towards God and Christ, as the Gospel does, but in something wholly artificial and formal—his belonging to a certain so called society; and thus,—whether the society be alive or dead, whether it really help the man in goodness or not, still it claims to step in or interpose itself, as the channel of grace and salvation, when it certainly is not the channel of grace. Whereas all who go straight to Christ, without thinking of the Church, do manifestly and visibly receive grace, and have the seal of His Spirit, and therefore are certainly heirs of salvation. This I think applies to any and every church, *it being always true that the salvation of a man's soul is effected by the change in his heart and life, wrought by Christ's Spirit; and that his relation to any Church is quite a thing subordinate and secondary; although, where the Church is what it should be, it is so great a means of grace, that its benefits are of the highest value. But the Heraldic or Succession view of the question I can hardly treat gravely; there is something so monstrously profane, in making our heavenly inheritance like an earthly estate, to which our pedigree is our title. And really what is called Succession, is exactly a pedigree, and nothing better; like natural descent, it conveys no moral nobleness, nay far less than natural descent; for I am a believer in some transmitted virtue in a good breed, but the Succession notoriously conveys none. So that to lay stress upon it, is to make the Christian Church*

worse, I think, than the Jewish : but the sons of God are not to be born of bloods, (i. e. of particular races,) nor of the will of the flesh, nor of the will of man, (i. e. after any human desire to make out an outward and formal title of inheritance,) but of God, (i. e. of Him who can alone give the true title to his inheritance, the being conformed unto the image of His Son.) I have written all this in haste as to expression, but not at all in haste as to the matter of it. But the simple point is this ; Does our Lord, or do his Apostles encourage the notion of salvation through the Church ? or would any human being ever collect such a notion from the Scriptures ? Once begin with tradition, and the so-called Fathers, and you get, no doubt, a very different view. This the Romanists and the Oxfordists say is a view required to modify and add to that of the Scripture. I believe that because it does modify, add to, and wholly alter the view of the Scripture, that therefore it is altogether false and anti-Christian." Vol. ii. pp. 65—67.

We do not remember to have met a more plain, calm, or able statement of sound doctrine on the "heraldic" or successional question, than the foregoing letter contains. But, in the next letter which we shall quote, there is an equally valuable argument on the important point of "the consent of antiquity." The Tractarians claim for their system general acquiescence, because they can show, (as they allege,) that in the whole undivided Church in the first four centuries, when the mind and will of Christ must have been, as they say, more accurately known than it is now, the doctrines they contend for were held universally ;—always, by all men, everywhere. They quote a passage of the works of a Monk named Vincentius of Lerina, by whom the rule was laid down, that that which had been received as truth, always, everywhere, and by all members of that Church which God had promised to direct into all truth, must certainly be true. This canon popularly known as the "semper, ubique, et ab omnibus" rule, is, we are told by them, tacitly acknowledged by all bodies of Christians, when they, without express warrant, and merely on the authority of the Primitive Church, accept the volume of Scriptures as the only inspired writings, and observe the Lord's-day for a Sabbath. The argument is specious, but that is all. The consent of the whole Church of God not in the first four centuries, but down to the present time, has been given on these points, whereas its consent, even in the first four centuries, cannot be proved to many of the leading doctrines of the Tractarians ; especially Baptismal Regeneration and Episcopacy. It is clear that as to the first century, the only evidence besides the Scriptures, which we possess, respecting the latter subject, for instance, is Clement's Epistle, which very distinctly shows a power in the people which Episcopacy does not recognize, and the existence not of three but of two orders of ministers ; and from the second century, the only explicit witness the Tractarians can quote, is Ignatius, the text of whose Epistles is so remarkably corrupt, and whose

exaltation of the Episcopal office is so exceedingly extravagant, that Dr. Campbell in his Lectures on Ecclesiastical History, (a work that is as highly valued as it is generally known,) hesitates not to treat it as utterly untrustworthy, and as having suffered greatly from the interpolations of the monks. It would be easy for us, by glancing at the other ecclesiastical records of the early centuries, to show how weak the evidence is from them, in favor of the Tractarian views, but Dr. Arnold's letter will, we suspect, be sufficient for our readers. For further information they can refer to Dr. Campbell's Lectures, or to Mr. Isaac Taylor's Ancient Christianity. We, at present, will only add that the adoption of the common canon of Scripture and of the Lord's-day, may, on another ground, besides that which we have mentioned, be satisfactorily defended without admitting any Tractarian principle. The truth is, first, with respect to the Lord's-day, that there is so much in Scripture concerning it, as to show that the observance of it *is sanctioned by divine authority*, and that the judaical practice of "keeping of Sabbaths," that is, the last day of each week and not the first, is not in accordance with the divine mind; and for this reason, as well as because the whole Christian Church has always observed the Lord's-day, Protestants now observe it. So that Catholic antiquity is *not*, as the Tractarian assumes, the sole authority for this observance. Then secondly, with regard to the Scriptures, there is so much internal evidence of their inspiration, that this is a reason, and a very important reason, for their recognition as divine. They, therefore, are not received on the sole authority of Catholic antiquity. Besides, suppose the Church to be the sole authority by which they are accredited to us as divine, what follows? Surely this,—that what they tell us, they being divine, must be taken as conclusive, and that their command must be final. If then, they proclaim themselves to be the *sole* rule of faith and practice, the Church which gives them to us, and yet claims to be *part* of that rule of faith and practice, does in fact place in our hands that which contradicts her pretensions, and so by her own act, to use a legal but expressive phrase, *ousts* her own jurisdiction. But let us look to Arnold's view of the matter. We have marked some sentences of peculiar and memorable force, in italics. Writing to the Rev. J. Hearn, on 6th February, 1837, he says :

"No one doubts that a strictly universal consent would be a very strong argument indeed; but then, by the very fact of its being disputed, it ceases to be universal; and general consent is a very different thing from universal. It becomes then the consent of the majority, and we must inquire the nature of the minority, and also the peculiar opinions and practices agreed in, before we can decide whether general consent be really an argument for or against the truth of an opinion. For it has been said, "Woe unto you, when all

men shall speak well of you;" and then it would be equally true of such a generation or generations, that it was, "Woe to that opinion, in which all men agree."

"Now I believe that the Apostles' Creed may be taken as a specimen of truths held by the general consent of Christians, for every thing there, (except the descent into hell which was a later insertion,) is in almost the very words of the Scripture. It is just like St. Paul's short creed in 1 Cor. xv. 'I delivered unto you that which I also received, how that Christ died for our sins according to the Scriptures and was buried, &c.' But this creed will no more suit ——'s taste, than the Scriptures themselves will. It says not a word of priesthood or succession,—it does not even say a word of either sacrament. The points for which —— pleads the consent of the Church, are points on which the principal ecclesiastical writers from whom he gleans this consent, had all a manifest bias; partly from their own position as ministers, and partly from the superstitious tendency of their age. *And after all, how few are these writers! Who would think of making out the universal consent of the Christian world, from the language of ten or a dozen bishops and clergy who happened to be writers? Who would bear witness to the opinions of the Bithynian Church, of whose practice Pliny has left so beautiful a picture? Or who could value for any Church, or for any opinion, the testimony of such a man as Tertullian? And after all, consent would go for nothing where it is so clearly against Scripture. All in Asia were turned away from Paul even in his life time. No wonder then, if after his death they could not bear his doctrines and undermined them, while they were obliged outwardly to honor them.*" (Vol. ii. pp. 75, 76.)

There is no answer to this reasoning. No "consent" can, in fact be proved, to the doctrines which the Tractarians enforce. What they call the consent of the first four centuries, is a consent from which the testimony of the first century is wholly excluded, and which rests upon the authority of a few writers of the other three centuries, many of whose writings have been corrupted, and several of whom were men of very weak judgment, and of a faith that cannot be reconciled with the simplicity of the Gospel. This "consent" too, if good for any thing, is evidence for much more than the Tractarians, at least the more moderate ones, are willing to admit; it is a consent of these few writers, not to Episcopacy merely, but to celibacy and other superstitions, and if good authority for the former, must be taken as equally good for the latter. Moreover, as Dr. Arnold intimates, the Church of Asia, even before Paul's death, had greatly departed from his faith; and as to the whole Church, we know that it had a universal tradition up to about the year 80, that St. John should not die,—a tradition which that Apostle in his inspired Gospel contradicts. (John xxi. 23.) Of what value, then, is this boasted consent of "Catholic Antiquity?"

The foregoing letter must, we fear, close our extracts from the public writings of this useful man. We are tempted, indeed, to illustrate his opinions and public character, by entering into some statements relative to his vigorous and successful

management of the important public School of which he was Head Master, and to his efforts to elevate the character of the popular literature of his day by contributing to the Sheffield Courant and Hertford Reformer, country newspapers, and to the Penny Magazine. Our readers might also be pleased to contemplate Dr. Arnold as he appeared in Oxford,—the very nucleus of his foes, and the source of the errors he was opposing,—at the time when he was appointed Regius Professor of History, and delivered before a listening crowd, his inaugural lecture. But we must forbear. A glance at his private life must not, however, be forbidden to us. He died suddenly from the effect of spasms in the heart, on Sunday morning, the 11th June, 1842. We have already given his last entry in his diary. Let us now present one or two former entries, which were made in the course of the few preceding weeks, amidst the active employments of his public duties, and while still enjoying strong and vigorous health :

“ *May 22nd.* What is it to live unto God? May God open my eyes to see Him by faith, in and through His Son Jesus Christ. May he draw me to Him, and keep me with Him, making His will my will, His love my love, His strength my strength; and may He make me feel that pretended strength, not derived from Him, is no strength, but the worst weakness. May His strength be perfected in my weakness.”

“ *May 24th.* O gracious Father, keep me now through thy Holy Spirit: keep my heart soft and tender now in health, and amidst the bustle of the world: keep the thought of thyself present to me as my Father in Jesus Christ: and keep alive in me a spirit of love and meekness to all men, that I may be at once gentle, active, and firm. O strengthen me to bear pain, or sickness, or danger, or whatever Thou shalt be pleased to lay upon me, as Christ's soldier and servant: and let my faith overcome the world daily. Strengthen my faith, that I may realize to my mind the things eternal, death, and things after death, and Thyself. O save me from my sins, and from myself, and from my spiritual enemy, and keep me ever thine through Jesus Christ.”

“ *June 6th.* I have felt better and stronger all this day, and I would thank God for it. But may He keep my heart tender. May He keep me gentle and patient, yet active and zealous, may He bless me in Himself, and in His Son. May He make me humble-minded in this, that I do not look for good things as my portion here, but rather should look for troubles as what I deserve, and as what Christ's people are to bear. ‘If ye be without chastisement, of which all are partakers, then are ye bastards and not sons.’ How much of good have I received at God's hand, and shall I not also receive evil? Only, O Lord, strengthen me to bear it, whether it visit me in body and in mind, or in estate. Strengthen me with the grace which thou didst vouchsafe to thy martyrs, and let me not fall from Thee in any trial. O Lord, let me cherish a sober mind, to be ready to bear evenly, and not sullenly. O Lord, reveal to me Thyself in Christ Jesus, which knowledge will make all suffering and all trials easy. O Lord! bless my dearest wife, and strengthen us in the hardest of all trials, evil befalling each other. Bless our dear children, and give me grace to guide them wisely and lovingly through Jesus Christ. O Lord, may I join with all Thy people in heaven and on earth in offering up my prayers to Thee through our

Lord Jesus Christ; and in saying glory be to thy Most Holy Name for ever and ever."

Much more we are tempted to quote. In particular we should find pleasure in depicting his *home life*, distinguished, as one friend said it was, by "unhasting, unresting diligence," and making his abode what Mr. Carlyle called, "A temple of industrious peace." But we must be content with a notice of his last day. It was the Saturday previous to the holidays, and he had been busily engaged all the preceding fortnight in examinations, and other necessary preparations. On that morning he was employed in examining some of the boys in Ranke's History of the Popes. The last subject he set for an exercise was "Domus Ultima;" and the last translation into Latin which he required, was from the lines on the death of Sir Philip Sidney in Spenser's "Ruins of Times;" while "the last words with which he closed his last lecture on the New Testament were in commenting on the passage of St. John: "It doth not yet appear what we shall be, but we know that when He shall appear, we shall be like Him, for we shall see him as He is." "So too," he said, "in the Corinthians, 'for now we see through a glass darkly, but then face to face.' Yes," he added with marked fervency, "the mere contemplation of Christ shall transform us into His likeness." In the afternoon he took his usual walk and bathe, and in the evening walked with an old pupil who was visiting him, and with whom he talked on some points of the Oxford Theology, "seriously but kindly," warning him against some of its errors and the dependence on material elements for blessings, and adding "My dear Lake, God be praised, we *are* told the great mode by which we are affected, we have His own blessed assurance: 'The words which I speak unto you, they are spirit, and they are life.'" In the evening he gave his usual supper to the boys of his highest Form; afterwards he made that last entry in his dairy which we have quoted. Between five and six on the Sunday morning, he awoke with a violent pain across the chest, and before eight o'clock was dead. In the intervals between the attacks of spasms from which he suffered, he repeated some passages of Scripture, joined in prayer, and blessed God for so calling him to suffer. His pain was very acute, but his faith and patience continued. That he departed into the presence of His Lord we feel confident, "There the wicked cease from troubling, and the weary are at rest."

We have not represented a perfect man; nay, we admit that there appears to have been in Dr. Arnold much room for increased developments of Christian knowledge and Christian grace. But we have represented a man of sincerity, of faith, of zeal;

who was no lumberer of the ground;—who “did what he could.” It pleased God to lead him gradually forward, from the unsatisfactory unsatisfied state in which his mind was, when he was ordained, to a state of considerable attainment and of much promise. That in that former state he ought not to have been ordained at all, perhaps no one would, at last, have confessed sooner than Dr. Arnold himself. That he was afterwards rendered fit for the great work of the Ministry, is to be ascribed to the sovereign will and power of God, who sometimes blesses with light and life even the blind leaders of the blind;—those who presumptuously assume the sacred office of ambassadors for Christ, without having been called by the Holy Spirit, and who reach it merely in the common tide of under-graduates in search of a “profession.” On this point we might indeed enlarge, because we feel very strongly that there is something *radically wrong* in the present system, whereby all sorts of young men are, as a matter of course, to any number, admitted in the Universities as divinity students, and are sent up to Bishops as candidates for ordination, and are then commonly ordained if they pass an examination whereby nothing but their classical knowledge and systematic theology are tested. *Such* an examination thousands can pass, who never have had any experience of the grace of God. In such an examination some of the most worldly young men may excel the most pious. What is the inevitable consequence? Is it properly a matter of surprize, that it is thought a great thing, if it can be boasted that there are almost 3000 converted or evangelical men among the 13,000 English clergy,—i. e. that it should be thought a great thing, that in the Establishment there are *no more* than 10,000 ministers, who do not know or teach “the truth!” Let it be fairly considered, first, that there is no security whatsoever, that only converted young men shall be admitted as students of divinity; secondly, that the examiners of these young men, when they apply for ordination, are prelates of whom it is certain, that comparatively very few are Evangelical, and that many have been and are opposed to Evangelical truth; and thirdly, that when these prelates ordain these candidates, there are several classes of patrons, for whose piety there is no sort of security, as for instance the Lord Chancellor and the Prime Minister, these prelates themselves, and nearly every nobleman and gentleman of large landed property in England, by whom the power is possessed of providing a sphere of ministerial labour for the clergy who are thus sent into the ministry. Confining ourselves to this view of the case, and omitting all particular reference to other adverse influences, as for instance the dissolute companions and the dissolute habits from which

the students of divinity in the Universities are unshielded, and the effect of the example and instructions of those numerous Heads of Houses and Tutors at the Universities, who are opposed to Evangelical religion, (few alas! are favorable to it,)—what a painful impression is here made upon the mind! Under such circumstances, can we be surprized that Dr. Arnold, at the time of his ordination, when his views were unsettled, was respected by his brethren in the Ministry, but that when he gained clearer light and caused that light to shine before men, he was assailed and wronged by so many of them?

With one more observation we must conclude. Dr. Arnold's labor was not in vain. He set many men *thinking*; and by his course of education he infused into the minds of many, who in after years in high stations in public life, and in the Universities, in England, and here and in other colonies in the Civil service, will be prepared, we hope and believe, to view the progress of improvement not with the dread that led men like Lord Eldon, from first to last, to resist every change even in the criminal code, and every attempt even to abolish the slave trade, but with hearty sympathy and gratification. He was no bigot, and he taught many of his pupils, we believe, to be like him. He was not afraid of the advancement of learning; he was no friend to class interests; he was not crippled by sectarian exclusiveness. May we not hope, then, that as the rising generation of statesmen and clergy rises into notice, we shall see a manifestation in some, of the influence of Arnold and Rugby? Such a manifestation would, we are persuaded, be advantageous to the country, in so far as it affected the current of legislation and the course of ecclesiastical polity. It would be advantageous also, because it would again prove how great, how important, yea how mighty, is the responsibility of the School-master. To him, under the Divine blessing, the nation may owe virtuous rulers and patriotic statesmen, to him the ermine of the bench may owe its unsullied hue. He may prepare for the forum, the senate, the pulpit, and the Mission, and long after his death, may speak by the lips of those who drew wisdom from his instructions. He may influence the education of future generations by fitting others to succeed him in his labors; he may train writers to use the press with benefit to the people, and at last may meet around the great white throne, with thousands, who, directly or indirectly, owed to him, under God, their first sincere and anxious desires to be saved.

Let us not, however, think that this illustrious destiny belongs to the School-master alone. It belongs to the Minister, it belongs to the Missionary, aye more, to every Christian

who studies to be wise to win souls, and to guide his own friends and household to heaven. Apparently our influence and abilities may be small, yet we know not if God, nevertheless, may not by us, even by us, awaken to righteousness the souls of some, who in other years by eminent graces and gifts zealously employed in His service, may be the means of arousing myriads more. How many souls cherish the memory of one John Bunyan! How many love the names of David Brainerd or Philip Doddridge, or perhaps look back further, and trace Doddridge's faith to the efforts of his simple, unlearned mother! Let us then not be weary in well doing. God may honor us too, and give us souls for our hire, if we zealously serve Him. "Therefore, my beloved brethren, be ye stedfast, immovable, always abounding in the work of the Lord, forasmuch as ye know, that your labor is not in vain in the Lord." (1 Cor. xv. 58.)

"Let us not be weary in well doing: for in due season we shall reap, if we faint not." (Gal. vi. 9.)

"In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." (Eccl. xi. 6.)

II.—*The sick room of the Missionary.*

To the Editors of the Calcutta Christian Observer.

DEAR GENTLEMEN,

Last evening I received from the hands of the *dákwálá* a copy of the "Calcutta Review." Being an invalid, just convalescent, I hope I may say, after a serious attack of illness, which has long kept and still keeps me to the couch, I turned of course with avidity to "The sick room in India," and eagerly did I read it all before soft slumbers closed my eyes.

The article contains some good and useful thoughts, but it is not calculated for the meridian of a Missionary's sick room, and on the whole I think may leave an injurious impression. I dropped to sleep with the hard visage of the undertaker leaning over my corpse in the coffin, as he beckoned to his underling to bring the lid which was to hide for ever another victim to a tropical clime. Anon, I fancied myself wandering among my own native fields, and reposing under the old familiar wide-spread beech trees, and conjuring up a thousand sweet recollections of days departed never to return, and so I passed the

night till the broad daylight bid me open my eyes upon stern realities. On reviewing since the feelings induced by the reading of the article, and comparing them with facts, I am inclined to think there are three leading points, especially, upon which my experience would suggest considerable modification of statement.

First, as to the general unhealthiness of the climate. That a tropical clime cannot be so salubrious to our northern constitutions as that of the temperate zone, we shall not have the temerity to deny. But by avoiding exposure to the extremes of temperature, and by such modifications of it as we may effect, much may be done towards rendering India a land in which we may live with considerable comfort, and labour with considerable energy. High feeding and rash exposure, the grand evils of our earliest predecessors in India, are not so common now, and ought not to be known at all as characteristic of missionaries, and indeed are not so far as my knowledge extends. Our poverty is one good guarantee against the first, and I should hope our sense of duty will suffice for the second. Still, more of quietness and repose of character might be cultivated with advantage, as also a contraction rather than an extension of our wants, and when practicable, a delegating to others what is not essentially ministerial in our employments. These thoughts may to some seem but distantly connected with the subject of preservation of health, but I think experience will decide they enter deeply into the question. They have to do with that calmness and evenness of spirit which more than aught else in India is the condition of good health. Matters of a secular nature, which are foreign to our special object, and bring us into collision with the worst part of the native character, have a tendency to irritate, and consequently to injure. It would be well to familiarize our minds with the personal habits and conduct of our blessed Master, so far as they may be learned from authentic sources—well both for ourselves and our work.

I will add a few statistical items which I apprehend may, without a great discount upon the Indian climate, be compared with the life and labours of a similar number of ministers in England, and especially in America, substituting seasons of suspension from active labour at home for the foreign missionary's furlough.

I am a Missionary of upwards of 20 years standing, and since I have been in the field there have been 16 other brethren associated with me. Of these two have died, one an older labourer after nine years active service, and the other a youth cut down at the close of his first year. The first was in fact of

a consumptive family, and gave indications of being diseased before he came to India; the other was remarkably predisposed for diseases such as usually prove fatal in India. In 23 years 16 brethren have entered the field from England and America. Two, after nine or ten years' labour, have taken a furlough and returned, making upwards of twenty years service. Three, after three or four years' labour, have returned and are labouring at home, one after seven years' labour remains in India in another department in good health, one has returned to England quite well, one after five years' labour, has taken a furlough, and is returning to his post, and one after the same time is undecided about returning on his wife's account. Eight brethren still remain in the field. It will then be seen there have been two deaths out of 16 labourers in 23 years.

The *second* point on which the sentiments of the reviewer need modification, is that of the aspect presented by the sick room in India. All that he has said is true, but it is not the whole truth. What is my own sick room? for it is to facts we must appeal. My one storied house contains four apartments, besides the corner rooms in the verandah. My sitting-room and bed-room opening into each other have a southern aspect, while the entrance is at the west. Along this southern front stretches my garden with the rose bushes still in full flower, close up to the verandah, the honey suckle climbing gracefully over its trellis; the passion flower of three kinds flourishing luxuriantly at a short distance but full in sight, the petunia white and red, the carnation, the China rose, Indian pink, hollyhock, several varieties of lily, tuberose, Michaelmas daisy, variegated laurel, heliotrope, &c. &c. all blossoming just before me. Farther back are the graceful cacarina, parkinsonic, chompa, jamrool, and farthest off the plantain. These are intersected with beautiful creepers and convolvuluses too numerous to mention: and all these within an enclosure of half a bigah. Further off are the school premises with their busy inmates, the chapel, and other mission buildings, while to the west far away, the dark blue hills crown all. Over my garden, a fresh breeze from the ocean blows from early afternoon till near sun-rise next morning. Now is this all to go for nothing, as though in England only cheerful scenery could be found?

But let us come within doors, and enter the sick man's room. I have a bed as good as I wish, and as convenient, with linen whiter than England can boast. I have sofas at small cost on which I can change my position. I have a bathing-room with conveniences at hand not often found in England. A kind and skilful doctor visits me night and morning. By my bedside at all times is a faithful affectionate wife occasionally

relieved or assisted by an adopted daughter. The sympathizing note is coming continually, and as soon as I am able to see friends, one and the other calls to chat a pleasant half hour. Nor are the welcome presents wanting of such things as it is deemed a sick man may need or use. True, I have native servants, but they have, with all their defects, many good and useful qualities. Nor is the pleasant book, or cheerful picture excluded from my dwelling. The weather is indeed hot, and the parching fever most distressing, but a willing little girl fans me with a bunch of peacock's feathers, affording as much air as I can bear, and the grateful soda draught comes now and then refreshing as the water of life. And sweeter still is it to me to hear the native Hindu female read from the book of Psalms, in her own tongue, the holy thoughts of David in his affliction. I am putting down facts as they occur to me, and I might add many more, but there is enough to show that a sick room in India is not all desolation.

This, be it remembered, is but a sketch of a very humble dwelling which any man with a hundred rupees a month may command. What then may or ought to be the description of the rich man's abode! * The instance selected by the reviewer is not a fair specimen. Doubtless many similar or worse scenes may be found among bachelors in England, London especially; and when depravity is added to this state of single discomfort, the picture may become truly appalling. If therefore we would form a true idea of the sick room in India, other, and far more favourable instances than those selected by the reviewer, must be brought forward.

In instituting a comparison between the sick room in India, and in England, a most important circumstance is the length of time it is usually occupied in either country. How seldom do we hear of such long seasons of protracted sickness in India, as are common in England, (Miss Martineau to wit.) Well therefore may such invalids seek to accumulate comforts around them, and make a business of selecting lodgings in which to be sick.

I think that we may fairly conclude that India is not all barrenness, and that an Indian sick room is not necessarily of all sick rooms most miserable. To the native of the soil, or the European born here, having his kith and kin around him, and his earliest associations blending with his Indian home, it may indeed afford comforts such as few lauds can yield. It is then, to other considerations, we must refer, as the source of

* For those who live in the neighbourhood of the Ganges, how pleasant and beneficial is a trip on the river to the convalescent, and how comfortable the accommodation afforded by the nicely built pinnace or budgerow.

those feelings peculiar to the English in India, and this brings me to the *third* point in the review I wish to notice.

Far be it from me to deprecate the love of home, "sweet home." Twenty years of exile have not damped my ardent love to the land of my birth. How often am I ready to attempt something poetical in order to embody my yearnings over the scenes of my youth.

Oh England, far, fair, distant isle,
Tho' long a wanderer from thy strand,
Nor time, nor distance could beguile,
My heart from thee, my native land! &c. &c. &c.

I object not to the reproof addressed to those money-scrappers, who linger on in India merely to amass wealth. Let them profit by it, if they can be so instructed, but I question its tendency in respect to those who have good and weighty cause to remain in India, if so be they may stay with safety.

When disease invades the frame, and the spirits sink, the thoughts are apt to turn to the opening scenes of life. These live in memory's golden light. We forget sorrows which embittered childhood or youth, and live over again only those pleasant scenes we love to cherish. Eagerly then would we revisit our native home. We would thread again the copse-wood path, throw ourselves beneath the old oak tree, or beech-wood bower. We would inhale the life-breathing breeze on our native hill or plain. We would gaze on old faces, hear old sweet voices, and love every living thing, yea, every bush or flower we once were familiar with. And when the friend suggests you had better, when you recover, take a furlough, and the Doctor soon after proposes the same course, how strong is the inducement to comply, to forsake all, and hasten far away. But is there no delusion in all this? Is there no overwrought imagining that influences improperly the mind? Happy England is indeed England still! Its healthy breezes and congenial scenes and habits and food and friends may repair the wastes of a tropical climate, and restore health to the pallid cheek, but still it is not all gold that glitters. He who has long been absent, will find the picture of home, cherished in the memory, will ill compare with stern reality, when he treads again his native soil. Probably most of those he knew and loved will have passed away for ever. Few will recognize the stranger. The companions of his youth are grown men and women, immersed in their own cares, and forgetful of him who so vividly remembers them as they were. The old oak tree will, if still standing, look dwarfish and far different from the embowering green in which fancy painted it. Perhaps a chilling sense of loneliness will creep over the warm heart, and the stranger, sad

and solitary, will steal away to the family grave to read the names of all he loved, inscribed there, till at length a voice seems to come up from the generations of the departed dead, "you too are a stranger and pilgrim upon earth, as all your fathers were."

Henceforth the spell is broken, the picture memory loved to look upon is disfigured, and perhaps now become painful to contemplate, and the stranger turns away, feeling that his home and his heart are in India. He remains no longer in England than business calls, and then hastens back, if he may, thankful for his comfortable Indian home.

My moral then would be widely different, as applicable to different classes. Let those who come to India merely to occupy some lucrative, or so deemed respectable post in society, return soon as they may; better a bare sufficiency at home than luxury here. But how many of these, if acting under right motives, if they would live lives of piety and active benevolence, might make India a happy residence, and be the means of benefitting their fellow-men—a course even though it should be short, far better than a long, useless life, a mere living to one's self. But it is to my fellow-missionaries I address myself, and to them I say, Be not deluded by vain imaginings, nor too hasty in taking every hint to seek the shores of England. Separate what is true from what is mere illusion, and ask how far it is really necessary to seek a voyage home merely for health. You owe something to your great Master, something to the Society to which you are attached, something to the heathen, something to your brethren, and happy is he who estimates this aright: he may do so too late.

I condemn not the voyage home when really necessary. It is often the means of preserving valuable lives for the future service of Christ. But I would guard against that morbid seeking after a change which I fear is a growing evil, and which too often induces at length the necessity it fancied. "Happy is that servant that condemneth not himself in that thing which he alloweth."

I have not now the review by me, and can only write from general impression. It will be seen many of my remarks are rather suggested by it as applicable to one class, than as dissenting from it in its application to others.

Your's, &c.

CONVALESCENT.

III.—*Native Christians in Africa versus Native Christians in India.*

The condition of the native Christians in the Bengal Presidency is calculated to raise very gloomy reflections in the minds of those who look forward to having India christianized through the agency of the children of the soil. The apathy manifested by the Native converts,—the absence of an independent self-relying spirit,—and the little effect Christianity seems to have had upon them in creating new wants, and rousing them from their mental torpor—are truly painful to contemplate. Is there not a cause for all this? The Christian Hottentots and Caffres of the wild and dreary wastes of Africa, display far greater energy and activity. We will give a short sketch of some of the principles of action which have been brought to bear upon their condition, and which have tended to bring about the present state of things.

Dr. Vanderkemp, who may be justly styled the modern Apostle of Africa, wrote to the following effect in reply to a request he received from the Governor of the Cape in 1801, that he would form a missionary institution for the Hottentots who were scattered on the borders of the colony.—“ We were witnesses (he says) of the deplorable condition into which the Hottentot nation is sunk, for want of food, instruction, liberty, useful employment, and a spot which they might call their home.” He proposed the formation of a missionary colony, into which no immoral Hottentots should be admitted, and in which St. Paul’s rule should be acted upon “ that if any would not work, neither should he eat ;” that the occupations in which they should be engaged should be “ agriculture and farming, the management of cattle or mechanical arts, and little manufactures, such as soap-boiling, candle-making, spinning of thread, manufacturing of paper, tanning, pot-making, brick-making, turnery, &c.”

Dr. Phillip has expressed his views very clearly, and with great power of argument, on the connection between the moral and economical condition of a people ; in his “ researches” he thus states his opinion, “ Civilization bears to religion a relation similar to what the foliage bears to the tree. Trees are not planted in our gardens for the sake of their leaves ; but without leaves, in their season, the garden would be without beauty, and the fruit neither well-flavored nor abundant. *Talking from the pulpit is generally every thing with a certain class of men ;* and every thing connected with the industry of the people, and their civilization are considered *carnal* things, altogether foreign and even alien to the propagation of the gospel. One of the first steps in attempting the elevation of a savage people in connexion

with religious and moral instruction, is, to endeavour to impart to them a relish for the decencies and comforts of life." On the subject of *houses*, Dr. P. remarks, "Little can be done towards general improvement, till you can get them to exchange their *straw-cabins* for decent *houses*." He thinks their reed huts should be done away with, as they are *unhealthy* from the smoke, damp floors and filth; they are unfavorable to *industry*, from their smallness the women cannot sew or carry on any industrious employment; they cherish *filthy* habits, there is no inducement to wear clean clothes, as they become very soon soiled; they offend against *decency*, "where men and women are huddled together in a place not more than six or eight feet square, delicacy is impossible. Modesty has been defined as the out-work of virtue, and we can do very little for a people in the scale of morals, if we do not succeed in imparting this virtue to the females."

When Dr. Phillip paid his first visit to Bethelsdorp in 1819, he brought this subject to the notice of the native christians, "I stated to them that the world and the church of Christ, looked for civilization and industry as proofs of their capacity for improvement, and of the utility of our labours; that the men of the world had no other criterion by which they could judge of the beneficial effects of missions, that results were to them what the external evidences of Christianity are to an unbeliever." Dr. P.'s attention was directed also to the opening of shops and establishing trades in the different stations.

Let us look at the result of this advice, and of the efforts made by the missionaries to carry it into effect; and what a contrast does it present to the listless, indolent, unenergetic state of mind of the Bengal native Christian; one would be almost inclined to draw the conclusion that either the gospel has scarcely operated at all on the principles and feelings of the native christians in this country; or that they are a race so physically degenerated as to be incapable of any high degree of improvement; or that missionary societies and labourers have neglected the consideration of the subject. The Rev. G. Burder, Sec. to the L. M. S., writing in 1825 from Bethelsdorp, mentions the following facts respecting the native christians of that station, "The Messrs. Kemp, merchants of this settlement sold to the people in 1822, British manufactures to the amount of 20,000 rix dollars. Many of the Hottentots have now substantial clean and commodious houses, indicating a degree of comfort possessed by few of the frontier boors, and far surpassing the great body of the English settlers. The great body of the people and the children are clothed in British manufactures. The people belonging to Bethelsdorp are in the possession of fifty

waggons. Their conduct towards each other is now marked with humanity, of which a beautiful line of alms-houses furnish striking proofs. A spacious school-room, valued at five thousand rix dollars, in which the youth are taught to read both in the English and Dutch languages, has been erected at the expense and by the hands of the Hottentots. Bethelsdorp moreover possesses the best blacksmith's shop on the frontier, or indeed in the colony. Other trades, especially those of the mason, thatcher, sawyer, are successfully followed."

T. Blair, Esq. of the Civil Service of the E. I. C. and Capt. Miller of the Military Service of the E. I. C. in 1824, bore the following testimony, "Among the Hottentots of Bethelsdorp English habits and English feelings seem to be rapidly gaining ground, many of their houses were exceedingly comfortable and clean. The Church, school-house, road, kraal, tank, and poor-house at Bethelsdorp, have been constructed entirely at their own expense." Mr. Pringle confirms this statement and observes that two great defects had been remedied, "The want of *personal and permanent interest in the soil*, and the want of the feelings and habits which this circumstance (an interest in the soil) promotes." The Zemindary system of Bengal is both in theory and practice decidedly hostile to the native Christian's having a personal and permanent interest in the soil. Dr. Phillip, as well as others, have remarked "that there is certainly, beyond comparison, more industry among the Hottentots at missionary institutions than among those with the farmers. What motives can the latter have for industry? Can they acquire property? it is impossible! Robbed of their country, they are even incapacitated from holding land in it!

The following remarks of Dr. Phillip respecting the aborigines of Africa, points out a hinderance to the gospel which also exists among the rayats of Bengal, "Bad laws generate bad morals, and good laws generate good morals on the same principle that every plant produces its own species; and there is no greater obstruction to the improvement of people, than bad laws in the hands of men who only think of employing them to enrich themselves at the expense of those whom they oppress. The laws and institutions of a country, by the permanent influence which they exercise over the genius and character of a country, are the great arbiters of its morals and destiny. While equitable laws and their impartial administration elevate the standard of morals, raise the tone of thinking, exalt the character of a country, and increase the patriotism of a people, they generate the principles and love of justice in the heart of a great and effective part of the population. Nothing can be done to improve and elevate a people, if the administration of

justice is corrupt; but to insure a pure administration of justice in a country, it must be accessible to all classes of the country. In a state of society where the sanctions of law are borrowed to render the poor the victims of oppression, moral distinctions are confounded, and the names of virtue and vice come to be regarded as exchangeable terms." Mr. Wilberforce thus delivers his views on this point: "Africa will then become the seat of civilization because the seat of liberty; the seat of commerce, because the seat of liberty; the seat of science, because the seat of liberty; the seat of religion, because the seat of liberty; the seat of morals, because the seat of liberty; the seat of happiness, because the seat of liberty!"

Dr. Phillip makes the following observations, which, with little alteration, would apply to the semicivilized rayats of India. "The first step towards the civilization of a savage is to rouse the thinking principle. This can only be done by proposing to his mind considerations of sufficient force to overcome his native indolence; on the mass of people who are but slightly affected with divine truth, the missionary must call in every auxiliary to assist him in his work, or he will never have much pleasure in his labours, nor much honour by them."

Perhaps one cause of the want of missionary success among the native christians of this country, may be the opinion entertained by many, that almost any pious well-meaning man is competent to undertake the pastorate of a body of native christians, whereas the highest powers of mind may find here a noble field of exercise, "The difficulty of imparting industrious habits to a people emerging from savage life, cannot be fully estimated, excepting by those who have made the experiment: and much time and patience and prudence and command of temper, are requisite to the individuals who have such a process to conduct, before we are to expect perfect results." It is pleasing in this respect to contemplate the career of Dr. Vanderkemp,—a student in the Universities of Leyden and Edinburgh,—the intimate friend of the Prince of Orange,—of extensive practice in the medical profession,—distinguished for his literary and scientific attainments;—though advanced in years, possessed of a good property and employed in literary pursuits, he forsook all for Christ, and in the face of perils of every description ventured into the wilds of Caffraria, at the advanced age of fifty years. The following is a description of Vanderkemp's appearance, as given by a *quondam* acquaintance, who was then Commissary General of the Dutch African settlements while Vanderkemp was an humble missionary, "In the very hottest part of the morning we saw a waggon, such as is used in husbandry, drawn by four meagre oxen, coming slowly along the sandy downs.

Vanderkemp sat upon a plank laid across it, without a hat, his venerable bald head exposed to the burning rays of the sun. He was dressed in a thread-bare black coat, waistcoat, and breeches, without shirt, neckcloth or stockings, and leathern sandals bound upon his feet, the same as are worn by the Hottentots. In his serene countenance might be traced remains of former beauty; and in his eye, still full of fire, were plainly to be discerned the powers of mind which had distinguished his early years." Dr. Philips remarks, "It is to Dr. Vanderkemp's exertions among the Caffers, and to the impression, in favour of the missionaries, made upon their minds, that we are indebted for the openings that we now enjoy for the propagation of the gospel among that interesting people. Among scholars he maintained an eminent rank; he could read and write in sixteen different languages; even when he was between 50 and 60 years of age, his talents for acquiring languages enabled him to master the first principles of any language in the course of three or four months. But it is to his exertions in the cause of the oppressed aborigines that we were to look for the grandeur of his character; such a sacrifice of personal comfort, such a consecration of talents, of literature, and of science, in an attempt to evangelize, to civilize, and to elevate one of the most oppressed and degraded classes of human beings, furnishes one of the most sublime spectacles on earth."

Indian missionaries, however reluctant they may be to engage in secular matters, must stand out as the protectors of the rayats against the merciless and grasping zamindars, "The missionaries are the only real protectors the Hottentots have in South Africa. At the missionary stations the Hottentots are treated like rational beings, and there they are taught the value of their labour. The history of Dr. Vanderkemp's labours at Algoa Bay is that of one continued struggle to protect the people and the missionary institution of Bethelsdorp against the measures of the local authorities." "I cannot," exclaims Dr. Vanderkemp, "remain much longer at Bethelsdorp, my spirits are broken, and I am bowed down by the landdrost's continual oppressions of the Hottentots." The Dutch boors were so incensed against Dr. Vanderkemp for his protection of the natives that one of them went to Cape Town and *sans ceremonie* requested from the Governor leave to shoot him; the Governor replied, by asking, "If he had seen the gallows on his entrance into the town."

How is it that the Christian Hottentots of Africa so far excel the native Christians of Bengal? The subject deserves the deepest and most prayerful attention. May the Lord guide us aright.

A MISSIONARY.

IV.—Notes on Missions in China proper.

The following rough notes on Missions to and in China, were drawn up by a promising young Missionary of the London Missionary Society—the Rev. J. Wolf. He was appointed to Singapore, with a view to direct labour in China. After a short residence at his station, his health failed. Under these circumstances he went on a voyage to the islands of the eastern archipelago, partly for the purpose of health and partly for enquiries connected with Missions. During this excursion he died; in the midst of years and prospective usefulness on earth, he was called to his reward in heaven. He was a man of considerable abilities and much observation. He was in the habit of noting down things as they occurred, a plan which might secure much valuable information if generally adopted by Missionaries. In this way he penned the accompanying notes. They may be imperfect, but not uninteresting.—Eds. C. C. O.

China proper is situated between 22 and 41 degrees North latitude, and 100 and 121 degrees East longitude. It is 1330 miles long and 1030 broad, and contains 1,100,000 square miles.

The Chinese call their country *Chong Qua*, or the kingdom of the centre, because they consider China not only as situated in the middle of the world, but as its most distinguished region.

China is bounded by Chinese Tartary and a long wall on the North; by the Pacific Ocean, which divides it from North America on the East; by the Chinese Sea, on the South, and by the Tartarian countries and Tibet on the West. China is divided into 17 extensive fertile populous and opulent provinces, the largest of which is that of Sechueen; but the most populous is Pechelee in which stands the capital.

The population of China proper has been estimated at 333 millions, but is more generally supposed to be about 150 millions, which latter calculation would allow 150 to every square mile.

The appearance of such an extensive country as China must necessarily be very diversified.

The commodiousness and length of their canals, and their being unencumbered by woods and forests, which no country is better fitted for producing, sufficiently manifest the Chinese to be a wise and industrious people.

China boasts of almost all the metallic, mineral and vegetable productions which are known in the world, with some which are peculiar to itself. Amongst the last class, vegetable productions, we cannot forget to mention the Tea-plant, the leaves of which have from before the restoration of Charles, been contributing to the blessings of friendly conversation, and the evils of social slander.

The Chinese are easy in their manners, and exhibit a confident air in their address to strangers, as though they deemed themselves their superiors. Duplicity and deceit, it is said, are notoriously prevalent among them, cordial friendship is very rare; true benevolence far from being the general feeling; exterior mechanical forms more attended to than the actual practice of virtue.

The language is one of the most ancient in the world, and perhaps the only one of the early ages which is still spoken by the living. It is

supposed to be used by about one-third of the inhabitants of the globe. It contains much ancient literature. This language was formerly supposed to be so difficult that a knowledge of it was limited to the curiosity of a very few Europeans, and the necessities of commercial intercourse, has been acquired by Christian missionaries, so that this obstacle to the spread of the Gospel is now removed.

The government is patriarchal. The emperor is absolute though seldom tyrannical, being taught to regard the people rather as his children than his slaves.

The governors of the provinces have unlimited authority; and of the mandarins there are nine classes, from the judge of the village to the prime minister. But almost all their judges and magistrates are corrupt, and the Chinese government, like many others is more specious in theory than in practice.

There is in China no State Religion. The Chinese religion is a strange mixture of superstitions, of which every one receives or rejects as much as he pleases.

From time immemorial peculiar homage has been held by the Chinese to the memory of the dead. Little is known of their religion previous to the time of Confucius, who was born 450 years B. C. He condemned the idolatry of his countrymen; maintained that Deity was the most pure and perfect principle—eternal, infinite, indestructible, omnipotent and omnipresent. By his precepts and example he obtained an immortal name as the Reformer of his country.

Soon after the death of Confucius a species of Lamaism was introduced from Thibet, and about 66 years the sect of Fo from India. About the 15th century many of the literati embraced a new system nearly allied to atheism; this however is confined to a few. At present the gods of China are, to use an expression of the sect of Fuh, Hangbo-sha-soo, i. e. in number like the sands of Hang river.

The idolatry of ancient Canaan, of Egypt, of Greece, of Rome, of Chaldea, and of India are all found here with some slight variations.

The followers of Confucius profess to know no life to come but what their posterity shall enjoy on earth, consequently their views rise no higher than this life. The Elysium which the followers of Fuh look for is such as an Asiatic imagination would naturally paint, a Terrestrial Paradise. Into this the Chinese women, as such, are not admitted, but those who have acted well on earth are previous to their admission transformed into men.

The sufferings of Tartarus, which their imaginations paint, are a combination of every thing that is calculated to fill the mind with the greatest horror.

The system of morals contains much that is good, but when compared with Christian Ethics, and when the motives and ends of actions are considered, must be pronounced exceedingly defective.

Female infanticide, which still prevails in China, arose from, or was greatly promoted by, their doctrine of Yin and Yang, which sets every thing masculine in so exalted and every thing feminine in so inferior a light.

Their belief in the inevitable decisions of fate, entirely prevents, or greatly weakens, the exercise of every benevolent feeling in the Chinese, lest they should be contracting the decrees of fate.

Vice, in all its diversified forms, exists in China, though on account of the regular and digested form into which Chinese manners and customs are cast, it is not so manifest, especially to a stranger as it otherwise would be.

This extensive and populous empire, remained in a state of entire heathenism, without a ray of the only true light of the world, until

about the 6th or 7th century. Mosheim tells us that by the labours of the Nestorians the light of the gospel first penetrated into the immense empire, about the year 637, when Jerilwa, of Gadala, was at the head of the Nestorians; this will appear probable to those who look upon as genuine the famous Chinese monument, which was discovered at Siganfu, by the Jesuits during the 17th century. And though some perhaps without any reason look upon this monument as a mere forgery of the Jesuits, yet, says Mosheim, these are unexceptionable proofs that the northern parts of China, even before the 7th century, abounded with Christians, who for many succeeding ages were under the inspection of a metropolitan sent them by the Chaldean or Nestorian patriarch.

In the 9th century the Nestorians in Chaldea spread by degrees the knowledge of the gospel among the most powerful nation of the Tucks or Tartars, who went by the name of the Tarit, and bordered on the northern part of China, though the doctrine and worship which they introduced amongst these barbarians were far from being conformable to the spirit and genius of the gospel.

In the 11th century the zeal and diligence of the Chaldee Nestorians gained over vast numbers daily to the profession of Christianity in Tartary and the adjacent countries. Towards the conclusion of this century Kenchan, the powerful monarch of Asiatic Tartary died, and the kingdom was invaded by the famous Prestio John, a Nestorian chief, fell before his arms, and acknowledged him as its monarch. An event which about the commencement of the 12th century changed the face of things in that region, and proved by its effects very beneficial to the Christian cause. However towards the conclusion of the 12th century, David, the successor of Prestio John, was deprived of his life and dominions by Genghiz Khan, the great and warlike emperor of the Tartars. And from this period the christian cause lost much of its authority in the provinces that had been ruled by Prestio John and David, and continued to decline until it sunk entirely under the weight of oppression, and was succeeded in some places by the errors of Muhammad, and in others by the Pagan superstitions.

From this account however must be excepted the kingdom of Tangut, the chief residence of Prestio John, in which his posterity who persevered in the Christian profession, maintained for a long time a certain sort of tributary dominion.

Although the above mentioned emperor of Tartary, Genghiz Khan, had reduced China, India, and Persia under his yoke and thus involved in many calamities and sufferings the Christian assemblies which were established in these vanquished lands; yet we learn from the best authority that in China and in the northern parts of Asia the Nestorians, in the 13th century, continued to have a flourishing church and a great number of adherents. The emperor of the Tartars and Mogols had no great aversion to the Christian religion, nay, several kings and grandees of these nations had either been instructed in the doctrines of the gospel by their ancestors or were converted to Christianity by the ministry and exhortations of the Nestorians. But the religion of Muhammad by degrees opposed the progress of the Gospel and at length triumphed so far as not to leave the least glimpse of Christianity in the courts of these eastern princes.

In this century Pope Nicholas III. sent an embassy of Franciscan monks to Corbai, emperor of the whole Tartar nation, with a view to render him propitious to the Christian cause. To the same emperor was also sent a short time after by Pope Nicholas IV. Johannes a Monte Corvino, in company with other ecclesiastics, and who also carried letters to the Nestorians from that zealous pontiff. This mission was far from being useless, for these ambassadors converted many of the Tartars to Christianity, engaged

a considerable number of the Nestorians to adopt the doctrine and discipline of the church of Rome, and erected churches in different parts of Tartary and China. In order to accelerate the propagation of the gospel among these darkened nations, Johannes Monte Corvino translated the New Testament and the Psalms of David into the language of the Tartars.

In the year 1307, Clement V. erected Cambalu, (at that time the celebrated metropolis of Cathay, and undoubtedly the same with Peking, the present capital,) into an Archbishopric, which he conferred upon the Italian friar Johannes Monte Corvino. Seven other bishops of the Franciscan order were soon after sent to assist him in his labours. John XXIII., who was equally zealous in this cause, on the death of Corvino, in 1330, sent Nicholas of Benra to fill the vacant archbishopric of Cambalee and charged with letters to the emperor of the Tartars, who at that time was in possession of the Chinese dominions. In the year 1338, Benedict XII. sent new legates and Missionaries into Tartary and China in consequence of a solemn embassy with which he had been honoured from the Khan of the Tartars. During the time that the princes of the Tartar nation maintained themselves in the empire of China the Christian religion flourished in these vast regions, and both Latins and Nestorians made a public profession of their faith, and also propagated it without any apprehension of danger throughout the North provinces of Asia.

But the aspect of affairs soon changed, for in 1369 the last emperor of the race of Genghiz Khan was driven out of China, and his throne filled by the Muin family, who by a solemn law refused to all foreigners the privilege of entering into China. There is no account of any members of the Latin Church residing in China or Tartary later than the year 1370, nor has the fate of the Franciscan Missionaries ever been ascertained. There are some records from which it would appear that there were Nestorians residing in China so far down as the 16th century, but these records are far from being such as to remove all doubt.

In the 15th century, there was not visible any traces of Christianity, in the *Jauneun* regions of Asiatic Tartary, Mogul, Tangut and the adjacent provinces where the religion of Jesus had long flourished, except in China where the Nestorians still preserved some remains of their former glory, and appear like a faint and dying taper in the midst of a dark and gloomy firmament. In this century the Nestorian pontiff in Chaldea sent missionaries into Cathay and China, who were empowered to exercise the authority of Bishops over the Christian assemblies which lay concealed in the remoter provinces of these great empires. It is at the same time almost certain that even these assemblies did not survive this century.

When the reformation had deprived the Roman pontiffs of a great part of their spiritual dominion in Europe, they turned their lordly and ambitious views towards other parts of the world, and became more solicitous for the propagation of the gospel.

Francis Xavier, commonly called the Apostle of the Indians, was one of the most zealous of the Jesuits. After most astonishing labours in India and Japan, he, with indefatigable zeal, was prompted to attempt the conversion of the Chinese. With this view he embarked for China, in sight of which he died in 1552. After his death other members of his order penetrated into China. The chief of these was Matthew Ricci, an Italian, who by his skill in mathematics became so acceptable to the Chinese nobility and even to the emperor, that he obtained for himself and associates the liberty of explaining to the people the doctrines of the gospel. Thus was founded those Christian Churches, which though often dispersed and tossed to and fro by the storms of persecution subsist nevertheless still in China.

About the beginning of the 17th century a numerous tribe of Jesuits, Dominicans, Franciscans, and Capuchins set out with a view to enlighten the immense region of China with the knowledge of the gospel. All unite in proclaiming the astonishing success of their ministerial labours. It is however certain that the principal honor of these religious exploits is due to the Jesuits who used every artifice to render the gospel palatable to the Chinese and ingratiate themselves into their favor. Soon they acquired a high degree of credit and influence, and it at length came to the knowledge of the emperor, by whom they were loaded with the most honorable marks of distinction, and employed in the most secret and important affairs of the cabinet. Under such auspices they propagated the gospel with vigour in all the provinces of that mighty empire.

This promising aspect of things was, however, clouded for some time, for, on the death of Xun-chi, the grandees, who had long been averse to Christianity now used their utmost efforts to extirpate Christianity, and persecuted its patrons with great bitterness, especially the Jesuits. John Adam Schaal, their chief, was thrown into prison and condemned to death and the other missionaries sent into exile. This persecution took place in 1664. But about five years after, when Kang-hi assumed the reins of government, things resumed their former appearance, and the Christian cause received such distinguished marks of protection from the throne that the Jesuits usually date from this period the commencement of the golden age of Christianity in China.

The new emperor recalled the Jesuits to his court and restored them to their former influence : he also sent to Europe for a still greater number of their order ; some of them he placed in the highest offices, others he chose as his private friends and counsellors. Allured by such prospects, a multitude of spiritual labourers from all parts of Europe repaired to China, and the success of the mission fully answered their expectations. In 1692, the emperor, out of excessive attachment to the Jesuits, issued that famous edict which declared that the Christian religion was in no wise detrimental to the interests of the monarchy, and gave full permission to all his subjects to embrace the gospel. To complete the triumph, the same Prince, in the year 1700, ordered a magnificent church to be built for the Jesuits within the precincts of the Imperial palace.

There is no doubt that this success of the Christian cause was owing to the most odious frauds and detestable crimes. Such as holding out to the emperor and others that the doctrine of Confucius differed almost in nothing from the doctrine of the gospel, an impious mixing of Chinese superstition and Christian truth, and inventing historical fictions to persuade the Chinese that Christ had been worshipped in their nation many ages ago. They also indulged the most insatiable ambition, meddled in military matters, and the bloody scenes of war, and shewed more zeal in the advancement of human science than in Christian knowledge and virtue.

A long controversy ensued on this conduct of the Jesuit Missionaries between themselves and the Dominican Friars, which was decided to the disadvantage of the Jesuits in 1704, and an edict issued by Clement X. forbidding the Chinese Christians to practise heathenish rites, &c. which however was considerably mitigated in 1715.

After this I have been able to gather but little information respecting the Roman Catholic missions in China. It is said, however, that at the time Milne's Retrospect was written, 1820, the Europeans who were the life of the missions had either died, or been banished, or fallen by the hands of their persecutors, and that the small number of converts, partly for want of the sacred Scriptures, and partly for want of living teachers, were then rapidly falling back into heathenism.

Then there existed a Greek Church at Peking, at which the Russian commercial resident and others from that country attended. The origin of that church was during the reign of Kang-hi. The attendance at it had been entirely confined to foreigners attached to the Russian factory in the capital.

But Christianity as propagated by the Roman Catholic church, has been probably persecuted for the last century.

Taking leave then of the Roman Catholic missions to this vast empire, we will now turn our direction to the exertions of Protestants in this extensive field.

The embassy entrusted to Lord Macartney to open on the part of this country an amiable intercourse with the celestial empire, you are aware failed in its object, as well as the recent embassy of Lord Amherst for that purpose. Yet the result of these embassies has been that fresh light has been thrown on the manners of the court.

China is still impenetrable to travellers, yet our knowledge of the Chinese as a nation is becoming daily more extensive by means of outposts occupied by our factories and missionaries. Of the population of Burmah, Siam, and Assam and the Indian Archipelago, a considerable portion consists of either natives of China or the descendants of natives, speaking the language and retaining the customs and superstitions of their ancestors, and through their medium it is probable that, under the well directed efforts of British Missionaries European civilization and Christian light will find the readiest and surest access to the empire.

The first protestant Mission to China was undertaken by the London Missionary Society.

The Rev. Robert Morrison, who had studied with this particular object in view at Gosport, and who had been subsequently assisted in London by a native of China in learning the language and in transcribing a Harmony of the Gospels and other parts of the New Testament from a manuscript copy in the British Museum, was deemed the most suitable person for this station.

In the month of January 1807, Mr. Morrison sailed from England, and in September arrived safely at Canton, where he applied himself with unwearied assiduity to the study of the language. Though he was obliged to do this with the greatest secrecy, and the persons who assisted him trembling for their safety under the apprehension of being discovered.

In consequence of misunderstandings between the Europeans resident at Canton and the Chinese government all intercourse with foreigners was prohibited, and Mr. Morrison, in the beginning of November, proceeded to Macao. Matters having however been soon amicably arranged he returned to Canton, and in 1809 he was appointed Chinese Translator to the English factory.

The reason Mr. M. alleges for accepting this office was that it would contribute to his improvement in the language, and enable him to be less burdensome to the churches of Great Britain. Still he acknowledged that there were disadvantages connected with it.

Mr. M.'s engagements as a Missionary seemed now confined to conversation with his assistants. From these he observes that the ideas of the Chinese are very obscure in reference to God, and that they thought an atonement unnecessary, especially for small sins, and of the pardon of great ones they had no hope.

Mr. M. soon published a translation of the gospel by Luke, and a Chinese Tract on the Way of Salvation. In a letter to the Directors of the London Society, dated April 2, 1812, he includes a translation of a Chinese edict, by which to print books on the Christian religion in Chinese was rendered a capital crime.

Thus did the prince of darkness oppose the progress of that light which is the destruction of his empire.

In July 1813 the Rev. W. Milne with Mrs. M. arrived at Macao as a colleague to Mr. Morrison, but by the intrigue of the Roman Catholic clergy the Portuguese government ordered him to quit the Island in ten days. He removed to Canton, where he was afterwards joined by Mr. Morrison for the season, which continues five months.

In July 1814, Mr. (Dr.) Milne left China in a vessel containing about 500 Chinese emigrants, among whom he distributed copies of the New Testament and Tracts, and touching at Banca, a new settlement, where the Chinese landed, he there distributed his books.

In the summer of 1815 a Mission at Malacca was commenced by Mr. Milne.

Mr. Morrison's labor among his domestics was not useless. One man was baptized in 1815, on a credible profession of faith, and many others inclined to declare themselves Christians but were intimidated by apprehension of consequences.

In a letter dated September 4, 1817, Mr. (Dr.) Morrison, says, that he had translated the Morning and Evening Prayers as they stand in the Book of Common Prayer, and the Psalter. This he did as helps to social and private devotion.

On the 25th November, 1819, the translation of the sacred Scriptures into the Chinese language was happily brought to a termination.

In the annual report of the London Missionary Society in 1823, they had to announce the completion of Dr. M.'s Chinese and English Dictionary, as well as that of the Chinese version of the Holy Scriptures. By which highly valuable facilities were afforded for the attainment of the language of a people who composed about a fourth part of the entire population of the globe. Also that Dr. M.'s Philological labors have contributed to prepare the way for the future dissemination of European learning and science, through the medium of the English language, among the natives of China. And that ever since the year 1813 the gospel had been more or less regularly preached both in English and Chinese, either at Macao or Canton, and that not without effect, as there were some Chinese on whose consciences divine truth had made some impression. On the 20th March, 1824, Dr. M. arrived in England, and after there rendering many valuable services to the cause of Missions, and to that of China in particular, he left England in 1826 with his family, and arrived at Macao on the 19th September.

Previous to his leaving China however he had dedicated by prayer and imposition of hands a native convert to the work of an Evangelist among his own countrymen. On Dr. M.'s return he found that Afa, for such was the name of this Chinese Evangelist, had written some respectable works in defence, and illustrative of Christianity.

Malacca has been mentioned, and as a great number of its inhabitants are Chinese, it may not be undesirable to give some brief information respecting it.

In 1816 Mr. Milne built a Mission house at Malacca. The Chinese scholars under his care then amounted to 70, and his coadjutor Mr. Thomson commenced a day-school and an evening-school for Malays. They found great difficulty in collecting any number of persons to whom they could preach.

At length, in consequence of illness, Mr. M. paid a visit to Penang; whilst there he had many excellent opportunities of sending copies of the Chinese New Testament, Catechisms and Tracts to Siam, where 20,000 Chinese reside; to Rhio, Cochinchina and various other places where the

Chinese are found in great numbers, as well as conversing on religious subjects with the sailors belonging to the vessels by whom they were conveyed. In Penang alone there are 6000 Chinese inhabitants, among whom Mr. M. went from house to house distributing the sacred Scriptures and Tracts. He calculated that in China and Malacca there had then been circulated not less than 36,000, Chinese Christian pamphlets, exclusive of the sacred Scriptures.

November 11, 1818, by Major W. Farquhar, late English Resident and Commandant of Malacca, was laid the foundation of the Anglo Chinese College, the principal objects of which were to impart the knowledge of the English language and principles of Christian religion to Chinese youth, and the instruction of Missionaries in the language and literature of China. At this time three Chinese, nine Christian, one Malay, one female Malay, and other Schools were flourishing, tracts were widely circulated, the work of translations was making rapid progress, the press vigorously employed, and much was done in the direct communication of the gospel.

On June 1, 1821, Dr. Milne publicly baptized a heathen woman, (her father was a Chinese and her mother a Siamese,) and on the 8th July following Mr. Thomson baptized two Malays, all of whom were apparently sincere converts to Christianity.

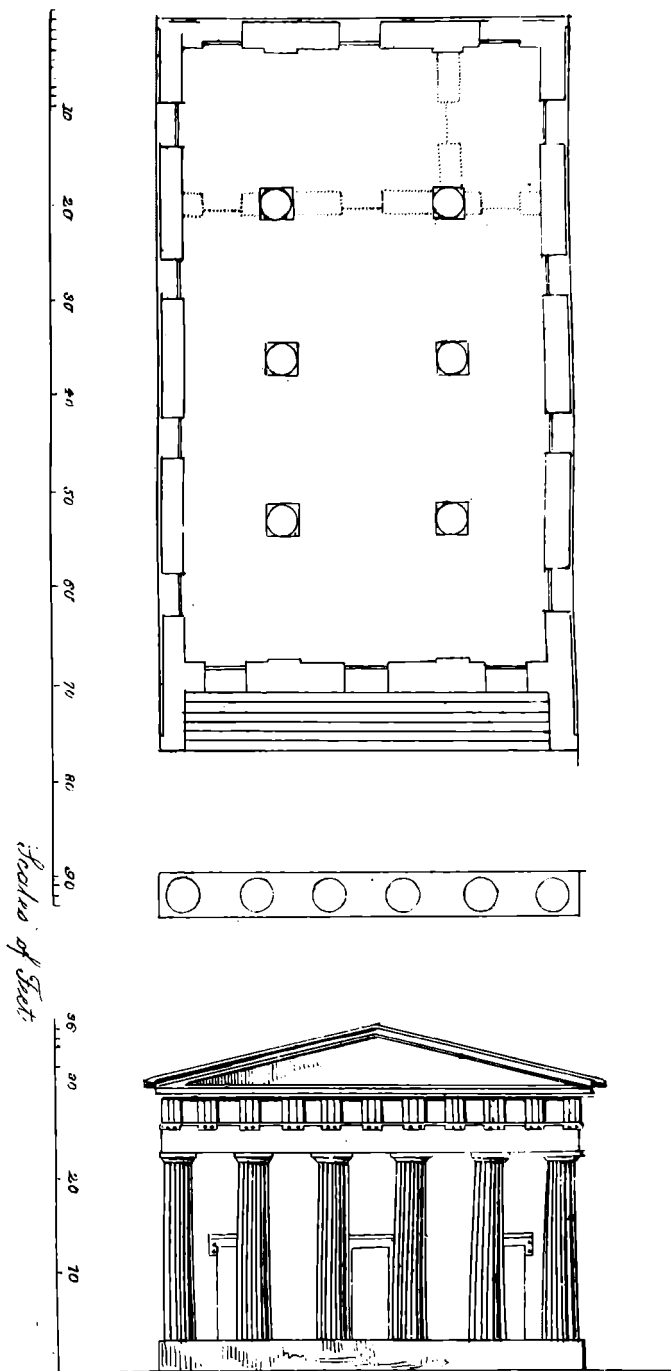
Dr. Milne died January 2, 1822, and the Chinese services were necessarily suspended. They were, however, resumed during a visit of Dr. Morrison to Malacca; a Chinese youth, formerly a student in the Anglo Chinese College occasionally assisting. This individual, who understands both the Fuhkeen and Canton dialects, was also employed in connexion with the Missionary in preaching and conducting public worship.

Here ends the record—the station at Malacca has been removed to Hong-Kong. We shall be happy if any of our friends in China, will complete, in a similarly concise way, a history of Missions in China.—Eds. C. C. O.

V.—*Plan of the London Missionary Society's New Chapel at Benares.*

The accompanying is a rough sketch of the new Chapel now in course of erection for the London Mission at Benares. The necessity for such a building has long been felt by the Missionaries. We hope they will not only speedily and securely raise this temple to Christ, but that it may be the birth-place of many redeemed ones, and that the friends of Christianity, and Mission labour, in India, especially, will cause the hope of the brethren to be realised, when they say—"We trust our appeal (for funds) will be liberally met." We shall be happy to receive donations for this object, or they may be sent direct to the Rev. J. Kennedy, Benares.

"The Chapel is 93 feet in extreme length by 44 feet 2 inches in extreme breadth, including the plinth, which projects 4 inches, and is 3 feet in height. It is placed due north and south, so as to secure the benefit of the prevailing east and west winds. The north end has a Grecian Doric portico, copied from the Parthenon, but of little more than half the dimensions ($\frac{3}{4}$) and hexastyle. The full entablature of that order is carried round the exterior of the building, at the angles of which it is supported by antae. The door ways, 14 in number, are simple prismatic openings in the walls, adorned with light cornices and consoles. The doors are placed near the



*Ground plan and Front view of the new Mission Chapel
Benares.*

inner face of the wall; so that the outer (venetian) doors lie, when open, within the thickness of the wall, and are thus protected from the sun and rain, while the deep shadow produced by this receding of the door has a favourable effect to the eye. The inner (glass) doors are hung on strongly flanged H hinges, to throw them, when open, flat against the inner surface of the wall. The roof is flat and is supported by 6 Ionic columns and 4 antae."—The interior of the building is 64 feet long by 38 feet wide. At the south end we propose to have a small room for the preacher and a larger room for week-day meetings, so that the dimensions of the Chapel will be 47 by 38. These rooms are separated from the Chapel by a slight wall, on which no weight will rest, and in the event of our having a larger congregation to require more accommodation, which we sincerely trust we may soon have, all we shall have to do to effect an enlargement will be to pull down this wall. The Chapel will then be 64 by 38. We are erecting our new place of worship with the best materials, and in a very substantial manner, as slight buildings in this country cause endless trouble and expense. We need not state to those who reside in India how useful a Portico is in a place of worship. It adds greatly to the expense, but the advantage received is much greater than the expense incurred.

Though we are burning our own bricks and lime and are doing every thing in the most economical manner, we cannot estimate the expense of the building which we have commenced at less than 6500 Rs. The sum subscribed up to the present time is 3130 Rs. It will thus be seen that we have not obtained subscriptions to half the amount required. Our best thanks are due to our Christian friends, who have come forward in aid of this important undertaking, and we trust that some of them at least, when they know our wants, will render us still further aid. We would respectfully but earnestly seek the assistance of the Christian public on behalf of an undertaking, on which we have entered depending on their liberality, and which will be, we believe, highly conducive to the prosperity of our Mission. We trust our appeal will be liberally met."

VI.—*Spirit of the Native and Christian Press.*

The past month has been remarkable for considerable excitement in the native community on the subject of conversion; some young men, pupils of the Free Church Institution, have sought baptism, this has stirred up the bitter enmity of their heathen friends, and has led to marked manifestations of attachment to truth on the part of the converts, and on the part of the heathen of enmity to the gospel of Christ. We have not time or space to do more this month than to give what we may call the Spirit of the Native and Christian Press on the subject. In our next we hope to return to the subject again.

(NATIVE PRESS.)

1. *From the Prabhákar, May 13th, 1845.*

We have much pleasure in reporting that at last the educated youth of Calcutta have determined to oppose the malpractices of the Christians. For this purpose a meeting was held yesterday, to which we

were invited by letter, but we are sorry that, owing to previous engagements we were not able to attend. Our prayer to God is that he would speedily succeed the efforts of the leaders of that assembly. We shall afterwards publish proceedings of the meeting; to-day we publish below, for the benefit of our readers, a copy of the letter of invitation, and we doubt not but when they see it, they will all be much pleased.

In the Name of God.

To the Right Respectful Leader of Society, greeting.

The Christians having become bold in their evil designs, it is necessary that Hindus should make some efforts for the preservation of their religion, and the improvement of their social condition. For this purpose a meeting of respectable natives will be held at the house of Bábu Rádhákánta Mitra of Simlá, on Sunday, the 18th instant, at 4 o'clock, P. M. We trust you will grace the assembly with your presence at the time above mentioned, to assist with your advice in the measures that may be proposed, &c.

28th Baisákh, 1769.

2. *From the Prabhákar, May 16th, 1845.*

The son of the brother of an acquaintance of ours, like a bird from its cage, having escaped with extended wings in company with his wife from his home, has fallen into the hands of a certain fowler in Calcutta. On this our friend with some of his relatives, by spreading the net of *habeas corpus*, endeavoured to rescue the silly little bird from the clutches of the fowler. But the fowler,—the white incarnation, seeing this, said to our friends, all your efforts are vain, for the little bird has come to my house and I shall endeavour to keep it. I cram it daily with the food of knowledge with my own bill, it has already learned to chirp a few pretty notes, so that it will no more relish your attentions; after saying this he dismissed our friends without even allowing them a single sight of the boy. Alas, we fear that God has made the heart of these white-faced ascetics of the hardest stone. Hence it is, that although they hold in their hands the mirror of mercy for a time, it never reflects the face of justice and kindness, for without the least compunction they snatch away from the embraces of affectionate parents, their precious and much-cared-for offspring.

We fear a pádrí much more than we do the serpent by whose poisonous bite life is in so much danger; for the evil effects arising from the serpent's bite, may be removed by the application of medicine, or by repeating suitable mantras, but there is no remedy for the sting of the serpent-like, white-faced pádrí.

The tiger is a fearful and powerful animal, but he can be overcome by sticks and other weapons, but God himself is scarcely able to punish these wolves (!) that roam the forest wilds, (i. e. the Missionaries.)

The sword is a terrible weapon, for by its stroke alone the body can be cut into pieces, and the soul freed from the body escapes to the shades of death; but the ravages of the sword even may be staid in a variety of ways, but the sword-like words which proceed from the blood-red mouth of the white-faced teachers, how sharp are they? if

they but strike one even in secret, they tear to pieces his own soul, and the hearts of all his friends !

Disease is a terrible enemy, but physicans have discovered many remedies by which the most fatal diseases which affect the body, and cause death, may be overcome : but when exposed to the pestilential atmosphere of the pádris's influence, a youth is affected with the fatal disease of Christianity, he is irretrievably lost : for this disease there is no cure, no remedy.

Death is very terrific, for by its very mention the soul is almost driven out of the body, and when once gone, there is no hope of recovering life : still we do not fear death so much as the influence of the pádris, for death oft times performs the office of a friend ; when we are oppressed with sorrow, disease and poverty, and are not able to bear up with the ills of life, when we remember that one's death is certain as one's birth, the sorrow occasioned by death, is removed. But alas, alas, if a person becomes a Christian, he and his family are utterly ruined. There is no disgrace in death, but when one's son becomes a Christian, the disgrace entailed on the family is beyond calculation ; for the children of the deceased become the promoters of their family's honor and respectability, but when a child forsakes the religion of his ancestors, and so contemns the dignity of his family, he brings disgrace upon his children, grand children, and great grand children. Wherefore, on account of the reasons already stated, we infinitely more dread the influence of the Missionaries than the attack of all the enemies we have already named.

3. *From the Prabhákár, May 20th, 1845.*

After a long time, God, we hope, is about to deliver us from the machinations of the merciless pádris, suitable measures are taken to instruct the children of Hindus in the mysteries of their own religion ; for this purpose an English Free School will shortly be established in this great city, which will be supported by the natives of this country of all classes. On last Sunday a meeting of respectable wealthy Hindu gentlemen who are the promoters of knowledge was held in a friend's house in Jorásánko. Among others the following gentlemen were present at the meeting :—Rájá Rádhákánta, Rájá Káli Krishna, Rájá Satyacharn Ghoshál and his son Satyabhakta Ghoshál. Bábus Románáth Thákur, Ashutosh Deb, Hari Mohan Sen, Debindra Náth Thákur, Nanda Lál Singha, Gopál Krishna Miter, Motí Lál Sil, Shib Náráyan Ghosh and Hara Chandra Láhuri—Rájá Rádhákánta being chosen president of the meeting, with much condescension and blandness, after stating the object of the meeting said,—I suppose that all the members of this assembly have seen and wept over the account of the machinations of the Missionaries, which appeared in the letter of the Tattwabodhiní, therefore I have no wish to say more on this subject than has already appeared ; after saying this he read an extract from the Tattwabodhiní letter, and continued, if we do not forthwith establish a Free School, we shall not be able to resist the designs of the Christians.

The assembly being delighted with the Rájá's excellent speech, agreed to subscribe towards the funds necessary for the support of

the school, each according to his ability. A subscription paper was prepared on the spot, and handed round, and the members willingly subscribed various sums according to their means, but we cannot to-day publish a list of donations and monthly subscriptions, but we, however, hope to publish for the information of our readers such a list in a few days. In the meantime we have much pleasure in giving publicity to the fact, that at the above meeting, Bábu Motí Lál Sil made by far the most liberal donation to the proposed school. He made over his own school, called Sil's College, with a large building, and promised 300 rupees per mensem for the support of the school. We shall hereafter say something about the donations of other natives. We are informed that the above school will be opened on the first of June next. What a joyful day will that be to us, for on that day a weapon will be found by which the insidious efforts of the Missionaries will be destroyed, for when a free school is established by the Hindus, the poor children of the destitute will no longer be exposed to destruction, by the mad freaks of the Missionaries. Then will the sorceries of Dr. Duff, the greatest alligator (devourer) among the pádris be destroyed.

O thou first of June, haste thy speed and come, at thy approach all Bengal will rejoice. We can suffer our anguish no longer, our writings have for a long time cried out with a loud voice against these evils. We cannot say how often we have addressed the leaders of the Dharma Shabhá on this subject. One thing, however, is certain, that notwithstanding the delay which has occurred a happy result has ensued from it. For how delightful is it to see that the gentlemen who, formerly intoxicated with the pride of rank, blamed other people for meeting together for the purpose of seizing every lucky incident that might promote their interest, are now convinced of their error and have their divisions brought to a happy termination. And we have no doubt but that when unity is brought about, the country will be delivered from disgrace, for Hindu youths will be taught to understand and defend their own religion. Bábu Deb Chandranáth Thákur and Bábu Harimohan Sen are the chief promoters of this great work. Both these gentlemen were the first to make this matter known by going about from house to house, with much labour, and they still continue to do so. These deserved praises are heaped upon them in particular, for their great exertions, for it is the duty of all to call down innumerable blessings upon them.

HINDU OPPOSITION TO CHRISTIANITY.

(Translated from the Bháskar, May 23, 1845.)

We have heard that some wealthy young men, with the assistance of their friends, are intending to get up a College in opposition to one of the Missionary Institutions in the city of Calcutta. They have determined to raise a subscription, among the Native Hindu Zemindars for the purpose of carrying their intention into effect. When they have collected the subscriptions, a principal of one lakh of Rupees will be invested, from the interest of which the expenses of the College will be defrayed. In connexion with the proposed College will be established a printing press for the purpose of printing many books in op-

position to the Christian religion. In this way, the Missionaries will, by gradual efforts, be forced out of the country. For the projectors infer that as a matter of course, when boys receive instruction at their new College without paying fees, no one will any more set his foot in a Missionary Institution. It is thought, that learning will be so effectually disseminated by new books of a tendency opposed to christianity, that the Missionaries, not being possessed of sufficient learning to enable them to refute them, will therefore, of necessity be compelled to abandon the country.*

Be this as it may, we shall rejoice if the number of institutions be increased, whether the cause of the increase be love or resentment; therefore, should native gentlemen establish a college, even through malice, we shall yield them our thankful acknowledgments. But we cannot help thinking that their logical powers are very like those of the tiger.† Collecting their friends and sitting together in the house, they will for a few days make much ado; but ultimately, the whole plan, dispersed in air, will come to nought, like the war of the goats. It is, antecedently, a very unlikely thing that a principal of one lakh of Rupees can be collected by subscriptions raised among native Zemindars. Never will so many persons assemble together for the above mentioned purpose, as assembled at the time when Sati was prohibited; yet the subscription at that time did not amount to fifty thousand Rupees; and many who subscribed their names, never paid their money; so that a debt is due to Mr. Bathie to this day. The two shabhás (assemblies) shove the responsibility of paying the debt the one upon the other.‡ Consequently, our readers may be pleased to reckon the establishment of the College, in support of which a principal sum of one lakh is to be raised by subscription, as among the number of events not to be fondly looked for. And even although, by the labour and diligent exertion of a lengthened period, one lakh of Rupees be raised, yet can one lakh of Rupees be regarded as a thing of sufficient influence as to oppose the work of Missionaries? Dr. Duff by means of a speech made one day in Scotland obtained 14 lakhs of Rupees. These 14 lakhs became a principal sum for the establishment of his Institution. Afterwards, in consequence of a speech made in the capital of New South Wales sixty or seventy thousand rupees were collected.§ On another occasion he made a speech, in a common school in Greece,|| in consequence of which the boys consented to set aside

* Having of course taught those who are to expell them.—Ed. C. C. A.

† The allusion here seems to be to the story of the treacherous old Tiger presented to us near the beginning of the Hitopodesh. The insinuation is any thing but complimentary to the vanity of "Young Bengal." Nothing could be finer than the protestations of the old murderer. His avowed contrition and disinterestedness were most plausible; but under the garb of sanctity and zeal for virtue, was hid the most malicious selfishness.—Ed. C. C. H.

‡ It is we suppose well known that there are now two Dharma Shabhás (or holy assemblies) in Calcutta. Some years ago a complete disruption ensued, and while Rájá Rádhákánta continued the president of one Shabhá, Rájá Kali Krishua became the president of another.—Ed. C. C. H.

§ This is an error, Dr. Duff never was in new South Wales.—Ed. C. C. A.

|| Dr. Duff, we need scarcely say, never addressed a school in Greece. This doubtless refers to the Sabbath Schools in Scotland who sent out libraries to the Assembly's Institutions at Calcutta, Madras and Bombay.—Ed. C. C. A.

their tiffin money for every Sunday, in order to furnish books every year for the use of the pupils of Dr. Duff's Institution; and they continue to send the books accordingly.

At present, not less than twenty lakhs of people are united in supporting the Missionaries; and it is impossible to say what is the amount of missionary capital. While such is undeniably the case, where, we may ask, is the lakh of rupees contained in the subscription list of the pennyless and gay Bábús of Calcutta, who can only make a display of carriages and horses.

In support of learning, in particular, every one is to be sure as Shri Panchami, (a very god of eloquence.) After borrowing learning from the English they may write books and give instruction. Those who desire to remove ominous impediments, by borrowing wealth, by borrowing learning, courage and understanding, will excite the shame of boys by their courage.

We are still more grateful for the courage of these Bábús, when we consider that Missionaries have established Institutions almost in every country of the world. Even into every country, yet unvisited by the Company's servants, have Missionaries entered. The Bábús of this country believe that by the commencement of a college they will drive the Missionaries away. Let them consider that the monthly expense of Dr. Duff's Institution is fourteen thousand rupees, and besides this, there are, in many places, many other branch Institutions established in connexion with the Calcutta Institution. In fact, in all quarters of the world, the strong roots of the Missionary tree extend to the regions below, and the small roots are expanded over all parts of the earth. At present, without entirely uprooting the earth itself, they cannot eradicate the missionary tree. But the marvellous thing is this, that these inexperienced Bábús are attempting to eradicate this mighty tree with a knife for paring the nails.—*Christian Herald.*

(THE CHRISTIAN PRESS—STATE OF PARTIES.)

From the translations from the native papers given above it is evident that the native community is considerably moved on the all-important subject of religion.

In order to assist our readers to form some estimate of the present state of things, it may not be amiss to give a brief sketch of the religious parties into which the native community is at present divided.

1.—The *Dharma Sabhá*. This Society is composed of the wealthy, orthodox, bigoted Hindus. It was called into existence at the time of the abolition of Satí. In a public point of view, it has for years been *non est inventus*.

The *Dharma Sabhá* would, had it the power of the dark tribunal of Popery, be the Inquisition of Hinduism. The power for ought, save calling a meeting to mourn over past, present and future, is happily lacking in this antiquated, inquisitorial and arbitrary body. This most orthodox Society has not, however, been without its troubles. A dispute, ending in division, happened some time ago. Rájá Kálí Krishna is the head of one section, Rájá Rádhákánth Deb, the presi-

dent of the other. Both are equally orthodox and bigoted. The avowed organ of this Society is the *Chandrika*, a weekly paper.

2.—The *Brahma Sabhá*. This sect originated with the late Rám-mohan Roy. Its members are Vedantists. Their object is to reform Hinduism and bring back the people to the worship of the one God, according to the Vedas or Scriptures of Hinduism. The number of adherents is now comparatively small. It has only lingered on since the death of its founder. The disciples of the *Brahma Sabhá* meet every Wednesday evening, for worship, in an upper room in the Chit-pur Road. The service consists in the delivery of an oration on some curious or moral subject, and in the singing of hymns to the one God, accompanied by native instrumental music. We remember once hearing a discourse at this meeting designed to prove that as God was in every thing so he must be in language.

3. The *Tattwabodhini Sabhá* is an off-shoot from the *Brahma Sabhá*. Its members are principally young men who having received the benefits of a liberal education, are disgusted with the idolatry and superstition of their own faith, but not prepared for the sacrifices or practices of the gospel. They have attempted to strike out a middle path. They would, if possible, reform Hinduism. Their object, so far as it can be ascertained, is to lead men to the worship of the one God. Their system, if system it can be called, is a kind of Orientalised Unitarianism. Man, in his wisdom, has in every age endeavoured to appease the cravings of an immortal spirit by some such plan, with what success let the systems of many of the schools of the ancients testify. This *Sabhá* has some initiatory rite, by which its members are inducted. It consists in an avowed rejection of idolatry, and if the party be a bráhmán, in the breaking and casting away the bráhmanical thread in *Sabhá*; another thread is adopted on leaving the meeting, and to all practical purposes, the Vedantists appear amongst the mass of the people as other men. Like other sects who feel the folly and burden of idolatry, they have not courage to practise their belief in what they think their more correct views of God and His will. In its constitution it is professedly more liberal than the *Dharma Sabhá*.

This body has a paper entitled the *Patriká*. It is published in English and Bengáli.

4.—*Young India* or *Young Bengal*. This appellation has recently been attached to a numerous body of educated and what are called liberal young men. Educated either in our Government or Missionary Seminaries, they have imbibed not a few European ideas, and strive to imitate the people of the Western world. In too many instances, we regret to say, this imitation relates only to the least desirable of European habits—Eating and Drinking. To eat beef-steaks and drink cherry-brandy and champagne, is with them to be like Europeans. Some there are amongst them who have professed to aspire to better things; they appear anxious to improve their countrymen. The British India Society owes its origin to this class. From the reports and speeches of the Society we should fear that *Young Bengal* is aiming at things too high for its juvenility. The Police, the *Zamindary* system, and the like, are, we apprehend, beyond the

reach of the present patriots of Bengal. Polygamy, the Re-marriage of widows, Education of respectable females, and of the poor, and works of benevolence generally, these are within their province and may be pursued with a reasonable hope of success, and with great credit to themselves.

One feature distinguishes all these varying sections of the Hindu family—HOSTILITY TO CHRISTIANITY. Towards the gospel and its claims they entertain only the most united and bitter enmity. The Dharma, Bráhma, and Tattwabodhini, Sabhás,—Young Bengal—the bigoted and the liberal, orthodox and reformer, the gross idolater, and the pure Vedantists, all are united in hatred and opposition to the gospel. Nothing alters this dark feature of the human character. Hindu, Muhammadan, Papist, and Protestant worldling, all show the oneness of their origin in their opposition to and enmity of the gospel of Christ. Not to its history or its morals, but to its requirements of *internal holiness*. The gospel is a spiritual system, and can only be spiritually discerned, received and loved. The human heart loves darkness rather than light and hence this enmity to truth. This has been the course pursued by the human family in all ages; differing in degree and manifesting itself in different forms according to the strength of national character or the peculiarities of national habits and customs. In India, though genuine, it is feeble, compared with its manifestation amongst the more decided inhabitants of Madagascar. Here its malignity works through the meshes of caste, there in brutal and fiendish martyrdom. Here in a semi-disguised or tortuous form, there in open and undisguised malignity. Under all calamities, persecutions, trials, and sorrow, the disciples of Christ may appropriate to themselves the language of the Apostle, 1 Peter iv. 12, 13—“Beloved think it not strange concerning the fiery trial, which is to try you, as though some strange thing had happened unto you; but rejoice, in as much as ye are partakers of Christ’s sufferings.”

There is yet one body, we will not call it a sect, for its members have not courage to assume their proper character. We allude to many who are fully convinced of the truth of Christianity but shrink from an open and public profession of attachment to Christ.

The absence of moral courage is the great bane to religious improvement amongst the people of India. They will only move in masses. Hundreds, we firmly believe, are Christians in heart, but they have not courage to come out and declare that belief before the world.

The day, we have no doubt, is not far off, when the power of persecution, added to the influence of truth, shall thrust forth these hidden ones of Christ into an open and public profession of Christianity. O Lord hasten it in Thine own time.—*C. C. Adv. May 31.*

In connection with the above, we add the following from the *Christian Advocate* of May 31.

The movements in the Native community have been, as we might expect, characterized by various misrepresentations.

They might with stricter propriety be designated *calumnies*; we will, however, by whatever name they may be called, endeavour to analyse and remark upon the more prominent. We gather our items of information chiefly from letters which have appeared in the English papers and from the Native press.

1. One charge brought against the Missionaries is **DECEPTION**: they have decoyed and deceived unwary youths into the reception of Christianity and have equally deceived the parents of the converted. The openly avowed object of all Missions in the establishment of schools and preaching the Gospel,—the conversion of their pupils and hearers, ought to have saved them from the, we cannot call it misrepresentation, but wilful and studied calumny. Whether urged by Heathen or Christian we proclaim it an undisguised calumny.

For this end is the Missionary here. For this he toils and labors; it is the object of his life, wherefore and on what ground can he or will he strive to disguise it. He does not—his every speech and act declare that he is an ambassador for Christ.

Where the object is open and avowed, what deception can be practised either upon the parent or the pupil if conversion follow? We aver, moreover, that in no one instance have the Missionaries unduly persuaded or induced their pupils to embrace Christianity. Nay, knowing the great sacrifices involved in the reception of Christianity, they have constantly placed all the difficulties before those who have been applicants for baptism, and that too in such a form as to deter rather than encourage.

For the confirmation of the truth of the former statement, we appeal to the hundreds of youth who either have or are now receiving instruction in Christian seminaries in Calcutta, and for the latter to all who having applied, have, from the real difficulties of the course, gone back. The object of the Missionary is not to make proselytes but Christians. For the latter he labors and prays. The former he neither covets nor seeks. One real Christian is of more value than gold: mere proselytes are but in the majority of cases a drag on the progress of the Gospel. For these and other equally cogent reasons, the Christian Missionary does not and will not seek to decoy or deceive. He has no motive so to do. He cometh to the light that his works may be made manifest. He courts investigation and abhors deceit.

2. Another charge is **CRUELTY**. One of the Native papers describes the Missionary and his conduct as worse than the sword, disease, the beast of the forest, or even death itself. This charge has been expressed or implied in other forms. We are not afraid that the common idea of cruelty will attach to the Missionary character; from this the general scope of their conduct will preserve them. They do not delight in *auto da fés* or otherwise turn the general current of human kindness. Their office is to meliorate the temporal and spiritual miseries of mankind, and their conduct generally accords with the generous character of the office. A cruel Missionary would be an anomaly. The association can only excite a smile. In what sense then are they called cruel? In placing before their fellow-men the truth of God, which in its own unaided power leads them to renounce caste

—connection—all. The Missionary, save as a mere instrument, has no more to do with conversion in such a case than the medical man has to do with the efficacy of the medicine he prescribes. He is but the medium through which truth is conveyed to the mind. The work of conversion is far beyond his reach, yea, further than is the recovery of the patient beyond the efficacious power of the physician. If conversions were within the power of the Missionary, entertaining the views of salvation he does, not one soul would be otherwise than converted to Christ. The charge of cruelty, if brought at all, must not rest at the door of the Missionary, but at that of the truth he teaches and the Master he serves, who said—"I came not to send peace upon the earth, but a sword."

Does the Missionary, as a man, not feel the scenes he is often called to witness, when the son is compelled to sever from the mother which bare him, and the father whom he has looked up to from youth, and who has looked upon him as the solace of his declining years? Has the Missionary not felt in witnessing such scenes? Yes, many strong men have turned their faces to the wall and wept.

And why—have they wept for the convert? No, or if they have, it has been tears of joy, like the angels, they have rejoiced over one sinner returned, and have rejoiced with trembling. Why then their tears of sadness? They have felt and wept not at the force of that truth which has decided the son for salvation and made his prospects for both worlds brighter. With joy they have witnessed its generous, expanding and lovely influence in him as they have felt it in themselves, and as they have witnessed and read of it in all classes and in all ages. Christianity is not a severer of the humanities of life, it would bind man to man and all to God. But Christianity and idolatry, the gospel and human corruption can never coalesce. The convert feels towards his heathen friends the full swelling tide of Christian love. Not only would he live with but die for them. The language of his heart is that of the Apostle in reference to the Jews—"Would that I were accursed from Christ, &c." Where then is the cause of grief? With whom rests the cruelty. With the convert son or the heathen parents or friends, with the Missionary or the Bráhma, with the gospel or idolatry?—with idolatry as the source, and with the other as its withering and blighting tributaries.

It is the peculiar feature of idolatry that it is cruel. The Divine Spirit says, speaking of it, that it renders a world full of light and loveliness the habitation of darkness. For the dark parts of the earth (the seats of idolatry) are full of the habitations of cruelty, and in no one instance is that cruelty more manifest than in Hinduism. It is basely, meanly, cruel; it would not bring its victim to the scaffold or the gibbet, but like the rectors of the inquisition it would consign to a silent, but sure suffering the Christian convert who should yield to the impulse of a sanctified and enlarged affection by living amongst his own people. Persecution and oppression would, in the majority of cases, not fail soon to do their work upon the Christian convert reclaimed by his heathen relatives. Missionaries knowing the serious consequences which are sure to follow, are extremely cautious, therefore, in the recep-

tion of converts, and equally firm in defending by all legal and Christian means those who have received the gospel. It would not only be wrong but cruel to give them up a willing prey to those whose natural affections have been thwarted and disturbed by the influence of idolatry; a heathen mother to hide her shame would rather ten thousand times her son should die than become a Christian! A woman driven to desperation on religious points is a dangerous weapon in the hands of a crafty and tottering priesthood.

3. A third charge is **ARBITRARINESS**. Under this head we include all that is implied in a want of courteousness and decency. It has been asserted that the Missionaries will not permit the relatives and friends of the convert to see him or converse with him; or if such permission has been granted Missionary interference has prevented the legitimate influence of free discussion. The heathen have been either silenced or expelled or both. To this we do, after long experience in such matters, give a most unqualified denial. Those who are acquainted with native character and habits know how unscrupulously, where they possess the power and opportunity, they will exercise both, and how little courtesy you have to expect from a Bengálí who has no favour to crave.

We have witnessed an amount of violence and abuse patiently, and perseveringly borne by Missionaries in their own homes from natives under such circumstances that we are confident would have been borne by no other class of men in India. No opposition is offered to any thing in the shape of rational discussion or persuasion, or to the parties reasoning as long as they please, provided they conduct themselves with tolerable decorum. In the recent case in which the heathen party succeeded in abducting a convert, we saw a low Bengálí, without a cloth on his head or on the upper part of his body, throwing himself into every indecent posture, and raving and roaring in the most insulting manner both against Christianity and Missionaries, for hours, in the house of a respectable minister of the Gospel, nor would he depart save by force. This man had been with his brother for hours, and had used every art and argument in his power but in vain.

For such scenes and treatment the Missionary is prepared, he expects them, but he does not feel willing to bear direct misrepresentation on this head from those who, had he sought an entrance into their houses, would have despitely and cruelly used him.

The fact, that on the day following the exhibition to which we have referred, the parties went to the same house with a wilful lie in their mouths and took away by force the young convert, against the remonstrances of a European gentleman in whose charge he was, in the midst of Calcutta, and in open day, shows on the one hand how disposed the Missionaries are to afford the utmost facility of interview between the convert and his heathen friends, and also how little the Missionary has to expect either from the mercy or justice of the heathen. If we want confirmation strong on this point, we have it in the fact that up to this moment they have resisted the operation of the most powerful instrument with which the British law can invest its officers—a writ of Habeas Corpus. Why, if they are so anxious for justice and equity,

why do they not obey the laws under which they live and by which they are protected ?

In this case we have, according to heathen testimony, a poor Bengali not only violating the peace of a minister's house but setting at defiance the law of the Supreme Court, and through the medium of his friends, bringing charges of abduction and cruelty against those who in mercy ask him to produce in Court the body of his brother, that he may answer for himself. To show what cruelty and wickedness Missionaries and their converts have to deal with on such occasions ; and we write it with shame for our species, this very young man was conveyed from the house of a minister of the gospel to a native zenana, that his virtue might at least be tampered with, if not destroyed. How cruel must heathenism be that it could induce an elder brother to convey from the house of a good man his younger brother to waste and destroy himself in the company of harlots. Oh idolatry, thou art cruel as the grave ! How different is this to Christianity, the spirit of which is strikingly conveyed in the language of a good minister when he prayed for his friend that " he might rather die than sin."

PREMATURENESS is a charge brought against the Missionaries in these conversion cases, both by the heathen and unthinking Christians. The young men are not of ripe years, the Missionaries can have but little knowledge of them, their characters are unformed ; they adopt the course so much deprecated on the suggestion and at the advice of the Missionaries—their fears and not their judgments are operated upon—if left to themselves they would return. Baptism should not be administered for some time after the convert has made application for the administration ; such expressions are not lacking—all implying inconsideration on the part of the convert, and prematurity on the part of the Missionary. The reply to one and all is, that the Missionary has, in all probability, a better acquaintance with the convert from heathenism than the majority of Christian ministers have with their hearers or the members of their Churches. This especially in reference to the state of their minds, the process through which they have passed, and their real views on religious matters. The knowledge they possess of each other has grown with the growth, and strengthened with the strength of each day of life for years from earliest youth. Nay, it is likely that the Missionary, without espionage or questioning, knows his pupil better as to the state of his mind than his parents or brethren. To them he would be afraid to unbosom his feelings ; trials and persecutions would only await such disclosure. To the Missionary, unsolicited, unasked, he unbosoms his mind with the freedom inspired by confidence and hope, and this without the use of ought save the ordinary influence of teaching and example.

In the majority of cases we should unhesitatingly say that the Christian Missionary has a more intimate acquaintance with, and knowledge of the character of, his pupils than the majority of Christian ministers have of their best people arising out of a daily interchange of thought and feeling. It is not to be imagined that the moment the convert presents himself to the Missionary for Baptism is the first intimation that he has had of the views and feelings of the

convert. It has been said that the decision of some of these young men was not immediately anticipated, and this is true, but it does not therefore imply that, that decision was not looked for sooner or later. The surprise of the Missionary at the act has arisen not so much at the act itself as that the youth has been enabled to emancipate himself from the thousand ties and difficulties of his homestead. We may expect a friend from a distant land, he may arrive sooner than we anticipated, and we express our surprise, but it does not follow that we are astonished that he came at all, but rather that he arrived so soon. So it is with the Missionary and his convert. It may be for months he has had intercourse with him on this very point, in the explanation of difficulties and clearing up of doubts. As the husbandman looks for fruit when he sows the seed and gathers out the weeds, so the Missionary as surely looks, the blessing of Heaven accompanying his labors, for the fruits of the Spirit in his pupil, in decision and truthfulness of heart and life. Nor is he disappointed. After years of toil comes the moment of success, and then he is accused of prematureness and wantonly trifling with the best interests of the converts.

Then again, the converts have all been of full age, and many beyond the age at which Hinduism recognises responsibility, that is 16; all have been beyond this, and it must be remembered that 16 in this country is equal to at least 22 in Europe. A man may be married and be the father of a family ere that age, and surely if such be his state, and he be deemed responsible in the marriage relation, he may without the charge of excessive boyishness be allowed to think and act for himself in religious matters.

Moreover, by their own friends they are deemed quite capable of sustaining any situation which favor may confer upon them. They are deemed of age to act as *Sudder Ameen*s, Deputy Collectors, aye, or even if Young India be rightly understood, as *Members of Council*. Offer the parent of a young Bengali the weightiest post in the state at the age these young men have sought baptism and see if he would urge his youth as a reason why he should not accept the proposal; we firmly believe not a single member of any of the *Sabhás*, or even of the Young India section itself, would be deterred from accepting such an appointment from an overwhelming sense of his juvenile unfitness or incapacity for the office. No, it is only when religion comes in that a man of legal age is incapacitated for forming a right judgment or pursuing a proper course.

To defer baptism would be to defeat decision. The profession of Christianity by a Hindu incurs, as it did in the primitive days of Christianity, the loss of all things. A man must either be avowedly a Christian or an Heathen. He must at once eat either only with Christians or Heathens. There is no intermediate stage. He cannot become a Christian and eat with an heathen. He cannot live as a Christian with heathens, (supposing him not to eat with Christians, which would neither be reasonable or Christian) for his life would be but one round of persecution and temptation; nor would it, in some cases, be long that he could live that life at all. For although nominally living amongst

his heathen friends, he would be still an outcast : a spot on their religion and fair fame.

Supposing then that the convert has well studied the subject, and the missionary to have a good knowledge of the party, which has hitherto always been the case ; baptism must, if life, liberty, conscience, and salvation are to be secured, be promptly administered. The moment that act is done, direct persecution ceases, so long as it is deferred, troubles continue and increase. On the ground therefore of mercy as well as peace, baptism should be administered promptly. If the fears and not the judgments of these young men are acted upon, it is not by the Missionaries but by their friends. " You will die." " God will curse you." " I will kill myself." " Why will he be so mad." These and similar expressions are the arguments of heathen friends, while the Missionary points out at once the duties which are due to God, to relatives and to themselves. He gives a reason for the hope that is in him, and the course he is compelled to adopt. No greater contrast can be than that presented on an interview between a convert, his relatives and a Missionary. On the one hand all is violence, passion and abuse ; the best affections are wrought upon through the worst mediums ; on the other is coolness, reason, love and decision, urging all in the spirit of love and prayer to obey the voice of their Creator, Preserver, Redeemer, and Judge.

VII.—*Calcutta Seamen's Friend Society.*

We cordially commend the Seamen's Friend Society, its wants and labours, to the prayers and aid of all interested in the spread of Messiah's kingdom. We regret to find this truly useful and interesting Society lingering on from year to year with a debt of above 1000 Co.'s Rs. This ought not so to be. Christian brethren, respond to the calls of seamen through the labours and wants of the Calcutta Seamen's Friend Society. —Eds. C. C. O.

THE SEVENTEENTH ANNUAL MEETING OF THE CALCUTTA SEAMEN'S FRIEND SOCIETY,

Was held at the Union Chapel, on Wednesday evening, the 14th of May. The meeting commenced by singing the following Hymn :—

At anchor laid, remote from home,
Toiling I cry, sweet Spirit, come ;
Celestial Breeze, no longer stay,
But swell my sails, and speed my way.
Fain would I mount, fain would I glow,
And loose my cable from below ;
But I can only spread my sail,
Thou, thou must breathe th' auspicious gale.

The Rev. J. Macdonald offered up prayer, and afterwards presided.

The Chairman having addressed the Meeting, the Secretary read the report, of which the following are extracts.

“ Deeply and solemnly impressed with the wretched condition of Seamen visiting the port of Calcutta, the Committee of the Seamen's Friend Society have endeavoured for years past to the utmost of their ability to extend the blessings of religion to Seamen of all classes and nations. For seventeen years the Committee have prosecuted their arduous labours, preaching the Gospel on board the Floating Chapel—visiting through their agency, since that agency was established the ships in port, for the purpose of warning the guilty, reclaiming the erring, strengthening the weak, inspiring the dubious and building up the man of God in his most holy faith. In the distribution of the Holy Scriptures and religious tracts in various languages, and the works of some of our best English authors, and in the formation and distribution of loan libraries, the Committee have engaged to the extent of their pecuniary ability.

The Committee regret to state that though the Calcutta Seamen's Society is the only institution caring for the spiritual wants of the sailor in all Northern India, its funds have always been sadly inadequate to the plans contemplated, and even not commensurate to sustain one Floating Chapel, one unordained agent, and the other very limited means for warning and saving the souls of Seamen. From the vast resources of all classes in this city, the largest annual income of the Society has not exceeded some four thousand rupees. A sum that has often been expended on one public entertainment.

Nor so far as the recollection of the present Committee extends, can they remember one mercantile house subscribing to the Society in its capacity of a firm, nor have our Rulers, or those who move in the higher and more wealthy circles, except a solitary few who are forward in every good work, aided in the least degree, the Committee in their efforts to reform and bless the Sailor. Nor has the Christian Church, either felt for or acted towards this too much neglected class of men as she ought. Some of the Missionary body, have cheerfully preached the gospel on board the Floating Chapel on Sabbath days, and without their services but little could have been done for the spiritual welfare of these men ; but not one church, in its church capacity has had a single collection in aid of the funds of the Society, and what is to be feared, and this is the more lamentable, that these churches feel but comparatively little interest in the spiritual welfare of a class of men to whom all are under such deep obligation. Few ever ask concerning the progress of God amongst them ; they obtain but little sympathy in our public services. The annual Meetings of the Society have generally been but indifferently attended, and during the last two years with an increased commerce in the port, and an increasing demand on their energies and Funds, the Committee have had to contend with a diminishing income.

During the past year

THE AGENCY

has been sustained, and the Committee hope not without the accompanying blessing of the Lord.

Mr. R. W. Chill (the Agent) in connexion with his other labours conducts the week-day evening service, and occasionally, when a Minister cannot be obtained, officiates on the Sabbath day.

The Committee regret that Mr. Chill, owing to continued indisposition has not been enabled to prosecute his labours so regularly and devotedly as he could have desired. They are happy however, to state, that in the midst of much weakness and always with a willing mind ; when able, he has during the year visited 136 Ships,—has distributed of the Sacred Scriptures, English Bibles 137, Swedish Bibles 2, English Testaments 80, Swedish Testaments 2, Italian Testament 1, Total 222 ; Prayer Books 3, English Tracts 3137.

In former years the Committee have referred in their Reports to the importance and necessity of securing the services of one or more

SEAMEN'S MISSIONARIES

for Calcutta. The want of funds has in this, as in every other instance, prevented the accomplishment of this most desirable object. Of the necessity of such an Agency there can be but little doubt in any Christian mind.

The Committee are under deep obligations to those who have rendered gratuitous service in preaching the gospel to Sailors on board the Floating Chapel. This, important as it is as a branch of the labours of a Seamen's Society, is quite inadequate to meet all the wants of Seamen while in port. Two Ministers, independently of the Agent, could be well employed; one to visit every ship on its arrival, converse with the Captains, Officers, and Crews, warn them of the temporal and spiritual dangers to which they stand exposed—another to attend to all the ships in the upper part of the river, vessels about to sail, and both, in conjunction with the Agent, to visit as frequently as possible the various places of maritime resort.

That such an Agency would be influential for good cannot be doubted. The expense of maintaining it, together with the present operations of the Society, would not exceed 8000 rupees a year.

From a calculation recently made, if the Protestant Mercantile houses in Calcutta alone, were to subscribe Rupees 100 per annum, and insure the continuance of that subscription, the object could be easily accomplished; and if to this were added the assistance of other branches of the community, the Committee of the Seamen's Friend Society might compass all they desire, and all that the circumstances of the case demand from the inhabitants of this the Metropolis of the East.

Shall it be that thousands should be forthcoming as by the touch of the magician's wand, for statues, portraits, buildings, ghats, and banquets, to celebrate the valor of heroes, the erudition of the wise, and the benevolence of the good, and not a mere 8000 Rs. per annum for preaching the everlasting gospel to our perishing fellow-seamen. Shall it be that there shall be Missionaries to the Hindu, Musalmán, Jew, and all the wandering tribes of the East, but not one to raise the voice of friendly warning and advice to our brave but too long-neglected fellow-countrymen and Sailors. Would that all these Agencies were increased a thousand-fold, but O let the Church add to her concern for the heathen, the Musalmán, and the Jew, deep concern for our Sailors. Let the Ships of Britain have, if not the first, at least some place in our sympathies and activities.

THE SERVICES AFLOAT

have been regularly maintained as in former years, on the morning and evening of the Lord's-day and on one of the evenings during the week.

The following friends have kindly officiated:—Rev. Messrs. Brooks, of the General Baptist Mission; Parker and Mullens, London Mission; Ewart, Macdonald and Smith, Free Church; Small, Evans, Denham and Page, Baptist Mission.

The number of hearers, since the last Report, has been 3,329.

LOAN LIBRARIES.

The number of Libraries last year was 32; 5 new ones have been added, 4 returned, 2 lost by shipwreck, and one by neglect: total now in circulation 30.

These libraries contain chiefly the excellent publications of the London Religious Tract Society. Magazines, and other religious publications are occasionally introduced; the libraries are placed on vessels belonging to the Port, the books exchanged and boxes transferred as necessity requires, or

opportunity offers. The Committee cannot but hope that the distribution of so many devout works will be the means of leading some wandering souls to Christ.

THE PROGRESS OF RELIGION

amongst Seamen in different parts of the world is cheering. Through the influence of Sailors' Homes, Seamen's Boarding Houses, Bethel Unions, Marine Saving Banks, Seamen's Friend Societies, Floating Chapels and Churches, moral and spiritual improvement to a very great extent has been effected under the blessing of God amongst the Seamen, both of the merchant and Government service of Europe and America. In the South Seas, in Australia, at the Cape, in France, Spain, Sweden, Norway, Russia, the Netherlands, Holland, England and America, and in almost all their dependencies, direct efforts have been made for the salvation of Sailors. In India, at Bombay and Madras, as well as in Calcutta, is this cause sustained by the Church of Christ. In China the Bethel flag has been raised for the worship of Christ. This is encouraging and should lead us to thank God and take courage.

THE FUNDS.

The Receipts during the past year have been Co.'s Rs. 2957. 6. The Expenditure Co.'s Rs. 4073. 5. 9, leaving a balance against the Society and due to the Treasurer of Co.'s Rs. 1060. 15. 9, add to this the Arrears due to the Agent of Co.'s Rs. 145, the estimated cost of repairing the Floating Chapel 150, and other debts 42, amounting to Co.'s Rs. 1500, for the discharge of which the only hope of the Committee is in the faithfulness of that God whose is the gold and the silver, and in these as the resources of His people.

Thus instead of commencing the year solvent, and with the prospect of more extensive usefulness, the Committee are obliged to content themselves with sustaining their present Agency, and fear, should the funds not increase, that they must ere another Anniversary, cease to employ their laborious and respected Agent.

In the midst of all this the Committee have not been discouraged.—Confident in the promises of God, and in the resources of the Church, they have pursued their calling in the spirit of faith and prayer.

C. Congreve, Esq. proposed the first resolution,—“That the report, extracts from which have been read be published and circulated for the information of the subscribers to the Society, and with a view to awaken interest in the minds of Christians generally to the claims of Seamen.”—The speaker alluded to the progress, the activity, the obedience and the courage of the British Sailor—alluded to him as a child of providence, continually exposed to dangers and risk; he then spoke of the change which is now and has been lately taking place in the character of seamen—from being brutal and irreligious they are now becoming tractable and devout. It is from the generosity of his heart that the British sailor is exposed to temptations more than all others; his arrival on shore is closely watched by crimps who are ever on the watch to take advantage of this generosity of temper. Mr. C. bore testimony to the altered state of morals amongst seamen within the last few years. He had traversed the Atlantic twelve times and had made the voyage to India via the Cape, and he had never heard an oath from the commanders with whom he had sailed. Mr. C. would feel it a privilege to take part in the operations of the Society.

Rev. J. Mullens seconded the resolution. He spoke of the peculiar circumstances in which some people are placed, people who have no home, no place to carry on their business but are constantly flitting about from port to port or town to town—of all classes under this head, a large class—sailors

—occupy our attention. If we look at the numbers of sailors who are constantly visiting this port, who never perhaps in their voyages meet with a single God-fearing commander or friend and are wholly unaccustomed to hear the voice of prayer and worship, we shall find that the sailor more than many others claims our best efforts, to save him from destruction in this world and also in the world to come. It is strange that such is the case, but it would appear as if God had put the sailor in this peculiar situation as a test of character—a double test, a test to themselves and to us—to them that they may be able to prove themselves superior to temptations and danger—to us that we may be watchful how we use or neglect opportunities of doing good whenever offered. The speaker related an anecdote of the blessing arising from having one pious sailor among a ship's crew. A vessel left America with a crew, among whom was a single pious man—this good man felt the strangeness of his position but he did not shrink from his duty—he prayed earnestly to God to be assisted, spoke warmly to his fellow-voyagers on the necessity of repentance, sought the blessing of the Saviour on his labors, and the effect was, that when the vessel returned to port the greatest change in the behaviour of the men was manifest, the Bible was read, Sabbaths revered, and worship and prayer constant. We should remember that it may be while *we are* endeavouring to do good we may have such a man as this come under our care. But what is the *Church* doing for sailors? With faithfulness on our part and prayer to God we need not fear but that He will make us the means of spreading his honor to the ends of the world.

The Chairman in putting the resolution urged that instead of the report, as is too often the case, being thrown aside among waste paper, it be read—he urged the meeting to make it a rule never to show so little respect to the cause of Christ as to throw aside any thing which may relate to the salvation of the souls of men.

Rev. *A. F. Lacroix* moved the second resolution,—“ That the increased and increasing commerce of Calcutta, united with the increased and increasing efforts of all interested in the *destruction* of the sailors belonging to, or visiting, the port, should induce the friends of morality and religion to aid in every way, and to the utmost of their ability in carrying on and extending the operations of this and every kindred Society.”

Sailors at all times claim our sympathy and our efforts, but in these times when commerce is increasing our efforts for the good of the sailor should be redoubled. There is no class of men so exposed to temptations and all kinds of evil as sailors—leaving their homes as children and thus early thrown on the world and into evil company it is not surprising that they early imbibe all those immoral and evil habits which are to be so usually found amongst them. We have an opportunity of doing these men good, let us not neglect it—we ought to do our utmost for them. Again where is there a class of individuals who so need the consolation of the gospel as sailors—without friends, and constantly exposed to hazard and danger—to such the gospel can afford ease from temporal woes and particularly from future ills—Give the sailor therefore the gospel—it will afford comfort on the mighty ocean when in the midst of the hardships of the voyage—it will comfort him when exposed even to death, for should the body perish he will know that his spirit will go to his Father who is in heaven. It has been said and pretty generally credited that if the sailor be a pious man, he is unfit for the discharge of his vocation—where has it been found that the Christian is the worse for his Christianity—as Christianity makes some among us the most faithful, trusty and active in the discharge of our duty, so it will and always does the same for sailors. It has always been found that in all the relations of military or maritime life:

the God-fearing man is the best. While the 38th Regiment under Sir A. Campbell was at Berhampore several years ago, the Rev. M. Hill formed a church in the regiment, the members were rather numerous; these men served in the Burmese war, and the commanding officer gave it as his opinion that the bravest, calmest and most intrepid men were those who belonged to that Christian body; he wished all his soldiers were like these men—a similar remark was made regarding the men of the 59th, which subsequently was quartered at Berhampore. Were I (said Mr. L.) a commandant, I would with one regiment of Christian soldiers challenge five regiments of men who were not Christian. It is the same with the sailor—for instance the *Camden* (the Missionary ship) which returned to England before my departure; it was manned by a God-fearing crew—they had been round the world; not one unpleasant thing had happened: all returned safe, happy and well. The *John Williams* (the new Missionary ship) was manned by a similar crew; the comfort and happiness manifested in these vessels were something strange on board a ship—who will say then that a sailor is the worse for being pious? The speaker then urged upon each individual the duty of encouraging Mission work among sailors.—The Missionary is constantly reminded when he is calling upon his heathen hearers to turn from their sins and acknowledge the Lord, of the turpitude, and the drunkenness, of the British sailor, and the question is immediately put by the natives—Is it to be like *such* men that you wish us to lose caste—no, we would rather remain as we are. It is true the conduct of some frail members of the Christian community should not be taken as a proof against Christianity—but so it is; and this fact becomes one of the greatest obstacles against the gospel spreading so rapidly as it otherwise would. The same obstacle is presented all over the world—if we read the late accounts of the voyages in the South Seas and to New Zealand, we shall find that the same obstacle exists in every port. It is a fact that the murder of the missionary Williams was occasioned by a spirit of revenge on the part of the natives in consequence of excesses committed by the crew of a ship which had lately touched at Tana; there also was an American captain murdered; and from the same cause Dr. Høelger met with his death in the Andaman island. As long as sailors remain in their unconverted state, they will greatly obstruct the progress of the gospel. Every individual should endeavour to benefit the sailor. It has been said that Seamen could gain but little knowledge from those engaged to preach, but it is not the case that because the means of instruction are small therefore the preachers are of little use. We have many instances of a few words seasonably spoken by a pious man being the cause of much good.

Mr. L. related a striking anecdote of the expression “for Jesus’ sake,” uttered under peculiar circumstances, viz. by a poor pedlar to a highwayman, who was attempting to rob him, ultimately leading to the robber’s conversion. The fact forms the basis of one of the excellent Tracts of the London Religious Tract Society.

Rev. T. Smith seconded the resolution, and noticed many enemies of sailors and the temptations to which they were subject. He had had opportunities of seeing sailors in the Medical College hospital, the greater portion of whom had brought on their diseases through their own misconduct; they presented a most wretched spectacle: many are hurried into eternity without hope, and those who are cured and leave the hospital are in many cases all their lives objects of pity.—It is all very well (said Mr. S.) to sit here and talk of the dangers and hardships of a sailor’s life—but it is not in the battle or the hurricane that its wretchedness is felt; on such occasions there is excitement, the sailor feels not his danger nor his hardship then; it is when his vessel has, it may be, sprung a leak, when the water gains

upon the crew, when no hope remains that he will be saved—it is then the sailor feels his danger. When the demon of discord has come into their midst—it is then that Christianity is required to prevent despair—but all this is nothing compared to the evils to which the sailor is subject on his arrival in Calcutta. The report requires that the friends of the sailor should exert themselves to have two additional agents connected with the society that it may be declared to the world that there are men who cause the sailor to take an interest in those matters which he ought,—it is for inspiring into the hearts of fathers and mothers the assurance that their sons shall be received on entering this port, and welcomed by men who care for them and will do their utmost for their benefit that we would have this generally known. Far be it from me to undervalue the labors of the Society's Agent ; he has given every satisfaction ; but what is he able to do single-handed among so many ? It is calculated that no one man can properly minister to the spiritual wants of more than one thousand persons, even when these persons are located close around him and under the most favourable circumstances—perhaps half that number would be a fair average when situated as they are here under very unfavourable circumstances. It may be supposed that there are never less than one hundred ships in port, containing about 3000 sailors—those require upon the lowest calculation *six* ministers ; we are therefore too moderate when we ask for *two* additional preachers ; we ought to demand as a right to have *six* ministers. Mr. S. thought that the Government should provide for the welfare of the sailor—but as they will not do it, the provision devolves upon the community. Mr. S. then alluded to the preceding speaker having spoken of himself as a military officer at the head of his troops—it is but a few weeks ago that an allusion of a similar kind had been made to Mr. L. within these walls by one who is now numbered with the dead. Mr. S. urged upon the meeting to be up and doing—for scores are dying hourly without a knowledge of the Saviour—the enemies of the sailor are working while it is called day—the nominal christian is daily bringing scandal upon the name of Christ—let us be careful that we do not infinitely worse, as professors of the religion of Jesus, by bringing reproach on his name.

Rev. *W. W. Evans* proposed the third resolution,—

“ That the following friends be appointed the Committee and Officers for the coming year with power to add to their number :—Captains *W. Boothby* and *G. C. Owen*, *H. Andrews*, *F. Broadhead*, *D. Clark*, *J. L. Carrau*, *C. Congreve*, *A. Grant*, *J. Lewis*, *J. Norman*, *J. Rowe*, *J. C. Stewart*, and *M. Wylie*, Esqs. Ministers and Missionaries connected with the Evangelical Churches and Societies, rendering service, or otherwise contributing support to the Society, members of the Committee *ex-officio*.”

Mr. E. spoke of Christians being laborers in this world in a twofold capacity, first for the salvation of their own souls, and second for the salvation of their fellow-creatures—let us ask the question whether we are doing or endeavouring to do either or both of these duties ? This institution does not need a single argument to enlist our sympathy, when we call to our remembrance that our Lord chose his first disciples from among those who do business on the great waters—when we think of the godly sailors who are to be found in all parts of the world, keeping their sabbaths holy and holding sweet communion with their Lord—to mothers and to parents whose sons do business on the mighty deep—to all ; this society must be ever dear—Let us give of our substance to its support, knowing that all that is done for the spiritual good of the sailor and to promote the temporal welfare of seamen, God will bless. Mr. Evans hoped that this meeting, as is usually said of missionary meetings, would not be a *talking* meeting only but a *working* meeting, and that each would on leaving the

place strive to do something to wipe off the heavy debt with which the Society begins the operations of the coming year; so that the men who are appointed to discharge the duties of the committee may go forth cheerfully and without those misgivings that debt always engenders.

Rev. T. Boaz seconded the resolution, and related several facts illustrative of some of the remarks made by the previous speakers; one illustrated the anxiety felt by a poor mother in England, that her son who was a sailor in the West Indies should possess a Bible; another referred to the time when an order was issued from the Horse Guards forbidding Bibles to be given to British soldiers. A third referred to the brave conduct of the devout Lord Gambier, in one of our great naval battles, and especially to his prompt and Christian reply to one who twitted him as he retired from the battle with a dismantled ship, with these words: "I say Gambier, whom the Lord loveth he chasteneth." To which the pious Admiral replied—"Aye, and scourgeth every son whom he receiveth." A fourth anecdote related to a pious gunner at the battle of Navarino—all his companions had been struck down on the deck around him; at the close of the battle he was standing alone in the midst of the dying and the dead, there was time for reflection; and that passage "Though a thousand shall fall at thy side and ten thousand at thy right hand," forcibly came to his recollection, he felt that reverence and gratitude was due to that God who had so providentially preserved him in the midst of so much mortality and that that reverence and gratitude should be manifested. Duty required him to remain at his post; he could not retire for the purpose of thanksgiving, but taking off his hat where he stood, on the deck of a man-of-war, he offered up a prayer to the Saviour,—a beautiful scene in the midst of blood and devastation. Religion not only makes men of sailors, but Christians also. A fifth anecdote related to the time when Bethels were just commenced in England: our rulers had an idea that the assemblages for prayer on board ship in the Pool in London were only associations for hatching political conspiracies, at that time very rife; police boats were sent to visit Bethel ships in order to see whether such was the case. On one occasion, a police boat came along side of a Bethel ship, the officer listened attentively to what was going on, and reported to his superior that Bethels were anything but what had been supposed—and more, he had heard sufficient to convince him that if all sailors were like those who united in prayer on board of that Bethel ship, England might conquer the world with ease.

The Meeting was closed by a Hymn of praise and the benediction. The attendance was favourable, though not so numerous as we could have desired, or as it ought to have been, considering the claims of the Society on all classes in Calcutta. The collection amounted to upwards of Co.'s Rs. 500. This leaves the Society still in debt upwards of Co.'s Rs. 1000, together with the burden of a whole year's expéndice without any means to sustain it. Will the Christian Church in India permit this really useful and worthy Society to languish from year to year, for the mere pittance required, compared with other and in many instances, far less important claims?

We shall be happy to receive subscriptions for this purpose. One Mercantile house, we are happy to find, has already responded to the suggestion in the Report, with an *annual* subscription of Co.'s Rs. 200.

The Committee are under deep obligation to Capt. W. Boothby for his generous offer to repair the Floating Chapel at his own cost.

Missionary and Religious Intelligence.

1.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

Letters have been received from the Cape announcing the safe arrival of the vessels on which the Rev. Messrs. Mackay, Mather and Meiklejohn, Messdames Campbell, Smith and Penny, sailed. The following fellow-labourers are (D. V.) expected to return to this, the field of their labours, during the present year:—Rev. G. Mundy, of the London Society; Rev. T. Sandys, of the Church Mission, and the Rev. R. B. Boswell, formerly pastor of St. James' Church. The Rev. Mr. Vanhusen and family, of the American Baptist Mission, Nellore, Madras, are compelled from impaired health, to leave India for a short time. Mr. V. proposes to return in two years. We regret to announce the departure, for the United States, of our much esteemed friend and brother, Dr. Judson, of the American Baptist Mission at Maulmain. The protracted indisposition of his excellent wife, is the chief cause of this his temporary departure from a field in which he has so long and faithfully labored. May the blessing of Him who dwelt in the bush, be with and guide him and his in all their ways. The Bishop of Calcutta sailed for Europe on the *Precursor* on Saturday, the 3rd May. On Tuesday the 29th April, he confirmed a number of young people. On Thursday, May 1st, he ordained the following ministers:—The Rev. Messrs. Blake, Driberg, Atkins, Weideman, Moore, and Gopaul Chunder Mitter. On Friday the 2nd of May, an address was presented to the Bishop, signed by the Archdeacon and thirty-one ministers of the Episcopal Church. The Bishop of Calcutta, *en route* to Europe, reached Madras on the *Precursor*. His health was much the same. An address was presented to him by the clergy, to which he replied through his chaplain. The Rev. W. Denham, in compliance with the wishes of the friends at Serampore, and with the concurrence of his brethren, will in future labour at the above named well known and time honoured station. Mr. J. Robinson will labour in conjunction with Mr. D. in the native church. May the good Lord work with and by them in the conversion of souls and the edification of his people.

CHINA.—On the 10th instant, the Rev. Hugh B. Brown, missionary of the Am. Presb. Board, and Mr. Samuel W. Bonney, teacher in the school of the Mor. Education Society, arrived at Hongkong, in the American ship *Huntress* from New York. Rev. T. M'Clatchie's name should have been included with the missionaries who sailed on the 20th Feb. for the north. The following Protestant missionaries have proceeded north from Hongkong: the Rev. W. M. Lowrie, in the *Rob Roy*, on the 17th Feb.; and the Rev. M. S. Culbertson, the Rev. A. W. Loomis, and D. J. Macgowan, M. D., and their wives, in the *Isabella Anna*, on the 20th Feb.

MADRAS.—The Rev. S. Hardey and family have left for England on the "City of London," his health being, we regret to say, very little improved.

We are concerned to learn that the Rev. H. Cotterill, Chaplain of the Male Asylum at Vepery, is obliged to leave for England on account of his health. He is to go, we understand, with his family, by the next Steamer. Their departure will be generally and deeply regretted.

The Rev. J. H. Elouis, of the Church Mission, has returned, after a visit of two months to Ceylon, in improved health. Our fellow-labourer, the Rev. M. Winslow, of the American Mission, also returned from Ceylon, near the end of March; after having been united in marriage on the 12th of that month to the widow of the Rev. R. O. Dwight, late of Madura.—*Madras Christian Instructor.*

2.—THE UNITED MONTHLY MISSIONARY PRAYER MEETING

Was held at the Union Chapel, on Monday evening, the 5th May. The address, founded upon Nehemiah ii. 20, was delivered by the Rev. T. Morgan of Howrah. Mr. Morgan dwelt upon the duty of the Church, to arise and labor for the benefit and the glory of Christ—1. From the present state of the Church; the daring and destructive nature of the errors abroad, render it necessary that the children of God should arise and defend the truth. 2.—From the state of the world—the hopeless and lost condition of the heathen; this should, if we were sincere, move us to labor more diligently for their salvation. 3.—From our responsibilities as stewards and witnesses for God, we are put in charge, and God will call us to account for the use we have made of the talents entrusted to us. 4.—From the fact that when we strive to labor a faithful God will bless. This is evident from His general conduct and from His rich and glorious promises.

The devotional services were engaged in by the Rev. Messrs. Ewart and Lacroix.

The attendance, we regret to state, was not encouraging.—*C. C. Adv.*

3.—THE MISSIONARY PRAYER MEETING,

Connected with the London Missionary Society, was held at the Union Chapel, on Wednesday evening, the 7th May. The Rev. T. Boaz stated that he had recently received communications of an encouraging nature from the Missions of the London Missionary Society in China, and in North and South India. The statements from Southern India were very cheering. Mr. B. brought to the attention of the meeting the fact that on this day and the morrow would the Anniversary Sermons be preached and the Annual Meeting of the Parent Society be held in London. Let all remember this subject in their supplications to God.

The Rev. Messrs. Campbell, Mullens, and Boaz engaged in the devotional services.

The Meeting was well attended and cheering.—*Ibid.*

4.—DEPARTURE OF THE REV. W. YATES, D. D.

We regret to announce the departure for Europe, of the Rev. W. Yates, D. D. Our esteemed friend has been suffering from various causes for some months past. Every remedy which this country could supply has been resorted to in vain. Dr. Yates left on the June steamer. May the good Lord soon restore him to health and to his important labors.

5.—DEPARTURE OF THE REV. W. FAIRBROTHER FOR CHINA.

On Wednesday evening, the 23d of April, an especial prayer-meeting was held at the Union Chapel, to commend the Rev. W. Fairbrother and Mrs. F. to the divine protection and guidance, on the eve of their departure for China. The Rev. T. Boaz presented Mr. F., in the name of the Church assembling in the Union Chapel, with a copy of the Sacred Scriptures and of the Union Chapel Hymn Book, as a token of the Christian respect and esteem in which the members of the Church held their beloved fellow-labourer.—*Ibid.*

6.—DEATH OF THE REV. G. PICKANCE.

We regret to announce the death of the Rev. G. Pickance. He is another added to the list of the victims of cholera. Mr. P. had been about eight years in India. For some years past he filled the office of Principal to the Armenian School in this city. He also officiated, since his connec-

tion with the Episcopal Church, as Chaplain to the European Female School, and was for a time the Editor of the *Christian Intelligencer*. He contemplated leaving India for England at an early date. In one short day all his plans are frustrated, another instance of the frailty of life and the uncertainty of all human arrangements. May we be also ready, for in such an hour as we think not the Master may call us from the scene of probation and responsibility, to that of account and award. Mr. P. was upwards of 45 years of age.—*Ibid.*

7.—DEATH OF THE REV. MR. STOLZENBERG.

We regret to announce the death of the Rev. Mr. Stolzenberg, of the Church Mission at Benares. Mr. S. died of typhus fever. He entered into his rest on Sabbath, April 27. Mr. S. came out to India in connection with Mr. Start's Mission. He joined the Episcopal Church about two years ago. The Rev. Mr. Johnstone, of the same Mission and at the same station, is, we regret to learn, advised to proceed to sea for the restoration of health. Mr. J. was appointed to the new College connected with the Mission at Benares. Mr. J. has only been about 13 months in India. Thus are our Missions tried by death and removals. Oh that the Lord would raise up and qualify an efficient indigenous ministry!

8.—MRS. WILSON.

Our friends will remember that Mrs. Wilson, so many years the indefatigable friend of Native Female education, proceeded to Europe on the *Precursor* steamer. She was a woman whose all had been devoted to the cause of Christ, and hence on her retirement from this the so long honoured field of her arduous labors, she had no funds on which to fall back. This we know was a matter of little concern with her. Her motto through life had been and still is "*The Lord will provide.*" His provision for his faithful servants is sure, but it is usually obtained and communicated through the instrumentality of those who have hearts to feel and the means to aid. We rejoice to find it has been so with Mrs. Wilson. Several friends in England who had known her long and well, anticipating her arrival in England without any provision, have subscribed, with a view to purchase her a competent life annuity, £800. The subscription has been forwarded to India in the hope that not a few will be found amongst us who will give their aid to so worthy an object. We are gratified to find that the Indian subscription already amounts to more than Co.'s Rs. 2000. We shall be happy to receive subscriptions to this object, or they can be forwarded to Messrs. Gisborne and Co.

One gentleman in this city has generously subscribed £20 per annum towards Mrs. Wilson's support. We have been favored with a sight of the list of the friends contributing to this Fund.

In the English list are to be found persons in every grade of life and belonging to every section of the Church. Amongst the Indian Subscribers are many from whom Mrs. Wilson had but recently severed on matters of conscience.

We delight to see nobles with the humblest in society, pertaining to widely different sections of the Church, uniting in sympathy to aid one of the most conscientious, devoted and laborious women that ever labored in India. This testimony to real Christian worth by Christian hearts, is refreshing in the midst of all the disorders and confusion of the times.—*Ibid.*

9.—THE MISSIONARY PRAYER MEETINGS.

We have of late been concerned to witness the limited attendance at the United Missionary Prayer Meetings. This was not once so, and ought not to be so now. The disciples of Christ surely only need to be reminded of the great and blessed end contemplated in the United Missionary Prayer Meeting to induce not merely attendance, but the true spirit of prayer. The object of such meetings is to bring together in sweet and prayerful communion Christ's people of every name, that they may unitedly beseech Him to convert the nations to Himself, the very end for which he died, rose again, and ever sitteth at the right hand of God. For these things will I be enquired of the house of Israel, to do them for them, saith the Lord. He has bid his church give Him no rest night or day until He make Jerusalem a praise in the whole earth. When two or three are agreed touching any thing they shall ask in His name He will do it for them. Brethren, with such consideration, fulness and faithfulness in Christ, shall we not cheerfully unite in beseeching Him to pour out of his fulness, grace, mercy and peace upon all mankind. Some of Christ's people we fear, do not bring the subject of Missions sufficiently before their own minds or the minds of their household in closet and family prayer. Look to this brethren.—*Ibid.*

10.—BAPTISM OF FIVE NATIVE CONVERTS.

Sabbath-day (May 4th) the Rev. A. F. Lacroix baptised five native converts at the London Society's station at Rammakalchoke. They have long been candidates for admission into the Church of Christ. Thus is the Lord constantly adding from the people of this land of idols a few to make up the number of his elect. May they be of such as shall adorn their high profession and be ultimately saved through Christ.—*Ibid.*

11.—ADDITIONAL BAPTISMS.

The Missionaries of the Free Church of Scotland, had the pleasure to baptise another of the former pupils of the Institution. The interesting ceremony took place at the meeting house, Free School Street, on the evening of Tuesday, the 18th of May. Thus in the midst of their trials is God adding one and another to the band of faithful ones attached to the Free Church Mission.

We are happy to announce the baptism of another of the pupils of the Free Church Institution. This interesting rite was performed on Sabbath evening, May 25th by the minister of the Free Church, the Rev. J. Macdonald. This is the fifth young Hindu that has been added to the Free Church community within the last few weeks. The Lord strengthen and keep them.—*Ibid.*

12.—FORCIBLE ABDUCTION OF A NATIVE CONVERT BY THE HEATHEN.

We regret to learn that the young Native who applied to the Missionaries of the Free Church for baptism last Tuesday, and to whom we referred last week, was forcibly taken away from the house of the Rev. T. Smith, by a party of natives armed with latees. On Wednesday last they decoyed the youth down stairs under pretence of seeing some female relative, seized him, put him in a palkee and took him off. He was in company with, and under the protection of a European gentleman at the time this outrage was committed; the gentleman was laid hold of by the Natives, and prevented rendering any effectual assistance to the persecuted youth. A writ of Habeas Corpus has been issued, calling upon the brother to produce the body

of the young man, as yet, we regret to state, without effect. Thus, in open day, in the very heart of Calcutta, (Hill's Lane) will a body of hired laticals dare to enter the compound of a fellow-citizen and forcibly abduct one of the inmates of his house. If these things are done in Calcutta how can we wonder at the lawless and reckless conduct so often related in accounts of Moffusil oppression!—*Ibid.*

13.—THE NATIVE CONVERT RESTORED.

We are happy to inform our friends that since writing the above the native convert who was carried off by force from the house of the Rev. T. Smith has been given up to the Missionaries by his friends. The writ of Habeas Corpus has been withdrawn.—*Ibid.*

14.—NEW NATIVE SCHOOL.

A numerously attended meeting of the Natives of Calcutta was held on Sabbath day, May 25th, for the purpose of establishing a School from which all Missionary influence should be excluded. Several large subscriptions were promised and it was proposed to commence the Institution immediately. Babu Moti Lal Sil offered a house for the purpose. The Head Master is to have Rs. 250 per month. One speaker very properly asked how it was that the Dharma Sabhá was so concerned about the few who have embraced Christianity and thus lost caste, while it winked at and sanctioned the vast numbers of liberal young gentlemen who violated all the rules of Hindu Society by eating Beef and drinking Burgundy, and of which their orthodox parents must be aware from the presented bills of D. Wilson and Co.

We suspect if the names of the gentlemen indulging in such liberal practices were printed, the Dharma Sabhá would have plenty of work in excommunicating and reap a large harvest in fines.

Hindu parents have more to fear both in their creed and pockets from Beef and Brandy than from Education and Christianity. Let them look to this in time.—*Ibid.*

15.—ADDITIONAL CLERGY AID SOCIETY.

From the proceedings at the Third Annual Meeting of the Calcutta Diocesan Additional Clergy Aid Society, we gather, that the Society has hitherto employed one Agent, the Rev. J. Macallum, of Bhagulpore, to whose abilities and diligence a deserved tribute is rendered. One church in connection with the Society, the Church at Bhagulpore, has been finished during the year. The erection of this place of worship is chiefly owing to the zeal, energy and perseverance of G. F. Brown, Esq. C. S. The Society's funds will enable it to engage two Ministers for the year on which it has entered; Jessore will, we believe, be the next appointment. Could the Committee but obtain 28 subscribers or collectors of 240 Co.'s Rs. per annum, the Society would be enabled to support four ministers. The salaries of the Society's ministers are to be not less than 250 Rs. per mensem.—*Ibid.*

16.—MISSIONS, THE NATIVE COMMUNITY, AND THE PRESS.

We have, in another column, given a few translations, from some of our native contemporaries; and although we are as little terrified by the violence of our native friends, as by the severe remarks of some of our English contemporaries, we deem it our duty, as occasion serves, to examine what the one, or the other has to say in opposition to the progress of true religion. The translations which we have given from the Prabhákar, indicate the state of mind of a certain class among the native community at the present crisis. Irritated and vexed at the several conversions which have recently

taken place among the educated and intelligent part of the native community, they have had recourse to abuse, ridicule, and misrepresentation of facts. The articles we have quoted from the Prabhâkar, though virulent and silly enough, are notwithstanding a direct acknowledgment on the part of an enemy, of the moral power and efficacy of the gospel. We take this opportunity to thank our native cotemporary for his admissions, unintentional though they be.

He is right, none of the things which he mentions, possess the terrifying, soothing, renovating, and animating power, which the religion of Jesus possesses. It is true, and we are happy to hear a Hindu who, though he may have had some opportunities of witnessing its effect, is but ill acquainted either with its history or its principles, confess that its moral influence is wonderful, and baffles all human reasonings.

True indeed, that neither the animal that roams in the forest, nor disease, nor death, nor the pestilence that walketh in darkness, nor the arrow that flieth at noon-day, can effect what the gospel has, and can produce. This being confessedly the case, ought not our native friends to see the folly of attempting to repress its progress by violence and persecution? They might as well attempt to stem the mighty rush of the Ganges, by digging its channel more deep, more broad. Christianity always progressed amidst the flames of persecution. It is a flower which emits its odours the more sweetly, the more it is pressed. Missionaries are by this class of writers held up as the most cruel of men; they, it is asserted, destroy the peace of families, wring the hearts of bereaved parents with anguish, and spread dissension and misery among relatives, without the least compunction or sorrow.

It is difficult, perhaps impossible, so long as they are in a position so unfavourable to the formation of a right judgment on such a subject, to convince the Heathen of the error under which they labour in regard to this matter. But we assure them, that the Missionaries against whom they are incensed, are the last class of men in the world who would wilfully do any thing to cause pain or grief among the members of the native community; on the contrary, it is the Missionary's duty, and facts show that it is his desire too, to promote the spiritual and temporal happiness of the natives of this land. This is the object for which he has left his home, for which he labours, prays and suffers contempt, obloquy, and all manner of calumny. If so, it may be asked, how is that they are so anxious to make converts to the faith of the gospel? Not assuredly that they may decoy people from their homes or interfere with the peace of families.

When a young convert is driven from his home, and compelled to apply to the Missionary for protection, no one feels the necessity of such a step more acutely than he does; he feels for the convert, for his deluded parents and friends, aye, and we have known him to mingle his tears with theirs. It would be a matter of great joy to the Missionary, were the convert allowed to remain in peace and unmolested in the bosom of his family; but this Hinduism forbids, on Hinduism therefore let the blame rest. Christianity is not responsible for the evils inflicted on Society by the system of caste, and the unnatural and cruel dogmas of the Hindu religion. The convert is willing to remain among his own people, if allowed to do so without molestation. Moreover he is advised to do so by his spiritual instructor; what then prevents his doing so? It is Hinduism, the system of caste, and the bigotry of his relatives. Ought not the blame be thrown upon the natives themselves and not upon the Missionaries? But why it may be asked, do the Missionaries seek to turn a Hindu from his own religion? We answer for the best of all reasons, they know that Hinduism is false, and soul-destroying; they know that christianity is the true and only

means of salvation; that there is no other name given under heaven whereby men can be saved but the name of Jesus. Moreover, they are commanded by God, whom they profess to serve, to make disciples of all nations, they cannot, they dare not, disobey such a command. Whatever therefore be the consequences to the Missionary, to his converts, or to their friends, he is not at liberty to refrain from doing all he can to bring souls to Christ. Indifference or refusal in such a case, would show that he was a traitor, a despiser of the honor of that Saviour by whom he has been redeemed. These are the reasons which influence the Missionary; what can be more rational, more powerful, more impressive? But the evils of which our native contemporaries complain, are not to be attributed to christianity; the embracing of the faith of Christ, furnishes the occasion indeed for these evils, but they are caused by the spirit of Hinduism and the wickedness of the human heart.

Hindus, and some who are called Christians do not, because they *will* not, understand these things; they are the objects of compassion not of anger. We trust that not a few of them will yet know better things. We understand that some influential natives are endeavouring to raise up schools for the education of their children, in the hope of putting a stop to the conversion of educated Hindus. We intended to make a few remarks on this subject, but the length to which this article has already extended forbids our entering on it at present; we shall return to it on a future occasion. In the mean time so far from opposing these parties, we would encourage them to go on, we shall rejoice to see the Natives filling the country with educational establishments, though they be not of that character which we can approve or recommend.—*Ibid.*

17.—FIRST REPORT OF THE NATIVE CATECHISTS' AND READERS' WIDOWS AND ORPHAN'S FUND, FOR THE MISSIONS OF THE CHURCH OF ENGLAND IN THE DIOCESE OF CALCUTTA.

REV. H. S. FISHER,.....	} Trustees.
C. W. BRIETZCKE, Esq.,	
REV. J. H. PRATT, <i>Secretary</i> ,	
The Government Agent.....	

The desirableness of having some means of providing for the wants of the destitute families of those Native Teachers, who have laboured faithfully in the Missionary Field has long been felt by many of the friends of Missions in this Diocese.

It is a most painful thing to see Christian families suddenly reduced to a state of beggary, by the removal of those upon whom they have depended for subsistence; especially when they have been spending their lives in active and persevering labours in the Lord's vineyard. The liability to which the families of all our native labourers are thus exposed sufficiently shows the necessity of some plan being adopted to meet such cases. And the destitute condition in which native *Christians* in particular are left, in consequence of their being entirely forsaken by their Heathen and Muhammadan relatives, greatly heightens the importance of such a scheme. Perhaps some persons may be inclined to think, that a larger plan—one of which *all* native Christians, not merely catechists and readers and other teachers, might avail themselves—would have been preferable. Desirable, however, as this might be for some reasons, it would involve greater responsibilities, and might, at least in the present state of our Missions, lead to abuse, and be in danger of cherishing a secular spirit in a manner prejudicial to the great cause of the Gospel. Benevolent Associations may,

however, spring up in time in the individual Missions, as the native Christian communities become larger.

After mature deliberation the following Rules have been finally agreed upon by the Trustees, who are glad to know, that they have met with the general approbation of the Missionaries of the Church Societies in this Diocese; several of the Missionary Associations have already begun to subscribe. And it gives the Trustees very great satisfaction to report, that already two widows, one with five children, the other with four,—the families of Peter and Shundor (or Chunder), Catechists who died of small-pox at Burdwan in 1843: (see *Christian Intelligencer*, for July, 1843, p. 223)—will begin to receive support from the Fund on the 1st of next month.

1st. That a Fund be established, and known by the name of the *Native Catechists' and Readers' Widows and Orphans Fund* for the Missions of the Church of England in the Diocese of Calcutta: and that it be vested in three or more Trustees, one of them being Secretary.

2nd. That the object of the Fund be to provide pensions, at a low rate of purchase, to Missionaries or Missionary Associations on behalf of the widows and orphans of their Native Catechists and other native teachers, who have been faithful labourers in the Mission field.

3rd. That each pension be an exact number of rupees; that for a widow being 1, 2, 3, or 4 rupees and not more; and for each child 1 or 2 rupees and not more.

4th. That the purchase-price to be paid to the Fund by the Missionaries or Missionary Association for a pension be equivalent to *seven years'* amount of the pension.

5th. That upon the death of a widow, or on her re-marriage, or upon the payment of her pension being for any cause suspended by the Missionaries or Association, the payment of the pension by the Trustees to the Mission thenceforth cease; and be renewed only in the event of her becoming a widow again.

6th. That upon any orphan child's attaining the age of 14, or being previously to this otherwise provided for, so as not, in the judgment of the Missionaries or Missionary Association, to stand in need of the pension, the payment of the pension by the Trustees thenceforth to cease.

7th. That upon the death of a native teacher the Missionaries or Missionary Association, be considered the only judges in determining the amount of the pensions to be purchased for his widow and orphans subject to Rule 3:—but that it be required, that the Missionaries or Missionary Association, in applying for the pensions, send the name of the widow, as also that of her departed husband, and what office he held in the Mission; as also the name and age of each orphan child: and, lastly, the exact amount of the pension each is to receive.

8th. That the mode of raising the money for purchasing pensions from the Fund rest entirely with the Missionaries or Missionary Associations; but that the following be suggested as sources:

(1.) Sacramental collections, regularly or occasionally.

(2.) Collections after special appeals to the native flock, perhaps upon the occasion of the death of a native teacher.

(3.) Small fees for ministerial offices; or fines for unpunctuality or other faults, to be agreed upon previously between the Missionaries and their native fellow-labourers.

(4.) Donations of friends of the Mission.

(5.) The regular payments of such well established native teachers, as the Missionaries or Missionary Associations (*under their own rules and regulations*) may see fit to admit as subscribers for their own families, the

compact being between the native teachers and the Missionaries or Association, not the Trustees of the Fund, who will be answerable to the Associations or Missionaries alone, according to these Rules.

9th. That an account be opened between the Trustees and such Missionaries or Missionary Associations, as wish to avail themselves of the Fund, for the receipt of such small sums as they can thus raise from time to time, and which will go to form a *deposit* in the hands of the Trustees, from which the purchase money may be deducted as the occasions of purchasing pensions arise.

10th. That, with a view to encourage catechists and readers to subscribe to the local *deposits* towards the purchase of pensions for their own families, the Trustees promise, in the event of a catechist's or reader's death, to refund to his widow, through the Missionary or Missionary Association, whatever sums can be declared to have been actually paid by her husband, provided the aggregate of them is insufficient for the purchase of a pension, or cannot be made up by friends to the needful amount. But no refund of money deposited will be made under any other circumstances, except in the payment of pensions, according to these Rules.

11th. That as the price of a pension is put very low, the Missionaries and Missionary Associations be requested to give prompt notice when Rules 5 and 6 come into action : that they be also requested to pay to the Trustees all sums they raise for their *deposit*, as quickly as they collect them, in order that the General Fund may benefit by the accumulations of interest, which would be lost by allowing these sums to lie in their own hands.

12th. That the donations and benefactions of all friends of Missions be urgently invited to the General Fund, that the low scale on which the purchase of pensions is placed for the advantage of the Missions may not endanger the permanency of the institution.

13th. That in January, 1850, the working of the Fund undergo a scrutiny by the Trustees, and these Rules receive such modification as shall appear to them desirable before any new engagements are entered upon : but that all pensions which the Trustees have commenced paying before that time shall still be paid according to the Rules, as they now stand.

It will be seen from these Rules, that the Fund bears the character, not of an Assurance, but of a Benevolent Institution ; its—main design being to assist Missionaries in providing relief for deserving cases of distress among the bereaved families of their native teachers. The Trustees have the guarantee, that the pensions paid by them will be disbursed in a manner satisfactory to the Missionaries—who are indeed the persons best able to judge of the wants and deserts of those who live under their eye. They have also by Rule 11 the further guarantee, that the pensions will not be called for longer than they are actually required for fulfilling the charitable object for which the Fund is established. The necessity for the continuance of a pension may cease in various ways besides the death of the widow and the increasing age of the orphans. The widow may marry again, or she may become a teacher and so receive a salary, or for some reason she may forfeit part of her pension, or she may find employment whereby she may be able to earn, if not the whole, yet part of her own livelihood. Then also with reference to the orphans : they may perhaps, before attaining the age of 14 years, find support in part or in whole elsewhere. In these and similar cases the Missionary Associations might see right to diminish or withdraw the pension, and in the event of their doing this the Trustees would cease their payments also. But in all this the Missionary Association will be guided by their own local rules, though it is hoped that they will not forget the *charitable object* of the establishment of the Fund, and will do all they can to relieve it of demands, as they will thereby be benefiting the general cause.

But without having direct reference to the benefit of the General Fund, the *principles of discipline*, which the Missionaries will see right to introduce into the rising Native Christian Villages in connexion with their missions will lead to the same result. For an apostolic precept regarding the poor Christians of the early church was, *Honour widows that are widows indeed* (1 Tim. v. 3) excluding, as is seen in the following verses, those who were not really in need and not deserving of the alms of the church. So the orphans were directed by the apostle to work for the support of their destitute families, in as far as they were able, and to *shew piety at home and to requite their parents, for that is good and acceptable before God* (V. 4.) This chapter of Holy Writ is replete with instruction upon these points, which are now beginning to assume such interesting importance in some of the Missions of this country.

Having entered thus far into an explanation of the object and principles of their Fund, the Trustees will conclude their First Report with a few words upon the finances. In consequence of the comparatively recent establishment of Missions they have found, that attempts to arrive at any thing like fair average *data*, upon which to base accurate calculations, are all in vain. They have therefore resorted to the expedient of proposing a scrutiny into the working of the Fund after the expiration of five years, viz. in Jan. 1850: See Rule 13. All engagements made previously to that date will be strictly kept; but it may be found expedient to modify the Rules before new engagements are entered into, and to alter the purchase-price of pensions. This price has at present been fixed at *seven-years* amount of the pension; this is certainly a moderate scale, and it has been purposely fixed at this rate, because the institution of the Fund is for a *charitable* object. But in order that the Fund may maintain its existence, it is necessary that its treasury should be well stocked. *It is therefore earnestly hoped, that every one into whose hands the present Paper may come will forward a donation in aid of this benevolent object.* The sum already collected, though inadequate for putting the Fund on that secure basis on which the Trustees hope soon to see it, encourages them to believe, that this APPEAL will be generously met. It is considered that Co.'s Rs. 5000 would be a sufficient capital to enable the Trustees to meet the demands, which may come upon them.

Form of drawing on the Trustees for pension money.

Received from the Secretary of the Native Catechists' and Readers' Widows and Orphans Fund for the months of _____ &c. the following sums:—			
For _____, widow of _____,		Co.'s Rs.	0 0 0
For _____, orphan son (or daughter) of ditto,			0 0 0
		Total,	0 0 0

_____, 184

Missionary at _____.

STATEMENT OF ACCOUNTS.

DEPOSITS.

AGRA C. M. S. MISSION.			
Received by the Trustees in deposit,		250	0 0
BARRIPOOR S. P. G. MISSION.			
Received by the Trustees in deposit,		60	0 0
BURDWAN C. M. S. MISSION.			
Received by the Trustees in deposit,		600	0 0
<i>Deduct for the purchase of following monthly pensions to commence May 1, 1845:</i>			
Co.'s Rs. 4 for Mary Magdalen, widow of Peter, late Catechist,	336	0	0
Co.'s Rs. 3 for Shundoree, widow of Shundor, late Catechist,	252	0	0
	588	0	0
Balance of deposit,		12	0 0

CAWNPOOR S. P. G. MISSION.	
Received by the Trustees in deposit	60 0 0
KOTGURH C. M. S. MISSION.	
Received by the Trustees in deposit,	66 0 0
KRISHNAGHUR C. M. S. FIVE MISSIONS,	
Received by the Trustees in deposit,	120 0 0
Total deposit, Co.'s Rs.	568 0 0

GENERAL FUND.

Rs. A. P.	Rs. A. P.
A Friend to Missions	Smith, Gen. T. P.
Anonymous	Tapp, General
Anonymous	Taylor, Mrs. B.
Bell, Rev. J.	Valiant, (the late) General ...
Berkley, H. W. Esq.	Williamson, Misses
Butter, Dr.	Wylly, E. Esq.
Charde, Mr.	Collected at Bauleah
Clarke, (the late) H. Esq. & Mrs.	Berhampoor.
Colvin, Mrs.	Collected at Ghazeepeer
Corbyn, Dr.	at Loodiana.
Davidson, Mrs. J.	Monghir
Dalzell, Hon'ble Mrs.	Subathooj.
Fagan, Capt.	
Farrington, Mrs.	<i>From Sacramental Collections at</i>
Giberne, Mrs.	Agra
Gorton, W. Esq.	Allahabad
Havelock, Mrs.	Bareilly
Interest	Bhagulpoor
Lamb, Rev. G. F.	Delhi
Laughton, Mrs.	Futteepeer
Lawrence, Mrs.	Mirzapoor
Lloyd, Mrs.	Mynpoorie
Law, Mrs.	Simla
MacNaughten, Lady	
Mayer, Mrs.	Received from the Burdwan
Pemberton, Colonel	Deposit for the purchase of
Pengree, Mrs.	two pensions as above.
Pratt, Rev. J. H.	5,88 0 0
Price, Rev. R. M.	
Savary, Capt.	Total Co.'s Rs. 2,757 4 0
DEPOSITS, as above	Paid to Government Agent for
GENERAL FUND, ditto	investment,
3,325 4 0	In Secretary's hands,
	3,325 4 0

INVESTMENT.

Co.'s Rs. 1600 in 4 per cents. and Co.'s Rs. 1000 in 5 per cents of Government Securities ; and a balance of Co.'s Rs. 633 7 2 in favour of the Fund.

LIABILITIES

Monthly pensions amounting to Co's Rs. 7 for Burdwan Mission.

During the Secretary's absence from India, C. W. Brietzcke, Esq. Calcutta, one of the Trustees, has kindly undertaken to be Acting Secretary, to whom therefore all Subscriptions and letters should be forwarded.

In the name of the Trustees,

J. H. PRATT,
Trustee and Secretary.

Calcutta, April 30, 1845.

LECTURES ON THE ERRORS AND EVILS OF ROMANISM.

LECTURE FIFTH ;

THE

IDOLATRY OF ROMANISM.

BY THE

REV. D. EWART.

CALCUTTA :

PRINTED AT THE BAPTIST MISSION PRESS, CIRCULAR ROAD.

1845.

THE

IDOLATRY OF ROMANISM.

BY THE

REV. D. EWART.

MY dear Friends, there is an overpowering solemnity connected with the subject of lecture appointed for this evening. We are about to bring a heavy charge against a large portion of those, who are named by the name of our blessed Lord and Saviour; who profess to place their hope and confidence in Him who came, travelling in the greatness of his strength,—mighty to save; and who, like ourselves, admit the divine inspiration of those holy oracles, which compose the records of the Old and New Testaments. Assuredly, we should shrink back from bringing home a charge so fearful in its nature and consequences, did it not appear, on a comparison of the history of past ages, with the records of prophetic scripture, that the self-styled Catholic Church of Rome is replete with indubitable marks of that great Apostacy which is prophetically foretold and denounced by the Apostle Paul, in the 2nd chapter of his 2nd Epistle to the Thessalonians, and in the 4th chapter of his first Epistle to Timothy; and which forms the burden of the most fearful denunciations in the books of Daniel and the Apocalypse. It is not our province in the present lecture, to enter upon these topics; but, believing that Popery, or Romanism, is clearly set forth in the language of prophecy, in characters so distinct that we have no doubt whatever as to the real accordance between the prophetic description and the thing described; believing, also, that the whole system of Popery is ripening for a final and irreversible doom justly due, because of the many perversions of the truth of Jesus which have been perpetrated, supported and legalized by the Roman system; we feel less startled at the awful charge which an examination of that system compels us to advance against it. Yet some may feel disposed to exclaim,—What! the so-styled Church of Rome, the self-styled Holy Mother of thousands of devoted children, she who held power and still holds it, over the nations of the earth, who erst enslaved mighty kings and enthralled powerful emperors, and swayed Europe with a nod;—she whose power rested on her assumed right to dispense spiritual gifts and spiritual censures, who denounced her victims, and they fell before her, slain as by the breath of her mouth, whose assumed supremacy and asserted infallibility was unquestioned for ages! Shall *she* be

denounced as an idolater ; shall we dare to lift up our voices and impeach, for idolatrous practices, the system of which Peter, styled Prince of Apostles, is proclaimed the founder, and of which, the existing head is said to be Peter's lineal descendant, by an unbroken line of spiritual and pontifical ancestors, whose ghostly genealogy is fully set forth in the sacred archives of Hierarchal achievement ! Idolatrous ! The unstained, undivided, unheretical, only Catholic Church of Rome ! What daring presumption ! what malicious impiety ! Shall rebellious and out-cast heretics dare to bring forward, against the self-styled infallible church of Rome, the charge of idolatry ? We imagine some one exclaiming in anger, ah ! the bigotry and sectarianism of Protestants, the impious uncharitableness of their tenets ! What ! do they declare that the church, which spiritually nourished and cherished their ancestors for many centuries is doomed to perpetual overthrow and ruin ; and that, for one out of many reasons, because she countenances idolatry ? Has not Rome, they may be disposed to say, made incessant inroads into the kingdoms of Heathenism ? Has she not been ever opposed to the practice and form of idolatry ; and have not her missionaries gone forth, into all lands, to reclaim from error, and especially from the sin of idolatry, the nations that know not God ? My Friends, we must not be led away by the mere names of things. Ere we pronounce a judgment we must examine into the true state of the case. And are we not called upon to judge in this matter ? Verily, if we, being protestants, have no cause of separation from the Papacy, if we have no fault to find with the doctrines or the practices of Romanism, we are chargeable with the sin of schism ; for we have, without necessity, separated from the Church, protested against tenets which we ought to receive and hold by. Or, if we were to drop the designation of Protestant, and to adopt the less decided appellation of the Reformed Church, or Reformed Catholic Church, still, were we altogether inexcusable, if we could assign no reason for the reformation, indicated by the name. We have met with persons, to all appearance, desperately afraid to grapple with the question of Popery on its own merits. But to them we say, if the church of Rome can gather support for her multifarious rites and manifold observances, from the undisputed standard of inspiration, *good and well* ; but we claim the right of private judgment, we claim the privilege of exercising the powers of reason and discernment, which God has bestowed upon us, and for the exercise of which we, most assuredly, are accountable unto the great Author of our being. We cannot allow Rome to be *right*, if the unimpeachable standard, the Divine word, teach us plainly and solemnly that she is *wrong*. The scriptures of truth, as has already been fully and ably set forth, by the first lecturer, are our *only* standard ; to that we appeal. Should the examination of the case lead us to the conclusion that Romanism is but another name for a multifarious, and varied system of idolatry, we must of necessity draw that conclusion accordingly. And, over and above this, it is our bounden duty, as watchmen on the bulwarks of Zion, to sound the alarm, and fearlessly proclaim, (however offensive the announcement may be to the false delicacy, and what is sometimes designated the liberality, of the nineteenth century) that those who are

disposed to defend the peculiarities, the inventions and delusions of Roman error and apostacy, are in danger of being caught in the meshes of the man of sin; and at any rate, may be guilty of the fearful crime of encouraging others in standing by untenable dogmas, which ensnare their immortal souls. Error is error, wherever found, or however garnished by the trappings of a seeming devotion, and an ephemeral sentimentalism; or mystified by the subtleties of scholastic sophistry. Error ought to be avoided, at whatever hazard, and exposed by all who feel that they have been enabled to detect it, not by the mere dexterity of human sagacity or acuteness, but by the UNERRING JUDGMENT PRONOUNCED BY THE WORD OF JEHOVAH, which is profitable for doctrine, for reproof, for correction, and for instruction in righteousness.

It is with a strong feeling of duty therefore, a feeling increased by the noxious tendencies, which are too prevalent, to place too much weight upon disclaimers which are far from, in any sense, tallying with open and undisguised practice:—It is with an irresistible feeling of duty, that I now avail myself of the opportunity presented to me, unsought for on my part, to charge and denounce the acknowledged and undeniable practices of the followers of Roman apostasy, with being, not merely *idolatrous* in tendency, but directly *idolatrous*, in the Scriptural sense of the term. I do not feel at all authorized to admit the explanations and disclaimers of Romanists on this subject. It will appear, I trust, from the sequel, that all such attempts on their part, to mitigate the charges which protestants bring against them, are absolutely without weight or influence. They tell us of *latreia*, or the highest species of worship, of *hyperdulia*, or the higher species of inferior worship, and of *dulia*, or the lower species of inferior worship. They call the first *positive* worship, and they designate the latter two *relative* worship, and by such quibbles they trust to escape the charge of positive idolatry, which we fearlessly and conscientiously bring against them. Where, my friends, does Scripture authorize such distinctions.* It were but wasting time needlessly, to tell the reader of Scripture that no sort of worship whatever is countenanced or admitted by its enjoinders, save and except the worship due to the Creator. Let me refer to one passage Rev. xxii. 9. When the Apostle John fell down to worship before the feet of the Angel, the Heavenly messenger said unto him—see thou do it not, for I am thy fellow-servant, and of thy brethren the prophets, and of them who keep the sayings of this book: worship God. The meaning of the latter clause is evidently, as gathered from the context, worship God only, and not a fellow-creature, however glorified he may be. It is a fact, somewhat edifying, when viewed in connexion with this unauthorized distinction, between *positive* and *relative* worship, that the Unitarian has recourse to this sort of distinction when he endeavours to evade the argument in defence of our Blessed Lord's Divinity, as drawn from those passages of Scripture in which divine worship is enjoined, or ascribed, to the Saviour. He too, like the Romanist, defends his scanty creed by appealing to

* Many passages of Scripture might be adduced to show that, in the Septuagint, *δουλευειν* and *λατρευειν* are used indiscriminately in the sense of *to serve God*.

the unauthorized distinction that he would have us make between positive and relative worship. But we at once discard the distinction. We appeal to facts. The qualities of an object are to be ascertained by testing it by known agents, whose power or influence serve to modify it, or to provide certain changes in it; and we decide accordingly, irrespective of all opinions or dogmas whatsoever. Let us, in the sequel, ascertain what the Romanists really do, or are authorized to do, by recognized and, to them, authoritative standards, and pronounce accordingly. And once for all, we aver that, in the ordinary use of language, idolatry, although etymologically, simply *latreia*, or worship, rendered or offered to an *idol*, has a more extensive meaning; such as when it is said, Colos. iii. 5. "covetousness *which is idolatry*." Here, evidently, idolatry is applied to that which ensnares the heart and occupies the affections and turns them away from higher objects or from God himself; and in every day language, the word is used in similar import. But we restrict the meaning of the term, and use it in the acceptance of accounting or worshipping that, as God, which is not God; or, in other words, we regard adoration, prayer, or devotional service yielded to any other than God alone, as IDOLATRY.

I. The first charge of idolatry then which we bring forward against the Romanists, is that they are authoritatively taught to offer, and that they do offer, divine worship to the sacramental elements used in the ordinance of the Lord's Supper.

The basis of this practice is the doctrine of *transubstantiation*, which we hesitate not to denounce as unfounded, puerile and blasphemous. It is not our province, on the present occasion, to show historically when, how, and by what gradual steps this doctrine crept into the professing church of Christ. Suffice it to say that we find it authoritatively taught, though somewhat faintly and ambiguously, by the second Council of Nice, held in the year 787; more clearly and distinctly set forth by the fourth Council of the Lateran in 1215; fully, explicitly, and undisguisedly set forth, and authoritatively taught and enforced by the Council of Trent in 1551 and 1562. We translate the following, literally, from the deliverance of this celebrated council, convened at its thirteenth session:

"First of all, the Holy Synod teaches, and openly and simply professes (or announces) that, in the nourishing sacrament of the holy Eucharist, our Lord Jesus Christ, true God and true man, is, after the consecration of the bread and wine, truly, really and substantially contained under the species of those sensible elements (or objects). For all our ancestors, as many as were in the true Church of Christ, who have treated of this most holy sacrament, have most clearly announced that our Redeemer instituted this so wonderful sacrament at his last supper; when, after the blessing of the bread and wine, he declared in eloquent and perspicuous words that he offered them his own very body, and his own blood."

Again—"This belief *always* existed in the Church of God, that, immediately after the consecration, the true body and true blood of our Lord exists under the species of bread and wine, along with his very soul and divinity. For the body indeed exists under the species of

bread, and the blood under the species of wine, (as is evident) from the very force of the expressions. But, moreover, by the influence of that natural connexion and concomitancy, in virtue of which, the parts of Christ the Lord, who arose from the dead to die no more, are mutually united, his very body exists under the species of bread, and his blood under the species of wine, and his soul under both; as well also as his divinity, in consequence of that wonderful hypostatical union, which it has with his body and soul. Wherefore it is most true, that so much is contained under either the one or the other species, and under both, for the whole and entire Christ exists under the form of bread, and under every particular particle of that form; the whole also under the form of wine, and under its particles."

Again—"Since, moreover, our Redeemer Christ, truly said that *that* was his body which he was offering under the form of bread, such a persuasion *always* existed in the Church of God, and this holy Synod now again declares it to be so; namely, that by means of the consecration of the bread and wine, there takes place a conversion of the whole substance of the bread into the substance of the body of Christ our Lord, and of the whole substance of the wine into the substance of his blood; which conversion is conveniently and appropriately styled by the Holy Catholic Church *Transubstantiation*."

These expressions, my friends, are as explicit as may well be. The self-styled *holy Synod of Trent* does by no means mince the matter. Here we are told: 1. That the bread is substantially converted, by consecration, into the very substance of the body of our Lord, and that the wine is substantially converted in like manner into the very substance of the blood of our Lord. 2. That the bread is also substantially converted into the blood, and the wine into the body. 3. That every separate and distinct particle of the bread, or of the wine, contains the whole body as well as the whole blood of our Lord; and not only so, but, also his soul and Divinity exist under both or either form. 4. If this could be proved it would verily stand forth to the minds of wondering men as one of the greatest and most stupendous mysteries, ever set forth before the mental conceptions of wondering and amazement-stricken mortals. Observe too the bold assertion, more than once repeated, that the faith of the Church *always* embraced and acceded to this amazing doctrine. Observe also the fair practical inference drawn from the above assumed points, at the above specified thirteenth session of the Tridentine Council.

"There is therefore no room left for doubting but that all the faithful followers of Christ may, in accordance with the practice always received in the Catholic Church, offer in veneration to this most holy sacrament, that very adoration of (*Latreia*) positive worship, which is due to the true God. Nor is it the less to be adored, because instituted, as may be assumed, by Christ the Lord. For we believe that *that* very God is present in it, whom the eternal Father, when introducing him into the world, thus announces,—Let all the angels of God adore him."

Observe also, a further deduction conferring awful power in the eyes of the superstitious and ignorant, upon the Roman priesthood. At their 22d session the Tridentine Council deliver themselves as follows:

“ And since in this divine sacrifice which is performed in the mass, that same Christ, who once offered himself with blood upon the altar of the cross, is contained and bloodlessly immolated, the Holy Synod teaches that that very sacrifice (of the mass) is truly propitiatory, for it is one and the same victim (host), since the same person who then offered up himself upon the cross, is now offering it, by the ministry of the priesthood ; the sole difference being in the mode of offering it. Wherefore, it is offered in due form, according to the tradition of the Apostles, not only for the sins, penalties, satisfactions, and other necessities of living believers, but also for the dead in Christ, who have not as yet been fully purified.”

To these extracts let us add one or two more, exhibiting the true spirit of Roman toleration and charity :

“ If any one shall deny, that in the sacrament of the holy Eucharist there is contained truly, really and substantially, the blood, together with the soul and body of our Lord Jesus Christ, and so the whole Christ ; but shall say that he is only in it, in sign or figure, or power, let him be accursed.”

“ If any shall say that, in the holy sacrament of the Eucharist, there remains the substance of bread and wine, together with the body and blood of our Lord Jesus Christ ; and shall deny that wonderful and remarkable conversion, of the *whole substance of the bread into the body*, and of the *whole substance of the wine into the blood*, while only the appearance of the bread and wine remain ; which conversion the catholic church most aptly styles transubstantiation ; let him be accursed.”

Now, my friends, what proof is brought forward in support of this marvellous, and if not proven, or if absolutely untrue, most blasphemous doctrine ? You are aware that, if its truth be unsupported by Scripture, we cannot receive it ; for we repudiate all tradition or even the opinions of the most learned and devout of the fathers as capable of establishing such opinions, where Scripture is silent. But, after reading much on the subject, I am far from admitting that the earlier fathers give the least support to the Roman cause.

1. As to the language of Scripture, we perceive no support whatever to be derived from it for the doctrine of transubstantiation. The passage usually quoted by Roman controversialists from the 6th chapter of John's gospel, is altogether inapplicable. The words of our Lord there recorded have no reference whatever to the sacrament of the supper, and though they had, their force, as applicable to prove the doctrine of transubstantiation, would be neutralized by the correction which our Lord himself gave to those who interpreted his words in a literal sense — “ It is the spirit that quickeneth, the flesh profiteth nothing. The words that I speak unto you, are spirit and are life.” The whole scope of the passage not only does not support the doctrine of transubstantiation, it positively refutes it. And we fearlessly announce that no proof can be adduced from the earlier fathers showing that they understood this passage in any other sense than *that* assigned to it by orthodox Protestants. On the contrary, Athanasius speaks in point with reference to this matter when he says, “ In order that he (Jesus) might

withdraw their minds from carnal thoughts, and moreover that they might learn that the flesh, which he said he would give them to eat, was from above, heavenly, and spiritual food ;—for this reason, he mentioned the ascent of the Son of man into heaven. ‘The words’ he said ‘which I speak unto you are spirit and are life ;’ as if he had said, my body exhibited and given for the world shall be given as food, so that that food shall be bestowed to each *spiritually*, and become as a protection to all unto the resurrection of eternal life.” Again, Augustine, on the same passage, says, “As if he (Jesus) had said : Understand *spiritually* what I have spoken. You are not about to eat this identical body, which you see ; and you are not about to drink this identical blood, which they who crucify me will pour out. I have commended unto you a certain sacrament : which if *spiritually* understood will vivify you. Though it must be celebrated visibly, it must be understood invisibly.” Augustine seems to understand the passage as referring to the sacrament. In this we think he is mistaken. But the extract is all the more opposed to the Romanist views, just because it is supposed to refer to the sacrament.

These quotations speak for themselves. He must either be a very ignorant or a very bold controversialist, who, in the face of such extracts, (and those quoted are but specimens of many others of similar import which might be adduced,) continues to present us with proofs such as the passage from the Gospel by John, above alluded to, or who persists in using the unblushing assertion of the Holy synod that the doctrine of Transubstantiation has always been received by the Catholic Church, and is the identical doctrine received by the primitive church from Christ and his Apostles.

But, after all the exertions of Roman controversialists to make out a scriptural argument in defence of this presumptuous doctrine, the gravamen of proof falls back upon the language of the institution itself. The words themselves in which the Saviour addressed his disciples declaring,—*This is my body, This is my blood,*—are therefore constantly adduced by Romanists in support of their view of the question. But the simplest mind will at once perceive that this is a strange way to support their cause. It is simply asserting that transubstantiation is transubstantiation. It is a most bare-faced begging of the whole question. For there is no dispute as to what our Lord really said. The dispute is simply, as to the import of what he said. Now, if scripture language contained no figurative expressions, if every word is to be taken literally, there would be a speedy termination of our difference with the Romanists, and *we* would be at once obliged to yield the palm of victory to *them*. But then, to some minds of sterner texture than Romanists profess theirs to be, the result would be unmitigated scepticism. Suppose we were to open the Scripture at that beautiful allegorical and significant passage in our Blessed Lord’s last discourse to his disciples contained in the beginning of the fifteenth chapter of the Gospel by John. How are we to interpret the words,—“I am the vine and my Father is the husbandman”—“I am the vine and ye are the branches”—“He that abideth in me, and I in him, the same bringeth forth much fruit ; for without me ye can do nothing, &c.” According to the Roman-

ist system of interpretation, the beautiful significancy of the whole passage must be given up. Its fulness, when viewed as an allegorical representation of the close union that subsists between the Saviour and his redeemed people, becomes utter emptiness, and the figurative fruits of righteousness, peace and joy in the Holy Ghost, springing forth from regenerated and sanctified souls, must give place to the luscious products of the literal branches of the literal vine. Ah! my Friends, it were easy, by adopting false principles of interpretation, to render the most solemn passages of the sacred record not only absolutely unintelligible, but really and entirely ridiculous. But the subject is too solemn and too sacred for the exercise of such a capability or tendency. We therefore forbear pushing the application of the Romanist's principle farther, than by applying it to another passage, and in doing so we quote the words of Faber, whose book on the difficulties of Romanism we recommend to all, who have a desire to find out how Romanists may be powerfully grappled with on their own field. "If," says Faber, "the words, *This is my body*, and *This is my blood* must of necessity be understood literally: then analogously, the words *This cup is the New Testament in my blood*, as the form is somewhat differently given by St. Luke, must of necessity be understood literally also. The tridentine interpretation, therefore, if consistently pursued, will finally bring out the extraordinary result, that *the entire substance of the cup is converted into the substance of the New Testament.*"

But let us take a common sense view of this subject. Surely Scripture is the best interpreter of Scripture, so far forth as one passage refers to, and declares the meaning of, another. Let us look at Matt. xxvi. and 29. Our Saviour's institution of the Sacrament of the Supper is described in the previous verses. In the 28th verse he is represented as saying, "For this is my blood of the New Testament, which is shed for many for the remission of sins." Then he immediately adds in the 29th verse, "But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." In the former part of this latter verse, our Lord assuredly designates what he had previously called his own blood,—*"this fruit of the vine."* Again, what are we to understand by the *breaking of bread* alluded to in Acts ii. 42, and 46, and in Acts xx. 7. Surely the Sacrament of the Supper is alluded to; yet, if we must interpret literally, we must allow that the consecrated bread continues, up to the time of breaking it, for distribution, to be really, simply and purely bread as before. Further: choose, my Friends, between the dogma of the Council of Trent, and the inspired words of the great Apostle of the Gentiles. Paul in 1 Cor. xi. 26, 27, 28, three times calls the consecrated bread,—what, to the eye of sense, it continues to appear to be,—*bread*. On the one hand, listen to the Council of Trent and you must contradict your senses, and every spark of judgment and rationality within you. On the other hand, listen to the unvarnished simple statement of an inspired teacher, and you behold no inconceivable mystery, no trespass upon your common sense, no contradiction of your personal experience. Further still; the doctrine of transubstantiation contradicts the universally received axioms of mathema-

tics and of physics. For it tells us that the Divine and human nature of our Lord is not only wholly comprehended in the bread and also in the wine, both separately and conjointly, but that the whole Divinity and manhood exists, and is comprehended, in every separate individual particle of either. The Saviour (in His human nature) "is entire in Heaven and at the same time entire on the earth." "He is entire without division, in countless hosts and numberless altars." "The whole is equal to a part, and a part is equal to the whole. The same substance may, at the same time, be in many places, and many substances in the same place."

But enough. We presume to aver that all the other passages of Scripture, alleged by Romanists to bear upon this subject, are either such as may be set aside on the principles already stated, or are absolutely irrelevant. In case, however, any one should still think that justice has not been done to the Romanist tenets, by the attempt just made to set aside the force of the arguments called, by the defenders of Transubstantiation, Scriptural. Let us adduce the evidence of some of the most learned Romanists in the middle of the dark ages, fully showing, as it does, that the argument, so far forth as it can be called a scriptural one, was entirely given up by them. The first witness we shall present to you, is the celebrated Johannes Scotus, acknowledged by Bellarmine to have a place with the foremost of the most learned and most acute. *Scotus* affirms—

1. "There exists not in Scripture any passage so expressed, as to clearly constrain us to admit the doctrine of transubstantiation, apart from the declaration of the church."

2. *Biel* affirms that such a doctrine "is not at all found in the Canon of the Bible."

3. *Occam* says, "It is much more accordant with reason, and more easy to maintain that the substance of the bread remains: nay, our doing so is liable to smaller difficulties, and is less repugnant to the Sacred Scriptures."

4. *Petrus ab Alliaco*, Bishop of Cambray, declares, "Transubstantiation cannot be proved from the Sacred Scriptures."

5. *Cardinal Cajetan* says, "There does not appear from the Gospel any thing constraining us to understand these words—*This is my body*—in the literal sense: Nay, that presence in the sacrament, which the church holds, cannot be proved from these words, unless the declaration of the church be superadded."

6. *Cardinal Fisher* of Rochester admits, "There is not one word contained in Scripture, by which it may be proved that this transmutation of substance takes place in the mass."

7. Even Bellarmine lets out the following admission, "Although I have adduced Scripture, which seems to me to be sufficiently clear for proving transubstantiation to any man not determinately obstinate: still it may well be doubted whether it is really so, seeing that men most learned and most acute, among the foremost of whom was Scotus, are of a different opinion." Let it be remembered, my friends, that the names adduced are those of the most distinguished doctors of their day, men well versed in all the labyrinths of scholastic subtlety, and renowned

ed in the fields of polemic-theology. Yet you perceive that with one harmonious voice they give up the Scriptural argument. If then the doctrine of Transubstantiation, as the Council of Trent affirms, has, in all ages of Christianity, been a received tenet of the Catholic Church, we are led to the conclusion that it was received contrary to the teaching of the word of God. What then remains to be said? Does the daring anathema pronounced by the Council of Trent extend to the Apostle Paul? for he certainly calls the bread after consecration, only *bread*. Or are we not authorized to affirm that the curse is impious and blasphemous, and that the doctrine itself is one which is unscriptural, and therefore untenable and false?

2. What then becomes of the avowal that such a doctrine was taught by the Apostles and always received by the church? We do not,—alas! for the consistency and learning of the proud Bishops assembled at Trent!—require even to go to Scripture to falsify this impudent assertion. But time would fail me to bring the large mass of evidence on this subject fully before you. Suffice it to say that Romanists manage always to steer quite clear of it. Whether they have actually come within sight of the breakers, and have dexterously warped their bark to windward for the purpose of seeking shelter under the lee of the so-styled Œcumenical councils, I affirm not; but, at all events, it does appear to me that the Ocean of the earlier Fathers presents almost insuperable obstacles to seamanship such as they exhibit. You will find in Faber's *difficulties of Romanism* a full statement of this evidence, in Book II. Chapter 4th of that work. There you will find extracts setting forth the opinions of Irenæus, Tertullian, Cyprian, Theodoret, Jerome, Augustine, Raban of Mentz, the ancient Clementine Liturgy, Cyril of Jerusalem, Macarius, Gregory of Nazianzen, Clement of Alexandria, Eusebius of Cesarea, Ambrose of Milan, Pope Gelasius. All of these have left behind them passages, which either imply that our Lord's language was understood by them to be figurative; or they designate the consecrated elements, "*types, or antitypes, or figures, or symbols or images, or representations, of the body and blood of Christ; appending to them such remarks as may be appropriate to the subject.*" And about the middle of the 8th century we find the council of Constantinople determining that the consecrated elements were an *image* of the body and blood of Christ; whereas, towards the end of the same century we find the second Council of Nice anathematising those who used the language of the ancient fathers. But long after the Nicene worthies, by daring assertion and hard cursing, endeavoured to check the profanity of those who persisted in designating the bread and wine figures, types and symbols, many in the Latin Church continued to follow the good old paths. Even down to the middle of the ninth century we find Bertram of Corby saying, "although the consecrated elements are indeed the body and blood of Christ, they are not so *really* but only *figuratively.*" The consequence, however, was, that Bertram's book found its way into the list of works prohibited by the worthies of Trent, and although the Douay professors "incline to maintain, that *with due correction*, administered of course by a catholic hand, the work of this stubborn witness of the ninth century may peradventure

be tolerated ;” yet, it is evident, that this opinion of theirs arose from the impossibility of altogether hushing up the work, they, therefore, thought “ it were best to let it loose upon the world in *an amended form.*” In a note in Faber, I find the following example of Douay explanation. The unfortunate Bertram had written “ so far as respects the *substance* of the creatures, whatever they were *before* consecration, they are the same also *after* consecration.” “ A plain man,” observes Faber, “ would deem this sufficiently explicit : but Douay Doctors are not so easily discouraged. They tell us that Bertram’s word *substance* must be understood only of the *external appearances* or *accidents* of the bread and wine : though they unguardedly confess that good honest Bertram had never, in the course of his whole life, heard of such a portent as the existence of *accidents* without substance.”

In the same chapter of Faber you will also find long passages from Tertullian, Cyril, Athanasius, an ancient tract on the Lord’s Supper, Facundus, about the middle of the sixth century, and last though not least Augustine, shewing either that Christ’s phraseology ought to be explained *spiritually*, or that the bread and wine are not properly his body and blood, or that the Saviour’s substantial body and blood are not literally present in the Eucharist. But then the Romanist gets over the hardest difficulties with the most unblushing effrontery. If the rules of Greek construction lead us to translate a passage as follows, “ They (the consecrated bread and wine) remain in the former substance, figure, and appearance,” a worthy Romanist throws in a parenthesis, and says (or rather, in the shape and form of the former appearance.) It is needless to say that no Greek sentence could possibly have both acceptations, without the most outrageous solecism that ever was presented to the philologist.

But I feel that I have detained you too long upon this branch of the subject. The only justification I can expect for doing so is, that *after all* Transubstantiation is the strong-hold of popery, and throws into the hands of the priesthood a power which they could not otherwise possess. Let that doctrine be but fairly viewed in its nature and evidence, and their power over the consciences of men would receive a mortal wound. But grant that the doctrine is capable of being established, and then would follow the hideous blasphemy of Urban, announced in a Roman Council. “ The hands of the Pontiff,” said he, “ are raised to an eminence, granted to none of the angels, of creating God the Creator of all things, and of offering him up for the Salvation of the whole world.” “ He that created me,” says Cardinal Biel, with equal and similar effrontery, “ gave me, if it be lawful to tell, power to create himself.” Well might Edgar in his variations of Popery exclaim, after exposing this impious doctrine, “ Such is the outline of transubstantiation. The absurdity resembles the production of some satirist who wished to ridicule the mystery, or some visionary who had laboured to bring forth nonsense. A person feels humbled in having to oppose such inconsistency, and scarcely knows whether to weep over the imbecility of his own species, or to vent his bursting indignation against the impostors, who, lost to all sense of shame, obtruded this mass of contradictions on man. History, in all its ample folios, dis-

plays, in the deceiving and deceived, no equal instance of assurance and credulity."

What is then the result? What must we pronounce concerning this tenet of Romanism? It is unsupported by, and contradictory to, Scripture, the only rule of faith and practice. The candid Romanist must *after all* fall back upon the traditions of his Church and the dogmas of her Councils for support. But though, with one united voice, the fathers and all Romanists together were to affirm this doctrine, could we believe it? There *are* mysterious doctrines revealed in Scripture and we believe them, because, though beyond the ken of man's limited powers, they do not contradict our personal experience, our consciousness, and our senses. This doctrine does all of these, and besides has no support from Scripture at all. But, says the Catholic, our Church is infallible;—a general Council presided over by a sovereign Pontiff cannot err; transubstantiation must, therefore, be true. I say, let a bench of the gravest philosophers in the world tell me that what I feel hot is really and undeniably cold, or that what I see to be black is undoubtedly white, and I *may* be ready to pronounce them a conclave of mad-men; but there is little chance of my ever submitting my belief to their dogmatism. Let us reason thus, and defy all gainsayers. The members of the Council of Trent affirm *that* to be the belief of the Church, in all ages, which is unsupported, nay contradicted, by Scripture, opposed to the clearly expressed opinions of the wisest and most orthodox of the fathers, and which, viewed apart from the tortuosities of argument, is absurd, contradictory to reason, experience, and common sense; hence are *they* either fools, or impostors, or the victims of that wicked one "whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish: because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie."

Is there not, my Friends, room here for a sentence, affirming that this doctrine, and all the consequences of adoration of the host, and the assumed sacrificial character of the mass, is downrightly, absolutely, and degradingly idolatrous. That men with Bibles in their hands, or at least within their reach, should yield supreme worship to a wafer, seems one of the most incredible circumstances that could be conceived. That wise and learned doctors should waste their powers of ingenuity in defending such degrading, soul-destroying doctrines, seems stranger still. But we must pronounce the sentence. Or will ye rather receive it in the words of Cardinal Fisher of Rochester. "No one," says that learned Romanist, "can doubt, but that, if there be nothing in the Eucharist except bread, the church has now for 15 centuries been practising idolatry; and, moreover, that as many as have adored this sacrament, before our times, are condemned to a man; for they have adored the creature bread, instead of the Creator." With the latter part of the sequence in this hypothetical proposition we do not now intermeddle; but we are fully prepared to affirm the former limb of the consequent, namely, that the Roman Church, (not for 15 centu-

ries,) but for a long space of time, has been practising idolatry, and is now doing so; for without doubt bread is bread and nothing but bread, not accidentally but substantially.

You will have perceived, from the extracts given from the decrees of the Council of Trent, that the sacrifice of the mass is a consequence easily flowing from the doctrine of Transubstantiation. "*The Holy Synod teaches that that sacrifice is really propitiatory, &c.*" Allow me, before passing to another branch of the subject to give a specimen of the use which the Roman communion makes of this doctrine.

"The Church of Rome makes of this simple commemorative feast not only a gorgeous ceremony, but something far higher:—a sacrifice for the remission of sins. Nay, when once it is admitted, or assumed, that in this celebration there is a real offering up of the actual body and blood of Immanuel, there is no end of the uses to which so great a thing may be applied. A mass removes the sins of the living. A mass relieves, or entirely ends, the sufferings of the unpardoned dead. But these are but a few of the purposes to which so powerful a remedy can be applied. Mr. O'Croly, himself a Romanist priest, informs us, that 'Masses are offered for a variety of purposes, at least in the minds of the multitude—for brute beasts as well as for human beings. A farmer, who happens to have his cattle disordered, the rot among his sheep or the murrain among his cows, will have masses said for their recovery. The fishermen of Dungarvon, and elsewhere, regularly get masses said that they may hook the more fish. It is quite common among the ignorant to be under the persuasion that worldly calamities result from the agency of evil spirits; which opinion, indeed, receives some countenance from the book of Job. To counteract this malignant influence, they fly to the priest to have masses said. The priest takes no pains to remove the error, but accepts the pecuniary offering. Friars carry this matter to the last extremity. There is a general impression, as we have said elsewhere, that the masses of friars are more efficacious than those of the secular clergy. This impression answers the intended purpose; it brings more money into the coffers of the friars, who, however, are not at a loss to assign a theological reason for the superexcellence of their masses—namely, that their state of life is more perfect than that of seculars—rather a knotty point to establish—as they make vows of poverty, at the same time that, like Dives in the Gospel, they are clothed in purple and fine linen, and fare sumptuously every day. The friars drive a considerable trade in masses. If a habit is to be blessed or consecrated, money must be given for masses in order, of course, to ensure full efficacy to the benediction. These consecrated habits are supposed to be worn in the other world. It would be accounted a great misfortune for a poor person residing in the neighbourhood of a friar to die without one. The blessing of the scapular, of which more hereafter, must have the same accompaniment as the blessing of the habit: and the ceremony of induction, or reception, or enrolment among the various confraternities and sisterhoods of Carmelites, of St. Francis, of St. Augustine and St. Dominic, ever superinduces a grateful commission for saying masses, which are offered up at once for the benefit of the individuals contributing, and for the confra-

ternities at large, of which they then become members. This they call the communion of saints. The friar is the certain gainer in all these pious transactions.

‘The doctrine of purgatory has an intimate connection with the traffic in masses, which, in the church language, are offered up for the quick and for the dead. The piety of the living seeks to mitigate the sufferings of their departed friends. This piety is carefully nurtured by the interested clergy. The feast of All Souls, or the beginning of November, as we have said elsewhere, is the critical period for the performance of this neighbourly and philanthropic duty. Nothing then is left untried to interest the faithful in behalf of the suffering souls in purgatory, who, it is said, can be most efficaciously relieved or extricated altogether, by the aid of masses, which are at once impetratory, propitiatory, and expiatory. This is a portion of the second of November doctrine, which is inculcated by every means that avaricious ingenuity can devise. Money was formerly raised by the sale of indulgences, and it used to be said, that the deposit of the money in the holy box, or on the holy plate, suddenly threw open the gates of purgatory for the enlargement or escape of the poor suffering inmates. It was this and other ridiculous doctrines that first provoked the zeal of Luther, and prepared the way for the Reformation. Substitute for the old indulgences, masses for the dead, and you have the same solemn farce acted over again. So much for the theory and practice of masses.’*

“Now all this is very lamentable, as well as very absurd ; for it is impossible to imagine that one priest out of a hundred can be so senseless as to imagine that any of these wonderful effects will really follow from the repeating of a number of Latin prayers,—although the whole hundred are constantly taking money for all these false cures ! The whole system, therefore, is, from beginning to end, a system of fraud, chicanery and plunder, and all under the garb of religion.”†

II. The second charge of idolatrous practices which we advance against Romanists is the worship of *Angels*, the *Virgin Mary* and *other saints*, of *relics*, *images* and *crosses*.

Let us first adduce undoubted and authoritative Romanist standards on this subject ; and secondly, let us exhibit the practical carrying out of their obedience to these standards. Of course, the latest infallible council, in the estimation of Catholics, is that of Trent. At their 25th session the Bishops there assembled issued the following ukase :—

“The holy synod commands all Bishops and others holding the office and charge of teaching, as a matter of first importance, to give instruction to the faithful concerning the intercession and invocation of saints, the honor due to reliques, and the legitimate use of images, according to the practice of the Catholic and Apostolical church, received from the primitive times of the Christian religion, and according to the consent of the holy fathers ; teaching them that the saints, who reign together with Christ, offer their own prayers to God on behalf of men ; and that it is good and profitable to invoke them, after the man-

* O’Croly’s Inquiry, 8vo. pp. 107—110.

† Essays on Romanism, pp. 354—857.

ner of supplicants, and to have recourse to their prayers, influence and assistance, for obtaining benefits from God, by His Son Jesus Christ our Lord, who is our only Redeemer and Saviour. Let them inculcate, moreover, that those,—who deny that the saints, enjoying as they do eternal felicity in heaven, are to be invoked; or, who assert, either that they do not pray on behalf of men; or that the invocation of them to pray for each one of us, is idolatry; or that to do so is repugnant to the word of God, and opposed to the honor of Jesus Christ, the one Mediator between God and men; or that it is foolish to supplicate either vocally or mentally those who reign in heaven;—hold opinions which are impious. Let them inculcate further, that the holy bodies of saints and martyrs, and others who are living with Christ, who erst were living members of Christ, and the temples of the Holy Spirit, who are to be raised up for eternal life, and to be glorified by Christ himself,—are to be held in reverence by the faithful, as objects through which many benefits are conferred on men by God: so that those who affirm that veneration and honor is not due to the reliques of Saints, or that those reliques and other sacred monuments are uselessly honoured by the faithful; and that the memories of the saints are haunted in vain, for the purpose of obtaining their influence,—are altogether worthy of condemnation, just as the church has already condemned them and does even now condemn them. Moreover (the Holy synod commands to instruct the faithful) that images of Christ, and the Virgin Mother of God are especially to be kept and retained in churches, and that due honor and veneration is to be bestowed upon them; not because it is believed that there is in them any divinity or virtue, on account of which they are to be worshipped; or because from thence any thing is to be asked; or because confidence is to be placed in images; as formerly was the case with the nations who placed their hope in idols: but because the honor which is exhibited to them is referred to the prototypes which they represent; so that, by the images which we kiss, and before which we uncover our heads, and bow down, we may adore Christ, and venerate the saints whose likenesses they bear: as is sanctioned by the decrees of Councils, but especially by the decrees of the second Nicene Synod delivered against the opponents of images.”

Let me add the 20 and 21 articles of the creed of Pope Pius IV. “20 (I constantly hold) Likewise that the saints reigning together with Christ, are to be honored and invoked, and that they offer prayers to God for us, and that their *reliques* are to be held in veneration.”

“21. I most firmly assert that the images of Christ, of the mother of God, ever virgin, and also of other saints, ought to be had and retained, and that due honor and veneration is to be given to them.”

Let these suffice for authoritative documents as to what ought to be done. Let us now observe what was and what is done. Here are a few specimens, conveniently presented in a note in Faber's work, previously alluded to, and which I translate literally.

1. Holy mother of God, who worthily hast deserved to conceive him whom the whole world could not contain; by thine own pious intervention, cleanse away our faults, that being redeemed by thee, we

may have strength to climb to the seat of perennial glory, where thou remainest with thy son, time without end.

2. Holy Mary, succour the miserable, aid the pusillanimous, cheer again the weeping, pray for the people, intervene on behalf of the clergy, intercede for the devoted female sex.

3. Let our voice praise Mary first of all, by whom are given to us the rewards of life: O Queen, who art a mother and a virgin, release us from our sins by means of thy son: may the sacred assembly of angels, and the illustrious band of archangels cleanse away our present sins by supplying us with the supernal grace of heaven.

4. O thou Virgin, distinguished above all others, the meekest of all, cause us, when delivered from our sins, to be meek and chaste. Give us a pure life: prepare for us a safe journey; that seeing Jesus, we may always rejoice together.

5. Console the sinner: and I beseech thee, O Queen of heaven, grant not thy honor to the alien or to the cruel. Regard me as pardoned, in the presence of Christ thy son, at whose resentment I tremble, and whose fury I dread; for I have sinned against thee alone. O Mary Virgin! do not be alienated from me, O thou who art full of celestial grace; be the guardian of my heart, mark me with the fear of God, confer purity of life; and bestow uprightness of morals; grant me power to avoid sin, and to love what is just; O Virgin sweetness, never was there, nor is there, one such as thou.

6. O George, illustrious martyr, praise and glory become thee, who art pre-eminently endowed with military valour; by whom the royal maiden, when living in sadness was saved, in the presence of the most wicked dragon. From our soul, from our inmost heart, we entreat thee, that, with all the faithful, we may be united with the citizens of heaven, being cleansed from our filth: that, with joy, we may be at once with thee in glory; and that our lips may render praises to Christ with glory.

7. O Martyr Christophorus,* for the honor of the Saviour, cause us in our minds to become worthy of the honor of Deity. Since thou hast obtained by the promise of Christ whatever thou askest, grant to the sorrowing people the gifts which by dying thou hast asked. Bestow consolation, and take away our heaviness of mind; cause the trial of the judge to be to us mild.

8. Here follows a prayer to William the good pastor, and

9. A prayer to the eleven thousand glorious maidens,† who are lilies of virginity and roses of martyrdom.

* Christophorus was, it is said, a giant of prodigious stature. Mantuan says he was many ells high. Ludovicus Vives says he saw a tooth of his bigger than his fist. He once, it is reported, carried Christ over an arm of the Sea, and afterwards suffered martyrdom.

† Ursula and her eleven thousand maidens are said to have been killed at Cologne by the Huns. They were, it is said, all interred there, and their reliques were, and I suppose are, much prized. Some report their number at 26,000; and it is farther reported that Pope Ciriacus absolved them all from sin, and died a martyr along with them.

These are all extracts from a devotional work published at Paris in 1520, and referred to in Burnet's *History of the Reformation*.

In addition to these I also beg to present you with the following :

10. Ave Maria as follows : Hail Mary full of grace. The Lord is with thee : blessed art thou among women, and blessed is Jesus the fruit of thy womb ; Mary, mother of God, pray for us sinners, now and at the hour of death.

11. Salve Regina as follows : Hail Queen ! mother of mercy, our life, our sweetness, and our hope, hail ! We, the exile sons of Eve, call to thee. To thee we sigh, mourning and weeping in this vale of tears : O then, our advocate, turn towards us those merciful eyes of thine, and after this state of exile, shew to us Jesus, the blessed fruit of thy womb. O merciful, O pious, O sweet, Virgin Mary.

12. Here follows a specimen of a prayer to a guardian angel.

“O holy angel, beloved of God, I reverence thee as my patron ; I submit to thy direction, and wholly deliver myself to be governed by thee. Wherefore I humbly beseech thee, for Christ's sake, not to leave me, though by my ingratitude and disobedience to your holy admonitions, I have rendered myself unworthy of your cares ; but still vouchsafe graciously to direct me when I err, to instruct me when I am ignorant, to lift me up when I fall, to comfort me in my afflictions, and to deliver me when in danger ; till at length thou bringest me to heaven ; where with thee I shall enjoy everlasting felicity ! O angel, guardian of my soul, to whose holy care I am committed, by thy supernal piety, illuminate, defend, and protect me this day from all sin and danger. Amen.”

What can be said of this and of all the preceding, but that they are specimens of open and undisguised idolatry. These are verily addresses in which supplicatory language, which it is proper to yield to none but to God alone, is presented to angels and to dead men.

Many more similar examples of the nature of those invocations which Catholics present to their favourites might be furnished. In the *Parvum officium Beatae Mariae* is found the following : “Mary, mother of grace, mother of mercy, do thou protect us from our enemies, and receive us in the hour of death. Loosen the bands of the guilty ; give light to the blind ; drive away our misfortunes ; demand for us all good things. Shew yourself to be the mother : Let him who, for us, endured to be thy son take our prayers through thee.”

The latter part of this does not exhibit quite so much veneration as good Catholics generally take credit for. But what shall we say of the worshipper who uses the mass book printed at Paris in 1634, and alluded to both by Stillingfleet and Faber, and other controversial writers, wherein a prayer to the Virgin occurs, in which the following language is used ;—“Ora patrem, jube natum, O fœlix puerpera pians scelera, jure matris, impera Redemptori ; Ora suppliciter, præcipe sublimiter.” “Implore the Father, give orders to your son, O happy mother, expiating crimes, by the right of a mother command the Redeemer ; Implore suppliantly, command sublimely.” This assuredly is rather the style of impudent dictation than of prayer. The learned Stillingfleet remarks on it thus : “This is not to pray to her, to

pray to God for us ; but to pray her to command him what he shall do for us : And is not this a *notable* respect to Jesus Christ ; now he is in glory, and hath all power in heaven and in earth committed to him ; to subject him to the commands of a woman, though honored to be his mother." Verily the good Bishop might have characterized this daring blasphemy in much severer terms than those which he uses. And yet, when Romanists are tasked with praying to creatures, they are accustomed to vaunt that more humility is manifested in approaching the Father of mercies through these secondary intercessors, than by drawing near at once, to the throne of grace seeking mercy to pardon and grace to help in time of need, through the intercession of Him, who is set forth in Scripture as the only mediator between God and man, the great High Priest who was in all points tempted like as we are, yet without sin ; who in the days of his flesh invited all who were weary and heavy laden to come unto him, that they might have rest ; who said, ' him that cometh unto me I will in no ways cast out.' When,—let the regenerated soul speak,—when ! let the true followers of him who though rich for our sakes became poor, bear testimony, *when* have the needy in humble penitence drawn near to the mercy seat of the Father, sprinkled, as it is, with the peace speaking blood of Immanuel, and presented *there* the prayers of broken and contrite hearts in vain ;—*when* have they implored his free grace and mercy, his rich and abundant compassion through the crucified Saviour,—and been spurned away from his footstool. Where, ye Redeemed ones, where, every intelligent reader of the word of God, can ye find ground in the volume of inspiration, for spurning the freely offered grace of an all-sufficient Saviour, waiting, ever waiting, to be gracious, and for running off, like fawning parasites to court the menials of the great, to present your deprecations, of an ever merciful and ever gracious Saviour's imagined resentment, before a self-constituted throne of mercy, which has its existence only in the deluded imaginations of those, who having departed, as they have done, from the sure word of divine truth, have become the victims of soul-destroying error,—have been spoiled "through philosophy, (false and selfish philosophy) and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ ;" who have been beguiled, "in a voluntary humility, and worshipping of angels intruding into those things which" they have "not seen, vainly puffed up by" their "fleshy minds ; and not holding the head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God." Such prayers, my friends, are not the petitions of humility, they are *will worship* ; they are contrary to the whole tenor of gospel truth ; they are not only not authorized, they savour of blasphemous independence of the mercy that is in Jesus, and have about them the tone of over-reaching and constraining Him who is exalted far above all principalities and powers, who, as our risen and kinsman Redeemer, "hath been highly exalted and hath received a name which is above every name, that at the name of Jesus every knee should bow of things in heaven, and things on earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father."

The Romanist has another plea for thus addressing the Virgin and the Saints, which is as weak and feeble as it is absurd. He says, we only address them as intercessors, we ask their prayers just as one man solicits the prayers of his fellow-men on his behalf, and we are told by the Apostle James the effectual fervent prayers of a righteous man availeth much. There may appear to some a certain degree of speciousness about this plea. But unfortunately for the Romanist it has no support from Scripture. We are there commanded to pray for all men. One man, therefore, in soliciting the prayers of his fellow-men, as Paul himself often does, is only asking them to do what he knows to be the will of God, and what he knows they hear him request them to do. But the Romanist fails to produce one passage of Scripture in defence of his intercessory prayers to the Virgin and other Saints. They have hazarded the experiment of so supporting their tenets and have utterly failed. I should deem it an insult to the common sense and understanding of the most illiterate reader of the word of God to waste time in refuting the expositions which they give of passages which have no bearing whatever upon the subject. As to the fathers they are not safe guides on any such subject. They were themselves too soon immersed in the placid waves of an almost all-pervading and pacific ocean of superstition, under the misapplied name of Christian devotion, to be supposed altogether orthodox on such a point. We are decidedly of opinion, however, that the Romanist will find it difficult to support his cause from any of the fathers who lived and wrote before the time of Constantine. But, be that as it may, our business is with Scripture, and we all know that the fathers, even the very best of them, make sad work of interpretation. As witnesses of facts they are valuable; as propounders of opinion they are often altogether unworthy of respect; and sometimes absolute blunderers, giving way to the silliest fancies, and most strained conceits. We think it possible, however, so far as this subject is concerned, to produce innumerable testimonies from the early fathers, and from the most worthy of the latter fathers, either virtually or directly opposed to this practice of Demonolatry.

For argument's sake, however, suppose the propriety of regarding the saints as our intercessors to be granted. The question remains, do they hear the prayers offered up to them? Cardinal Cajetan doubts it, as we might well expect a rational thinking man would do. "We have no means," says the cardinal, "of certainly knowing whether or not the saints acknowledge our prayers, although we piously believe this to be the case." The concluding clause is an inference so strongly marked by the true Roman characteristics, that it is somewhat edifying. But at all events, the worthy cardinal to our thinking, certainly annihilates the confidence of all but the blind and unthinkingly credulous. Further to suppose that such prayers are heard, is to suppose that the dead men and women to whom they are addressed, are omnipresent and omniscient; and such a supposition is not merely absurd, because it is taking for granted the very thing for which they have no antecedent proof; but it is blasphemous, inasmuch as it is ascribing to creatures the incommunicable attributes of the eternal

Jehovah. And moreover brings them under the charge which we bring against them, that such worship is, in every sense of the word, idolatrous.

But, again, we must not judge of a practice merely by the somewhat vague language of the Council of Trent, and by the expositions of the advocates of the system; we must judge, if we judge fairly, from the facts brought before us. The greatest criminals generally plead *not guilty*. Is the judge on that account to dismiss them simpliciter from the bar pronouncing in mild clemency, "ye are certainly honest upright men, I am very sorry we have troubled you about this matter, I must give you credit for sincerity in what you say. Go in peace and prosecute your vocation." Verily this were an easy way to dispense justice. "But who," says the Romanist, "constituted you my judge?" I fearlessly answer, The infallible word of God. Give me the only standard of doctrine and practice; and boast of your superiority over me, and seek to ensnare my soul and that of others by your open infringements of God's appointments;—exhibit a system of devotion which ascribes the glory of God, his honour and his excellency, his incommunicable attributes, the appointed offices of the Divine Saviour, to saints and guardian angels; and I am bound, as a lover of truth, as a believer in the unerring guidance, and all-sufficiency of the word of God, to denounce your practices as idolatrous and impious; as not mere mistakes only, but as soul-destroying and flagrant errors. Now, my friends, what are the facts. The few specimens of addresses to the Virgin and other saints quoted above, are not simply prayers to them, entreating their intercessions for their votaries; but they are direct appeals of supplication to those who are addressed, as having inherent power to do those things which constitute the subjects of prayer. "All the difficulty," says Stillingfleet, "lies in that, whether *they pray to them to help their necessities*, as well as to *pray for them*. And so many *forms* of prayer, allowed and practised in their Church, have been so often objected to them, wherein these things are manifest, that I cannot but wonder this should be denied. Do they believe we never look into their Breviaries, Rosaries, Hours, and other books of devotion, wherein, to this day, such prayers are to be found? Do they think we never heard of the offices of the Blessed Virgin, or our Lady's Psalter (a blasphemous book never yet censured) wherein the Psalms, in their highest strains of prayer to God, are applied to the Virgin Mary? I have," continues the Bishop, "known myself, intelligent persons of their Church, who commit their souls to the Virgin Mary's protection, every day, as we do to Almighty God's: and such who thought they understood the doctrine and practice of their Church, as well as others." The Bishop then quotes some of the passages already adduced and others of similar import, all from the Breviary, Office of the Virgin, or other devotional book, of similar authority. I appeal to these breviaries, rosaries, offices, and hours; I appeal, more over, to the numerous Litanies which nauseate the devout mind with repetitions more abundant, and even more offensive, than those of the Gentiles;—to the Litany of the Saints; the Litany for the dead; the Litany of the Blessed Virgin, commonly called the Litany of

Loretto; the Litany of St. Joseph; the Litany for England; the Litany of St. Winifred;—I appeal to the Ave Marias, and Salve Reginas, which so frequently occur in all devotional works. Let me call attention to the following extracts:—

“As a further illustration of the idolatrous worship of the Virgin Mary by Romanists, I give the following extract, which I made a few years ago in the Bodleian Library, Oxford, from the works of the celebrated Cardinal and Romish Saint Bonaventure, usually styled ‘the seraphic doctor.’ He wrote a sort of parody on the Book of Psalms, in which the expressions addressed to God he applied to the Virgin, not even excepting that passage to which our Lord himself referred the Jews in proof of *his own divinity*, in Ps. cx. 1, ‘The Lord said *unto my lady!* sit thou on my right hand.’ This *Psalter of the Blessed Virgin* is authenticated by the bulls of three popes, Pius V., Urban VIII., and Clement XIII.; the first of which grants an indulgence of fifty days to whosoever, not bound to do so, shall devoutly recite the office.”

“The following is a translation of the extract (see *Bonaventura Opera*, tom. vi. p. 501; Bodleian Lib. B. 22. 5):—

‘A small treatise of that eminent doctor of the Church, St. Bonaventura, called the *Psaltery of the Blessed Virgin Mary*. The following little work, entitled the *Psalter of the B. V.*, was composed with great art, after the manner of the Psalms of David, by St. Bonaventura. There are in it 150 psalms, which, in their commencement, agree with the Psalms of David; but the words which follow are beautifully adapted to the blessed Virgin. It contains also eight canticles, viz. one in imitation of Isaiah, one of Ezekiel, one of Anna, two of Moses and Habakkuk; one of the Three Children, and one of Zecharias. It comprises also the hymn, ‘We praise thee, O mother of God,’ in imitation of that which is ascribed to Ambrose and Augustine (*i. e.* the *Te Deum*); and also the creed, ‘Whosoever will be saved,’ in imitation of the Athanasian creed. The scope which the author had in view in this little work is sufficiently evident from the preface.’

“Then follows the preface; and immediately after, the Mary Psalter, of which the following is the 51st (in our version the 52d) psalm:—

‘1. Why boastest thou thyself in mischief, thou malicious serpent and infernal dragon?’

‘2. Bow down thy head to the woman, by whose fortitude thou shalt be plunged into the abyss.’

‘3. Bruise him, O Lady, with the foot of thy virtue; rise up and scatter abroad his malice.’

‘4. Extinguish his power, and reduce his strength to ashes:’

‘5. That living we may exult in thy name, and joyfully speak thy praise.’

‘Glory be to the Father,’ &c.

“In this *authorised* specimen of Romish blasphemy, the usual Popish interpretation of Gen. iii. 15, will be noticed. ‘*Bruise him, O Lady.*’ ‘*She*’ (*i. e.* the Virgin), say the Papists, “shall bruise thy head:” not ‘it’ (Christ the seed of the woman).

“The next extract is a specimen of the parody on the *Te Deum*:—

‘ Hymn in imitation of that which is ascribed to Ambrose and Augustine.

‘ We praise thee, O mother of God, we acknowledge thee the Virgin Mary.

‘ All the earth doth worship thee, the spouse of the everlasting Father.

‘ To thee all angelic creatures cry aloud,

‘ Holy holy, holy, Mary, mother of God, both mother and virgin.

‘ Heaven and earth are full of the majesty of the glory of the fruit of thy womb.

* * * * *

‘ The whole celestial court doth honour thee the Queen.

‘ The holy Church throughout all the world doth celebrate thy praises.

* * * * *

‘ Thou temple and sacrarium (chapel) of the Holy Ghost; the noble guest-chamber of the whole most blessed Trinity.’ ”*

“ In that scandalous form of devotion to the Virgin, which, as it is pretended, was revealed by an angel to St. Bernard, and in which adoration is offered to every member of her body, there is the following prayer: ‘ Hail, Mary! handmaid of the holy Trinity! Health and Consolation both of the living and of the dead! be with me in all my temptations, tribulations, necessities, distresses, and infirmities; obtain for me pardon of all my faults; and, chiefly, in the hour of death do not fail to succour me, O most pious Virgin Mary.’ Then follows, ‘ I adore and bless your most blessed feet,’ and so forth. And, to adduce but one more instance, out of that blasphemous perversion of the Psalms of David entitled ‘ the Psalter of the Virgin,’ we find the last two Psalms thus paraphrased therein: ‘ Sing to our Lady a new song; let her praise be in the congregation of the just, &c. Praise our Lady in her holiness, praise her in her virtues and miracles: praise her, ye assembly of Apostles; praise her, ye choirs of patriarchs and prophets; praise her, ye army of martyrs; praise her, ye crowds of doctors and confessors; praise her, ye company of Virgins and chaste ones; praise her, ye orders of monks and anchorites; let every thing that hath breath praise our Lady!!!’

“ Can any thing be conceived more idolatrous than these addresses to the Virgin? which are but a very small part of what might be quoted, if time allowed. Can it be denied that this is ascribing to her all the attributes of Deity? that it is worshipping her as an omniscient, omnipresent, and almighty being, possessing authority even over God himself; and, consequently, rendering to her that praise, glory, and adoration, which he expressly claims for himself alone, when he says, ‘ I am the Lord; that is my name; and my glory will I not give to another, neither my praise to graven images!’

“ O ye poor, ignorant, deluded men, into what an abyss of error and superstition have you fallen! How has the fear of man, and ignorance of the word of God, misled you thus to ‘ worship and serve the creature more than the Creator?’ For well you know, that many of you

* Missing’s *Idolatry of the Church of Rome*, pp. 55—57.

worship and honour the Virgin far more than you do your Maker! God grant that you may be soon emancipated from the bondage of spiritual tyranny and superstition, into the 'glorious liberty of the children of God!' God grant that you may soon be delivered from the darkness of ignorance and error, into the full day-light of Scripture truth! You may call the worship of the Virgin Mary 'hyperdulia,' or any thing else you please; but we, who are taught by the word of God to call things by their right names, call it the very height of idolatry; that abominable thing which God hates, and which drew down his severest vengeance upon the Canaanites and Jews of old, who 'bowed down before Baalim and Ashtaroth,' and 'made cakes to the queen of heaven.' **

But it is said these be but remnants of the dark ages; popery is not what it once was. Indeed! who repealed the acts of the Council of Trent, who annulled the creed of Pope Pius IV? Who altered the Breviary, sanctioned by Pope Pius V? and others who held the pontifical sceptre. But let me here appeal to facts. I have in my possession a devotional work bearing on its title page the high appellation of "The Christian's guide to heaven." It was printed at Dublin in 1840, and is marked as the thirty-third edition. It must of course be in high request. It contains—morning and evening prayers; prayers before mass and at mass; preparation for confession; prayers before and after confession; full devotional guidance before and after communion, devotions for every day in the week, pious reflections for every day in the month; the prayers of St. Bridget; devotions for the sick; preparation for death, and many other items; innumerable litanies, prayers, &c.; a supplement in regard to the mass, confirmation, &c. and the Rosary of the Blessed Virgin, &c. Such a book speaks for itself. The morning prayer contains a prayer to the Virgin, the guardian Angel, and Patron Saint, with Ave Maria and confessions to God, to Michael, to John the Baptist, the Apostles Peter and Paul, and all the Saints. The evening prayer contains the Litany of the Virgin. Among the prayers before and after confession are prayers to the Virgin, the Patron Saint, and all other Saints. Following the instructions for communion is a prayer to the Virgin, and to all Saints and blessed Angels. The devotions for every day in the week contain prayers to the guardian Angel, to St. Joseph, and to the Virgin. This latter is said to have been composed partly by the Angel Gabriel, partly by St. Elizabeth, and partly by the Church. Hear and judge!—

"A Prayer to the Blessed Virgin.

Most Holy Virgin! Mother of God; and, by that august quality, worthy of the most profound respect from angels and men; I come to render thee my most humble homage, and to implore thy help and protection. Seated above the heavenly hosts of saints and angels, next the throne of the Almighty, thou art most powerful, and thy goodness towards mankind equals the power thou hast in heaven.

Thou knowest, O most sacred Virgin, that I have been taught from my infancy to look up to thee as my mother, my patroness, and most

* Romanists and Protestants, pp. 112—114.

powerful advocate ; and thou hast vouchsafed from on high, to look down on me as one of thy children. I acknowledge, with the most humble sentiments of gratitude, that it is by the means of thy most powerful intercession I have received such innumerable graces and favours from the Almighty. Why then has not the fervour of my devotion towards thee, been equal to thy zeal in succouring me in my necessities ? Alas ! the sense of my ingratitude overwhelms me with shame and confusion ; but accept, O amiable Queen, of my determined resolution to love, honour, and serve thee with more fidelity for the future.

Receive then, O sacred Virgin, the protestation I now make, of being hereafter entirely thine. Accept the unshaken confidence which I place in thy clemency and goodness. Obtain for me, most powerful advocate with thy dear Son, my Saviour, (who can refuse thee nothing that is conducive to my salvation,) a lively faith, a firm hope, and a generous, tender, and constant love. Procure for me such purity of soul and body as nothing can defile or contaminate ; such profound humility as nothing can alter or change ; and such patience, and submission to the will of heaven, as nothing can perplex or disturb. Lastly, most blessed Virgin, obtain for me such a faithful imitation of thyself, in the practice of every virtue, during life, as may procure for me thy powerful aid and protection at the hour of death. *Amen.†*

A portion of a prayer, for the choice of a state of life, is addressed to the Virgin. There are Hymns and prayers to St. Winefrid. The prayers of St. Bridget, of which there are fifteen, all conclude with Ave Maria, which is also often repeated in the preparation for death. In the recommendation of a soul departing, all the saints and patriarchs are invoked. The Litany for the dead contains invocations to all saints, to Mary, to the Apostles and Prophets. The Rosary of the Virgin contains five mysteries called joyful, five called dolorous, and five called glorious. Each of these contains a prayer to the Virgin amounting in all to 15. But besides this, after every contemplation, follows the Lord's prayer to be said once, and the Ave Maria to be repeated 10 times. So that whereas the Lord's prayer is only repeated 15 times the Ave Maria is repeated 150 times. Then follows a little further on the thirty days prayer, addressed to the Virgin.‡

† Catholic Piety, pp. 160, 161.

‡ THE THIRTY DAYS' PRAYER.

To the B. V. Mary, in honour of the sacred Passion of our Lord Jesus Christ ;

By the devout recital of which for the above space of time, we may mercifully hope to obtain our lawful request.—It is particularly recommended as a proper devotion for every day in Lent, and all the Fridays throughout the Year.

Ever glorious and blessed Mary, Queen of Virgins, Mother of Mercy, hope and comfort of dejected and desolate souls ; through that sword of sorrow which pierced thy tender heart, whilst thine only son, Christ Jesus our Lord, suffered death and ignominy on the cross ; through that filial tenderness and pure love he had for thee, grieving in thy grief, whilst from his cross he recommended thee to the care and protection of his beloved

Another Devotional work, called the "Garden of the Soul," printed at Derby in 1843, is nearly of a similar character, and bears upon it the following intimation—"A new edition, by lawful authority." The Garden of the Soul, in the part on the examination of conscience, contains meditations on the decalogue, from which, however, the second commandment is entirely excluded, and the number made out by dividing the tenth into two.

disciple St. John; take pity, I beseech thee, on my poverty and necessities; have compassion on my anxieties and cares; assist and comfort me in all my infirmities and miseries, of what kind soever. Thou art the mother of Mercies, the sweet consolatrix and only refuge of the needy and the orphan, of the desolate and the afflicted. Cast, therefore, an eye of pity on a miserable, forlorn child of Eve, and hear my prayer; for since, in just punishment for my sins, I find myself encompassed by a multitude of evils, and oppressed with much anguish of spirit, whither can I fly for more secure shelter, O amiable Mother of my Lord and Saviour Jesus Christ, than under the wings of thy maternal protection? Attend therefore, I beseech thee, with an ear of pity and compassion, to my humble and earnest request. I ask it through the bowels of mercy of thy dear Son, through that love and condescension wherewith he embraced our nature, when, in compliance with the divine will, thou gavest thy consent, and whom, after the expiration of nine months, thou didst bring forth from the chaste enclosure of thy womb, to visit this world, and bless it with his presence. I ask it through that anguish of mind wherewith thy beloved Son, our dear Saviour, was overwhelmed on Mount Olivet, when he besought his eternal Father *to remove from him*, if possible, *the bitter chalice* of his future passion. I ask it through the threefold repetition of his prayers in the garden, from whence afterwards, with dolorous steps and mournful tears, thou didst accompany him to the doleful theatre of his death and sufferings. I ask it through the welts and sores of his virginal flesh, occasioned by the cords and whips wherewith he was bound and scourged, when stripped of his seamless garment, for which his executioners afterwards cast lots. I ask it through the scoffs and ignominies by which he was insulted; the false accusation and unjust sentence by which he was condemned to death, and which he bore with heavenly patience. I ask it through his bitter tears and bloody sweat, his silence and resignation, his sadness and grief of heart. I ask it through the blood which trickled from his royal and sacred head, when struck with a sceptre of a reed, and pierced with his crown of thorns. I ask it through the excruciating torments he suffered when his hands and feet were fastened with gross nails to the tree of the cross. I ask it through his vehement thirst, and bitter potion of vinegar and gall. I ask it through his dereliction on the cross, when he exclaimed: 'My God! my God! why hast thou forsaken me?' I ask it through his mercy extended to the good thief, and through his recommending his precious soul and spirit into the hands of his eternal Father before he expired, saying: 'All is finished.' I ask it through the blood mixed with water, which issued from his sacred side, when pierced with a lance, and whence a flood of grace and mercy has flowed to us. I ask it through his immaculate life, bitter passion, and ignominious death on the cross, at which nature itself was thrown into convulsions, by the bursting of rocks, rending of the veil of the temple, the earthquake, and darkness of the sun and moon. I ask it through his descent into hell, where he comforted the saints of the old law with his presence, and led captivity captive. I ask it through his glorious victory over death, when

Thus it is manifest that the decrees of Trent, and the articles of Pius, IV's creed, are fully carried out, in our own days. And I appeal to all who have had better opportunities than myself to judge of the practical workings of popery. One who has been born and bred in an almost thoroughly protestant country little knows, except from hear-say, and the testimony of others, of the degrading and unscriptural idolatries of the Roman apostasy. But the evidence is open to all. The records of the past, the annals of the present time, the publications and controversies of the present day, make the true state of things palpable to all, who will open their eyes,—to all who will candidly judge and fairly estimate religious practices by the only standard recognized by true Protestants; and we fear not the verdict of unbiassed and fairly judging men. But yet we appeal to eye-witnesses of the actual state of things. We appeal to those who have been ensnared under the influence of the cunningly devised and soul-enslaving system, and feel assured that they dare

he arose again to life on the third day; and through the joy which his appearance for forty days after, gave thee, his blessed Mother, his apostles, and the rest of his disciples, when, in thine and their presence, he miraculously ascended into heaven. I ask it through the grace of the Holy Ghost, infused into the hearts of the disciples, when he descended upon them in the form of fiery tongues, and by which they were inspired with zeal in the conversion of the world, when they went to preach the gospel. I ask it through the awful appearance of thy Son at the last dreadful day, when he shall come to judge the living and the dead, and the world, by fire. I ask it through the compassion he bore thee in this life, and the ineffable joy thou didst feel at thine assumption into heaven, where thou art eternally absorbed in the sweet contemplation of his divine perfections. O glorious and ever blessed Virgin! comfort the heart of thy suppliant, by obtaining it for me.* And as I am persuaded my divine Saviour doth honour thee as his beloved Mother, to whom he can refuse nothing; so let me speedily experience the efficacy of thy powerful intercession, according to the tenderness of thy maternal affection, and his filial, loving heart, who mercifully granteth the requests, and complieth with the desires of those that love and fear him. Wherefore, O most blessed Virgin, besides the object of my present petition, and whatever else I may stand in need of, obtain for me also of thy dear Son our Lord and our God, lively faith, firm hope, perfect charity, true contrition of heart, unfeigned tears of compunction, sincere confession, condign satisfaction, abstinence from sin, love of God and my neighbour, contempt of the world, patience to suffer affronts and ignominies, nay even, if necessary, an opprobrious death itself, for the love of thy Son our Saviour Jesus Christ. Obtain likewise for me, O sacred Mother of God! perseverance in good works, performance of good resolutions, mortification of self-will, a pious conversation through life, and at my last moments, strong and sincere repentance, accompanied by such a lively and attentive presence of mind, as may enable me to receive the last sacrament of the Church worthily, and die in thy friendship and favour. Lastly, obtain, I beseech thee, for the souls of my parents, brethren, relations, and benefactors, both living and dead, life everlasting. *Amen. Catholic Piety.* pp. 402—406.

* Here mention or reflect on your lawful request, under the reservation of its being agreeable to the will of God, who sees if it will contribute to your spiritual good.

not refuse their acknowledgment that the state of things is as we have depicted it. We could lay before our readers abundance of evidence, contained in the charges, rescripts and bulls of dignified Catholic ecclesiastics on the continent of Europe, containing what appear to us most blasphemous and anti-scriptural recommendations and injunctions regarding the worship of the Virgin and other saints. We shall only allude to one, the charge of the Archbishop of Lyons, wherein he hesitates not to assert that the severe austerity of the Gospel, as delivered in primitive times, is not at all suited to the refined delicacy of modern society, and that therefore the milder and more congenial worship of the Virgin is, in preference, to be attended to. He accordingly gives special injunctions and directions for indulging in an all-absorbing mariolatry. What then are we to say? can we hesitate to pronounce that in this whole system we see, more and more, in its workings, the antitypes of those prophetic announcements which we find in Scripture, both of the man of Sin and of the little horn of the fourth or Roman wild beast. Do we not behold the manifest characters of those apostates who in the latter times were to give heed to seducing spirits and to doctrines concerning demons (or dead men)? Look at the long list of saints, male and female, exhibited in the Roman Calendar;—think of the characters which impartial history gives to many of these, their pride, ambition, and insubordination to lawful authority,—their cruelty and caprice,—and then say, whether the canonization and worship of such dead men and women be not more degrading than heathen worship,—more irrational than the orgies of Káli or of Durga. Let the Hindu but believe his puránas, however absurd these may appear to the more enlightened to be, and he has authority for what he does; but the Romanist has no authority for his Saint-worship either from reason or revelation. As illustrative of the above remarks let me call your attention to the following extract from Faber's Sacred Calendar of Prophecy. It regards the passage in 1 Tim. iv. 1—3:

“The prediction which describes the nature of the great Apostasy has been so fully discussed by Mede and Newton and other writers on the subject, that very little need be said respecting it.

“1. A remarkable Apostasy from the faith is announced: which, however, is not said to consist in an avowed renunciation of Christianity, according to the most intense import of the word *apostasy*; but which is described, as being in its essence the profane adoption of certain doctrines concerning demons, while it is characterised by the prohibition of marriage along with a superstitious abstinence from meats.

“As for the last article, it requires neither exposition nor application the prohibition of marriage to the whole body of the clergy under the express aspect of being a base thralldom to chambering and uncleanness, the constrained celibacy of the various monastic orders, and the rigid injunction of abstinence in fasting from particular sorts of food, are matters too notorious to require any formal discussion. But the former article, which plainly sets forth the very essence of the Apostasy, requires more attention; both because it *does* set forth the essence of the Apostasy, and because to a common reader it is not at the first sight so intelligible as the latter clause.

“Our English translators have rendered the original, *giving heed to seducing spirits and doctrines of devils*: but this version, so far from expressing the true sense of the passage, is rather calculated to convey an idea wholly foreign to it. The prophecy does not foretell, that the Apostasy would consist in the revolting and improbable worship of devils; but that its essence would be the unauthorised and superstitious adoration of demons. Now one very eminent branch of ancient Paganism in every quarter of the globe was the worship of dead men, whom the excessive veneration of posterity elevated to the rank of Hero-gods. These canonised beings were, by the Greeks, styled demons: and, though now translated from this sublunary world to a higher state of existence, they were supposed to be still interested in the concerns of those whom they had left behind, and were thought to possess the power both of moderating their affairs and of gratifying their wishes. Hence, whatever notions philosophical and speculative men might have of some great unknown First Cause, the prayers of the vulgar were specially addressed to the popular Demons: and the state policy of every gentile government formally recognised and maintained this peculiar mode of worship.

“Such being the case, the clause of the prophecy now under consideration foretells, not that degenerate Christians would adore devils, but that they would adore Demons. It predicts, in short, that, during the latter times, or the latter three times and a half, the Church of Christ would suffer herself to be very extensively seduced into a remarkable Apostasy, which in nature and substance would be the same as the old demonolatrous superstition of the Gentiles. The *objects* of veneration might indeed be different; for we are no way bound to suppose, that Osiris or Adonis or Cronus or Astartè would ever be worshipped by Christians: but the *principle* or *essence* would be the same, both of ancient Paganism, and of the predicted Apostasy from the faith. As the Gentiles had been worshippers of demons or canonised dead men: so would certain Christians likewise similarly become worshippers of demons or canonised dead men, both *before* the revelation of the man of sin at the commencement of the latter three times and a half and also *during the continuance* of that latter moiety of the grand period of the seven times. *These* might adore *these* dead men, and *those* might adore *those* dead men: but, in the *principle* of worshipping dead men as a kind of secondary gods subordinate to the invisible First Cause, the ancient Pagans and the predicted apostate Christians would perfectly agree. The *essence* of their respective systems would be palpably the same.

“This mode to understanding and interpreting the prophecy is no way peculiar to modern days: nor has it been gratuitously excogitated by Protestants, merely that they may be the better able to assail that worship of dead saints which so notoriously prevails in the Romish Church and which has unhappily infected the Greek Church also. The Papists delight in appealing to the Fathers, in all controversies relative to the man of sin or the little horn of the fourth wild-beast: and the Protestants so far agree with them, that they desire not a more satisfactory expositor of the clause before us, than one of these very Fathers,

who flourished long before the existence of a dispute between those two great denominations of Christians. Epiphanius, who lived in the earlier half of the fourth century, when explaining the passage now under consideration, gives what he supposes to be the evident meaning of the Apostle in the following remarkable terms. "*They shall be, says St. Paul, worshippers of dead men; even as dead men were formerly worshipped in Israel.*" Having thus given what he deems the sense of the passage, he applies the whole prediction, respecting the demonolatrous Apostasy which was about to spring up in the latter times, to those worshippers of the Virgin Mary who in his day were beginning rapidly to multiply themselves.

"Such is the interpretation long since proposed by Epiphanius; whence we learn very unequivocally how *he* understood the word demons: for he certainly could not have supposed the prophecy to foretell a worship of dead men by apostate Christians similar to the pagan worship of dead men adopted from the Canaanites by the ancient Israelites, unless he had also supposed demons and canonised dead men to be synonymous terms.

"2. After all that has been written on the subject by preceding commentators, I think it superfluous to enter into any laboured proof, that, during the very period marked out by the Apostle, the ancient demonolatrity of Paganism, under a new and specious form, has prevailed to a very wide extent in the Christian Church. I shall satisfy myself with simply quoting the words, not of an expositor, but of an historian.

"*The Christians of the seventh century had insensibly relapsed into a semblance of paganism. Their public and private vows were addressed to the relics and images, that disgraced the temples of the East. The throne of the Almighty was darkened by a cloud of martyrs and saints and angels, the objects of popular veneration: and the collydrian heretics, who flourished in the fruitful soil of Arabia, invested the Virgin Mary with the name and honours of a goddess. Intemperate curiosity and zeal had torn the veil of the sanctuary: and each of the oriental sects was eager to confess, that all, except themselves, deserved the reproach of idolatry and polytheism. Under the successors of Constantine, in the peace and luxury of the triumphant Church, the more prudent Bishops condescended to indulge a visible superstition for the benefit of the multitude: and, after the ruin of Paganism, they were no longer restrained by the apprehension of an odious parallel. The first introduction of a symbolic worship was in the veneration of the cross and of relics. The saints and martyrs, whose intercession was implored, were seated on the right hand of God: but the gracious and often supernatural favours, which, in the popular belief, were showered round their tomb, conveyed an unquestionable sanction of the devout pilgrims, who visited and touched and kissed these lifeless remains, the memorials of their merits and sufferings. But a memorial, more interesting than the skull or the sandals of a departed worthy, is a faithful copy of his person and features delineated by the arts of painting or sculpture. At first, the experiment was made with caution and scruple: and the venerable pictures were discreetly allowed to instruct the ignorant, and to awaken the cold,*

*and to gratify the prejudices of the heathen proselytes. By a slow though inevitable progression, the honours of the original were transferred to the copy. The devout Christian prayed before the image of a saint : and the pagan rites of genuflexion, luminaries, and incense, again stole into the Catholic Church. The scruples of reason or piety were silenced by the strong evidence of visions and miracles : and the pictures, which speak and move and bleed, must be endowed with a divine energy, and may be considered as the proper object of religious adoration. The use and even the worship of images was firmly established before the end of the sixth century : they were fondly cherished by the warm imagination of the Greeks and Asiatics : and the Pantheon and the Vatican were adorned with the emblems of a new superstition. The worship of images had stolen into the Church by insensible degrees : and each petty step was pleasing to the superstitious mind, as productive of comfort and innocent of sin. But, in the beginning of the eighth century, in the full magnitude of the abuse, the more timorous Greeks were awakened by an apprehension, that, under the mask of Christianity they had restored the religion of their Fathers. They heard, with grief and impatience, the name of idolaters ; the incessant charge of the Jews and Muhammadans, who derived from the Law and Koran an immortal hatred to graven images and all relative worship. The eloquence of the monks was exercised in the defence of images : but they were now opposed by the murmurs of many simple or rational Christians, who appealed to the evidence of texts and of facts and of the primitive times, and who secretly desired the reformation of the Church.”**

This extract from Gibbon brings distinctly before us not only the commencement of saint-worship and mariolatry, but also the gradual rise of the still more absurd and unscriptural worship of images and reliques. Why, my friends, do we find the second commandment excluded from a popular Romanist work on devotion ? The passage just cited from Gibbon explains the fact. The impartial record both of civil and ecclesiastical history explains the fact. Want of space permits me not to enter upon the history of the question. But it is not necessary. Who has not read of Leo Isauricus the famous *Iconoclast*, who, in the eighth century, having suppressed image worship in Constantinople and the east, endeavoured to introduce like salutary changes in his Italian dominions. But alas ! he found there the power of images far superior to that of the Grecian empire. Gregory the Second found it possible even to oppose force to force. The image worshippers were victorious, after a hard fought battle. “ A phantom was seen, a voice was heard ; and Ravenna was victorious by the assurance of victory.” A synod of ninety-three Bishops pronounced the Iconoclasts to be excommunicated heretics : because they contravened the record of Scripture ? not at all, but because they attacked the tradition of the fathers and the images of the saints. Image worship was accounted the doctrine of the Catholic Church, and soon after the second council of Nice confirmed the doctrine. Charlemagne and the clergy of the German Empire opposed the idolatry ; but in vain. Individual Bishops and Presbyters endeavoured to stay the flood of error, ere it poured

* Faber's sac. Cal. of Prophecy, Vol. 1. pp. 106—113.

in the full force of its waters ; but their efforts were vain. We know enough however to enable us to assert that the practice was not primitive, neither fully established, until the decrees of the second council of Nice falsified antiquity and asserted the Catholicity of the practice. But, whensoever the practice commenced, or by whomsoever supported ; we all know that it is not supported by Scripture ; that it contravenes the second commandment of the decalogue, which portion of Scripture, though retained in the Vulgate, is often, nay we believe generally, left out of popular Catholic Manuals of devotion and Catechisms. But undoubtedly the Catholic has authority from his standards for the practice ; and so far forth we assert that he is subject to an authority which constrains him not simply to appear to be an idolater, but virtually and really to countenance a practice, which no simple worshipper can interpret in any other sense than as positive worship to the image itself. Nay, have not the priests of the Roman apostasy encouraged the delusion, and by juggling tricks and cunning artifices fostered the idea, not only that images and pictures were to be worshipped, but that in worshipping them, the multitude were adoring the objects represented by them. This is evident from the following extracts. After describing the rise and progress of image-worship, Faber remarks :

“ In this manner, did the second beast cause the deluded inhabitants of the Roman earth to make an image for the first beast : and, to what an extent the worship of that image was at length carried, is best shewn by the declaration of a Prelate, who, less cautious or more honest than certain of his apologetic brethren, has stoutly exhibited and explained and defended the idolatry of his Church in all its naked and unblushing deformity.

“ *We must not only confess, says James Naclantas Bishop of Clugium, that the faithful in the Church worship before an image (as some oversqueamish persons are wont to speak) ; but that, without the least scruple, they adore the very image itself, paying to it the same worship as they pay to its prototype. So that, if they worship the prototype with divine honour, they also worship the image with divine honour : or, if they worship the prototype with different degrees of subordinate adoration, they also worship the image with the same degrees.*’

“ This extraordinary decision of a learned Roman doctor, who seems to have been a perfect *helluo* of idolatry, was actually printed at Venice, not during the Cimmerian darkness of the middle ages, but in the reign of our own Elisabeth and after the torch of religious light had been rekindled at the Reformation : nor am I aware, that it ever incurred the censure of the Vatican.

“ *The second beast had power to give life to the image, in order that the image should even speak.*

“ As the pretended miracles of the ecclesiastical beast are simply called *miracles* ; so the simulated life, which he bestowed upon the image, is simply denominated *life*. In each case, however, imposture is plainly implied, and ought doubtless to be understood. St. John, I apprehend, beheld, in his vision, the image apparently discharging the functions of animal life ; precisely as it seemed to discharge them in

the eyes of those, who were induced to bow down before it : for all the marvellous stories, which are told respecting the consecrated images, are by no means to be rejected as mere fabrications. To the deluded populace they *did* appear both to speak and to move and to be instinct with life : for, in truth, the ridiculous puppets, which by the ecclesiastical beast were held forth to the blind adoration of the secular beast, were so contrived with internal springs as to be easily worked by a concealed operator ; whose voice, at proper intervals, seemed to issue from the mouth of the miraculous image itself.

“These juggling tricks were the boast of a profligate hierarchy : and they employed them, with much success, in the promotion of idolatry. At the time of the Reformation, the machinery, employed for such nefarious purposes, was, in many instances, actually discovered : and nothing tended so much to wean the people from their attachment to image-worship as the public exposure of the contemptible tricks employed by the popish ecclesiastics.

“Similar mummeries have been exhibited even in the present generation. In the year 1796, upon the approach of the republican French, various miraculous appearances are asserted to have been observed at Rome. Pictures of Madonnas opened and shut their eyes : images of saints altered their position : and crucifixes moved their eyelids. See Zouch on Prophecy, p. 180. and Phillipotto's Supplem. Letter, pp. 22—38.

“The rationale of these pretended miracles was doubtless the prevailing notion, that the divine energy of the saint, represented by the puppet, was *physically* or *personally* present in the puppet itself. As the existence of this paganizing superstition is acknowledged and lamented by Erasmus (Erasm. Epist. lib. xxxi. epist. 47.) : so is it openly avowed and defended, as a matter of undoubted orthodoxy, by Peter de Medrano. I subjoin his own words, that our liberalizing Protestants of the present day may see the doctrines inculcated by the Latin Clergy upon the Latin Laity.

“Dicendum sit, concessum Deiparæ Dominæ privilegium assistendi, *physicè et realiter*, in aliquibus simulachris seu imaginibus :—quod, in aliquibus simulachris seu imaginibus ipsius, *pie credatur, assistere, adesseque, personaliter, physicè, et realiter* :—ut in illis *debitas adorationes* recipiat a fidelibus cultoribus. R. P. Petri de Medran. Rose-tum Theologic. p. 311. Hispal. A. D. 1702. See Lewis's Life of Bp. Pecoek, p. 79.

“This strange notion accounts for the fact, that some of the dolls, which are decorated with the name of *Madonnas*, are deemed so much more holy and more influential than others. If, as the worthy Bishop of Aire would persuade us, images are, in the Roman Church, esteemed nothing more than useful aids to devout recollection, *all* images, under such a view of the question, must be *alike* : the use of *no one in particular* could be more beneficial than the use of *any other of its fellows*. But, in point of *fact*, this, as we all know, is by no means the case. Our Lady of *this* place is a far more important and influential personage, than our Lady of *that* place : and, as such, she receives from the faithful a much larger share of the *debita adoratio* recommended by

Peter de Medrano. Now, on the modest theory of the Bishop of Aire, this could not possibly be the case: but the *Pie credatur*, enforced by the devout Peter, accounts at once, in the most satisfactory manner, for the immense reputed superiority of one Madonna above another. Our Lady, it seems, is pleased to honour some of her images with a much more abundant portion of her *physical or real or personal* presence, than she deigns to vouchsafe to others: and these highly distinguished puppets are thence, of course, worthy of especial adoration.

“It may be said, that the Church of Rome has not, through the medium of an ecumenical Council, distinctly recognised the miserable superstition before us; and, consequently, that she is not bound to answer for the inculcation of the doctrine, lamented by Erasmus, and lauded by Peter de Medrano.

“This is the usual resource of modern apologists for the Latin Church: but it cannot be allowed to avail them, until they shall have fully shewn that such teachers as Peter de Medrano have been censured and silenced, and that the adoption of his fancies by the Laity has been strictly and explicitly prohibited as downright heresy, by the authority of the sovereign Pontiff, in his capacity of head of the Catholic Church and Vicar of our Lord Jesus Christ. If the Pope, *knowingly and without any censure*, allows such superstition to be taught by the Clergy and to be received by the Laity, he clearly makes himself *particeps criminis*: for, by so doing, he virtually recognises the superstition in question as part and parcel of Roman orthodoxy. What should we think of the English Bishops, if they allowed *their* Clergy, without the least censure, to inculcate upon the Laity the *Pie credatur* of Peter de Medrano? Should we not say, that, by such conduct, they, to all intents and purposes, converted a mere *individual* superstition into absolute *public* property? In a word, has Peter de Medrano ever been censured by his ecclesiastical superiors?

“*When the second beast had thus given apparent life to the image, he caused those to be slain who refused to worship it.*

“To the idols of Popery, thus set up to be the gods of the Christian Church, it may be said with truth, that no fewer human victims have been immolated than to the demon-gods of Paganism.

“During the long and dreary period of almost incessant persecution, to which the two ancient and venerable Churches of the Vallenses and the Albigenses were subjected, one special mark of heresy was a refusal to worship images: and that refusal, which equally characterised the reformers of the sixteenth century, like the similar refusal of the primitive Christians to adore the idols of the Gentiles, never failed to expose the innumerable martyrs under Popery, those second men of understanding mentioned by Daniel, to the horrors of a death peculiarly dreadful. One of the crimes, for which these alleged heretics were condemned by the Roman Church, is almost invariably a refusal to worship dead saints and their images.”*

How does Roman sophistry defend this awful practice? just as the ancient Heathen did when endeavouring to repel the arguments of the

* Faber's Sac. Cal. vol. III. pp. 262—7; with a note.

ancient advocates for Christianity. "You err," says the pagan worshipper in Arnobius, "You err and mistake; for we do not hold the opinion either that the brass, or the materials of gold and silver, and other substances of which statues are made, are of themselves gods or deities to be religiously worshipped; but we worship the gods in these, and venerate those whom the sacred dedication introduces into them, and causes to dwell in those similitudes made by hands." Arnobius replies, "It is not a wicked and contemptible reason which can make the person, who is both slow to be convinced and also most wary, give credit to the fact that the gods, having abandoned their own proper abodes in heaven itself, should neither be reluctant to enter into earthly habitations, nor seek to avoid them. Nay that impelled by the authority of the dedication, they should even coalesce in union with mere similitudes. Are your gods indeed accustomed to dwell in gypsum, and earthenware abodes? Nay verily are the gods but the minds, spirits and souls of earthenware figures and of gypsum? And in order that things the most vile, may become the more august, do they suffer themselves to be shut up and to lie concealed in the restraint of an obscure habitation?"

Are you not all aware that the defence is exactly that which heathens in the present day make for their abominable idolatries. The dedication or consecration of images worshipped by the ancient Grecians and Romans is but the *Pránpratishṭha* of the Hindu *Brámhan*. The ancient worship of the Heathen gods by images is but the same worship, which is given by Hindu idolaters to the puppets which they fix up for a time, and again carry out to be consigned to a watery grave. The mummeries of the one are but the mummeries of the other. But the mummeries of the Romanists are far more inexcusable than either. They have in their hands the oracles of eternal truth. They have set forth before them the living Saviour, who died and rose again, and was exalted to glory as the ever-living High Priest and Intercessor at the throne of the Eternal. Yet in the face of this full and sufficient provision and remedy for lost souls, the advocates of image worship support and abet an idolatry more monstrous and more irrational than that of either the ancient or of the modern Pagan.

But further, what shall we say of relique-worship and cross-worship and all the delusions connected with these. Hear the following, which I quote from the learned author referred to more than once already:—

"According to Basil and Theodoret, and Chrysostom and Gennadius, and Eugarius, and Gregory the great, and Gregory of Nyssa, the reliques of the saints are not only useful as exciting devotional reminiscences: but they are likewise mighty ramparts, which are capable of protecting towns from the military assaults of their enemies; they are champions by whom all disasters are turned away from us; they are strong rocks, which dissipate and nullify the snares of unseen demons and all the craftiness of Satan; they possess such astonishing virtues, that the very touch even of the shrine which contains them will bring down a blessing, and that the touch of the reliques themselves will accomplish all the desires of those who are admitted to so great a favour. Lastly, in the Roman Breviary, gross and direct adoration is

offered to the cross: for the senseless wood is not only celebrated, as our exclusive hope; but it is actually supplicated, to increase righteousness to the pious, and to grant pardon to the guilty.”*

In the Pontificale *de benedictione novæ crucis*, we find the following: “After many prayers, &c., then the Bishop kneels before the cross, and devoutly adores it and kisses it.” Julian charges the Christians of his time with worshipping the cross. Yet we have many proofs that relique-worship and cross-worship entered into the professing church only by degrees. And we could give quotations from Ambrose and Augustine, showing that both of these Bishops reprobrated the practice to a certain extent. Vigilantius indignantly called the advocates of relique-worship, *idolatræ cinder-worshippers*, and thereby aroused the wrath of Jerome, who seems rather to have favoured the veneration of reliques, though repudiating the charge of idolatry. Does this practice descend to modern times? I beseech you, my Friends, make inquiry. Read the statements of those who, even in our own day, have witnessed in France, in Italy especially, and in Spain, the prostration of soul in consequence of which, many ignorant and superstitious people fill the coffers of the Apostate Roman hierarchy, by purchasing reliques and other baubles which are regarded as possessing power to exercise influence over their future destiny. Have you heard of the holy coat of Treves, and its wonderful efficacy?

A visit to a Roman Catholic country is quite sufficient to place the matter of relique-worship beyond the pale of controversy. Even at the present day the most superstitious reverence is paid by high and low to old bones, old pieces of wood, and other reliques; and happy are they, who, even by large sums of money, obtain the much coveted fragments which, after all, may have as little to do with St. Andrew, St. John, St. Thomas, or any other saint as the bones scattered on the banks of the Ganges; or as much to do with the wood of the true cross, as with the club of Hercules, the spear-shaft of Achilles, or the gates of Somnath. May you not find the practice going on around you? We have reason to know that in some instances such is the case;—and that many, who hold no spiritual communion with the Father of Mercies at the throne of grace, vainly confide in the talismanic influence of what is supposed to be a fragment of the true cross.

In conclusion:—

Thus, my Friends, have I set before you the charges which I have alleged against the doctrine of the Romanists. It appears to me that the charges have been verified. It has been shown that both in theory and in practice the so-called Church of Rome, in the face of reason and Scripture, and many of her own learned doctors, holds that her ecclesiastics can transmute the substance of bread and wine into the real body and blood of the Saviour; that they then regard the consecrated elements as objects of adoration. It has been proved from their own standards and books of devotion, as also from the prevailing practice of the present day, that they believe the Virgin Mary, whom

* O crux ave, spes unica, hoc passionis tempore, auge piis justitiam, reis que dona veniam. Brev. Rom. Hebd. 4 Quadrages. die sabbat. Faber's Diff. of Romanism, pp. 213—217.

the word of God has pronounced to be blessed among women, to have been exalted to the dignity of the most powerful intercessor both with the Father and with the Son;—nay, that they speak and pray as if the Virgin were not merely an intercessor, but the all-influential ruler of a resentful and capricious child. What else can be the import of such expressions as “shew thyself to be the mother,”—“by the right of a mother, command the Redeemer,”—“regard me as pardoned in the presence of Christ thy son, at whose resentment I tremble, and whose fury I dread?”—We have further seen that a high dignitary of the Gallican Church proclaims the worship of the Virgin, a necessary refinement, without which Christianity is not adapted to modern times. It has also been shown that a host of saints and guardian angels are to a great extent shareholders in the devotions of the pious; and that in this way the scriptural character of the great Apostasy is shewn clearly to belong to Romanism. We could adduce multitudes of facts, over and above those already stated, to show the tendency of this system of worship. The minds of misguided devotees are withdrawn from the worship of the Almighty sovereign; the intercession of the only mediator between God and man, who is ever ready to hear the prayer of the penitent, is neglected for that of the Virgin and a thousand other departed mortals, altogether in opposition to the requirements of Scripture, and without any reason to believe, as Cardinal Cajetan confesses, that these departed saints do, or can, hear the prayers presented to them. As to the Scriptural argument it is given up even by learned Romanists. Banesius says:

“The Sacred Scriptures, neither expressly nor by implication, teach that prayers are to be made to saints.”

Salmeranus says, “There is nothing expressed either in the gospels or in the epistles of the Apostles touching this matter. It had been a difficult task to enjoin such a practice upon the Jewish converts, and occasion would have been given, thereby, to the Gentile converts to suppose that they had many Gods.”

What conclusion, then, must reason and common sense, what inference must an accurate knowledge of Scripture lead us to draw; but that the Romanist system is based on error; that it is calculated to rob the merciful Father, and the ever gracious Mediator, the Lord our Righteousness, of the glory, honour, and worship due to them alone; that Romanism is in fine a multiform and overgrown system of Idolatry?*

* The name of Thomas A’Becket is familiar to every body. His barbarous murder had the effect of consecrating his memory, and procuring for him a place in the Roman Calendar. Three altars stood in the Church of Canterbury. The altar of the Saviour, that of the Virgin and that of St. Thomas, not the Apostle, but A’Becket. While in a specified time the offerings upon Thomas’s shrine amounted to £1000, a large sum in those days, and offerings on the altar of the Virgin amounted to £5, those on the altar of Christ amounted to . . . nothing at all. Not only did votaries pray to Thomas, that by his merits and intercessions the wrath of the offended judge might be appeased; but they prayed to the Blessed Saviour, that by the merits and prayers of Thomas they might be transferred from vice to virtue and from the prison to the kingdom. (Brev. Sar.)

But, my Friends, there are most pressing duties incumbent upon us in connexion with this corrupt and unscriptural system. If Romanism be idolatrous, then its votaries are more in error than the heathen around us, for the great mass of the heathen have not the oracles of the living God within their reach, and those few who have are prejudiced against them. They are perishing for lack of knowledge. The Romanist on the other hand ought not to be ignorant, at least the clergy ought not to be ignorant, of the word of life which is able to make them wise unto salvation. They have, however apostatized from that which is profitable for doctrine, for reproof, for correction, for instruction in righteousness, and have followed vain traditions. Unless then they can be brought back to the simplicity and purity of Scripture doctrine, they must perish in the doom pronounced against those who have received on their foreheads the mark of the beast, and have worshipped his image. Is it not then the duty of protestants to labour and pray for their enlightenment. To do what in them lies to warn their neighbours of the danger which is impending. Could but one soul be rescued from soul-destroying error, that were sufficient to stimulate us to redoubled exertion. And at all events, if we read and interpret Scripture aright, we are not loving our neighbours as ourselves, unless we sound the alarm, and invite, encourage and persuade, those who hold unscriptural error to fall back upon the record of truth, the standard of all that is to be received and believed.

And not only are papists individually and collectively in danger. But the system of error to which they adhere has, in the ages that are past, retarded the progress of the true Gospel, and we have many reasons for concluding that such is its influence in the present day. It has retarded the conversion of the ancient and favoured people of the Lord, who in the centuries that have passed since the development of popery, have not only suffered severe and relentless persecution at the hands of Christians, but have been constrained to nauseate Christianity itself, as exhibited both in the Greek and the Latin churches, from the fact that they have not been able to distinguish between the practices of Christians and the idolatrous rites of the ancient Heathen. In like manner have Muhammadans reiterated the charge, and, when beholding churches filled with images and pictures, and the devotion to least ostentively paid to these, they have given way to the same feelings

Listen also to the following :—

“ Tu, per Thomae sanguinem quem pro te impendit,
Fac nos, Christe, scandere quo Thomas ascendit.”

“ Jesu Christe, per Thomae vulnera,
Quæ nos ligant relaxa scelera,
Ne captivos ferunt ad infera,
Hostis mundus, vel carnis opera.”—

St. Francis, the founder of the Franciscans, was elevated, in the imagination of his votaries, to equality with the Saviour himself.

“ Qui Franciscus erat, nunc tibi Christus erit.”

Nay, many preferred the intercession of Francis to that of the adorable Redeemer, blasphemously exclaiming “ Christus oravit, Franciscus exoravit.”

against Christians, as have ever distinguished them, when excusing their inroads upon the domains of Heathenism. Thus both Jews and Muhammadans have repudiated the only way of life, just because it has been set before them disguised, corrupted and debased by the heathenish and idolatrous appearance, which under the corrupting influence of both Greek and Latin error, it has assumed. Even Pagan idolaters, on witnessing the popish forms of worship, have exclaimed, if we are wrong, these cannot be right; why should we abandon that which has been consecrated and hallowed by the practice of ages, for the purpose of embracing a new religion against which may be alleged the same kind of objections as are alleged against our own worship. It may, however, be said that in many Heathen countries, Popish missionaries have succeeded in converting thousands to the faith of Rome, and that chiefly by exhibiting Christianity as a religion of externals. In such cases, nothing is really gained, for if Popery be really chargeable with idolatry, one form of error is abandoned, and another form of the same error embraced.

These considerations only bring more forcibly home to the minds of Protestants the duty of, in every possible way, bearing witness to the purity and simplicity of gospel truth;—of, in fact, acting up to their own professions, and consistently carrying out those principles which actuated our forefathers to cast off allegiance to Rome, and come into closer contact than before with the doctrines of grace and salvation, unfolded to the sinful soul in the glad tidings of great joy, preached by the Blessed Lord and Saviour and his chosen Apostles and Evangelists. And, farther, every lover of the Bible ought most scrupulously to avoid, whether directly or indirectly, giving either support or encouragement to those, who are chargeable with polluting God's ordinances and causing his name to be profaned not only among Heathens and infidels, but also among the descendants of Jacob. There is a great deal of false and mawkish liberality abroad among professing Christians in the present day; every principle is made to bend before political expediency on the one hand, and lax indiscriminating liberalism on the other. But let the lovers of the Bible recognize every form of error in its own proper and peculiar character, and distinguish it by its own appropriate name. Let those who are professed adherents of Evangelical principles eschew the man of sin, with all his forms of seducing error and doctrines of demons. Can a sincere follower of the meek and lowly Jesus, who seeks, through him, propitiation and acceptance, mercy to pardon, and grace to help in every time of need, deliberately countenance by his presence, the solemn mockery the desecration of everything sacred, perpetrated in the idolatrous mummeries of High Mass.

It is always profitless, and not unfrequently sinful, to countenance the ungodly ribaldry and daring profanity of the majority of our dramatic representations. It is equally wrong to keep idolatry in countenance, by attending Heathen matches and partaking of the idol worshipper's hospitality, in honor of the clay and straw built gaudy puppet which he is pleased to designate his god. But it is far worse, by word or deed, to countenance or palliate the blasphemous mummery of the mass,—

the desecration of solemn and sacred truth which is presumptuously perpetrated by those, who first pretend to create the Divine and ever glorious Redeemer, in his character both of God and man, and then offer to the consecrated wafer, that very adoration of positive worship (*Latria*) which is due to God alone, affecting to believe that *that* very God is present in the sacrament "whom the eternal Father, when introducing him into the world, thus announces, "Let all the angels of God adore him." O my friends, "touch not, taste not, handle not." Let not even curiosity prompt you to witness the solemn mockery, the antisciptural, and antichristian profanity.

May the God of all grace strengthen us to be witnesses for the truth once delivered to the saints; and may our watch cry ever be "TO THE LAW AND TO THE TESTIMONY; IF THEY SPEAK NOT ACCORDING TO THIS WORD, IT IS BECAUSE THERE IS NO LIGHT IN THEM."

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