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THE
CALCUTTA
CHRISTIAN OBSERVER.

JANUARY, 1846.

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

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

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

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

Jan. 5th, at the Lal Bazar Chapel.

Feb. 2d, at the Union Chapel.

March 2d, at the Circular Road Chapel.

} Service to commence at seven o'clock.

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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JANUARY, 1846.

I.—*The New Year.*

AT the commencement of Eighteen Hundred and Forty-six, let our readers join us in the following, as in our common supplication :

O THOU WHO ART THE KING ETERNAL, IMMORTAL, INVISIBLE, THE ONLY WISE GOD—UNTO THEE BE ALL HONOUR AND GLORY, FOR EVER AND EVER! Amen.

We approach unto thy throne at the commencement of this new year of our existence, to worship Thee as the Father of our spirits, the Lengthener of our days, and the Saviour of our souls ; and to beg of Thee that blessing which alone can make life happy, time desirable and eternity blessed. THOU art the FATHER of lights, from whom cometh down every good and perfect gift, and with THEE there is no variableness, no shadow of turning: THOU art good and THOU doest good. Our souls would bless the LORD, and all that is within us would bless His holy name: we would bless the LORD and not forget all His benefits.—For THOU forgivest all our iniquities: THOU healest all our diseases; THOU redeemest our life, from destruction; THOU crownest us with loving-kindness and tender mercies; THOU satisfied our mouths with good things—so that our age is renewed like the eagle's. As a father pitieth his children, so hast Thou pitied us.—Thou hast known our frame; Thou hast remembered that we are dust. How hast thou spared us, when Thou mightest justly have destroyed us! How hast Thou pre-

served us as memorials of thy rich, pure and sovereign mercy, when Thou mightest have cut us down as mere cumberers of thy holy Christian vineyard!

LORD forgive the sins of the past year! For thy name's sake pardon them, for they have been very great. When we look on the way by which we have come, how are we ashamed and confounded at the multitude of our transgressions! LORD, in how many ways have we sinned against Thee! In selfishness, sensuality, worldly-mindedness, unbelief, hardness of heart, murmuring, desponding, wrath, strife, envy, pride, vanity, and foolishness of conversation:—in each and in all of these, have we thine unworthy servants sinned against Thee! Alas, O merciful Father, how little do we know, how few do we remember, of our own transgressions:—and even of those sins which are ever before us, how few do we feel as we ought to feel them! Create in us a clean heart, O Lord—renew a right spirit within us! Thy beloved Son hath said, Blessed are they that mourn, for they shall be comforted:—May we be such mourners over sin; and may we be thus comforted by HIM, whose blood cleanseth us from all sin. We would now take refuge in the LORD OUR RIGHTEOUSNESS: We lay our sins on the head of Him who was made sin for us; and our trust is in Thee, that thou wilt accept us in the BELOVED—beloved of Thee, and beloved of us, thy sinful and unworthy servants.

O THOU, with whom is the residue of the SPIRIT, pour out upon us richly of that blessed SPIRIT, at this commencement of the year:—that this year may be distinguished as a season of spiritual power and blessing! May we be full of faith and of the HOLY GHOST—strong in Him, and in the power of His might; glorifying THEE OUR FATHER in Heaven, by bringing forth much fruit! May JESUS CHRIST become more and more precious to us, by the inward teachings of the HOLY SPIRIT: may we know better how to live by Him, on Him, for Him, and to Him, as the LORD, our Redeemer and our Head! May His work be our work, His cause our cause, His people our people, and His glory our glory! Thus may we individually become

largely conformed to the image of Christ, as of the First-Born amongst many brethren; and thus be calmly and securely fitted for all the events, of the begun year:—so that, if we live, we may be the LORD's; and if we die, we may be the LORD's—so that, living or dying, we may be the LORD's, and be with the LORD forever!

And yet further, O most merciful GOD and FATHER of our Lord Jesus Christ, look on thy weak and struggling Church in this land, and revive thy work in her hands. If we sum up all our manifold petitions for thy church in ONE petition, it is this: Pour out thy SPIRIT, on all thy people of every name!—Pour out thy SPIRIT on all our ministers and congregations!—Pour out thy SPIRIT on all our converts and attendants!—Pour out thy SPIRIT on all our churches and schools!—Pour out thy SPIRIT on all our rulers and fellow subjects!—Pour out thy SPIRIT on every evangelistic agency, and on every Christian man, woman, and child under their care!—Pour out thy SPIRIT on Heathens, Muhammadans, Infidels, Papists, and opposers of every kind!—Pour out thy SPIRIT ON ALL FLESH, to convert them to thyself, through the Gospel of Christ Jesus thy Son!—Pour out thy SPIRIT on the whole universal church of thy Love, that it may become visibly one Body, knit together in faith, labour; love, and heavenly hope!

O LORD, this is our *one* great opening petition—O deny it not to us! If this be a year of thy SPIRIT, then it will be a year of glory to Thyself, though of humiliation to the flesh; yet of a joyous and blessed humiliation. O let it be a year of THE SPIRIT! Make us glad according to the days wherein Thou hast afflicted us, and the years wherein we have seen evil: Let thy work appear unto thy servants and thy glory unto their children: Let the beauty of the Lord our God be upon us, and establish Thou the work of our hands upon us, in this present and in all other christian undertakings,—yea the work of our hands establish Thou it!

MOST GRACIOUS GOD, hear us as thus we successively offer up these petitions and desires unto Thee: and do thou bless us

and all thy people, according to thy Fatherly love in Christ Jesus our only and beloved mediator.—And unto Father, Son and Holy Spirit, One God, be ascribed everlasting glory, by the universal church, world without end ! Amen.

HYMN.

- “ JESUS, I my cross have taken,
 All to leave, and follow Thee ;
 Naked, poor, despised, forsaken,
 Thou, from hence, my all shalt be ;
 Perish every fond ambition,
 All I've sought, or hoped, or known,
 Yet how rich is my condition,
 God and heaven are still my own !
- “ Let the world despise and leave me ;
 They have left my Saviour too ;
 Human hearts and looks deceive me—
 Thou art not, like them, untrue ;
 And whilst Thou shalt smile upon me,
 God of wisdom, love, and might,
 Foes may hate, and friends disown me :
 Show thy face, and all is bright.
- “ Go, then, earthly fame and treasure,
 Come disaster, scorn, and pain,
 In thy service pain is pleasure,
 With thy favour loss is gain.
 I have call'd Thee Abba, Father,
 I have set my heart on Thee ;
 Storms may howl, and clouds may gather,
 All must work for good to me.
- “ Man may trouble and distress me,
 'Twill but drive me to thy breast ;
 Life with trials hard may press me,
 Heaven will bring me sweeter rest.
 Oh ! 'tis not in grief to harm me,
 While thy love is left to me ;
 Oh ! 'twere not in joy to charm me,
 Were that joy unmix'd with Thee.
- “ Soul, then know thy full salvation ;
 Rise o'er sin, and fear, and care ;
 Joy to find, in every station,
 Something still to do or bear.
 Think what Spirit dwells within thee ;
 Think what Father's smiles are thine ;
 Think that Jesus died to win thee :
 Child of heaven, canst thou repine ?
- “ Haste thee on from grace to glory,
 Arm'd by faith, and wing'd by prayer,
 Heaven's eternal days before thee,
 God's own hand shall guide thee there.
 Soon shall close thy earthly mission,
 Soon shall pass thy pilgrim days,
 Hope shall change to glad fruition,
 Faith to sight, and prayer to praise !”

II.—*Rome Judged by Herself.*—*The United Testimony of Four Priests who have recently renounced her Communion.*—*Translated from the French.*

INTRODUCTION.

On the 13th of June, 1844, finding ourselves assembled together by the blessing of God, around his Holy Word, we were deeply impressed with gratitude to the Giver of all grace in reflecting on the different ways through which he had been pleased to lead us in bringing us to the knowledge of the Gospel, and delivering us from the cheerless bondage of Rome.

Coming from different countries, never having met together before, it was a pleasing gratification to recount to each other how our gracious Saviour had drawn us from our native lands; leading us through many trials, in order to conduct us by four different ways to enter at the same time into the enjoyment of those blessings that flow from the glad tidings that Jesus Christ died to expiate the sins of those who believe in his name.

After retracing the principal features of our conversion, it simultaneously came into our minds, that, as having been priests in the Romish Church, the more we had been zealous in proclaiming error, the more incumbent it was upon us to bear witness to the truth and to the grace that God hath bestowed upon us.

The following pages are, then, simply a short exposure of the circumstances which have led four priests of the Church of Rome to leave the traditions of men, which brought no peace to their consciences, to throw themselves into the arms of their Saviour.

May the things they have experienced be made useful to others; and may the Holy Spirit, who has opened our eyes to discover the evil of our heart and the grace that is in Jesus Christ, bring also many priests whose consciences may be in like manner burdened and perplexed, to the feet of "the Lamb that taketh away the sins of the world!"

Account of the Conversion of M. L'Hôte, formerly Curé of Perigny-sur-Armançon and D'Aisy, and Professor in the Petit Séminaire d'Auxerre.

I was engaged in ecclesiastical duties during ten years in the commune of Villefavard (Haute Vienne). I had thrown aside most of the superstitions of the Church of Rome; nearly the whole of my time was devoted to the instruction of youth, and, during two years, to that of adults; but I had forgotten one grand principle which I had nevertheless maintained in a discourse which I had preached in the Chatel Church; * viz., that upon the ruins of superstition, and the teaching of men, must be erected the pure and simple religion of the Gospel, as taught in the best days of the primitive Church. After having demolished all, papacy, divine rights of the priests, commandments of the Church, worship of saints and relics, confession, pilgrimages, and all the absurdities of the

* A kind of Infidel separation from the Church of Rome, originating with the Abbé Châtel.—Tr.

middle ages, I found myself in the midst of ruins, and I was not building up any thing.

It happened to me as it usually does to those who have been brought up in the Church of Rome. When they mix with the world and begin to reflect, they perceive that the religious instruction which they have received in their childhood is ridiculous and absurd; they confound Christianity itself with the errors and superstitions of that Church; they ignorantly despise the Gospel and its Divine Author, and pass their lives in indifference, or, rather in hopeless infidelity.

At this time I read the Philosophical Dictionary of Voltaire, and his cutting satires against the Bible and revelation served to confirm my infidelity. To his arguments I added others of my own invention. I would have defied believers of all times; so strong were my arguments in my own estimation, that I looked down upon the faithful with a smile of pity.

Nevertheless, one word, one cry, of outraged truth had escaped from the pen of Voltaire. One perceives, on reading his works, that he has borrowed all his objections from Calmet's "Commentaries on the Bible;" but Calmet was a believer, and had refuted these objections; yet Voltaire takes no notice of this! After having attributed all that is good and wonderful in the Bible to some more ancient books, of I know not what Oriental people, he exclaims, "*All these books are lost! and the Jews have preserved theirs!*" This admission often troubled me, and showed me the weakness of the Prince of infidelity against the book of the eternal God. But when once entangled in the paths of infidelity, onward we go to the very depth of the abyss, and it is only the powerful hand of God that can rescue us from it.

In this state of infidelity into which I had fallen, what a frightful void beset my soul! The young man in his infidelity runs from one pleasure to another, from dissipation to dissipation; giddy and thoughtless, he pursues his shadows. The man of the world in his infidelity is occupied with speculations, with business, with the care of his family. But the priest in his infidelity has nothing of all this to relieve his mind; he is alone, always alone; his life is a very hell unless to infidelity he adds imposture, and plays upon the credulity of others. He must preach. And what will be the subject of his preaching? He no longer believes in the superstitions of his Church; and the Bible, that divine book is nothing to him but a lifeless and obsolete, if not a lying book. Let him become a Deist, and speak of the goodness of God, the wonders of creation, of what is termed morality without doctrines; but it will be without life, without warmth; the intellect alone will speak, and every day he will contradict himself, overturning one day what he established the day before.

Such was my state. I endeavoured to conceal it from every one. I sincerely regretted having been undeceived with regard to the superstitions of the Church of Rome. "Better," said I, "and more for my happiness, to have remained a superstitious fanatic than to become an Infidel. Oh, my God!" I oftentimes cried, "deliver me from this dreadful state of infidelity; I can no longer support it." Occasionally my occupations proved a distraction, and gave me a breathing time.

In one of my times of severest anguish and suffering, some priests from the diocese of Limoges made overtures to me on the part of their Bishop. I replied to them ; but as I had not forgotten the lessons I had received from Bishops of the Romish Church, and had good reason to regard them as Greeks, to be distrusted even when bringing presents—" *Timeo Danaos et dona ferentes,*" I asked for securities. I stipulated that I should make no retraction, and desired that the Bishop should write to me himself. They promised me all the securities I could desire. A priest offered me money from his Lordship. I was invited to dinners, and to go to the Bishop's palace, and promised to have the expenses of my journey defrayed. The urgency of all these gentlemen was quite extraordinary ; even the Bishop proposed an interview with me in a commune only two leagues distant from Villefavard.

But I now thought no more of replying to the letters of the Bishop or the priests. I had found rest to my soul !

A book had fallen into my hands, as it were from heaven, and it was a good Catholic that sent it to me. This book of five or six hundred pages, was the work of C. Drelincourt, addressed to the Landgrave of Hesse. Besides laying open, in all their naked deformity, the errors and superstitions of the Church of Rome, he established a truth, viz., that the word of God was contained in the Bible. The prejudices which, even in my infidelity, I had cherished against Protestantism, were dissipated. I drew out from its long accumulated dust a Bible which I had procured in Paris. As I read, new life came into my soul. I loved its divine language ; I believed ; and whenever I read a few pages of it I felt refreshed, just as does the wearied traveller when he finds a spring of pure water that quenches his thirst and gives him fresh vigour.

I attacked the errors of the Church of Rome with renewed force ; no longer with the arms of ridicule, which are the weapons of infidelity, but with the Word of God.

" The names of *Protestant*, of *heretic*," I exclaimed, " have ever been associated by us with something evil, and repugnant, and impious ; as well as those also of *schismatic* and *apostate*." But what is the real meaning of these words, when closely examined ? One can only be a heretic when teaching doctrines condemned by the Holy Scriptures. One can only be a schismatic when separating from a Church which teaches the truth of the Gospel. One only becomes an apostate by abandoning the true religion of Jesus Christ to embrace an anti-christian system. But where are the heretics, the schismatics, and the apostates ? Are they those that the Church of Rome has condemned as such ? those that she has pursued with sword and fire while she had the power to do so ? No, my brethren ; those were Christians : and it was to hinder them from being such that she would deprive them of the Word of God. But those only are the real heretics, schismatics, and apostates, who have abandoned the doctrine of the Gospel to follow the teaching of men. Those only are the real heretics, schismatics, and apostates, who have elevated themselves above God himself, and who pretend to have the right of mutilating his Word, adding or taking away whatever is opposed to their caprice or their interests.

Such as receive the Word of God in all its purity, without changing, or adding, or retrenching anything, are alone truly Christians.

And when they rise up against the profanation of that sacred Word, and protest against the doctrines which are at variance with it, then are they *Protestants*.

I am myself a Protestant, and so are you, my brethren, for surely you do not believe that when the Word of God says, 1 Cor. x. 25, "Whatsoever is sold in the shambles, that eat," the Church of Rome has the right to tell you, "No; you shall not eat of it, but—

‘ On Friday thou shalt eat no meat,
On Saturday the same repeat,’

At least without permission obtained by thy money." You are then Protestants, that is to say, you protest against this doctrine, against this violence to the word of God.

You have no faith in Confession, and rightly; this doctrine which attributes to man, to a priest, a power which belongs only to God, is an impiety. It has no place in the Gospel, it is an invention of man. When, therefore, you reject this doctrine, which was entirely unknown to the primitive Church, you *protest* against this outrage to the attribute of God, to whom alone belongs the power of remission of sins; you are then *Protestants*, for this is what the word Protestant alone implies. You protest against all kinds of error, but you cleave to the word of God, you are thus Christians but not Popish Christians.

Thus understood, how glorious is this title of Protestant! According to the etymology of the word, it signifies to be a witness for the truth, to be on the side of truth, to protest in favour of the truth!

The Romish priests who thought that I had deceived them, began again a new series of attacks upon me. The closing of the church in the Chatel connexion made them the more insolent. I besought God to blind my enemies, and speedily to bring me out of the state of isolation in which I still was, and he heard my prayer.

After many ineffectual threats and rejected propositions (for they wished not to employ force), the Sous-Prefet of Bellac came to place his official seal upon the doors of the Church of Villefavard. The Mayor had resigned his office the evening before the whole night Villefavard was in a ferment like a town besieged by the enemy; the doors of the Church had been carried away; a hundred of the inhabitants assembled to witness the violence thus done to their religious liberty; and the proposition which the Sous-Prefet made to give them a Romish priest, who should be forthcoming in an hour's time, was received with this unanimous declaration, "We want none of your Romish priests, we are all Protestants."

Three months after this, the protestant pastor N. Roussel arrived at Villefavard, and on the very day of his arrival, he explained to the crowd assembled to hear him the first part of the third chapter of the Gospel of St. John, from the first to the nineteenth verse.

Up to that moment I had never understood what Christianity was. I had often heard quoted, and had myself read these words of our Saviour, "Except a man be born again, he cannot see the kingdom of God,"

but the Romish Church, which materializes everything in religion, attributes this regeneration to the act of baptism. I had, it is true, learnt and taught that Jesus Christ the Son of God died for the salvation of men, but this salvation consisted in his having overthrown the wall of brass which the sin of Adam had as it were raised between God and men, so that by his death our works, our good works, might be accepted of God, and merit heaven for us, whilst but for his death they would have been vain, and fruitless as those of a heathen, to which the merits of the death of Christ had not been applied by an authorized priest.

According to this doctrine, God has done nothing *directly* for man. He is not converted by faith in Jesus Christ; but there are certain graces attached to seven sacraments that the priest established by God himself is charged to administer upon payment of a small sum. Thus God has abundantly provided for the salvation of his children, for besides the sacraments which confer grace to overcome sin, and holily to fulfil duty, there is one which comes to raise them up again from their falls; for man's life is but a succession of falls and restorations. But as soon as he has fallen, he has but to confess to a priest, a priest approved by a bishop, and his sins are remitted through the medium of a slight penance, which he enjoins upon the sinner. Beside all this, he may, for the sum of ten-pence, have applied to himself or to his relatives, dead or alive, the renewed sacrifice of the cross; and still further, for money, he may procure plenary or non-plenary indulgences, and draw unsparingly from the inexhaustible treasury of the merits of the saints.

If you further add medals, relics, and scapularies, worn as an antidote against sin, you have the whole of Christianity, such as the Church of Rome understands it, and such as I understood it myself.

As a Christian, I had experienced the inefficacy of all these remedies against sin and against the accusations of the conscience. As a priest, I had some doubts both as to the virtue of my masses and the power of my absolutions, in spite of the orthodox doctrine of the Church. My power as priest, placed between God and men, opening and shutting heaven at my pleasure, I also began to call in question. Immediately that my eyes began to open to the light, after experiencing some degree of that fear so generally felt on trampling upon the prejudices of childhood, I saw the full absurdity of those doctrines of the Middle Ages. And as I confounded Christianity, of which I was profoundly ignorant, with these doctrines, which are only a base parody of it, I fell, as I have already said, into the hopeless depths of infidelity.

But from the time that I heard the Gospel—from the moment that its saving truths were disentangled from the errors and superstitions of the Church of Rome, as soon as I beheld Jesus dying upon the cross and healing the wounds of the soul, as the serpent of brass lifted up by Moses in the desert healed the bites of the fiery serpents—then I at once understood the mission of the Son of God, the full import of the Gospel, of the glad tidings of forgiveness of sins, and of the regeneration of the children of Adam, not by the baptism of water, but by the baptism of the Holy Spirit.

Here, there was nothing of the intervention of priests, of popes, and of bishops, in order to reach heaven; no confession, nor ab-

solution, nor masses, nor indulgences, nor merit of good works, but only the death of Jesus, only the blood of Jesus Christ that cleanses from all sin. "*Believe in the Lord Jesus Christ, and thou shalt be saved.*" (Acts xvi. 31.)

Every word of that verse, "God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life," (John iii. 16,) vibrated upon my heart. I no longer needed learned comments upon those words; I had felt their divine power, I saw in them the impress of God, they had penetrated my heart and enlightened my understanding. I compared this doctrine with the boasted aphorism of philosophic pride, "Know thyself," which had been thought worthy of being attributed to a divine oracle, and how infinitely little did it seem in comparison with the truth which I had now learnt.

It was not a barren, speculative admiration, which possessed me. I felt the burden of my infidelity fall as a rock detached from the mountain. The work of Drelincourt had, it is true, turned my attention to the Gospel and destroyed my prejudices against Protestantism. After reading it I believed, but it was after the fashion of the Romish Church; I had a dead faith, I had not yet become a Christian. But on reading the Gospel, the veil which had so long covered my eyes, was torn away. I perceived how blind I had been, and felt, for the first time, how foolish is the man who proudly worships at the shrine of reason. For, in fact, the ignorant does not reason as the learned, the wicked as the good, the foolish as the wise, the savage as the inhabitant of our cities, for they have not the same principles, the same ideas, though all have the gift of reason. But with one and the other, reason should be silent when God has manifestly spoken, even when we may not always fully comprehend his language. On discovering all this, how bitterly did I lament having so long dwelt in a strange land that yielded nothing but thorns and thistles.

Immediately that the explanation of the passage of Scripture was finished, moved with holy enthusiasm, I exclaimed, "Yes, my friends, this is the true religion. This doctrine is the work of God, it is not a system invented by men. The religion which grants salvation for the price of good works is a religion of man; but that which grants a free salvation by faith in Jesus Christ is the religion of God!"

Such was for me, after my long wanderings, the memorable day of the Lord's visitation!

I now know on whom I have believed, and nothing shall separate me from the love of my God. In his eternal counsels he has his purposes regarding each of us; he is ever by our side; and when all seems lost, when we have experienced the injustice of men, the vanity and vexation of all earthly things, he gives us to hear those sweet and consoling words, "My son, behold me near thee," and he fills the heart with peace, with joy, and with happiness.

Since that time I have sometimes endeavoured to reconstruct those invincible arguments upon which I founded my Infidelity, but I have never been able to succeed; doubtless, because the arguments in favour of Infidelity have no force but in our blindness.

Oh, faithless men, of whatever condition you are, whether priests or laymen, it is possible that you may receive what I say of the power of the Word of God to change the heart and fill it with holy and abiding hope, with hatred and disdain; but to all that you can say and think, I can reply beforehand, in the words of him who was born blind, "One thing I know, that whereas I was blind, now I see." (John ix. 25.)

Statement of the motives which induced M. Rouaze, formerly Curé of Mougins (Var), to abandon the Church of Rome. Henceforth to cleave only to Jesus Christ and his Gospel.

For nearly ten years I fulfilled the office of priest in various parishes, and was then much devoted to the Church of Rome, thinking that she was the only and the true Church of Jesus Christ. How great, then, was my surprise when the Word of God, and above all his enlightening Spirit, convinced me that all the institutions of Rome were only of human authority, and that the priesthood, with which I had been invested, was nothing less than an usurpation of the priesthood of Jesus Christ, whom the Scripture represents to us as the alone High Priest. Difficult as it was to break the chains which the habits of life from earliest childhood had entwined around me, I clearly perceived that it was my duty no longer to remain in a Church which had rejected the Word of God, and which was leading souls by a painful course, and concealing from them the grace of the Lord Jesus Christ. God has abundantly blessed the step thus taken in obedience to my convictions, and since I have renounced Rome and her altars, and especially the sacrifice of the mass, so direct an outrage on that of Calvary, I have felt happy in my mind, and experience the comfort of having for my master, not a man sinful and mortal like myself, but the Lord Jesus Christ our Redeemer, the faithful guide and guardian of our souls.

Even in the days of my youth, I had felt the emptiness of the world; my heart had never found a moment's satisfaction in its pleasures. At length, even in opposition to the wishes of my parents, I obtained entrance into a seminary to prepare myself for the vocation of the Church. I then regarded seminaries and convents as happy places, where in solitude and tranquillity one might enjoy all the blessedness of divine love.

But in solitude is man less man? And in flying from the world, had I placed myself in a better state for living in union with God? Ah! no; I was only preparing for myself greater depths of trouble, from which the hand of the Lord could alone deliver me.

Who can unfold the misery brought upon the soul by the dreadful doctrine of Rome, which rejecting the grace of the Lord, and taking no account of the fallen state of man, yet holds up to him the all-perfect law of God, that law so spiritual, so unchangeable, so inflexible, which makes allowance for no weakness, and which Jesus alone could fulfil, and says to him, "Do this, and live." It was in presence of this forlorn doctrine that I found myself in the seminary. I was to save myself without a Saviour, to sanctify myself without the righteousness of Jesus Christ.

As a poor debilitated man, burdened with a heavy load, stumbling at every step, and yet bound to reach a certain eminence, sits down in despair of reaching it; like a vessel driven by the waves, without a rudder, and with the prospect of inevitable shipwreck; so I found myself, when with redoubled efforts, multiplying my observances, my works, my penances, my confessions, I examined myself to ascertain if all were yet sufficient to merit my pardon, and my peace with God.

I began to perceive that there was a wall of separation between God and the sinner, and I clearly saw that it was not in the latter to throw it down.

Thus, though a zealous advocate for works, I am bound to confess that I never found a moment of repose in the efforts which I made to accomplish a righteousness of my own. True it is, that such kind of religion is nothing more than pride, and that the Gospel itself declares, that he who rests upon his own virtues will be rejected, as is seen in the instance of the Pharisee, "God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican; I fast twice in the week, I give tithes of all I possess." What a lesson does the Gospel afford us in this respect! This Pharisee was a respectable man, he did no harm to any one, he was of correct morals, of pious and mortified habits, for he fasted twice in the week, he was liberal, giving tithes of all his goods, and moreover gave thanks, and yet notwithstanding all this, his self-righteousness was rejected.

The time passed at the seminary only dwells on my memory as a season of painful suffering, as being spent without the knowledge of the Saviour, who alone can confer pardon and holiness and peace upon the troubled soul. But entirely ignorant of the grace which he has merited for us, I sank deeper and deeper in the mire, the Lord so permitting it, that his grace might eventually be the more triumphant.

Having received the order of deacon, I was obliged to pass through a preparatory class for the ministry. I had escaped the pollutions of the world, and had been preserved from dangerous reading. How sad was it then for me, to be obliged to learn by heart the work of M. Bouvier, entitled "Dissertation upon the Sixth (or according to the Bible, the Seventh) Commandment." To be under the daily obligation of storing my mind with a book repugnant to every ingenuous heart, in which things were revealed to me with which I was hitherto unacquainted. What conflicts for the imagination and the heart! Many a priest has, I am sure, deplored this grievous trial.

I came, at length, to the charge of a parish; and then it was that my disgust reached its height. Although, personally, I had nothing to complain of, and was generally kindly received in my various fields of labour, yet the evils of my position preyed upon my mind and prepared me for a rupture, which I bless the Lord for having himself accomplished.

It would be difficult to enumerate all the causes which make the life of a priest a life of wretchedness in a parish. But without going into this catalogue, it may be said, that he lives amidst a host of troubles and annoyances, unbalanced by any consolations.

Obliged to live alone, what a sword is suspended over his head;

what anxieties oppress his mind when he sees some of his brethren visited with the severity of Episcopal authority without being able to guess the cause! Formerly, the priest had some resource; he could give his reasons, and remove or soften the infliction; but at present he has no such privilege, he may see his prospects at once dashed to pieces; he may be wounded in his honour, in his reputation, without knowing for what cause he is visited with a punishment which, as being indelible, perpetuates his disgrace.

What peace is there for a priest placed in such circumstances? His life, a life of fear and apprehension; a life of continual distrust, as he may at any moment be the victim of some calumny or detraction! How is it possible that this state of constant restraint should not have the worst influence on his character?

Thus, disgust with my position soon became my dominant feeling. Surrounded with dangers, always under the dominion of fear, invested with a permanent office, and liable to be disgraced at any moment without cognisance of the cause, I had no one to whom I could communicate my troubles, and no hope of the cessation of this daily martyrdom, for had I unburdened my heart to any one, I might be assured of its reaching the palace of the Bishop.

With a heart thus oppressed, there must be no intermission of duties of the most perilous character; he must listen daily to the minutest details of human depravity; probe the heart of each individual to detect its inmost secrecies; read, without ever saying, "It is enough," in that endless book in which are displayed the full catalogues of human weaknesses. Who can say to what all this exposes a young priest?

If the reader fails to comprehend the full danger of such a position, the priest, whose eyes may meet this page, will be at no loss.

Experience has since convinced me, that I could not have God's blessing in the discharge of these functions, for he has reserved to himself the power of pardoning the sinner who trusts in the blood of Christ, through which alone is effected the reconciliation of the believer. It is not, therefore, surprising, that having usurped the attribute of God, I should have been deservedly abandoned of him.

It is no light chastisement that God inflicts upon an unfaithful minister who robs him of his right and his glory in putting himself in the place of Christ. The greatest evil of such a state is, to be left at peace in it, and to have no compunction. I therefore bless the Lord, that in the exercise of my functions, I was continually torn with inward disquietude; and, though not knowing to what to attribute it, this was the beginning of God's merciful dealing, which afterwards led me to see the depth into which I had fallen.

I had no comfort in my ministrations; and what afflicted me still more, was, to see that the means prescribed for me to use had no efficacy in giving peace to hearts burdened and distressed with sin.

Poor afflicted ones, whose anguish has been so intimately revealed to me, you have confided to me all your terrors; you have told me that you had entire confidence in me; and yet I could do nothing to dissipate your fears; I could do nothing to exempt you from trembling before God;—and why? Because a sinner like yourself, disquieted equally with

you, I could not give you that which I did not possess myself. I could not direct your hearts to him who has perfectly saved his Church, who reveals to us by the Holy Spirit, that we only become children of God by faith, and that thus we receive from God himself, through his beloved Son, that peace which man cannot give.

My heart has often been wrung when contemplating the numerous instances of troubled consciences that the prescriptions of Rome were totally incapable of healing. It was especially among the sick that I perceived that self-righteousness could only tremble before the tribunal of God. How often, after visits, in which I have seen the dying expire before my eyes, have I returned home alarmed for myself, and dreading that awful moment in which I too should have to render the account of my ways before the Eternal. And yet, St. Paul tells us, that we ought to rejoice in the prospect of our blessed hope.

I had lost all the illusions of the seminary; the religion of Rome could not respond to the emotions of my heart. I could not serve God from love; it was ever a matter of calculation. Constantly doubting of the pardon of my sin; serving only in the spirit of bondage; witnessing around me others in the same troubled condition; and dreading most of all the moment when I should have to die without any assurance of pardon, I plainly saw that I could not be happy even in the most exact observance of such a religion, and I became disgusted with it.

In reading the "Tusculan Disputations of Cicero," it appeared to me, that those illustrious men had come to the best conclusion about religion; which was, to conform before the people to the customs of their country, and then, in the sanctuary of their conscience, to worship a Supreme Being, who has manifested his perfections in his works, and who will make our souls happy in the world to come. I read with intense delight the passages in which Cicero combats the hypothesis of the eternity of punishments, and sees only an abode of happiness in the life to come. I ceased to believe there was a hell, and, delivered from that fear, I intended henceforth to live in the spirit of philosophy, ridding myself of popular prejudices, and only practising morality upon a principle of honour.

From that time I was little intent upon parochial duties, and took advantage of an occasion which presented itself to quit them altogether. The Bishop having made some changes, I was included in them, and took occasion to tell the Vicar-General, that if the Bishop would leave me at liberty to do so, I should prefer to devote myself to instruction. Having this permission, I went to Toulon to prepare myself, by the aid of private masters, for passing my examination of Bachelor of Arts. While occupied in these new studies, which I pursued with vigour—for the instruction of the seminary had been most incomplete—a letter from the Bishop announced the offer of a new post. I begged to be allowed to continue my studies, with the view of opening an institution in connection with the University, and the Vicar-General acceded to my request.

Having obtained my diploma of Bachelor, I opened an University establishment, especially destined for instruction in mathematics. For two years I was entirely devoted to my occupations, saying my mass every Sunday, and sometimes in the week when my occupations per-

mitted ; my whole religion being but external formality, and my heart devoid of the love of God.

It was in this sad state that the Lord came to seek me, to manifest his love to me. And what love ! I resisted its first appeal, for I did not think that any true rest was to be found in religion, I had experienced so many disappointments ! But the Lord has triumphed over my resistance, and has brought me true deliverance ; for up to that day I had been in bondage.

And, what is very remarkable, God made use of a Roman Catholic priest to convert me—the evangelical Martin Boos. The Biography of this priest unfolded before my eyes the picture of my own life. I there found the same disgust, the same vexations, the same discouragement that I had myself experienced, and that had been his lot all the time that he lived in the observances of the Church of Rome. He was on the point of giving up, when God caused these words to sound in his ears—“The just shall live by faith ;” and immediately this faith was the precious plant that healed him of his wounds. This priest, who had been before so timid, so sorrowful, so troubled, so discouraged—behold him transformed at once into a new man, experiencing tranquil peace and joy and serenity in the midst of his persecutions ! What was the cause of this great change ? The free mercy of God that opened his eyes revealing to him that salvation is a free gift bestowed through Christ upon the sinner, as a rich man bestows his alms upon the indigence of the poor.

From the moment that this priest embraced this salvation in Jesus Christ, he triumphed over all evils within, and his enemies without.

This doctrine of free grace was as a ray of light which showed me the true meaning of the expiatory sacrifice of the Saviour. If Jesus be truly God, I reflected, it is impossible that he should be a half Saviour to us, or merely an aid. God never does anything by halves, his works are always perfect. If so, he must then be a perfect Saviour, and he who believes in his sacrifice is reconciled to God without need of further addition, for nothing can be added to perfection.

Thus I stood divested of all self-righteous claims, regarding myself in all my true nakedness before God, and receiving all from him. Yet, at times, a doubt would come over me with regard to this doctrine, it appearing destructive of virtue ; but I at length was struck with the glory which the Holy Spirit himself causes by it to redound to God, and with the powerful motives of gratitude which it furnishes to man to obey and glorify the Lord.

Here, then, said I to myself, is the peace which you have so long been seeking by so many efforts and pains. God now gives it to you in his well-beloved Son as a pure gift to your indigence, out of the abundance of his liberality. He asks nothing from you to deserve it, for, as a powerful monarch who pardons a criminal, he does it gratuitously to magnify his clemency ; and, in becoming debtor to grace so immense, your debt is that of love and gratitude.

I felt my heart powerfully moved by this doctrine, which revealed God to me in his highest character—that of a Being infinitely merciful ; for *God is love*. I determined to search more into this truth in the

Word of God ; and I then plainly saw that this doctrine of free grace is not the product of the imagination, but a truth revealed by God himself.

“ God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” (John iii. 16.)

“ These things have I written unto you that believe on the name of the Son of God, that he may know that ye have eternal life, and that ye may believe on the name of the Son of God.” (1 John v. 13.)

“ Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ.” (Rom v. 1.)

“ For if, when we were enemies, we were reconciled to God by the death of his Son ; much more, being reconciled, we shall be saved by his life.” (Rom. v. 10.)

How great the difference between language like this, and the cruel uncertainty in which Rome enthrals the soul ! I felt all my bonds gradually loosened, for it was not all at once that I was brought into this liberty—the precious privilege of the children of God. For though the inward calling of God by the power of his Spirit is always effectual, yet the work of the Lord is developed amidst many opposing and conflicting elements, that man may feel his weakness and acknowledge the power of God, to whom the whole glory is to be attributed in the regeneration of the soul. But if these struggles are painful, how sweet is deliverance from them ; for it is when we have felt the weight of our chains that their falling off is most appreciated.

When the soul is once set at liberty by the grace of the Lord, it then vividly perceives the complete inutility of Romish observances for obtaining salvation.

So when God had given me to receive his testimony, I felt I could no longer take any part in the ceremonies of the Church of Rome, which imply that the sacrifice of Jesus on Calvary has not accomplished a complete salvation.

I am not surprised that Rome should abhor the doctrine of free grace, for this doctrine strikes at her very heart and threatens her existence.

I readily then, gave up saying mass, convinced that it directly militated against the sacrifice of the cross ; and I informed my Bishop of this step by letter.

Though I announced to the Bishop that this intention of no longer officiating at the mass arose from motives deduced from the Word of God ; he, instead of showing me my error, or of refuting the passages which I pointed out, thought proper to confine himself to interdicting me, and to threatening me with the pains of hell if I persisted. Yet, seeing that I persisted in refusing to say mass, he offered me to take off the interdict, and to supply me with money. This offer of money was several times and on several occasions made to me by the Cure of Grasse ; but I affirm, in the strongest and most solemn manner, that I have never received the least pecuniary assistance from that source. I neither had need of it, nor should I have considered it honourable, or consistent with delicacy of feeling, nor would I have consented thus to put a price upon my conscience.

I entirely then relinquished the mass, renouncing all offers from the

Bishop ; and I announced the Gospel every Sunday in private meetings. How great was my happiness when, thus disencumbered of a service which is but a kind of spurious Judaism, and of vain ceremonial observances, I lived according to the spirit of true Christianity, and, leaving the deceptive adoration of saints worshipped only the Father, to whom I sought access by the Son alone ! What unction in those heart-conceived prayers addressed to the Eternal by the mediation of Jesus Christ ! It is in such true prayers that the humble soul feels the presence of God, and proves all the power of the Spirit. How little to be accounted of are the conflicts, how light the persecutions of the world, when one can thus pour out one's soul before the Eternal ! How firm our standing in this life of faith !

To describe what passes in the heart of the Christian who has thus received his free pardon in Jesus, is impossible ; for though it belongs to the mystery of God's love revealed to man on earth, that love will only be fully revealed in heaven. We may say that the mind and heart of the believer abounds in consolations, he regards himself established in his adoption, in his glorious privileges, in the certainty of his hope. Notwithstanding his original state of condemnation, he enters by faith into the sanctuary of the Eternal, adorned with all the gifts that the free grace of the Father has dispensed to him through his well-beloved Son. How does his heart vibrate with joy at the sight of this glorious munificence, which he delights to contemplate in the inexhaustible source of the Divine goodness ! These consolations are the purer as flowing from the effusion of that Spirit who is himself the Author of the longings and affections of the renewed heart.

Great indeed was my happiness when, after having abjured the errors of Rome, and withdrawn from a dead Church, I was admitted by the favour of God into his living Church, upon which he pours forth all the gifts purchased by the sacrifice of Calvary. It is there that I have found the true communion of saints ; that I could divest myself of that spirit of fear which, in the Church of Rome, kept me constantly on my guard against calumnies of which I might be the object.

May the priest who reads these pages make them matter of serious reflection ! If the picture that I have drawn of my state does not apply to him ; if he is happy ; if he is convinced that he enjoys the favour of his God, I have nothing to say to him ; but if he recognises himself in the portrait that I have traced ; if he mourns his captivity and sighs under the burden of it, I have shown him a great deliverance ; let him break his chains, and become a Christian in believing the testimony of the love of his God !

To him who has saved his Church, who has regenerated it, who has quickened it by his Almighty Spirit, be all glory, and honour, and praise, even to the Father, Son, and Holy Spirit ! Amen.

Account of the Conversion of M. Stilmant, formerly Curé of Meiller, in Belgium.

It is with deep emotion that I lay before the public the account of my conversion to Christianity. On the one hand I am impressed with

the recollection of the sad and deplorable state in which I once was before God ; and on the other, with a sense of the merciful compassion and goodness of God towards me. It would, however, be a false humility to refuse to speak of the way in which the God of all grace called me to the knowledge of himself, and made me pass from death to life, rescuing me from that abyss in which such multitudes, and so many of my former fellow-labourers are still plunged. I will, therefore, no longer delay stating, as briefly as possible, how I was brought to the light of the Gospel ; beseeching God, whose glory I would seek in all things, to enable me to do it in truth and sincerity, and not for any purpose of self-exaltation.

A Roman Catholic by birth, I was early instructed in the religion of my fathers. A short catechism by some ecclesiastics of the district, consisting of only a few pages, and containing a few misapplied passages of Scripture, formed the whole of my religious education. Every true Catholic, of whatever rank or position, was obliged to learn it, or at least the part of it which had reference to the sacraments, under pain of being deprived of the communion all their lifetime. Thus prepared, they were admitted to the communion at the age of eleven or twelve, after which the catechism is laid aside, and they, for the most part, never think of opening the Old or New Testament all their lives. I was destined to follow this course, but God, whose ways are unsearchable, had otherwise appointed. He permitted me to attain to the dignity of the Romish priesthood, in order that by a closer examination of the great mystery of iniquity, I might have a more lively sense of the value of that salvation which he gives to those who believe in his Son.

After following the instructions of my Curé I was admitted to my first communion at the age of eleven. This was a memorable day in my life. The ceremonies and the chants of the Church quite captivated me. I regarded the priests as true servants of God, as holy men incapable of ever committing sin. The Curé of the parish, a good kind of man, taking this interest as a sign of my vocation, invited me to attend him in the daily celebration of the mass, promising to give me lessons for some years. This proposal much flattered me, and I accepted it with the greatest delight. During this time I was initiated by his example and instructions in the worship of the Virgin and the saints. When my parents thought me sufficiently prepared, I entered the College of Huy, in the province of Liege, and soon afterwards came to Namur. In consequence of the revolution in Belgium, in 1830, I and my fellow-students were removed to the little seminary of Floresse, where I remained six years to prepare myself to enter the great seminary of Namur.

My first years at Floresse were very painful. Up to this time religion had appeared to me only in agreeable and attractive forms. Assisting at the ceremonies of the service, an occasional prayer to the Virgin, to some saint, to my guardian angel, scarcely ever to God, had made up the whole of my piety. But I wished now to engage more seriously in the punctual discharge of all the duties of my religion. A seclusion (*une retraite*) preached by four Jesuits confirmed me in my resolution. Shortly afterwards I became intimately connected with a

young man, and we agreed to aid each other by mutual counsel. Alas ! how shall I attempt to describe the miserable life that we endured for several years. Instead of seeing in God a tender Father, who in commanding what is right and good for his children, regards them with compassionate favour, which increases their joy and happiness, and desire to please him, we could only discover in him a hard and severe master, such as was Pharaoh to the Israelites, when he required of them the tale of bricks without the allowance of straw to make them. We received the commandments of God without love, or a willing mind ; we were bowed down with a yoke under which we could not stand upright. Sadness and melancholy and languor took entire possession of our lives. My friend, after a lengthened series of macerations, fell into an illness which lasted a whole year. After some months of bodily, but especially of mental suffering, this young man perceived his end approaching. He redoubled his efforts to obtain heaven at whatever cost. He went so far as to deny himself the medicines prescribed for his cure, desiring to create for himself a stock of merits in all circumstances, and by all possible means. At length the Superior of the house, despairing of his cure, thus addressed him, "Courage, dear friend, you are ripe for heaven. The Lord is about to take you from this world, lest the evil one should sully your mind." At these words, this gentle youth, clinging to life, and viewing God only as a stern and implacable judge, shed many tears. "I know," said he to me repeatedly, "that I must soon die, but I know not where I am going. After so many mortifications, fastings, and privations of all kinds, I have no peace in my soul. All my confessions and communions leave me only where I was. Wretched as is my present state, what will become of me?" Meanwhile the disease gained ground, and this poor young man breathed his last in the midst of fearful agitation, calling upon the name of his father and his mother. This was not the conception I had formed of the death of a saint ; and I began to perceive that it is impossible to be saved by one's works. I resolved to change my manner of life, and to mitigate the rigour of my religious observances.

Having terminated my course of six years, I entered the great seminary, where, after three years of theological studies, I was ordained priest. A high and noble sphere now seemed to open before me. The salvation of souls and the advancement of the kingdom of God occupied my thoughts by day and by night ; when six weeks after my ordination the Bishop of Namur conferred upon me the curacy of Sey. I was surprised on my arrival in the village, to find that out of a population of two hundred scarcely ten individuals could sign their names, so that my first care was to begin a school, and exercise the double function of pastor and schoolmaster.

After some months of this irksome employment, I was made acquainted with a circumstance that lowered the high idea I had formed of the character of a priest. I was informed that a neighbouring Curé came to perform anniversary masses, to which I was entitled. Without admitting the possibility of such conduct in the presence of my informant, according to the reiterated injunctions of my Bishop always to uphold the reputation of a priest before a layman, I nevertheless on inquiry

found this to be true. This discovery tended in no small degree to shake my confidence in the high virtues which I had attributed to the order.

The exercise of my ministry often placed me in painful perplexities. The Theology of Dens, which we had most minutely studied in the seminary, much embarrassed me in practice. This author, himself very rigid in his sentiments, quotes, in the answers which he gives to his questions, the opinions of Thomas, Billuart, Collet, Sylvius, Antoine, Steijaert, Suarez, Daelman, and Busembaum; and there is very little accordance between all these theologians, some being very severe and others very lax. Amongst others, I recollect that the last-mentioned author, wishing to lay down a certain rule to indicate the degree of drunkenness to which a man must arrive in order to constitute it a mortal sin, says, "I think that a man is perfectly drunk, and in mortal sin, when he can no longer distinguish between another man and a load of hay." And as this theologian is not condemned by Rome, he is an authority to be followed. On the sixth commandment (the seventh of the Bible) we were to be guided by the rules given by Bouvier in his treatise on that precept. A more abominable book I believe does not exist, and its study was not to be entered upon till we had received those orders which bound us to the Romish Church for life. The Sunday instructions occasioned me less difficulty, the Bishop having recommended us all on leaving the seminary, to take all our discourses from the Catechism of Couturier, and particularly from the sermons of Henry. I do not remember that in a single instance he ever urged us to open the sacred Scriptures.

After remaining fifteen months in my curacy I was promoted to the Chapel of Bievre, where I became acquainted with several priests in the neighbourhood. Here, as in the country which I had left, every priest is obliged to have in his Church what is termed the journey of the Cross, with fourteen images, before each of which the people prostrate themselves, repeating prayers; the Pope having attached to this idolatry the same indulgences as to the visiting of holy places. We often had to receive missionaries in our parishes who came to preach seclusions (*retraites*), and their preaching was sometimes followed with deplorable results. They had the bad method of separating their subjects, so that one preached exclusively on eternal punishment, another on death, a third on the mercy of God, &c., so that persons who happened to hear exclusively those of an awful character were sometimes driven to despair, and even in some instances to suicide. In a parish of the canton of Bouillon in the Grand Duchy of Luxemburg, a young man bowed down under the burden of his sins, and seeking to return to God, after hearing five sermons in succession on the torments of hell and the eternal condemnation of the sinner, fell into horrible despair, and went and destroyed himself.

In the midst of all these disorders my doubts were increasing every day. I had neither peace of mind, nor happiness, nor repose. With the hope of curing myself, and not having, as yet, the least idea that salvation could be found out of the Church of Rome, I resolved never to leave my parish except in a case of necessity, and to fulfil my

duties there with great exactness. One of my principal cares was to prohibit the circulation of bad books, amongst which I placed the Holy Bible in the vulgar tongue. This book caused me much inquietude. I saw with pain that of late years, and especially since the establishment of the fairs of Houdremont, which the colporteurs frequented, the Holy Scriptures began to be widely disseminated. My colleagues and myself were of opinion that all our efforts should be turned in that direction. Some days after one of those fairs, we assembled at the house of the Dean of the canton, where we composed a sermon to be preached the following Sunday in each of our Churches. After dwelling at some length on the beauty, the excellence, and the divinity even, of the Scriptures, we added these words—"We prohibit your reading the Bible in the vulgar tongue, because such is the commandment of the Church, and he who does not obey the Church, who does not regard her as a good mother, will never have God for a father, and ought to be held as a heathen, excluded from the kingdom of heaven. We prohibit your reading the Bible, because, being an obscure book, it only belongs to the Church to explain it, and to give the meaning of it to the people. We prohibit your reading the Bible, because it is not the authority to be appealed to for the settling of controverted points, nor is it the complete rule of faith. We command you then, for your soul's good, to bring to us these Bibles, under pain, in case of refusal, of being deprived of the sacraments during life, and of ecclesiastical burial after death." Immediately after I had preached this sermon they brought me ten Bibles, and I had the audacity to commit them to the flames in the presence of my parishioners! Lord, enter not into judgment with me! Little did I then imagine that God would one day give me grace to read and understand those divine words: "The statutes of the Lord are right, rejoicing the heart, the commandments of the Lord is pure, enlightening the eyes." (Ps. xix. 8.) "Thy word is a lamp unto my feet and a light unto my path." Ps. cxix. 105.

Some months afterwards, the Bishop confided to my charge the parish of Meiller. I visited the Dean and the other priests of the canton, and charity forbids me to reveal all that I saw and heard in their social intercourse; suffice it to say, that after continuing to frequent their society for some time, I found myself completely unhappy. My sermons, which I made in conformity with the Romish doctrine, the masses which I celebrated for the living and the dead, in short, the whole external administration of the sacraments, left a fearful void in my soul that made my life miserable. I was sceptical of every thing about the Church. Death, judgment, and everlasting condemnation were ever before my eyes, without my being able to apprehend any means of escaping the wrath of God. I saw before me that law which I had a thousand times violated, and which pursued me with its thousand curses; I saw the sword of divine justice suspended over my guilty head; I felt the deadly sting of sin in my members, and my heart was filled with its subtle poison. My conscience was troubled under the conviction of guilt, and yet beset with stupid numbness. Raging lusts which nothing but the blood of Jesus could subdue, rendered my life intolerable. Satan, that cruel enemy, entangled me every day in new snares; I

knew not which way to turn ; I was crushed beneath a burden which I could no longer support. In this state I went to consult an old Confessor, who dismissed me with the promise that he would say some masses for the tranquillity of my conscience.

My anguish of mind continued. Finding no consolation anywhere, I had one day shut myself up in my room to compose a sermon, and in turning over the leaves of the Bible to find a text, I read the Epistle to the Romans from one end to the other. My attention was especially fixed upon these words of the third chapter ; “ Being justified freely by his grace through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God ; to declare, I say, at this time his righteousness, that he might be just, and the justifier of him that believeth in Jesus.”

That day’s reading was to me the dawn of the happiest day of my life ; and filled with indescribable joy, I exclaimed, “ Man is then saved by faith in Jesus Christ !”

I was also arrested by a passage in the fourth chapter of the same Epistle ; “ Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works ; saying, Blessed are they whose iniquities are forgiven, and whose sins are covered !” I inferred from this, that God imputes righteousness without the works of the law. I then read and meditated on the fifty-third chapter of Isaiah. As I proceeded, light more and more abundant beamed upon my mind, clearing my understanding, vivifying my heart, and giving me a new existence.

Shortly afterwards I was invited to the canton of Etalle, to preach a sermon on the existence of Purgatory, but not finding in the whole Scriptures a single passage which supported this doctrine of the Church of Rome, the Lord gave me courage to refuse the invitation. Another event gave me occasion to make a candid profession of my faith before several of my brethren. A young man who had been a long time sick in a hamlet of my parish, sent in the night-time for an aged priest in the neighbourhood, who going to the Chapel of the village, took by mistake a wafer that had not been consecrated, and carried it to the young man. The next day this old priest, much agitated at what he had done, asked me if the wafers of that Chapel were consecrated, and the Lord enabled me to make this reply in the presence of several other priests :—“ Sir, for some time this young man has received Jesus Christ into his heart, and it is perfectly useless to go and trouble him either with a consecrated or unconsecrated wafer.” At this reply, the word *impious* burst from every mouth. I was considered as trampling under foot the sacraments which give life to those who receive them. A public accusation was raised against me, and the neighbouring clergy were all endeavouring to occasion me some fresh embarrassment. Priests would sometimes visit me with apparently the most charitable intentions, and then on quitting my house, go and carry my words to my Superiors. My heart was often overwhelmed, but turning to the Lord, I said, “ O my gracious Saviour, I commit myself with confidence into

thy hands, who hast given me life. I abandon myself entirely to Thee. My sole trust is in Thee for present and eternal safety."

About this time, having occasion to go to Liege on business, I took the opportunity of visiting the Pastor of the Reformed Church there; and great was my joy, when for the first time in my life I found myself in conversation with a true pastor, preaching Jesus Christ and his word, and proclaiming to his flock a free salvation. After a short time spent in this pleasant intercourse, we separated with regret, and, much encouraged, I proceeded to Brussels to consult with Mr. P., an Evangelical pastor in that place. Here, I had again the happiness of hearing from the lips of this servant of God, that Christ alone pardons us by his blood, and justifies us by his righteousness; and that, being totally incapable in myself of obtaining such great blessings, I ought to trust in him alone for them, laying hold of him by faith, that I may live by his grace here below, renouncing myself and the world, and daily advancing in the love of the Saviour.

Such was the tenour of the conversation that I had with Mr. P. at different times; and eventually, he advised me to go to Geneva, where I at length arrived, after passing through some months of trials that God in his goodness had appointed to purify and teach me to distrust myself, and to lean only upon the strength of the Lord.

I thank my God whose compassion is infinite, for having brought me out of darkness to light, for having shown me the depth of the abyss in which I was, and that Jesus is the way, the truth, and the life. Truly may I say, I have played with fiery serpents, and they have bitten me, but Jesus has given me the power to extirpate the deadly venom which their wounds have left. But I know and feel that the peace which I enjoy, that peace which the world cannot give, and which the unregenerate man cannot comprehend, can only come from Jesus himself.

And now, O Lord Jesus, that thou hast taught me the futility of my own works as a means of salvation, that thou alone art my Saviour; and that thy word received by faith hath healed my soul, and nourished, and comforted, and strengthened me, deign also to give the same grace to my former colleagues. Shine also with thine enlightening grace upon the different flocks with which I have been connected, and bring them to the knowledge of thy Gospel. Thou who art made unto us *wisdom*, and *righteousness*, and *sanctification*, and *redemption*, increase to us all our days that faith which justifies, which regenerates and saves! Amen.

Narrative of the Conversion of Don Pablo Sanchez, formerly Superior of the Convent of San Juan De Los Reyes at Toledo, Knight of the Royal Order of Isabella the Catholic.

To you, my dear Friends, who have been Priests yourselves, I need not enlarge upon the doctrines of the Church of Rome. You know how she teaches that Jesus Christ cannot save us if we do not render ourselves worthy of that grace by our good works; in one word, that the sacrifice of Jesus Christ avails nothing for him who does not fulfil the commands of the Church, and that if we do not merit our salvation by

our obedience, our penances, and our works, in vain must we hope for grace.

Persuaded and convinced that there was no other way of being saved than that taught by our Church, I came to the resolution, at the age of seventeen, to shut myself up in a convent, and give myself up to the most austere mortifications and penances.

Arrived at the Franciscan Convent of San Diego de Alcalá de Henares, the 1st of August, 1826, I began at once to wear coarse sackcloth and a hair shirt, and to flagellate myself three times a week, and to sleep on the hardest straw mattress, which I would never allow to be stirred for fear it should become softer. I readily gave myself to the most humiliating offices, with the view of acquiring merit before God, and I carried my abstinence from food to the extent of injuring my health, so that, contrary to my wishes, I was obliged in some measure to abate these austerities. I, however, pursued this miserable course, as rigidly as I could, till at length, wearied out with my sufferings, I began to think, "Is it possible that God can require of us so painful a life in order to gain heaven? Is it possible that He can exact what is beyond the power of man?" In my despair I exclaimed, "God is unjust to give commandments and precepts that we cannot fulfil. I have renounced all, and given myself up to penance and mortification, and have gained no dominion over my passions. I am continually falling into sin." And the constant burden of my complaint was, "I am lost!"

In this horrible state of mental martyrdom, whichever way I turned, the future seemed frightful. At length one day I resolved no longer to torment myself about heaven. "It can never be," I exclaimed, "for me;" and, discouraged and depressed, I gave myself up to complete indifference.

I lived thus several years as a lost man, only endeavouring not to be a stumbling-block or an instrument of perdition to others. I did my best to give salutary advice and consolation to those who came to me for confession and direction; and, notwithstanding the miserable state in which my despair had plunged me, I retained the greatest respect for religion, and would never tolerate the least pleasantry against it.

When the Revolution of 1833 broke out, and the Revolutionists began to persecute religion, my rage knew no bounds against them. I did all I could to assist those who opposed them, and would willingly have joined them in the extermination of the Christians; but this was difficult, until at length, in 1836, a favourable opportunity presented itself. There was a parish without a Curé, occupied by the Carlists. I joyfully embraced the proposal to go there, and shortly left my parish and parishioners to join my friends the Carlists, happy to feel myself a soldier in defence of the altar and the throne.

On entering the brigade of Don Basilio Garcia, as chaplain to a regiment of Lancers, I thought that in my military capacity I was going to do wonders for my religion, and for deserving heaven. I was greatly deceived; the enemy being of superior force to us, we were often obliged for months together, to maintain a running fight in the mountains; and, at length, finding that we could not keep our position in the mountains

of Toledo, were obliged to join the army of the centre, in those of Aragon and Valentia.

I cannot describe our sufferings on this harrassing march ; great was our loss in killed, and more than three thousand were made prisoners. I had the happiness to be amongst those who escaped.

After some repose from our fatigues, the war was recommenced under General Cabrera. Our success was beyond our expectations, but the General-in-Chief Maroto, having betrayed and sold our division of the army, the enemy fell on us in masses, and we were obliged to quit Spain and retire into France ; there to do penance for our sins, which had not indeed been few in this sanguinary warfare. For myself, in particular, if I had not afterwards had the happiness to find a Bible to enlighten me, many would have been the years of purgatory in reserve for so immense a debt, even had I died as the Church teaches, in a state of grace.

On arriving in France, I received, together with many other priests, an order of Government to go to the little town of Gray (Haute Saône), where I remained four years. The details of my life there are insignificant. I occasionally said mass and my breviare, and studied French, and this was all.

As to my soul, I confess I was little occupied about it. I lived as a heathen, and if the thought of a miserable eternity sometimes crossed my mind, I endeavoured to put it away by saying I did what I could formerly, and bestowed much pains without success, and it is no use beginning again.

Nevertheless, in January, 1844, the terrible thought of death became daily more insupportable ; it was as a fearful nightmare ; and to such an extent was its horror, that I could not bear to be alone. Still there seemed nothing but discouragement and impossibility of deliverance before me, from the host of observances obligatory according to the Romish Church, and especially in the case of a priest under pain of mortal sin.

One day, as I was examining all these commandments which the Church had imposed at her pleasure, I asked, how can man arrogate to himself the power of imposing commands and precepts on others, under pain of mortal sin ? This idea dwelt on my mind ; and I argued, how is it that a thing, not bad in itself, because not declared so by God, can be made a mortal sin by her private authority ? These reflections were strengthened by the consideration, that some of these commands were obligatory for only a certain time, for a certain country, upon certain persons, and not upon others, and were often to be dispensed with altogether upon payment of a sum of money. This examination, perplexing as it was, suggested the fearful thought, that the religion of Rome might not, after all, be the true one, as I could not reconcile these things with the idea of the wisdom and immutability of the decrees of God. Desirous of examining more seriously into a subject so important, and having often heard the Bible spoken of, I determined to get one and read it, persuaded that it would be able to show me whether the Church of Rome was, or was not, the Church of God.

This resolution soon brought me out of uncertainty, and gave me to

see, that I had not been far wrong in supposing that a religion so arbitrary, or, rather, so unjust, could not be of God.

The first thing that struck me in my examination of the Bible was the reading the ten commandments of God. After having read, and re-read them, I could not believe my eyes. I perceived that the Romish Church had actually suppressed the second, and, to conceal her deception and maintain the number ten, had divided the tenth commandment into two! This at once destroyed my impression of her truth, seeing that she trampled under foot one of the commandments of God, and that because it condemned the worship of images.

You can easily conceive that to me, a Spanish priest, who had so often bowed down before images of the Virgin and Saints, and had so often engaged my parishioners to prostrate themselves before the numerous statues that crowd our churches, the discovery that I had thus grievously sinned was not a pleasant one. But I pursued my examination, and everywhere found this awful book full of denunciations against the worship of images.

I now began to understand why the Church of Rome had so severely interdicted the reading of the Scriptures by the people, in the face of numerous passages that positively enjoin it. (Isa. xxxiv. 16 ; John v. ; Acts xvii. 11.)

The scales gradually fell from my eyes, and, at almost every page, I found the condemnation of that Church for which I would once so willingly have sacrificed my life.

The sacrifice of the Mass too! The priest at his will causing the Lord Jesus Christ, in bodily presence, to descend, and to be immolated at the same time in a thousand different places! What should I think of this when I read in the Bible—

“But now once in the end of the world hath he appeared, to put away sin by the sacrifice of himself.”

“Christ was once offered to bear the sins of many: and unto them that look for him shall he appear the second time, without sin unto salvation.” (Heb. ix. 26, 28.)

“After he had offered one sacrifice for sin, for ever sat down at the right hand of God.” (Heb. x. 12.)

And purgatory! and masses for the dead, sold like bread at the baker's! and the distinction of meats! and the celibacy of the priests! and the confessional, the source of so many horrible sins! . . .

Thus you see the more I compared the holy Bible with the teaching and the abuses of our Church, the more I felt condemned by its testimony. How great was my distress! I was convinced of the errors of Rome; I had become, in fact, a Protestant without being aware of it, by the simple study of the Bible; but as to peace in my heart, I had as yet not the least experience of it.

The good providence of God led me to Geneva. Such was the anguish of my spirit that I did not know where to turn for comfort. But it was here that my God in his infinite compassion took pity on me. Oh! holy Bible: what blessings dost thou pour into the heart of a poor sinner, when the Holy Spirit brings him to the feet of the Lamb that taketh away the sins of the world!

Some of the passages that especially were the means of bringing me that peace which the world cannot give, are the following :—1 Peter ii. 24 ; 1 John i. 7 ; Gal. iii. 13 ; Col. ii. 14 ; Rom. iii. 20 ; Ephes. ii. 3, &c.

But I must stop, for my quotations might comprise most of the word of God.

Great is the goodness of our gracious Saviour in inviting all men to search the holy Scriptures ! I have attempted to show, in few words, how my God has led me, and how I passed from Popery to Protestantism, and from Protestantism to the Gospel of our great God and Saviour Jesus Christ.

May the Lord, who has saved me by grace, give me to witness a good confession, and to continue faithful to him unto the end !

III.—*Hill Tribes—the Kacharis.*

To the Editors of the Calcutta Christian Observer.

SIRS,—A note to the paper on the Mechis in the Number of your magazine for last month, reminds me of a promise to Dr. Campbell to send him a vocabulary of a few Kachari words to compare with the same words in the Mech dialect.

I am now enabled to perform my promise through the kindness of my Assistant in Durrung, Mr. Henry Kellner, who has given the Kachari vocables to the same list of English words as is contained in the vocabulary of the Mech language in your magazine.

I annex a copy of Mr. Kellner's! note forwarding the Kachari vocabulary.

MY DEAR SIR,—Herewith I send the vocabulary of the Kachari as given by two of my servants. You will see, that, allowing for the permutation of the consonants, more especially G for K and M for N, and now and then the dropping of the initial consonant, the languages, Kachari and Mech, are in almost every word alike. Of this I was aware long ago, for when at Dorjëeling, Heera, one of the above servants, used to converse with the Jhurwah Sipahis there, and was told by them, that the Mechis and Kacharis spoke the same language.

The Jurwahs of Gowalparah (I believe they call themselves Rabbas) all speak Kachari. Amongst the words now written I see a few which are similar to the Thibetan, unfortunately I have not my Thibetan vocabulary with me, or I might discover more.

Our rájás (of Durrung) are sprung from one Herya Mech, and I presume became Kachis when they embraced Hinduism ;

they have now forgotten their mother-tongue, no doubt chiefly from intermarriages with the Hindus..

The whole of the Kochis, Modai Kochis, Phulguriyas and Hermiahs are all of Kachari origin.

It might be useful to get a vocabulary of the same words as those now sent of the Kochari language of Kochar (Cachar) as there is said to be some slight difference between the language there spoken and that of the north bank of the Burhampukur.

My spelling of a few words is dissimilar to Dr. Campbell's, I have, however, endeavoured as far as possible to write the word exactly as pronounced.

8th December.

Your's sincerely,
H. KELLNER.

Mr. Kellner's vocabulary seems to place beyond a doubt the common origin of the Mechis and Kacharis, and I believe Mr. Kellner is quite correct in his observations that the Kochis and Rabbas speak the Kachari language, showing that they also are of this great family, to which as Dr. Buchanan remarks, also belong to the Rajbongsis of Rungpore and Cooch Behar, and the Kolitas of Assam.

Dr. Buchanan collected vocabularies of all these tribes, but unfortunately no copy exists in this country; the originals are in the India House and have never been published.

Dr. Buchanan says* "that the language and religion of the Pani koch seem to have a considerable resemblance to those of the Rabbas;" and again, speaking of the language of the latter tribe, he observes "it has in some instances a similarity with the original language of the Koch, but he makes no remark on any similarity in the language of the Cacharis to the languages of the Kochis and Rabbas," though he notices that "the customs of the Kachharis a good deal resemble those of the Rabbas."

The branches of this great family extend from Dacca to Sadiya, but I am not aware that we can trace it beyond our frontiers; the Kachari language has been said to be a dialect of Shan, though on what authority I cannot now recollect, except it be that of Major Low's grammar of the Shan languages, which I have not by me to refer to.

Mr. Kellner's remarks would seem to trace some affinity between the Kachari and Tibetan languages, but the Kacharis and Kochis have so much intercourse with the Buteahs, that it is not more surprising to find a few Tibetan words mixed in their vocabulary than a few Bengali words.

There is a tribe of Kochis on the frontier of Durrung which has only recently adopted the Lama religion, and I imagine

* Mr. Montgomery Martin's Rungpore, p. 539.

that the greater part of the present inhabitants of Butan proper are either Kochis or Kacharis, we may therefore expect no small intermixture of Tibetan words in the language of these tribes, without its being originally one of the Tibetan dialect.

I am, Sir, your's faithfully,

FRAS. JENKINS.

Gowalparah, 12th Dec. 1845.

Vocabulary of the Kachari language.

fire, <i>od</i>	paddy, <i>mai</i>
water, <i>doi</i>	cotton, <i>koon</i>
air, <i>bar</i>	blood, <i>thai</i>
the earth, <i>há</i>	flesh, <i>bidate</i>
stone, <i>oontai</i>	body, <i>mudum</i>
God, <i>modai</i>	hair, <i>kumun</i>
father, <i>apa</i>	teeth, <i>hatai</i>
mother, <i>aie</i>	eye, <i>mogun</i>
brother, <i>agai</i>	nose, <i>goontoong</i>
elder brother, <i>ádá</i>	ear, <i>khoma</i>
younger ditto, <i>phúmbai</i>	head, <i>khoro koro</i>
son, <i>pisha</i>	neck, <i>gor gordunna</i>
daughter, <i>bisha ja</i>	mouth, <i>kooga</i>
uncle, <i>phodai</i>	tongue, <i>salai</i>
ditto, (maternal) <i>amai</i>	belly, <i>udai</i>
uncle's son, <i>biyadai</i>	thigh, <i>phinda</i>
wife, <i>bihi</i>	leg, <i>adai</i>
house, <i>nau</i>	foot, <i>atheng</i>
rain, <i>nokha hadung</i>	stars, <i>hatoorki</i>
tree, <i>bón phang</i>	clouds, <i>jumai nokha dúmaid</i>
bamboo, <i>oóah</i>	knee, <i>hantoo</i>
ratan, <i>ry dang</i>	finger, <i>nashima ashima</i>
iron, <i>sor</i>	nail, <i>nashikar ashikar</i>
wood, <i>bon</i>	palm of hand, <i>nashitola nashi naka</i>
sword, <i>seka amphai</i>	loins, <i>janjee</i>
knife, <i>daba</i>	child, <i>gotao</i>
bed, <i>katt</i>	old man, <i>boorai</i>
dog, <i>shoima</i>	young man, <i>jolo, joholo</i>
elephant, <i>megadett</i>	ditto female, <i>shikla, shiklu</i>
rhinoceros, <i>gandha</i>	handsome, <i>mójung</i>
fowl, <i>daó</i>	oil, <i>tao</i>
deer, <i>mohi</i>	salt, <i>shóónkri</i>
peacock, <i>daórye</i>	pepper, <i>bonjoluo</i>
goat, <i>borma</i>	to die, <i>thibai</i>
road, <i>lama</i>	to sleep, <i>moodoobai</i>
mountain, <i>hajo</i>	to sit, <i>jhobai jonai</i>
jungle, <i>hagara</i>	stand up, <i>gouchung dang</i>
river, <i>dai sa dai ma</i>	go thither, <i>ujhung tung</i>
pool, <i>bíloo</i>	come here, <i>phai</i>
fish, <i>ná</i>	go quickly, <i>mar mar tung</i>
snake, <i>jíboo</i>	lie down, <i>moodoono</i>
tiger, <i>móásá</i>	shut the door, <i>dwar phang</i>
bird, <i>daó tao sen</i>	go to the field, <i>habao tang</i>
sun, <i>sang dóng</i>	build a house, <i>no loo nokhané</i>
moon, <i>nakaphor nakabor</i>	cut some wood, <i>bon tan</i>
cow, <i>moshoo</i>	fetch some water, <i>doi labau</i>
hog, <i>oma</i>	feed the child, <i>gota jadung</i>
rice, <i>mairong</i>	kill a fowl, <i>dao shitang</i>

boil some rice, *mékum chong*
 light a fire, *od choo*
 milk the cow, *gakhir sari tung*
 go to market, *hathai tung*
 shoe, *jotah*
 horse, *ghorai*
 cow, *moshoo jo*
 buffalo, *maishoo*
 door, *dwar*
 ghee, *ghio*
 milk, *gakhir*
 sugar, *chinee*
 turmeric, *huldee*
 thunder, *nokha korom dung*
 lightning, *nokhaphor ni dung*
 cloth (cotton), *hi*
 ditto (of insect), *indee*
 ivory, *megadet hatai*
 language, *manse raidang*
 a gun, *shelai*
 table, no name
 chair, no name
 wooden seat, *kompulai*
 paper, *kagoj*
 pen, *kolom*
 lock, no name
 key, no name
 hemp, *phatow*
 hempen cloth, *phosu*
 horn, *gong*
 hide, *bigoor*
 hoof, *asoogur*
 tail, *lanjai*
 wool, *komon*
 a young elephant, *megadet oodui*
 a guava, *somphram*
 a man, *mansui*
 a woman, *hanjao*
 a plough, *hali*
 cart, *hoo*
 a bow, *jeeleet*
 an arrow, *bola kárai*
 fruit, *pítái*
 root of tree, *rodá*
 branch, *dalai*
 leaf, *bilai*
 a bridge, *chang kong*
 build a bridge, *chang kong ooné*
 make a road, *lámá koné*
 a plain country, *doobotí*
 bootan, *chimsa desh*
 snow, *hem*
 snow falls, *hem goglidung*
 rain falls, *hoka he dung*
 warm water, *dai gudung*
 cold water, *dai gosha*
 drink water, *dai lang*
 good, *gahum*
 bad, *húmma*
 blue, *goshum*

til, (Sesamun Orientale,) *shibím*
 mustard, *bisher*
 dal, *shobai*
 pawn, *phatai*
 betel nut, *gooai*
 lime, *chunai*
 brass, *pitulai*
 silver, *thaka*
 a temple, *mót*
 a flower, *dolong piper*
 mangoe, *taijo*
 plantain, *tali*
 ditto tree, *tali de phang*
 lime tree, *nareinga be phang*
 leather, *bigoor*
 mattress, *gandoo*
 a bootanee, *simsa mansai*
 a bengali, *bangal*
 a mussulman, *guriya*
 a pujari, *modie hudung*
 a nipalese, *nipal mansai*
 a boat, *nao*
 a jungle fowl, *dao mosa*
 a male, *hooa jola*
 a female, *jo*
 spirits, *jhóo*
 large, *gidet*
 to cry, *gab dung*
 to beat, *bu dung*
 to be angry, *boray dung*
 to swim, *chanchúri dung*
 cotton seed, *koon dai koon tai*
 ditto plant, *koon phang*
 sugar-cane, *koosiar*
 a bear, *moofor*
 a wild dog, *shipho*
 vulture, *shigoon*
 crow, *daoku*
 short, *mudai*
 tall, *gójó*
 small, *gohai*
 broad, *koocar*
 a great man, *míjang gamah*
 to laugh, *miniyoo mini tai dung*
 one, *monshé*
 two, *munai*
 three, *muntung*
 four, *munboori*
 five, *munbá*
 six, *mundó*
 seven, *munshini*
 eight, *munjot*
 nine, *munshiko*
 ten, *munji*
 night, *hor*
 day, *chán dung*
 month, *sobai*
 year, *bosor sé*
 soft, *gure*
 hard, *gorá*

cheap, *golai*
 dear, *dor gidétt*
 heavy, *elid*
 light, *rejeng*
 wet, *gisee*
 dry, *goral*
 beard, *clari*
 mustache, *dari*
 fine cloth, *simjung*
 coarse ditto, *hi*
 new ditto, *hi gudan*
 the sky, *no korang sa*
 above, *sa*
 below, *sin*
 to one side, *khondo sé*
 good rice, *mairong mujang*
 sweet, *godai*
 sour, *gokai*
 bitter, *goká*
 light, *sorang*
 darkness, *konsibai*
 raw, *gotung*
 boiled, *chong*
 hunger, *gooki dung*
 grass (dry), *shikab*
 lame, *ating kora*
 deaf, *kána*
 dumb, *rai bengá*
 pain, *sadung*
 pleasure, *sukoodung*
 sickness, *jhobrá*
 small-pox, *bontai*

what is your name? *nungni noa mámoo*
 where are you going? *nung bujung tungoo*
 whence came you? *bujungni kora phaidung*
 where do you live? *nungni nóa moha*
 what is your father's name? *nungni nongpha nooa mamoo*
 shew me the road to Punkabari? *Punkabari lámá kollai*
 what is the name of this hill? *bé hajoo nooa mamoo*
 what is the price of rice at Dorjeeling? *Dorjeeling myrong ma dor*

a wall, *unjoor, injoor*
 a beam, *mandali*
 a post, *tong phang*
 roof, *nookoom*
 cooking pot, *kantá*
 water ewer, *lotu*
 a plate, *torsi*
 a large cooking pot, *bikumdá.*

a well, *dai kor*
 a blacksmith, *kamar*
 a weaver, *tali*
 huntsman, *kari*
 spotted deer, *kotia mohi*
 distiller, *shao dung*
 lip, *gooshuti*
 eye-brow, *mogan khongon*
 eye-lash, *mogan biphoor*
 to-day, *dinesanché*
 yesterday, *nia sanché*
 outside, *shotla*
 inside, *nóo noishing*
 quickly, *mar mar*
 slowly, *nasai*
 fever and ague, *lum jadung*
 belly-ache, *udai jadung*
 head-ache, *kor jadung*
 day before yesterday, *dakoli*
 day before that, *sopmai sanché*
capun
 to-morrow, *kapun sanché*
 bull, *mooshoo jolu*
 dog, *sheema jolu*
 he-goat, *borma jolu*
 tiger, *meesa jolu*
 nephew, *adai*
 cow, *moshu jo*
 bitch, *sheema jo*
 she-goat, *borma jo*
 tigress, *meesa jo*
 niece, *anai*

IV.—Government connection with Jagannáth.

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

I am directed by the Conference of General Baptist Missionaries at Cuttack, to forward to you the following resolution, and request its insertion in your excellent periodical.

Your's truly,

A. SUTTON, *Secretary.*

“ Resolved,—that as a very general opinion is prevalent that the Government of India have abandoned their-connexion with the temple of Jagannáth, we deem it obligatory on us as the Missionary Conference assembled in the province of Orissa to state that such is not the case.

“ It is indeed true that the Government have restored certain lands to the proprietors of the temple, and abolished the pilgrim tax ; they have moreover ceased to receive the presents and other emoluments connected with the idol, and thus far they have done well ; but the Government do still in fact though in another form, contribute more largely than before to the support of the idol, inasmuch as they have not only relinquished the lands and other emoluments of the temple from which they formerly received a revenue, but have added an annual donation of 35,000 rupees, while they allow the proprietors of the temple to receive all presents and levy any contributions they please on the pilgrims ; so that a much larger source of revenue than ever is now open to the rájá and other interested parties.

“ We do therefore consider the continuation of this yearly grant to Jagannáth as most anti-christian in itself, and as an act of partiality towards the idol which is inconsistent with the neutral position the Government profess to sustain towards all systems of religion in India.

“ We further agree that this resolution be sent for insertion in the ‘ *Friend of India* ’ and ‘ *the Calcutta Christian Observer.* ’ ”

A true copy from the minutes.

Note to the above resolution.

As some exception has been taken to the above resolution by the Editor of the *Friend of India* I crave permission to append an explanatory remark. In doing so I beg it to be understood I am merely giving my own views as one of those who passed the resolutions. My colleagues are dispersed, and I cannot now ascertain their sentiments, though I have no reason to suppose they differ from my own.

1. Frequently have we seen it asserted that the Government connexion with Jagannáth had entirely ceased, and not long since a Missionary

came forward and confidently stated that such was the case. Our friends in England looked to us for information, and indeed we have been reproached with indifference to the question. Various friends urged the matter on our attention and considered it, from the position we occupy, our duty to move in this matter.

2. It is well known that we have fought in this battle from the beginning, and that one of our number, Mr. Peggs, has done more than any other individual to keep the subject before the public; our proximity therefore to the idol, and our past efforts, seemed to us to indicate the propriety of our continuing to agitate the matter till it be for ever satisfactorily adjusted.

3. We do not view this discussion as inappropriate to our character and object as Missionaries. From mere political discussions we conscientiously abstain, but this is a matter which interferes directly with our work, and brings our Christian profession into contempt.

4. Nor will we admit that our conduct in this matter involves any unbecoming censure on the Government. The Honourable Company have no warmer friends to its administration, and none from whom more sincere unbought prayers for its perpetuity and prosperity ascend, than from ourselves. But we do not suppose this to be inconsistent with a respectful, though decisive expression of our opinion on matters which come so immediately within our province as this same patronage of idolatry.

In fact, knowing how much public opinion had to do with the abolition of *Satis*, and with the measures already adopted in relation to Jagannáth, we rather expected to help on the slow dragging wheels of Government than retard their progress. As to internal difficulties and cross interests, we are not so behind the scenes as to offer an opinion in this matter, and may possibly err through ignorance, but this is not surely to our reproach.

5. We see no relevancy in the exceptions taken to the phrase "levy what contributions they please;" as to what may have been done by legal enactments in this case the writer is not in circumstances to enquire, but as to all practical conduct the words simply describe a fact of daily, yea hourly occurrence. Let any returning pilgrim be consulted on this point.

6. Though we were not without apprehension that our publishing this resolution in India, might in a very few instances excite "irritation," yet on the whole we thought it the fairest and most manly course to do so rather than send home such an opinion privately. The "Friend" seems not to have appreciated our conduct in this matter, but we doubt not there are many in India who can and will do so. Nor are we without hope, that one whom we esteem a real "Friend" will sooner or later modify his statements in relation to us.

Finally, our object is to place the question on its proper footing, and if we have erred in statement none will be more ready to correct their errors and state what is simply the truth than ourselves. We disclaim alike any intention to misrepresent or improperly censure any party.

Your's faithfully, A. SUTTON.

We are rejoiced to find our brethren so watchful of the grim idol and his patrons. Agitate! Agitate! until the whole connection be dissolved.—Eds. C. C. O.

V.—*Ordination of three Native Preachers in Orissa with a brief account of their conversion.*

To the Editors of the Calcutta Christian Observer.

DEAR BRETHREN,

I am sure both yourselves, and all your readers, are more especially delighted to hear of the progress of the Saviour's kingdom; and it will therefore afford you pleasure to hear that in Orissa,—the place, where, more especially, Satan's seat is,—the high place of idolatry,—where the fane stands, which casts its deadly shade all over the land,—that in this part of the field,—least likely, and most degraded, the progress of the Gospel is evinced by increasing and brightening testimonies. It would be gratifying to me, could I, by giving you some account of our late annual meeting with our brethren, both from England and from the southern part of Orissa, impart a portion of our delightful feelings to you, and the readers of the "Observer." Want of time, and other pressing engagements forbid this; yet I cannot withhold some account of the ordination of three native evangelists, who, after several years of trial and probation, have, during our conference, been solemnly designated to the work of preaching the Gospel among their idolatrous countrymen.

The conversion of these beloved brethren, is so scriptural and clear, that we cannot but regard it as a satisfactory testimony that the Divine presence and blessing is with us; and more especially so, in consequence of the almost general suspicion which exists respecting the sincerity of native converts and native ministers. It cannot but rejoice the mind of every person who desires to see the whole land filled with the light of Christian truth, to perceive, that God is raising up, from among native converts, an indigenous ministry to carry on His work,—this is a source from which ample numbers will be called forth, who will be eminently fitted to proclaim the saving truths of the Gospel everywhere, and under all circumstances;—and ere long, fitted to become pastors of the numerous churches which will fill the land. Hereby one of the most formidable hindrances to the progress of Christianity will be removed; namely, the unavoidable paucity of ministers to preach the Gospel, and to oversee the Church of God.

We are so satisfied, both of the sincerity of our dear brethren in their profession of Christianity, and of their call to become ministers of Christ, that we can adopt the apostle's words, as we possess his feelings, "therefore brethren, we were comforted over you, in all our afflictions and distresses; by your faith;

for now we live if ye stand fast in the Lord. For what thanks can we render to God again for you, for all the joy, wherewith we joy for your sakes before our God." The pleasure with which we sat and heard the statements made by these native ministers, at their ordination, can be equalled by no other joy. The salvation of their imperishable souls is effected. They have found the truth;—heaven is rejoicing over them—here are means divinely appointed to carry on the Redeemer's cause—here are ministers raised up to preach the Gospel in their *own* language, in their *own* land—to their *own* people. Thus will the cause of God proceed till the whole land shall be filled with the knowledge of the Lord. We have not laboured in vain—or spent our strength for naught and in vain. These were thoughts which vividly and very feelingly occurred to our minds during the solemnity.

In the profession of their faith, they strongly reminded us of the subject of the Saviour's pity and power, who said he saw, "men like trees walking; and of the gradual dawn of the morning, after a dark and gloomy night; or of the gradual entrance of light into a darkened room filled with impurity and danger;—verifying the inspired statements, "the entrance of thy truth giveth light;"—"that which maketh manifest is light."

The first scintillations of light which fell into their darkened minds, were generally from the reading or hearing of religious tracts or books; and they had the effect of disturbing the repose in which the doctrines of idolatry had lulled them. They had, in the first place, very imperfect views of the Gospel; but they saw the falsehood and deformity of idolatry, and became uneasy and restless in their minds. In this stage of their experience, they had recourse to the more refined speculations of idolatry, or else they adopted some austere and severe vow or penance, by which they hoped to remedy the evil condition they saw they were in, and restore peace and satisfaction to their minds; as, however, they still continued to read the scriptures, and peruse Christian tracts, they became worse and worse. Their sin appeared more and more to abound; and the deformity of idolatry was more apparent. Their mantra gurus, the last idolatrous refugees they renounced, advised them, among other things, to give up studying their Christian books; and in one case, this advice was adopted. Too much light, however, had entered now to be darkened, or to permit the strength of conviction to subside. The monstrous deformity of their gods, the glaring and evident falsehood of their books,—the evil practices they had pursued while idolaters, as well as the view they had now obtained of the state of their own hearts, in comparison with the word of God, filled them with apprehension and

alarm; and they could not but feel themselves separated from idolatry and idolaters, from whom they felt they had neither remedy nor sympathy. In some cases they prosecuted their inquiries so far as to have formed a very correct knowledge of the way of salvation through Jesus Christ, before they became acquainted with myself, or any other missionary. This was the case with two out of the three brethren; nevertheless, they were much perplexed; and in great fear of their idolatrous neighbours and caste-mates; for persecution had now become very hot and pressing upon them. In resolving to become the disciples of Christ, and forsake their idolatry, they were met by a view of the many and serious disabilities which they *must* incur. They saw that every thing must be lost, not excepting their dearest connection; and it was not, till their anxiety of mind, and their value for the gospel overbalanced the value in which they held all things else, that they were enabled to put their resolution into effect, and give up all for Christ. In some cases, the persecution to which they were exposed,—the apprehension that their lives were in danger from their enraged Zamindárs and caste-mates tended to hasten their decision. They at length fled as for their lives, under cover of the night, while sound sleep held its sway over the senses of their appointed keepers.

Since the period of their professing Christ, now near six years, they have been an honour to their Christian profession, and have been diligent and useful. Another of the party has finished his earthly course; and has, we have the best reason to hope, joined the church of the First-born in heaven. He also was a useful and active native preacher.* Thus much, as to the general character and experience, of the three brethren; but I feel that this account would be very imperfect, without a more particular narrative of them individually.

Of the baptism of Sibó Saho, some account appeared in a former number of the "Observer," and it is therefore less needful that I should be particular in this narrative of him. He is the elder of the three brethren. Sibó Saho is a man of a

* Lakhan-dás was one of the first three converts to Christ, baptised at Khunditta. He was an Agorí, and the reputed leader of a number of disciples. He was formerly nearly naked except a covering of ashes, and a rope round his loins. He had addicted himself to the use of various narcotics and mineral poisons, till he had stupified his senses, and had destroyed the desires natural and proper to humanity. After the reception of the gospel he appeared clothed and in his right mind. He laid aside the use of stupifying drugs, and recovered the sensations of nature. His amiable and affectionate deportment gained him general esteem, and he had easy access to the abodes of his numerous acquaintances, where he recommended the gospel which he loved. He became a preacher, and ended his days in Calcutta in hope of glory in 1833.

superior understanding. He read much of his own books of religion and science, and many of them he transcribed and corrected with his own hand. This practice made him well acquainted with the Hindu idolatry, and he grew up with much scepticism respecting the proper practices of the people. When about 40 years of age, Sibó accidentally met with a hackery-man who had in his hand a piece of one of the gospels of which he could make no use. The man easily gave this up to Sibó, and he took it home and read it. Though he could not fully understand the contents of this important relic, yet something he comprehended, and it let light into his dark mind, and created a thirst for more of the same kind of books. From what trifling and seemingly mere accidental circumstances God can give existence to the most important results ! Soon after this, Sibó was induced to make a pilgrimage to Jagannáth at Pur-us-uttam. In returning from the temple, on his way home, he observed the writer of this paper, surrounded by thousands of people in the streets of Purí, at the Rath festival, preaching and distributing religious tracts. Sibó immediately determined to possess himself of some of these books ; and he laid down his burden and umbrella,—bound up his loins firmly with his cloth, and putting his hands forward to open his way, he rushed through the dense multitude up to where the speaker stood. Arrived, he requested a book, and one was given to him. Then he requested some explanation of it, this was also given ; and some other tracts were added, with a caution to use them well, and peruse them. This interesting inquirer carried away his prize with no ordinary pleasure. From this period Sibó Saho's serious inquiries about christianity may be dated. The light of truth in his understanding gradually increased, and the anxiety of mind, which was a natural consequence, became more and more considerable ; again and again he read over his little stock of tracts and scriptures. He made his religious associates as well acquainted with his religious discoveries as himself, partly to secure their sympathy, and partly for their instruction ; several of them felt as he did, and they formed a little band of inquirers, and determined to prosecute their object. Their increase in Christian knowledge soon led to the open neglect of idolatry, and their friends began to be alarmed at them, and to persecute them. Their Zamindár, their gurus, and the influential bráhmans in their neighbourhood, all used their persuasions and threatenings, but to no purpose ; and at the time when the men expected that violent measures would be used, they resolved by night to flee to Cuttack to seek direction and protection. Three of the number, among whom Sibó Saho was the elder, accordingly

started, and after some difficulty found out the residence of the missionaries in Cuttack. It was a time of no ordinary pleasure; and the men, after a day or two, were dismissed to their homes, accompanied with other Christian preachers, and with a promise that I would follow in a few days, and should it appear proper, baptise them. The neighbourhood was in a state of considerable excitement, and the new Christians, particularly Sibó Saho, were very strongly opposed in his determination. He had a large family dependant upon him and he was the elder member of this family. All the property of the family was his, and they seemed to expect that nothing but ruin would be the result. Besides, Sibó Saho was greatly respected by all classes, and the most determined effort was made to prevent his baptism. I placed myself in the street before his door, and declared my readiness to administer the ordinance of baptism if he would and could come forth to attend to it. He left his house, but his family clung around him, and forcibly detained him. Their force, however, it was felt, was very much the result of love and grief. His wife lifted up her voice in wailings and lamentations;—his brothers wept aloud;—his only child was laid in his path, that if he would proceed he should walk over her,—his affectionate friends, as he passed on, inch after inch of the way, joined the company, and united their remonstrances and entreaties. Poor Sibó was feelingly beset, yet he persevered through all, and after about four hours we arrived at the river where the baptism was to take place. The people were curious to hear the charm which could exert such power, and rushed into the water and formed a circle round the minister and the candidate. The ceremony of baptism cut the thread which held Sibó to his friends and caste, and the moment he rose out of the water, in the same moment they all left him and departed. He and his other Christian friends pursued their way singing Christian hymns, and the surrounding groves re-echoed the strange but delightful sound. Sibó Saho's commencement as a preacher was almost simultaneous with his profession of the gospel. He took every opportunity of explaining and recommending the gospel to those he met with, and instances of good from his labours have occurred. Sibó is native of a village in the Rájvári of Madhupur, 35 miles north of Cuttack, on the banks of the Khursua river.

The next of the three brethren, in point of age, is Sibó Patra. He was an inhabitant of a small village very near Cuttack, and was early employed in teaching the scriptures and Christian tracts to children in a heathen school; too young he attended to his duties in explaining these books to his pupils, without a

serious thought about them himself. In those days it was our practice to have the first class from each school brought together on the Lord's-day under charge of the Abedhan to hear Christian worship, they were not required to join but to hear the books they read explained to them. By this means the mind of Sibó Patra was awakened to the importance of Christian truth. He, however, was superstitious, and his connections amongst idolaters were numerous and close, and he would not entertain the thought of embracing christianity. He resisted his impressions and convictions so successfully, that, although we were constantly in contact with him, he never excited our hopes. That grace, however, which accompanies the good seed of the word of God, was not inert and powerless; for while, with much amiableness and regularity he pursued his calling, and attended to his idolatrous observances, almost unknown to himself his acquaintance with Christian truths was undermining his belief in his heathen mysteries and observances. Sibó Patra's wife's father, with his whole family, about this time forsook idolatry and joined the Christian community. Sibó felt this defection from idolatry of some of his most beloved connections very deeply, and they on their part plied him with persuasive arguments to embrace the gospel which he could not resist, nevertheless for several years he continued to cling to his idols. The greater part of this time was frittered away in vain attempts to obtain peace of mind from a sense of sinfulness and danger, by various extraordinary means, as vows, offerings, and pilgrimages, under the direction and advice of his mantra-guru, or other persons feared and trusted by idolaters. He mentioned his distress of mind to his guru, who repeated his authority to forgive sin, and he attempted to afford him consolation. A wandering, celebrated devotee, for a small consideration, engaged to afford him relief; Sibó gave the money, but obtained no peace. He undertook a pilgrimage to Purí with no better success. Thus, one after another, his refuges all failed him. For some considerable period he laid aside his Christian books, and read heathen works; but his conscience was awakened, and his case was past remedy. On a visit which the writer made to Sibó's village he mustered courage to come forward as an inquirer after the truth, and received encouragement to flee to Christ, the saviour of sinners; and he departed consoled and determined. It was not, however, till several months after this period that he had courage to resume his employment, his caste, and station in life, and profess himself a Christian. At length he hired a boat, in which he placed his family and his property, and crossed the river which separated his village from Cuttack, and appeared on the side of Christ. The long

period during which Sibò Patra had been known to us, and his evident conversion to God, rendered it unnecessary to detain him long as a candidate. After his baptism, he was for some time employed by Mrs. Lacey in teaching the scriptures, in a heathen school; but, as his ability to preach the Gospel, and to defend it against the cavils and opposition of the heathen was apparent, he was called to devote himself to that work.

For six years Sibò Patra has pursued his Christian course and his ministry, so as to yield not only satisfaction but pleasure and thankfulness. His reading is considerable, his powers of mind respectable, his disposition amiable, and his preaching talents above the common order.

Damodar, the last and youngest of the three brethren who were ordained, was an inhabitant of a small village on the banks of the Khursua river, near Khunditta, 35 miles north of Cuttack. He was an acquaintance and an associate of Sibò Saho and others, who had been baptised. He was a good reader, and with them had perused the Christian tracts and some parts of the scriptures. His caste, that of the Mahantís, are proverbial for bigotry, and he resisted the influence of his knowledge and convictions. For a long time he maintained entire silence on the subject, and was more than usually diligent in his heathenish observances. About this time a half brother embraced Christianity, and this shook Damodar's resolution, for he was greatly attached to him. Damodar was the youngest son of a large and respectable family, and was the favourite child of an aged mother, whose love he strongly reciprocated. The fact that a profession of Christianity would separate him from his endeared mother, was his most formidable obstacle, and kept him back for many months. The conflict of his mind between Christ and his parent, however, terminated in favour of the former; for he felt that if his earthly parent must be retained he must renounce the hope of salvation, and swallow all the grossness and absurdity of idolatry. He also said, "As the Lord Jesus had given his life for him, he was bound to renounce his dearest earthly ties for Christ." With a determined but sorrowing heart, poor Damodar secretly left his home, and under the cover of night, fled to Cuttack, in company with some Christian friends. He had scarcely arrived when a number of lusty brothers appeared with the intention of forcibly conveying him back again. In this attempt they were too late as he had renounced his caste and was under secure protection. Nothing can exceed the wild grief to which his mother gave way when she heard the sad intelligence. Soon after Damodar's baptism, and when the immediate excitement had somewhat subsided, he found himself too weak to resist the powerful feelings of

filial affection which united him to his beloved and mourning parent. His Christian principle was genuine, but then it was feeble and in its infancy. He was cautioned by those who saw and felt his danger, but he persisted in being allowed to return to his home to see and console his mother. As he journeyed, it occurred to him that the sight of him, *without his málá* and without his marks, would pierce her with keener sorrow, and he therefore resolved to hide his books in the jungle, to purchase and put on a new *málá*, and ornament himself with the accustomed *tilak*; and finally, to deny that he had been baptised! Having done all this, he travelled on with more ease. When he arrived, he with great emotion fell upon the neck of his mother, and when questioned whether or not he had been baptised, he replied in the negative. His friends were filled with joy, as over one who had been lost but was found again. Damodar remained more than a month absent, carrying on his delusion. His daily ablutions and other idolatrous ceremonies were attended to with more apparent zeal than they had ever been before. Nothing, however, can describe the torment of his mind during the latter part of this period. He felt that he was a traitor to his God—that he had denied his Saviour, and betrayed his truth. His conviction of the truth and necessity of the gospel was as fresh and vivid as ever; his attention to idolatry was adopted merely to satisfy his friends, and to allay his mother's fears; his hatred of it and contempt for it was increased rather than otherwise. His sorrowful state of mind attracted the attention of his family, and they confined him to his house and had recourse to various means to remove what they called an evil possession. All these means could not allay the remorse which arose from the stings of a guilty conscience. At length Damodar succeeded in writing a hasty note to his Christian friends, intreating them to attempt his rescue, or death must soon be the result. Several of them went and stood before his door and called to him, at the appointed hour, and he suddenly rushed out of his house and came away with them. It was long before Damodar's mind was restored to peace—before he could hope that his denial of his Saviour was, or indeed could be forgiven. I shall never forget with what feelings and expressions he brought his New Testament, and requested to have Heb. vi. 4, 5, 6. and x. 26 and 27, explained to him, intimating his apprehension that there was no mercy for him. His tears trickled from his eyes while he stood, as though he was listening to his doom; and it was some considerable time before sweet hope cheered his dejected and riven bosom. Damodar's temporary denial of his Saviour, has been, through grace, greatly blessed to his spiritual good. It has taught him

his own weakness. It has taught him how ineffectual all sinful compliance even to natural affections is to give peace to his conscience, and how dangerous it is to forsake the truth. It will teach him caution with dependence on God, and preference to the claims and obligations of His word. We felt in receiving Damodar again to our Christian communion, that we could not view him as an apostate, but as one who had, through weakness, temporarily fallen,—as one who had erred under a powerful temptation,—as one who required not blame and censure, but increased commiseration and love. Since his profession of Christ this superior and beloved youth, (with the exception above-mentioned) has ornamented his Christian character. All he does, he does to the glory of God; his devotedness to Christ is very great, and his zeal in preaching the gospel burns with a steady and a constant flame. During five years he has made good proof of his ministry. There are few native converts over whom we have more reason to rejoice than over Damodar.

The ordination of these three brethren took place on the 12th of November. In the morning the Rev. J. Stubbins delivered an introductory discourse from the commission of Christ, in which he forcibly noticed the duty and obligation of *preaching* the gospel to every creature. After this, the questions were proposed to the three brethren by the Rev. J. Buckley, and their answers received. The questions elicited an interesting and very moving account of their conversion to God, as well as an account of their reasons for devoting themselves to the work of the ministry. The writer of this narrative then offered solemn prayer to God for them, and with his brethren, by the imposition of hands, designated them to their work. We all felt that such a time was peculiarly blessed. It was good to be there. It has been difficult to realize the idea of such solemn services apart from large Christian audiences, and from highly civilized associations;—from European customs, language, and costume; yet on the occasion mentioned, it was found, by happy experience, that these accompaniments were not essential to high and holy religious feeling and enjoyment. The spirit of heavenly joy seemed to flow as freely and to glow as warmly, through the rough medium of the native dialect, as it is wont to do through the more polished medium of the English tongue. Indeed, one element of our enjoyment appeared to be, that this language, hitherto almost exclusively used in the service of idolatry, was now sanctified to purposes so noble, so divine; for it can now be no longer questioned whether the more sacred services and institutions of the Christian church and ministry can with advantage and effect be conducted in the

medium of a language to which hitherto all their ideas have been strange or indeed utterly unknown.

In the evening the newly designated brethren were addressed in a serious and instructive charge by the Rev. A. Sutton, one of the senior missionaries of the body. This service was of course also in the same language with the ordination. Five previously ordained native preachers assisted in the services of the day, and united in the imposition of hands.

Your's in the labours of the Gospel,
C. LACEY.

VI.—*Baptism of an Arab at the Union Chapel.*

[*From the Calcutta Christian Advocate of Dec. 6.*]

We were Sabbath day, November 30th, the spectators of one of the most interesting ceremonies it has ever been our lot to witness in connection with the introduction of a convert to the Church of Christ—the baptism of a young Arab at the Union Chapel by the Rev. T. Boaz.

The Christian church has ever felt the deepest interest in the Abrahamic race; her sympathies, labors and prayers have generally, however, flowed towards the descendants of Isaac—the children of the bondwoman have been comparatively neglected. This has arisen from their wild Ishmaelitic life, not less than to their hostile feeling equally towards Jews and Christians.

To witness one of the sons of the bondwoman,—one born after the flesh and not after the promise—come bending to the sceptre of the Lord Jesus, must, to every Christian, be interesting in the highest degree. Such a sight we witnessed last Sabbath, and it caused us to bless God and take courage.

The Rev. T. Boaz commenced the service by reading the following portions of Holy Writ suitable to the occasion:—Genesis xxi. from the 9th to the 21st verse. Galatians iv.

The sermon was based upon 2 Cor. xi. 15th verse. “Thanks be unto God for his unspeakable gift.” The fulness, freeness, perpetuity and unmeritedness of the gift. Its intrinsic and relative worth, and the effects which invariably flowed from its reception in the salvation of man and the glory of Christ were dwelt upon in illustration of the unspeakableness of the gift. In conclusion the preacher referred to the special and appropriate application of the subject to the young Arabian about to be introduced into the visible church of Christ,—truly

“Jesus sought him when a stranger,
Wandering from the fold of God,
And to save his soul from danger,
Interposed His precious blood.”

After the sermon the congregation united in singing—

“We see the seed of Abraham come,
Trophies of Thy victorious grace,
To worship at Thy precious feet
With sinners of the Gentile race.”

“ Our faith takes wing and hails the day
 When they shall all be gathered in,
 When thou wilt turn thy wrath away,
 And freely pardon all their sin.”

The young convert was accompanied by Behári Lál, one of the Hindu converts, and the Jewish brethren attached to the Free church Mission. Owing to the imperfect knowledge of the convert of Hindustáni, the services were translated from the Arabic into Hindustáni to one of the Jewish brethren by Behári Lál, and by the son of Sarah to the son of Hagar into Arabic.

The pastor of the Union Chapel, after briefly reciting the history of the young man to the congregation, put the following questions through the interpreting brethren.

Q. What led you Saleh (the convert's name) first to think about and seek after the Christian faith?

A. I obtained a portion of the word of God in Egypt from a shop-keeper in Cairo. I read this, tasted the waters and wished for more.

Q. What was and is now the state of your heart?

A. It was formerly dark and wretched; it is now light and happy.

Q. Do you believe that Jesus Christ is the Messiah promised and sent from Jehovah?

A. I do firmly believe this.

Q. Do you believe that in the person of Christ there is a two-fold nature, human and divine?

A. This I believe. How could a man save me; only God could do it, and in Christ I firmly believe for my salvation.

Q. You feel the need of a guide and teacher in all things religious, and is that teacher God the Holy Spirit?

A. I believe this, for how could man know these things except God teach him.

Q. Do you believe in the inspiration and truth of the Old and New Testaments—the Bible—and that they only are the revelation from God to man.

A. Yes.

Q. Are you willing, in proof of your sincerity in this matter, in the presence of God and this congregation, to give up your Qurán as no revelation, no guide for man in the matter of salvation, and to receive the Scriptures of the Old and New Testament as your only rule of faith and practice.

A. I am willing to do this.

Here the convert handed his Qurán to the minister and received from him in return a copy of the Arabic Bible.

Q. Are you willing to receive and obey the laws of Christ as revealed in the Scriptures, and do you now confess that you cast yourself on Him and His atonement alone for salvation?

A. I do.

The convert then knelt down, the minister baptizing him in the name of the Father, of the Son, and of the Holy Spirit.

The congregation united in welcoming the new brother into the fold of Jesus by singing—

“Come in thou blessed of the Lord,
Enter in Jesu's precious name,
We welcome thee with one accord,
And trust the Saviour does the same.
Once more our welcome we repeat,
Receive assurance of our love,
O may we altogether meet
Around the throne of God above.”

The history of this young man is interesting and instructive. His name is Saleh, the peace giver or maker. He is a native of Damascus,

When about two years of age he went down into Egypt with his father, who was a merchant. For twenty years he resided in and around Cairo. He is now about 23 years of age. His father's house was visited by men of letters and enterprize. From them he gathered the rudiments of knowledge and the spirit of enquiry. In common with many others of his age he soon arrived at the conclusion that Muhammanism was not adapted to the wants and cravings of the soul. The search after truth was commenced in good earnest by, about a dozen in his own immediate circle. He, more determined than his companions, resolved to set out on this important errand. Ere he did this it appears he obtained from a bookseller in Cairo a portion of the New Testament. The perusal of this scrap of truth excited a desire to become acquainted with the whole scheme of salvation. The difficulties, arising out of the political and religious state of the country, attending such a course in Egypt, were almost insuperable. With his stock of Arabic works, many of them of considerable value, and about four hundred rupees, he departed out of Egypt leaving his widowed mother to live upon the property left by his father. Passing the desert he embarked on an Arab ship for Jeddah, one of the principal ports in the Red Sea. He suffered much persecution on the voyage from the Muhammadan seamen and passengers, for even there he did not disguise his disbelief in the mission of Muhammad. On his arrival at Jeddah he met with kindness from the French Consul. He was advised by some American Christians at Jeddah to make his way to Bengal in preference to going to Bombay, where the Moguls are much more numerous and vindictive. He sailed from Jeddah to Calcutta on an Arab vessel commanded by a Roman Catholic, who afforded him all the protection he could from the insults and persecution of the people on the ship. An Armenian Christian at Jeddah, without his knowledge, sent a letter to a friend in Calcutta informing him that such a man was on the vessel, strongly urging the necessity there was for searching him out and introducing him to some Christian minister. The friend to whom this letter was addressed instituted a search after the young man, and at last found that his life was in danger from the more violent of the Musalmáns in Calcutta. He had not for one moment hid his sentiments from them. Under these circumstances he was introduced to the pastor of the Union Chapel, who impressed with his sincerity and desire to know the truth, placed him with the Jewish brethren recently baptized by the Missionaries of the Free Church of Scotland. With them, and under the care of Behári Lál, he advanced rapidly in his knowledge of the truth. An

opportunity offering for transferring him to the Upper Provinces, where his knowledge of Arabic may be far more useful than in Calcutta, and where it is probable he will meet with more kindred spirits than in these provinces. He was anxious previous to his departure to put on Christ, and it was resolved to comply with his request,—to consecrate him to Christ in baptism. Saleh is a *Syaad*—a direct descendant of Muhammad. This class are revered by the Musalmáns. “If a Syaad,” say they, “should say to the water, be oil, so it would be.”

Mrs. Meer Hassan Ali, speaking of the Syaads, says:—

“The Syaads (Meers), are descendants from Muhammad, the acknowledged Prophet and Lawgiver of the Musalmáns; and, as might be expected, are peculiar objects of respect and favor amongst the true believers, (as those who hold their faith are designated.) ‘The poor Syaad’s family,’ are the first to be considered, when the rich have determined on dispensing gifts in charity. The Syaads, however, are under peculiar restrictions, as regards the nature of those gifts which they are permitted to accept. Money obtained by unlawful means, as forbidden in the Qurán (usury for instance), is deemed polluted, and must neither be offered to nor accepted by, these ‘children of the prophet.’

“The Syaads are the Lords of Musalmán society, and every female born to them is a Lady (Begam). Heralds’ offices they have none, but genealogy is strictly kept in each Musalmán family, who can boast the high privilege of bearing the prophet’s blood in their veins. The children of both sexes are taught, from the time of their first speaking intelligibly, to recount their pedigree, up to Hasan, or Hosein, the two sons of Ali, by his cousin Fatima, the daughter of their Prophet: this forms a striking part of their daily education, whilst they continue in their mother’s zinannah (lady’s apartment); and, from the frequent repetition is so firmly fixed in the memory, that they have no difficulty in tracing their pedigree whenever called upon to do so, unaided by the manuscript genealogy kept with care in the parental treasury.

“The Syaads are very tenacious in retaining the purity of their race unsullied, particularly with respect to their daughters; a conscientious Syaad regards birth before wealth in negotiations for marriage; many a poor lady, in consequence of this prejudice, lives out her numbered days in single blessedness, although,—to their honour be it told,—many charitably disposed amongst the rich men of the country, have, within my recollection of Indian society, granted from their abundance sufficient sums to defray the expenses of a union, and given the marriage portion, unsolicited, to the daughters of the poorer members of this venerated race. A Syaad rarely speaks of his pecuniary distresses, but is most grateful when relieved.”

From this brief detail our readers may gather how much this young man has sacrificed on the altar of Christ. How much he has actually forsaken for the truth’s sake. He has left his native country Egypt, of which he speaks in the highest terms; his aged mother, to whom he appears much attached, the companions of his youth and associates in enquiry. He has sacrificed that which is dear to all—reputation arising out of ancestry, and in Musalmán estimation the most honorable of all relations, lineal descent from the prophet. The Qurán he has cheerfully

given up and accepted the Bible—Muhammad he has rejected as a mere man and impostor. Christ with all his reproach he has received as his only and complete Saviour.

Oh, how powerfully does this speak to nominal Christians—to those who know the truth but neither value nor obey it. Here are they coming from the east and from the west, the north and the south, to sit down with the patriarchs in the kingdom of God, while the children of the kingdom are either standing by unmoved or unconcerned, or utterly cast out of the kingdom of Heaven.

REVIEW.

Notes on the rise, progress and prospects of the Schism from the Church of Rome, called the German-Catholic Church, instituted by Johannes Ronge and J. Czerzki, in October, 1844, on occasion of the pilgrimage to the Holy Coat at Trèves. By Samuel Laing, Esq., Author of "A Residence in Norway," "A Tour in Sweden," &c. &c.

It is not our purpose to subject this work to a critical Review, in the ordinary sense of that term. Were we disposed to commend, there is much, yea very much in it, that is altogether commendable. And were we disposed to find fault, there is something in it, though comparatively little, to invite reprehension. Our present object, however, is of a totally different character. All of our readers must have heard of the recent Anti-Popish movement in Germany—a movement which originated in a pilgrimage "unequalled since the middle ages in the numbers and superstition of the pilgrims, and in the display of the material physical power of the established endowed Church of Rome, even under an autocratic military government,"—a movement which has issued in the separation of thousands of the German people from the Church of Rome, and in the establishment of hundreds of congregations of a German Catholic or Christian Catholic Church, "purified from the errors and abuses of Popery, and independent of the power, spiritual or ecclesiastical, of the Pope, and of the hierarchy of the Church of Rome."

Of this remarkable movement, so signally calculated to express one of the distinguishing characteristics of these remarkable times, various notices have, from time to time, appeared in the public Journals, at home and abroad. Many of these have been so partial, fragmentary and confused, as to leave very unsatisfactory impressions on the mind. At last, the task of collecting and combining the shreds and patches of authentic information on the subject was undertaken by Mr. Laing—a

gentleman who has earned no small celebrity in the walks of Polite Literature. The result of his gatherings he has put together in the humble and unpretending form of "Notes." But these Notes exhibit by far the clearest and most intelligible account of the early rise and progress of the new Germanic schism which we have yet seen. It is on this account that we have taken up Mr. Laing's volume. And by the aid of the materials which it supplies, we now simply propose to supply our readers with a succinct statement of the leading facts connected with the new Anti-Popish movement in Germany.

In the Cathedral of Trèves is said to be preserved one of the holiest of relics—being none other than *the identical coat without seam, worn by our Saviour, at the time of his crucifixion.* The early history of this supposed relic, as given by Popish authors themselves, is somewhat obscure. It is thus abbreviated by Mr. Laing :—

"The Empress Helena, who was either the mother, the wife, or the mistress of the Emperor Constantine—historians have not determined which—was born some time in the third Trèves, either at Trèves, or at Drepona, or at York—historians have not determined which—and was crowned after the victory of Constantine over Maxentius, in the year 312; and Constantine and the Empress Helena embraced the Christian faith, and put an end to the persecution of the Christians. About the year 326, this Empress Helena repaired to the Holy Land, discovered, by inquiry among the inhabitants, the exact spot of the crucifixion, the holy grave, and other sacred places, and recovered the cross itself, the inscription that was nailed on it, and the holy nails which had fastened our Saviour to the tree. She acquired also on this journey—according to the best history taught at Trèves in the nineteenth century—the garment without a seam of our Saviour, the identical coat for which the soldiers cast lots (John xix. 24.), and out of regard for Trèves—by some reputed her birth-place, and in that age a city inferior only to Rome itself, and the capital of Western Europe—she bestowed this relic on the church of Trèves through St. Agrocus, then its bishop. This is the tradition of the Chapter of the Cathedral of Trèves."

For some ten or twelve hundred years this precious woollen relic appears to have been lost and forgotten. At least, according to any historical document, it was not again produced until 1514. Since that time too, it had again fallen into comparative oblivion, till the occasion, soon to be described, summoned it forth from its hiding place. Granting that the preservation of a piece of woollen cloth from natural decay for *eighteen centuries* might be accounted for on the *gratuitous supposition* of a *miraculous* preservation, there are other startling and confounding circumstances not to be so easily got rid of, or plausibly explained away. What these circumstances are, we shall leave Mr. Laing to tell :—

"According to Gregory of Tours, there was another coat of our Saviour preserved in Galatia, and there was one at Jaffa according to Fredegor, and more perplexing still, there is one in the church of Argenteuil in France,

for which, on the authority of the chronicler Robert de Monte, and of papal bulls and testimonies, the palm of authenticity is claimed at the present day, in opposition to the garment at Trèves, by the French clergy. The learned Professor gets over these conflicting garments ingeniously enough. They are genuine, but are not Tunica,—not the Tunica inconsutilis, the coat without a seam,—but the cappa, the upper garment or mantle; and the Professor says, the Abbé Calmet in his Dictionary, and the reformer Calvin, both agree in calling the vestment at Argenteuil a mantle, and not a tunica; and it by no means follows that these other relics are spurious because the relic of Trèves is genuine. But it is not so easy to escape from the learning and research of Professors Gildermeister and Von Sybel of Bonn, who examine the authenticity of this relic, and prove that it is not a Palestine garment at all,* and that in the Christian world there are eighteen or twenty coats,† each of which, on equally good grounds, is asserted to be the identical coat worn by our Saviour, for which the soldiers cast lots, according to St. John's Gospel; and each with its miracles, documents, or bulls, to prove its authenticity."

Nothing daunted, however, by these perplexing and damaging phenomena, the present Popish Bishop of Trèves, Dr. William Arnoldi, fully satisfied in his own mind of the genuineness of the holy relic of which he had become the official guardian, resolved to drag it forth from its long obscurity, and exhibit it to the eyes of a wonder-smitten credulity for the space of six weeks. In order to render the exhibition more impressive, it was the original intention of the Bishop to display, at the same time, *a holy nail*, which had for many ages belonged to the Cathedral of Treves, and which nail, "according to the report of M. Pessina, the Secretary of the Cathedral of Prague, had

* From the circumstance that this garment has been ornamented with flowers and birds, apparently peacocks, and the Jewish law (Deut. iv. 17.) prohibits the image of any bird specially, or of any living thing being in the land. In the time of Christ, this law was so strictly adhered to by the Jews, that several insurrections against the Romans are stated by Josephus to have arisen from the attempt to put images, and such ornaments representing living animals, on the public buildings. The learning, research, and reading bestowed on examining the Holy Coat, by Dr. Gildermeister and Dr. von Sybel of Bonn, in two pamphlets, published 1845, have not been equalled, perhaps, since the days of Gibbon.

† Edward the Confessor bestowed one, or a part of one, on a church at Westminster, in 1038. Cologne had one; the Vatican at Rome has one; Constantinople, Bremen, Trèves itself, besides the one now exhibited, had one. The learned professors of Bonn, above mentioned, have discovered above twenty-two places claiming in the middle ages to be possessed of this relic; and trace the first appearance of this superstition and legend of the Holy Coat to the eleventh century.

It is necessary to observe that there can be but one holy coat, because, according to the history of all of them, it was spun and woven by the Virgin Mary for our Saviour when he was an infant, and miraculously grew with his growth, and never needed altering or lengthening. This part of the belief in it is essential to the symbolical meaning of the Holy Coat, as representing the one indivisible Church of Rome, which requires no altering, and is always the same, since the birth of Christ!

by some special circumstances, known only to a few persons, come into the possession of Prince Metternich." Accordingly, concerning this holy nail, the Bishop had a conference, at Coblenz, with the Prince. His design was, if possible, to recover the said nail,—to "bring it back with suitable solemnity, re-unite it to the holy coat, and exhibit both together to the pious veneration of the people. But Prince Metternich, somehow never performed his promise of restoring the holy nail, if he had it, and Bishop Arnaldi was at last obliged to proceed without the nail, and exhibit the holy coat by itself." Consequently, in furtherance of his design, the Bishop issued a circular notice, dated Trèves, 6th July, 1844, in which occurs the following explanatory passage:—

"That the wish of all who have the pious intention of making a pilgrimage to Trèves to behold and venerate the holy garment of our Divine Redeemer may be fulfilled, and each may gain the entire remission of his sins granted by Pope Leo X. under date of 26th January, 1514.* The said Pope, namely, with the wish that the Cathedral of Trèves, which has the honour of preserving the coat without a seam of our Lord Jesus Christ, and many other holy relics, may be distinguished by suitable grandeur of establishment and splendour of ornament,—gives according to the words of the aforesaid bull, a full remission of sins, in all future times, to all believers who go in pilgrimage to the exhibition of the holy coat at Trèves, sincerely confess and repent of their sins, or at least have a firm intention to do so,—and moreover contribute with a liberal hand to the suitable decoration of the cathedral of Trèves, as recommended by the holy father, but which still remains imperfect from the end of the last century."

The exhibition was to commence on the 18th of the following August. The result must certainly have far surpassed the most sanguine expectations of the enthusiastic Bishop. Considering the period of the year, the most precious season of harvest, and the consequent loss of time and heavy sacrifice which must have been incurred by the pilgrims, the great mass of whom consisted of husbandmen and their families, there is much to excite grave reflection in the mere array and muster of the numbers that resorted to the holy shrine. On this memorable feature of the mighty movement, our author presents us with a condensed but clear and graphic statement:—

"The scene in the ancient city of Trèves, from the 8th of August, when the relic was displayed for the first time to the pious pilgrims, to the 7th of October when it was again consigned to its shrine, must have very closely resembled the scenes of the tenth or eleventh century, when the Crusades were set on foot. Multitudes of pilgrims in processions formed by the throng of people in the narrow roads and streets, with banners flying, crucifixes borne aloft, maidens clothed in white strewing flowers, and the priest of each community at its head, came singing hymns, or telling Aves and

* The same pope, Leo X., by his bull giving remissions to Germany at the same period, viz. 1517, and sending Tetzels to sell them through the country, gave rise to Luther's opposition and the Reformation.

Paternosters on their rosaries, in regular columns. The whole Rhenish provinces, the districts on the Moselle, the cities of Cologne, Coblenz, Metz, Nancy, Verdun, Aix-la-Chapelle, Luxemburg, Spire, Limburg, Munster, Osnaburg, towns and districts in France, Belgium, and Holland, all poured their population in a continued stream of pilgrims, moving on and on without break or halt, towards the minster-tower from which a white banner with a red cross was waving above the dense cloud of dust and the dark mass of human beings. From the 18th of August to the 27th, at mid-day, 112,224 persons according to the police lists, had come into Trèves, not reckoning the multitudes who came in and went out the same day without stopping the night. As the resort increased, from 1500 to 1700 pilgrims every hour in the day and night were reckoned to be passing through the city. From the 18th of August to the 14th of September, 600,000 pilgrims were reckoned to have entered within its walls. A Trèves newspaper of the 7th of October, the last day of the exhibition, reckons the numbers of pilgrims who had visited the holy relic, up to that date, at 1,100,000 persons. Others estimate the numbers at 1,500,000, and even at 1,600,000. Any correct statement of such a vast body as must have passed through Trèves within these eight weeks cannot be expected. The numbers like those of the first Crusaders, struck the local authorities into dumb surprise; and many of the devout may have repeated their visits to the shrine over and over and thus have swelled the apparent mass of pilgrims."

But what impelled these multitudes to submit to such sacrifices, and move in such mighty masses to the Cathedral of Trèves? Was it mere curiosity? Or was it a general, vague, undefined veneration for relics? No. It was in the full expectation of receiving supernatural blessings which would more than counterbalance all their personal sacrifices. The intelligent Papist, like the intelligent Brahman, denies that relics, images, or pictures are "intended to be objects of adoration." It is not *to* these, but *through* these, that the Papist or the Bráhman prays or worships! The distinction, however, is too refined for the Papist or Hindu of common uneducated mind. "The strong mental gratification," says Mr. Laing, "of individualizing vague impressions by an actual relic or picture is placed before him, and he is told to abstain from the natural tendency of the human mind, and to be impressed not with the individual object presented to him, but with what it represents. The Catholic mind, even now in the nineteenth century, in the most enlightened or at least most educated part of the Prussian kingdom, itself the most educated country in Europe, is not capable of this abstraction. On this occasion of exhibiting the holy coat, the relic itself, the holy coat, was the object of direct adoration by the multitude of pilgrims at Trèves. It was stated at the time in the newspapers, that eye-witnesses and ear-witnesses of the scene were ready to prove that the multitude, on their knees, were exclaiming—'Holy coat, to thee I come! Holy coat, to thee I pray! Holy coat, pray for me!'"

Among the miracles fondly believed to have been wrought by the Holy coat, there was one which, from the distinguished

rank and character of the party, excited more than ordinary attention. It is a case which, from the notoriety it obtained, the influence it exerted in perpetuating the delusion, and the simple but effective exposure of its deceptiveness, is worthy of being recorded. It is as follows:—

“The Countess Droste-Vischering, a young lady of one of the first families in those parts, and of the highest personal character—the family and the young lady well known to be of a probity and respectability that placed them beyond all suspicion of intentional connivance at any deceitful statement—had been afflicted for several years with a contraction of the knee joint, so that the leg was at a right angle with the thigh bone, and she had for some seasons been using the baths of Bieberich and of Kreuznach without effect. The young lady had a lively hope that she would be cured of her lameness by the holy relic at Trèves. She went there, in this hope, from the baths of Kreuznach. Her lameness was such that she had to be carried out of the inn at Trèves to the shrine of the relic: she was instantly healed of her lameness by the virtue of the holy coat; was so entirely cured, on the spot, that she laid aside her crutches at the shrine, in testimony of her cure, and walked down the marble steps of the altar, and through the cathedral, and down the street to her inn, the Red House at Trèves, without other help than the arm of her grandmother, who had attended her on her pilgrimage. She returned to Kreuznach, complaining indeed of some pain, but, to the astonishment of all who knew her, able to do without crutches, although requiring some assistance in moving about. The young Countess and her grandmother are of a character beyond all suspicion of wilful connivance at any kind of deception. The long previous lameness of the young lady was known to all, and her sudden recovery was now visible to all. Here then is a miracle! a well-attested miracle, performed by the holy relic, the identical garment of our Saviour, which the woman with the issue of blood touched in the crowd and was healed, and in the authenticity and miraculous powers of which a million and a half of the most educated of the German people, the Prussian population, believe in this nineteenth century! This well-attested, undeniable cure at the shrine of the holy coat at Trèves would have been the most bouncing of modern miracles but for the doctors.”

The doctor, who, on this occasion, so rudely broke the miraculous spell was the colleague of Dr. Prieger, the physician who attended the young countess. Partly “from his own observation, partly from conversation with the young lady herself and her grand-mother, and partly from the accounts of persons who were in almost daily communication with both of them,” he was enabled to form a calm, impartial and complete estimate of the real circumstances of the cure. The material parts of his statement we shall give in his own words:—

“The matter of fact is this: The young lady had been suffering for three years from a scrofulous swelling in the knee, for which she had been at the baths of Kreuznach for the third season. As usual in such cases, a shortening of the tendons in the knee-joint had ensued, in consequence of which the leg was drawn into a right angle with the thigh. The young lady was impressed with the conviction that her cure would be effected at Trèves. In a religious ecstasy, prostrate before the altar in fervent prayer, this conviction of the working of a higher power in her behalf gave a powerful exertion or convulsive effort in the diseased leg, the tendons were ruptured, (from

which came the subsequent inflammation and gathering of blood,) and the limb became instantly straightened, so that she can walk, but not without pain. The operation of dividing the sinews, which is done in such cases without pain, was here done by a powerful effort; just as in former times, before the operation of dividing the sinews was practised, the effect was produced by the force of a machine. The young lady, to the astonishment of all the guests at the bath, came out of her carriage, and walked up stairs without crutches, and merely supported by a servant. In an hour I was asked a dozen times, on my visits to my patients, 'Have you heard of the miracle?' With the Catholics it remains a miracle. Among Protestants doubts and suspicions arise."

"Certain it is, the Countess obtained at Trèves what she did not obtain at the baths—the straightening of her limb. But if she had had a blind confidence in her physician, and if he had possessed such power over her mind as to force her to make a strong effort to stretch out her leg, he would have performed the miracle."

So much for celebrated miraculous cure effected by the Holy Tunic!—a cure which furnishes a memorable lesson to miracle-mongers, and a memorable warning to their credulous dupes! Such a cure, from the nature of the case, could not be expected to be perfect like the cures accomplished by the operation of a real miracle. Accordingly, where the tendons had been ruptured an inflammation had ensued after her return from Trèves, and a gathering of blood had formed on the knee-joint! To the worthy doctor himself she fully confessed, that, "out of her room, she still required support, as her knee still pained her, and she would now continue her cure at the baths as before prescribed." Thus it is that, while under the probationary dispensation of a gracious Providence, men are never exempted from the possibility of error and delusion, ways and means may ever be placed within the reach of reasonable creatures to enable them to detect the error, and deliver themselves from the tyranny of the delusion. If they *will* be deceived, and *love* the objects of the deception, they may be deceived; since there is nothing in the nature of things to restrain them in the way of a physical or resistless necessity. But if they will *not* be deceived, and have no darling fondness for the objects of the deception, there is usually enough in the suggestions of reason, the monitions of conscience, the verified conclusions of experience, the leadings of Providence, and above all, in the word of God, to warn them of the snare and deliver them from the temptation. If they exercise aright all the faculties which God hath given them, and avail themselves of all the light and all the opportunities vouchsafed, amid the evolutions of an overruling Providence, they may escape from much of the fatal influence of the spells and enchantments by which an infatuating superstition holds the souls of its victims in willing thralldom.

"While the German newspapers and their correspondents," says Mr. Laing, "were discussing, asserting, or denying the

authenticity of the holy coat, and the miracle worked by it, and were brawling about all points except those of real importance in this mighty religious demonstration of a million and a half of people, a cry came from the East, which, like the roar of the lion in the desert, silenced all voices of inferior note. It electrified modern Germany.

“In Number 164 of the *Sächsische Vaterlands Blätter* appeared ‘The Judgment of a Catholic Priest, Mr. Johannes Ronge, on the Holy Coat of Trèves.’ It was dated the 1st of October at Laurahütte, and signed Johannes Ronge, Catholic priest. Where Laurahütte—that is, the Laura foundry—is situated, was known to few. It is an iron-foundry in Upper Silesia, near the Russian frontier. Who this bold man, Johannes Ronge, was—he is a bold man who dares to publish his opinion on any passing public event in Prussia with his name to it—was known to fewer. This obscurity, the manly boldness with which it was thrown aside as a cloak of concealment, and the rude, pithy, Luther-like sense and style of the address, instantly roused the attention of all Germany. This piece was reprinted, and circulated by thousands. No writing for many years has raised so general a sensation.”

As this document has now become one of the most memorable in the records of history, whether we consider the occasion which called it forth, or the instantaneous and wide spread effects which resulted from its publication, our readers can scarcely fail to desire to see it entire. It is as follows:—

“The Judgment of a Catholic Priest, Mr. Johannes Ronge, on the Holy Coat of Trèves.”

“Laurahütte, 1 October, 1844.

“What for a time sounded in our ears like a fable or gossip, that Bishop Arnoldi of Trèves was exhibiting a piece of clothing, called Christ’s coat, to religious veneration, ye have already heard, ye Christians of the nineteenth century—ye already know, ye German men—ye already know, ye teachers of the people in religion, to be no fable, no gossip, but the actual reality and fact. For already, by the last accounts, five hundred thousand people have gone in pilgrimage to this relic, and daily other thousands are streaming to it, especially since the said piece of clothing has healed the sick, and worked miracles. The report has penetrated through the lands of all people, and in France the clergy have asserted ‘that they possess the true coat of Christ, and the one of Trèves is spurious.’ Truly the words are here applicable ‘that he who does not lose his understanding at some things, must have none to lose.’

“Five hundred thousand people, five hundred thousand sensible Germans, have already gone to Trèves, to venerate or behold a piece of clothing! The most of these thousands too from the lowest class of people, in great poverty, oppressed, ignorant, stupified, superstitious, and in part corrupted; and now they lay aside the cultivation of their fields, withdraw themselves from their trades, the care of their house affairs, the education of their children, to travel in pilgrimage to Trèves to an idolatrous festival, to an unworthy spectacle played off by the Roman hierarchy! Yes! an

idolatrous festival it is; for many thousands of the credulous multitude will be led astray to give those feelings of veneration which we owe to God alone, to a piece of clothing, a thing made by the hands of man.

“And what are the consequences of these pilgrimages? Thousands of the pilgrims spend their money on the expenses of the journey, and on the offering they must present to the Holy Coat, that is, to the clergy. They scrape it together with loss, and even by begging, and return home to starve, to pine away, or to be laid down in sickness by the hardships of their journey. If these external evils are great, very great, the moral evils are still greater. Will not many, brought to want by the expenses of their journey, seek relief by improper ways? Will not wives and daughters lose their purity of heart, their chastity, their reputation, and thereby ruin the peace, happiness, and well-being of their families? This altogether unchristian spectacle, in short, opens the door to superstition—to the supposed holiness of things earthly, to fanaticism, and to what is bound up with these, to vice. This is the blessing diffused by the exhibition of the Holy Coat, and it is altogether the same whether it be genuine or spurious. And the man who has presented this piece of clothing, a work of human hands, to public view and veneration—who has led astray the religious feelings of the credulous, ignorant, or suffering multitude—who has given an impulse to superstition, and thereby to vice—who has drawn their money and substance from the hungering people—who has made the German people a derision to other nations—who has drawn together still more strongly the thunder-clouds already rolling dark and fearful enough over our heads—this man is a bishop, a German bishop; it is Bishop Arnoldi of Trèves.

“Bishop Arnoldi of Trèves, I turn myself to you, and, by authority of my office and calling as a Catholic priest, as a teacher of the German people, I demand of you, in the name of Christianity, of the German nation, and of their teachers, to put an end to this unchristian spectacle, this exhibition of the Holy Coat, to withdraw from the public eye this piece of clothing, and not to increase a scandal already too great.

“For do you not know—as bishop you must know it—that the founder of the Christian religion bequeathed to his apostles and disciples, not his coat, but his spirit? His coat, Bishop Arnoldi of Trèves, belongs to his executioners.

“Know you not—as bishop you must know it—that Christ taught ‘God is a spirit, and he who worships him must worship him in spirit and in truth.’ And he is to be worshipped every where, and not merely in Jerusalem in the Temple, or on the mount Garizim, or at Trèves, before the holy coat.

“Know you not—as bishop you must know it—that the Scriptures expressly forbid the worship of any likenesses, or of any relics? that the Christians of the Apostolic times, and for three hundred years after the Apostles, tolerated no relics (and surely they could have had enough of them), and no images, in their churches?—that the worship of images and relics are heathenish, and the fathers in the first three hundred years derided the heathens on this very account? For instance, it is said (Div. Inst. II. c. 2.) ‘the images, if they had life, should rather worship the men that made them, than the men them.’—*Nec intelligunt homines ineptissimi quod si sentire simulacra et moveri possent, adoratura hominem fuissent à quo ex-polita.*

“Finally do you not know—as bishop you must know it—that the sound strong sense of the German people was first debased to the worship of relics in the thirteenth and fourteenth centuries by the Crusades, when the high impression it had of the Godhead before was obscured by all sorts of fables and miracle stories brought from the East?

“Look you, Bishop Arnoldi of Trèves! You know all this, as well and probably better than I can tell it you. You know too the consequences which the idolatrous veneration of relics, and superstition in general, have brought upon us; namely, the spiritual and intellectual slavery of Germany; and yet you set up your relics to be publicly adored! But even if you did not know all this, and if you had only the good of Christianity in view in exhibiting the relics of Trèves, you have then a double guilt upon your conscience, from which you cannot clear yourself. For, in the first place, it is unpardonable in you, if you knew that the aforesaid piece of clothing had the power of healing, to have kept it up from suffering man until the year 1844. In the next place, it is unpardonable that you take money for it, in offerings from the hundreds of thousands of pilgrims. Or is it not unpardonable that you, a bishop, take money from the starving poor of the population, although but a few weeks before you saw that want had driven hundreds of them to insurrection, and a desperate death? But do not suffer yourself to be deceived by the concourse of hundreds of thousands. Believe me, that while hundreds of thousands of Germans, full of enthusiasm, are hastening to Trèves, millions, like myself, are filled with horror and the bitterest detestation of your unworthy exhibition. These feelings are not confined to one class or one party, but are felt by all classes, and even by the Catholic priesthood. Judgment will overtake you sooner than you expect. Already the historian’s pen is consigning your name, Arnoldi, to the contempt of the present and future generations, as the Tetzels of the nineteenth century.

“But you, my German fellow-citizens, whether you dwell near to or far from Trèves, turn yourselves with all might to shake off this scandal on the German name. Ye have town municipalities, parish overseers, district and provincial representatives. Well! work through those. Strive every man with might, and to his utmost, to oppose and restrain the tyrannical power of the Roman hierarchy. It is not at Trèves alone that this trade in the remission of sins is driven. Ye know, that east and west, north and south, rosary-money, mass-money, remission-money, burial-money, and the like, is gathered in, and that spiritual darkness is spreading and gaining the upper hand over all. Go all, Catholics and Protestants, to the work, for it concerns our honour, our liberty, and our well-being. Do not bring to shame the spirit of your forefathers, who razed the Capitol, by suffering the Castle of St. Angelo in Germany. Let not the laurels of Huss, Hutte, Luther, be disgraced! Give words to your thoughts, and deeds to your will.

“Finally my professional brethren who have the welfare of your flocks, and the honour, freedom, and happiness of the German nation, in your hearts and in your endeavours, be silent no longer, for you are sinning against religion, your country, and your calling, if you remain silent longer, and delay to bear testimony to your convictions by your doings. I have addressed you separately, so that I shall only add a few words to you here. Show yourselves to be true disciples of Him who offered up all for truth, light, and freedom. Show that you have inherited his spirit, not merely his coat.

(Signed)

“JOHANNES RONGE,
“Catholic Priest.”

Such is the document which has set the whole of phlegmatic Germany into combustion, produced new schisms in the bosom of “the one and indivisible Church,” stirred up unwonted anxieties in the breasts of monarchs, and given a new shock to the throne of the Infallible. It is conceived in the true

spirit of Demosthenic eloquence, and in its execution, exhibits some strokes of genuine Demosthenic thunder. Were we, in corroboration of this judgment, to fix on any one passage, which more than another, is fitted to become the rallying signal and pass-word of the age, it would be this:—"For do you not know—as bishop you must know—that the founder of the Christian religion bequeathed to his apostles and disciples, *not his coat, but his Spirit? His coat, Bishop Arnoldi of Trèves, BELONGS TO HIS EXECUTIONERS.*"

About the same time, viz. in October, 1844, the author published an "Address to the Catholic Teachers;" also an "Address to the lower Catholic Priesthood," and an "Address to my Fellow-believers and Fellow-citizens;" and in December, 1844, his "Justification." "The three first mentioned addresses," says Mr. Laing, "are exhortations to throw off the degrading yoke of the Roman hierarchy, and of the upper clergy appointed from Rome—to renounce the servility, superstition, abasement of mind and body, in which pupils, teachers, and the lower order of priests are held by the discipline of the Roman Catholic church—to renounce the Pope, auricular confession, celibacy, and all the immoral and irreligious abuses, introduced without any Scriptural warrant, in the dark ages, merely for the support of the Papal power—to take the Bible, the whole Bible and nothing but the Bible, for the rule of religious life—and to establish an Apostolic Catholic church—a church such as the Christian church was in the time of the Apostles, and for three hundred years after them—in which there is no Pope or papal power—in which the clergy are chosen by their elders and congregations, from suitably educated men, and mutually ordained and inducted by their fellow-clergy—and in which the service shall be in a known tongue, the German, not in the unknown Latin language—the sacrament of the Lord's Supper dispensed to the laity, as well as the clergy, in both elements the wine as well as the bread—the fees for masses, burial-services, and other rites, together with pilgrimages, fasts, saint-worship, relic-worship, abolished—each congregation retaining as much of the ceremonial service, mass, and liturgy of the Roman Catholic church as it finds suitable, until a general council of the new German-Catholic church be convened, in which the several congregations will take part. These are the principal points referred to in these addresses, and in the numerous letters, paragraphs, proposals, articles, in which the subject of the German-Catholic church is discussed through the provincial newspaper press."

From the previous excitement produced by discussions relative to the genuineness and antiquity of the Holy Coat, the

miraculous cure said to be affected by it, and the multitudinous throng which kept crowding to the Cathedral shrine of Trèves, these bold and fearless "Addresses" of Johannes Ronge flew like lightning over the cities and provinces of Germany—every where ruffling the surface of the long stagnant waters. In the mean time, "several families at Schneidemuhl, a small town in the circle of Posen in Prussian Poland, united themselves under their priest, Czerzki, renounced the Roman Catholic Church and took the name of the Christian or Christian-Apostolic-Catholic congregation." "Let me be rightly understood," are the words of Czerzki, "I renounce the Pope and the false doctrines of the Roman Catholic hierarchy, but I remain a Catholic Christian, a Catholic Priest. I will not be a Lutheran, nor a Calvinist, nor a Mennonite, nor a Greek Christian,—I will remain a Catholic, but according to the words of the Scriptures,—according to the precepts of Christ and his Apostles, I am and will be an Apostolic Catholic Christian,—an Apostolic Catholic priest." This congregation, formed at Schneidemuhl, under Czerzki, "appears to have been the first organized congregation of the new Church." In Breslau, however, much about the same time, "a number of Roman Catholics united and formed a congregation, under Ronge himself. In Berlin, Magdeburg, Elberfeld and in all the chief towns of Prussia, in Dresden, Leipsic, in Offenbach, in Worms, Kreuznach, Weisbaden, meetings were held, and congregations formed, almost simultaneously. Catholic priests of note and standing, such as Pastor Licht, an old man, much respected, and Pastor Kerbler, gave in their adhesion to the new church; merchants and independent tradesmen joined it; but many of the middle class, especially those who are in function under government, or are expectant on function civil or military, for their children or friends,—and these constitute a large portion of the middle or upper classes,—stand aloof until the will of the government be made known."

Further details respecting the nature and character of the rapidly extending schism are thus clearly given by Mr. Laing:—

"The spread of this schism from the Roman church, its extent, appears to be as yet confined to the towns or cities, where, by trade, manufactures, and acquired wealth, there are people of the middle class independent of functionarism, or government favour. Silesia, where it began, has long been a manufacturing country, although its linen manufacture is now in a very depressed state, owing to the competition in the American markets, and now in the Chinese, to which the Silesian linens were formerly sent, to a considerable amount, through Russia, from the British linen manufacture. Elberfeld, and all the towns in the Rhine provinces in which it has been openly embraced, are seats of considerable manufactures; and Leipsic, Dresden, Berlin, Breslau, are cities of such magnitude, that a considerable body of individuals have a living in them independent of government function. It

is in these localities, and among this class, that the new German-Catholic Church has found favour. The very highest and the very lowest classes, and the country population, appear not at all to have adopted it. The million and a half of pilgrims to Trèves, composed entirely of those classes, show that it has not extended to them; that on the contrary, the current of effective religious zeal is running altogether in an opposite direction, and in favour of the most gross superstitions of the Roman Catholic church.

“The schism is, however, extending itself daily, and making rapid progress among those of the middle class whose circumstances and social position allow them to adopt it. Every newspaper has accounts of new meetings, or new congregations being formed, and of individuals giving in their adhesion to it, whose respectability keeps others in countenance. Marriages have been solemnised in it at Breslau, Berlin, Elberfeld, Leipsic—among others, Czerzki, the Roman Catholic priest of Schneidemühl, has evinced the sincerity of his renunciation of the errors of the Roman Catholic church, by taking upon himself the yoke of matrimony. Baptisms have been performed. The sacrament of the Lord’s Supper has been dispensed in both elements to the laity. In two or three towns in which the property of the churches happens to be vested in the municipality, or in the parishioners, the use of the Protestant church has been given to the new congregations. In others, warehouses or other large buildings have been converted into temporary churches. At Offenboch, near the Frankfort, the petty government of Anhalt-Dessau prohibited the use of the church being given to the new congregation on the eve of its first meeting. A rich merchant lent his warehouse, the tradesmen of the place gave their work and material, and on Sunday the church was ready, and the service and sermon, by Pastor Licht, an aged Roman Catholic priest, who has joined the new church, were so effective, that a congregation was immediately formed in the adjacent very important city of Frankfort. Meetings, addresses, even subscriptions of money, although very sparingly, compared to the efforts of any Scotch parish in raising pecuniary means for its spiritual objects, are every where on foot. In England, according to report, the German Roman Catholics are about forming a German-Catholic church. The actual number of congregations established on the principles of the Christian-Catholic or German-Catholic church, is supposed to be, in the month of May, above one hundred; but of these many have not, as yet, settled ministers. Considering the slow movement of life in Germany, the want of communicatives, and the novelty of any exercise at all, by the people themselves, of civil or religious rights without the sanction of government, this progress and extent of a schism which has only been in existence about eight months, is not discouraging.”

Next to the rise and progress of this great movement, the most important point is, to ascertain “the principles, doctrines, or confessions of faith of the congregations of the German Catholic Church, in what they differ from and in what they agree with, the Roman Catholic Church, on the one hand, or with the German Protestant Church on the other.” On this subject the general statements of Mr. Laing are worthy of all attention:—

“The congregations which started up simultaneously in the most distant parts of Germany, at the call of Johannes Ronge, had no time to communicate with each other, and adjust common points of faith. The repudiation of the Pope and hierarchy of the Roman church, of its errors, idolatrous observances, and superstitions, and the establishment, in place of it, of a pure Apostolic-Christian-Catholic church, such as the Christian church may have been in the days of the Apostles, and for three hundred years after

them, was a common point of union, but it left something—a great deal indeed—vague, and to be defined by each congregation according to its own views and feeling of what is error and superstition,—what observance is idolatrous, or unscriptural,—what observance is innocent, venerable, useful, and to be retained. To renounce more or less of the doctrine and service of the Roman Catholic church was a common principle in all; but how much to renounce, how much to retain, depended, no doubt, on the spiritual condition of each congregation. At first, therefore, each congregation, when it was formed, drew up a confession of faith for itself, and an enumeration of the points of doctrine or observance on which it dissented and differed from Roman Catholicism. Other congregations, finding their religious views in accordance with one or other of these published confessions, adopted that which suited them, with or without alteration. It is understood that these are but temporary, or at least are not unchangeable confessions of faith, and adoptions of ritual services. A general council of the German-Catholic church, in which the several congregations are by their ministers, elders, or representatives to take part, will be held at some future period, for adjusting the various confessions of faith and rituals, for drawing up a catechism, a liturgy, a system of religious instruction, and such essential matters. In the mean time, the leading confessions of faith, and declarations of dissent from the church of Rome which have been published and most generally adopted by the new congregations, are very widely different from each other in doctrine, and in what they retain or renounce of Roman Catholic superstition, in belief, and in ceremonial.

Mr. Laing, in his work, quotes at length the leading confessions of faith, or articles of belief, and articles of dissent from the Church of Rome, which have hitherto appeared, and have been adopted as a type by other subsequent congregations. And certainly, the differences between these, on some essential points, are such as to render it an impossible and hopeless task to attempt, in their present form, to reduce them to one, “common to all and acceptable to all,”—since they really do involve “principles that are totally discordant and incompatible with each other.” Take one or two examples.

On the subject of the sacraments, the confession of the congregation of Schneidemuyl says:—“We acknowledge that by Jesus Christ our Lord seven true and proper means of grace (sacraments) are established under the new covenant, namely—1st. Baptism. 2d. Confirmation (the laying on of hands with prayer). 3d. The holy Supper of the Lord. 4th. The penitence. 5th. The priestly ordination (the laying on of hands with prayer). 6th. Marriage. 7th. The preparation for death (extreme unction);—and that these impart pardon; and of these, baptism, confirmation, and the ordination to the priesthood, cannot be repeated without sacrilege.”

The confession, on the other hand, of the congregation of Kreuznach says in positive terms, “We acknowledge *only two* sacraments, Baptism and the Lord’s Supper.” And, once more, the confession of the congregation of Berlin adopts a somewhat middle course, saying, “We acknowledge *only two* sacraments,

as being ordained by Christ, Baptism and the Lord's Supper: the *other* sacraments of the Roman Catholic Church, therefore, *we acknowledge as only pious usages, consecrated by tradition.*"

Somewhat similar to these are the differences in the several confessions respecting the momentous doctrine of *transubstantiation*. Here is the declaration of Schneidemuhl, to which the congregations of Elberfeld, Hildesham and others gave their adhesion:—"We acknowledge that the commemoration of the bloody offering on the cross of Jesus Christ, which is celebrated in the holy Mass, may be of service to the dead, and the living; that in the all holy altar-sacraments, the body and blood of our Lord Jesus Christ, with his soul and godhead, truly, actually, and in substance, are present, and that the whole substance of the bread is changed into the body, and the whole substance of the wine into the blood, through faith." On the other hand, the declaration of Kreuznach is, "We consider the latter (the sacrament of the Lord's Supper) as a remembrance, or memorial feast, of the death of our Lord Jesus Christ, and receive it under the words, 'this represents, or shews forth my body; this represents, or shews forth my blood.'" In this confession, the congregations of Breslau, Leipsic, and others do in substance fully accord. The Berlin declaration aims at something like a middle course, saying, "We reject, however, the doctrine of transubstantiation; that is, the change of the substances of bread and wine into the substances of the body and blood of Christ. We acknowledge, however, that we partake of the substance in the real spiritual presence of the Saviour." This declaration, as Mr. Laing remarks, "expressly, and *totidem verbis*, rejects the doctrine of transubstantiation, and adopts a view neither Roman Catholic, Lutheran, nor Calvinistic, viz., the real presence of the Saviour, not *in* the elements, as held by Roman Catholics and Lutherans, either corporeally or mystically, but *at* the partaking of the elements as a spectator as it were of the ceremony." Such discordancy of doctrine, such discrepancy of belief, it would be clearly impossible for any general council of congregations to deduce to a common term or identical symbol of faith.

On the vital subject of Purgatory, most of the confessions maintain an ominous silence. And even the few that notice it, while professedly rejecting it, do yet virtually if not literally uphold it. The Berlin declaration says, "We reject the doctrine of the Roman Catholic Church concerning purgatory; but *admit a purification of the soul after death.*" That of Schneidemuhl is still more explicit. "A purgatory, such as taught by the Roman hierarchy, there is not; but there are 'in the house of our Heavenly Father many mansions,' like steps

towards beholding God. We acknowledge that these steps must be gone through by those who have not made themselves fully worthy here on earth to behold God ; and that on this ground our prayers may be serviceable to the dead."

Of what, then, it may be asked do their confessions chiefly consist ? chiefly of *negations*.

Most of the articles run in the shape of repudiation :—" We deny," " we renounce," " we reject," " we abolish," " we protest against." The leading erroneous dogmas thus denied, rejected, renounced, abolished, and protested against, with any degree of general unanimity, appear to be these :—The authority and supremacy of the Pope as the Head of the Church ; the forced celibacy of the Clergy ; auricular confessions ; the sacrament of the Lord's Supper in one element ; invocations and prayers to the saints ; the veneration or adoration of pictures, images, and relics ; soul-saving penances and pilgrimages ; the use of the Latin tongue in divine service ; and the remissions of sin by the priest. Now all this abjuration of error, so far as it goes, may be very good. It may be a mighty stride in advance from the region of torpid apathy. For it cannot be questioned that there is truth in " the negation and renunciation of error, as well as in the affirmation and adoption of truth." But it is not good to stop here. It is not wise to rest satisfied with negations. No creed which consists much more of negative than of positive doctrine can be either a sound or a sufficient one. And it cannot be doubted that one of the weakest points in the present altitude and position of the German Catholic Church is the circumstance, that its confessions are made up of denials of what is false and injurious in doctrine, rather than of affirmations of what is right and true and salutary. On this subject the observations of Mr. Laing are exceedingly valuable and edifying :—

" If we attend to the natural action of mind, and to the experience of its movement which all history gives us, we find that in negative truth, if it may be so called, there is not the same living spirit of action as in positive truth. We discover and renounce error, each mind by itself and for itself, and there we sit individually and separately. We embrace a positive truth—it may be a gross error, but it is received as a positive truth—and we act together ; we are a body embued with common feeling, because one common process of mind, and not each thinking by and for himself, has brought all to the same point by the same way. Energy, enthusiasm, fanaticism, all active movement of mind, are connected, through that sympathy which spreads in crowds, with the class, of positive truths received by all in one and the same way, much more than with the class of negative truths which each mind individually, and by a different way and process, according to its powers, receives, or works out by itself. We find in history, that every sect which has had any great zeal and duration, has dealt in positive ideas, whether errors or truths. Negation will not sustain a sect. The simple non-reception of doctrines will not burn up into a flame of active zeal, although

it may passively endure to the utmost for the sake of truth. It wants the element of acting and spreading, like positive doctrine. The Deists or Unitarians have always languished as religious sects, because their denial of the doctrine of the Trinity, their negation of the divine nature of our Saviour, give no positive dogma for the mind to lay hold of. The Mormonites flourish, because they not merely deny, but affirm, and give something positive, however absurd, to the vulgar mind. The Roman Catholic church, with its Pope, its caste of priests devoted to celibacy, its relics, images, miracles, soul-saving penances and ceremonies, deals in positive ideas. The reform of Luther, Calvin, and John Knox would never have succeeded if these reformers had contented themselves with giving such simple negations of the errors, abuses, and superstitions of the Roman Catholic church as are contained in these declarations of faith of the new German Catholic congregations. They gave positive doctrine against positive doctrine, went to the Bible for positive truths, not merely to the practices of the church of Rome for negative truths. In their confessions of faith—a circumstance very remarkable, and showing their sagacity and deep insight into the human mind—they do not even refer to the church of Rome and her doctrines, or state how much of them they retain and how much they reject, but lay down their own doctrine in propositions positive for the mind to embrace.”

Applying these principles to the case of the German Catholic Church, Mr. Laing is not over-sanguine as to the realization of immediate great results. His conclusion on this head can but be stated in his own words:—

“It is a peculiar feature of this religious movement, and one not very encouraging to the hope that it is to prove another reformation, that all the declarations of belief from the different congregations, as given above, may rather be called declarations of no belief; of no belief in certain errors, it is true; but they are not declarations of belief in certain Gospel truths. If there be no explicit recognition and adoption of scriptural doctrine totally incompatible with the errors and superstitions of the Church of Rome, it is doing nothing to renounce the errors and superstitions. It is doing worse than nothing, for it is leading men to hold principles, and renounce the legitimate consequences of the principles they hold, or else to leave doctrine and principle altogether behind in religion, and look only to the external practices. If purgatory, or a purification, step by step, of the soul in a future state, be true, then prayers for the dead, masses, intercession of saints, and all the superstitious practices built upon it, are the reasonable sequences of this doctrine, which cannot be rejected if the doctrine be retained. If transubstantiation be true doctrine, then the celibacy of the clergy, and their personally divine character as a consecrated body, are right and reasonable. It would be a monstrous desecration to imagine that the priest, who by his divine office was first transubstantiating, then handling, eating, and drinking in our behalf the *ipsissima corpora*, the very flesh and blood of our Saviour, was a man just risen from the marriage bed—from the gratification, it might be, of animal concupiscence. Celibacy is a necessary sequence from transubstantiation in religious reasoning.”

Not satisfied with the inferences fairly deducible from the doctrinal position hitherto occupied by the German Catholic Church, Mr. Laing endeavours, on other grounds, to form some approximate estimate of its prospects and chances of success. In order, the more satisfactorily to ascertain these, he has deem-

ed it necessary to "consider the social and political state of the people of Germany; to see how the different classes in the social body are connected with each other; and whether their way of living together in their social state produces a common feeling for common interest—a public spirit and union capable of supporting the new German Catholic Church."

On these varied topics, the remarks of our author, always shrewd and acute, are not unfrequently profound. They challenge the earnest attention alike of the statesman, the theologian, and the philanthropist. They embrace themes, however, on which at present we cannot enter. We must, therefore, be contented with the quotation of one or two extracts which serve to exhibit the conclusion at which the author has arrived:—

"It may reasonably be doubted if the public mind in Germany be in a state to embrace with zeal and to sustain a true church, that is, a body of pure Christian doctrine.

"A very important social structure may, however, be raised by this movement. It will not be a true church, but it will have all the machinery of a true church, viz., congregations and a clergy formed on just principles of social economy. The congregations are voluntary; they elect their pastors from suitably educated men; they support them; and they and their clergy acknowledge no connection with or control from the state. These are sound principles of social economy. Although not united by any common Christian doctrine,—holding doctrines, in fact, which cannot be amalgamated,—they are united by these principles into one social body, which may check or even annihilate, in many localities, among the upper classes, the power of the Church of Rome and her priesthood. They may cut down the weeds, although not sowing any valuable crop in their stead."

"We have no sanguine expectation, when we sum up the probabilities for and against the success of the German-Catholic Church, its own internal defects of doctrine, and consider the mind, habits, education, and social condition of the people of Germany, that it is to prove a heavy blow to the Church of Rome. It is a blow, but it is the blow of a child, without force, energy of purpose, or right direction."

Such is the deliberate judgment of a man of superior sagacity, extensive learning, liberal sentiment, and uncommon candour. And the judgment of such a man is not to be lightly dealt with, or superciliously set aside. It is well fitted to command, and doubtlessly will obtain, general attention. At the same time, we are bound to say, that, on a calm and impartial review of all the circumstances, we are disposed to think that Mr. Laing has been led to take rather too gloomy and desponding a view of the present position and future prospects of the German-Catholic Church. His premises may be rigidly correct, so far as they go; and yet, if they do not contain the whole truth, they may, or rather must, lead to a lame and inadequate conclusion. If his premises did contain the whole truth,—if no essential element had been omitted,—

and if Christianity had been a scheme of mere human philosophy or mere human philanthropy,—we at once confess that we see not how his conclusion could be gainsaid or invalidated. But it is because we are impressed with the conviction that some vital elements of the question have been either omitted, or treated as of less importance than they really deserve; and because, moreover, we have a strong persuasion that the author has not made sufficient allowance for the vast superiority of advantage which Christianity possesses, as the heaven-originated scheme of redemption, specially adapted to the most pressing wants of fallen sinful humanity;—it is because of these and other similar considerations that we do not feel warranted in setting our unqualified *imprimatur* on the judgment which Mr. Laing has delivered.

Even the confusion, the errors, and the mutual contradictions which exist in their published formularies need neither much surprize us nor occasion serious despondency. In the first instance, what else could well be expected? The priests and the people have had their eyes only recently and partially opened, and that too, in the midst of thick darkness, out of which they are still struggling and groping their way towards the light. The fiery trials, through which they may have to pass—the treachery and desertion of friends, the scornful mockings of cruel enemies, and the persecutions of despotic governments and jealous municipalities—all, all may have the effect of driving them, in humble self-distrust, more prayerfully to consult the infallible word of the living God, and more absolutely to cast themselves on the guidance of his Holy Spirit. If such should happily prove to be their experience, as it has often been the experience of multitudes of God's people amid the convulsive throes of great transition periods, the members of the German Catholic Church may yet be led, in a way they know not, to the eventual reception of all truth, and to the ultimate realization of nobler results than any which at present they can possibly anticipate. The general assemblies which they have began to hold, and the free and friendly discussions to which these give rise, will, if animated by the spirit of faith and prayer and love, additionally tend to smooth away the asperities of doctrinal differences, draw more closely together those who are substantially of one heart and of one mind, and gradually assimilate their respective views of divine truth and practical duty.

Their position at present appears in some measure to resemble that of the Israelites in the wilderness. They have avowedly left the mystical Egypt, and, in doing so, have left behind them, in a greater or less degree, her abominable idolatries,—though

somewhat of the old taint and plague spot may seem to be still cleaving unto them. They are now wandering up and down in a region of doctrinal negation and comparative spiritual barrenness—mid-way, as it were, between Egypt, with her “falsities and lies,” and the Promised Land, with its Zion hill and holy temple and glorious Shekinah, the visible symbol of Jehovah’s presence. If their hearts do not fail them through unbelief, if they do not murmur at the bitter waters which they may be called on to drink in their rough and scorching passage across the desert, if they do not provoke the God of providence to suffer them to be wounded by the deadly sting of serpentine errors and principles, in the proteous-like forms of neologism, rationalism, and anarchism;—if, like the Calebs and the Joshuas of old, faithful to their God, they endure trials, resist temptations, and, though faint, continue still pursuing,—they may yet be privileged, in goodly numbers, safely to cross the Jordan, and take full possession of the land that ever flows with “the milk and honey” of God’s own Revealed Word.

A. D.

Missionary and Religious Intelligence.

I.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

Since our last the following movements have occurred :—The Bishop of Madras and the Rev. Mr. Whitehouse, his chaplain, have arrived in Calcutta. The Rev. R. B. Boswell has returned to India and resumed his former charge at St. James’s.—The Rev. W. Slater, the rector of St. Paul’s School, arrived during last month.—The Rev. Mr. Herdman, of the mission of the Established Church of Scotland, arrived on the *Hindustan*, Mr. Ogilvie, his senior colleague, is expected from Madras on the *Bentinck*.—The brethren Robinson, Smylie, Johannes, Denham and Parry, of the Baptist Mission, have been in Calcutta attending the meeting of the Baptist Association.—The Rev. J. Robinson, son of the Rev. W. Robinson, of the Baptist Mission, was publicly ordained to the work of an evangelist at the Lal Bazar Chapel, on the evening of Friday, the 26th of December; the Rev. Messrs. Boaz, Thomas, W. Robinson, and Smith officiated.

The following Missionary friends propose leaving North India in all January :—The Rev. J. R. Wilson and family, the Rev. J. Jamieson, Mrs. Craig and Miss Vanderveer, of the American Presbyterian Mission—Rev. W. Buyers and family of the London Mission.—Rev. W. Start, of Patna.

We regret to add to the list of deaths in the Missionary circle; to the many who have been called to their rest during the past year, two more have fallen—the Rev. Mr. Alexander of the Church Mission, Solo, Kishnagur. Mr. A. was one of the oldest laborers connected with the Church Mission in North India. He died on the 8th Dec.

Mrs. Fox, the wife of the Rev. W. H. Fox, of Masulipatam. Mrs. F. died on the 31st of October, on board ship, in the Madras roads, soon after embarking for England. Mr. F. has proceeded to Europe with his afflicted offspring. One of them died ere the vessel left the shores of India.

2.—THE UNITED MONTHLY MISSIONARY PRAYER MEETING

Was held on Monday December 1st, at the Circular Road Chapel. The Rev. A. Duff, D. D. read the Scriptures and offered up prayer; after which the Rev. T. Smith delivered an excellent practical address from 2 Thes. iii. 13 "But ye brethren, be not weary in well doing." In opening his address, the preacher remarked that a young Christian might perhaps be surprised by such exhortations as this appearing in the word of God, much less think them necessary. In all the fervor and affection of a first love, he might think that there is nothing so delightful as engaging in the work of the Lord, and no employment so easy. He might consider that the world presents no great difficulty in the way of the Gospel, and rather regret that there is not a larger world to conquer. Ere long, however, he would learn the fallacy of these views and estimates of the Lord's service: he would find that the difficulties were great, and slow in being removed; and that such cautions as this are necessary, not merely for lay brethren of the Church of God, but even for those ministers and Missionaries who are more professedly engaged in this work.

The subject was divided into three branches; the *causes* from which "brethren" become "weary in well doing;" the *evils* resulting from it, and the *method* by which it may be prevented.

I. The *causes* whence this weariness springs.

1. Man's *love of change*. The delight which man felt, when first created, in the service of God, and the readiness with which he engaged in any thing which might prove his devotion to his Maker, has now degenerated into a rage for novelty, a reckless search after what is new, and hence into unsettled and wandering habits of character. It is now seen that in all human efforts and human likings excitement occupies a large place. And the difference between mind and mind arises more than any thing else, from the power of some to overcome this restlessness and concentrate their thoughts on single objects of pursuit, a celebrated instance of this we have in the case of Newton. There is no such novelty to be found in the work of God, the work of "well-doing." It is the same kind of toil at all times, beset with difficulties, and requiring constant, patient persevering toil.

2. This weariness may arise from misconceptions of the nature of the work of "well-doing."

Romantic views of Missionary work are not uncommon. Many have come to this country with them, and have in consequence met with great disappointment. Missions may appear to convert savages and turn the wilderness into a garden, but though this has been done, it has not been done in a day; it has required years of patient and continued labour. There is much opposition on the part of those whom we seek to benefit. The gifts bestowed, and the good done, are not always of that kind, and given in that way which others like. The world too looks with coldness and often with contempt on these pursuits. In society there may be a readiness to converse about scientific and literary subjects, but religion is a subject burked by common consent. This indirect opposition is hard to overcome: as even Wilberforce himself experienced.

II. The *evils* of being weary in well doing.

1. Those who thus become weary quit the high ground of their professions of attachment to the Saviour, and devotedness to the world's best interests. Worldly men carry on their toil with inferior motives, and should a Christian be false to the higher principles from which he professes to act?

2. Such lose the measure of happiness in heaven they may otherwise obtain. We are taught in Scripture that there are degrees in glory, and our nature and our reason approve the doctrine. He who spends a long life in cultivating his own character and doing good to others is better pro-

pared to enjoy the purer service of heaven than he who has been converted only on his death-bed, and this higher position is promised to the faithful labourer. But he must lose it, if, on any account, he from weariness forsake his toil, and turn his back upon efforts to bless his fellow-men.

III. The *methods* by which this weariness may be prevented. These are the use of the appointed means of grace;—a diligent study of the Bible wherein the duty is described, and the motives to it presented,—constant watchfulness;—strong faith in the promises of God, and fervent prayer. The Rev. J. H. Budden closed with prayer.—C. C. *Adv.*

3.—27TH ANNUAL MEETING OF THE CHURCH MISSIONARY SOCIETY

Was held at the Town Hall, on Tuesday evening the 9th December. The Bishop of Madras presided. After prayer an abstract of the report was read by the Rev. J. Innes. The *Hurkaru* in its report of the meeting states:—

“It appeared that the society’s operations are extended to almost all parts of the country; but that these operations, hitherto carried on with so much vigour, have to some extent been crippled owing to pecuniary embarrassment with reference to its local funds. As, however, its friends are numerous, and its success in the missionary cause so extensive, there is little doubt but that this disability will ere long be removed, and the committee be in a position still farther to enlarge the sphere of its operations. The principal sites of the Society’s labors are Calcutta, Agurpara, Burdwan, Kishnagar, Benares, Jaunpore, Goruckpore, and Agra, besides several subordinate stations. In all of them the Society maintains European Missionaries, native catechumens and preachers, Boarding Schools for male and female native Christian children, day schools for heathen boys, farms or parishes consisting of families of converted natives who join in the Christian communion and sustain a good and exemplary character for moral propriety of conduct and piety. Of this interesting class of persons, there are 122 in the Mirzapore Mission premises, 192 in the village south of Calcutta, 70 at Agurpara, 45 in Burdwan, 786 at Kishnagar, and 96 at Goruckpore, making an aggregate of above *thirteen hundred* individuals who have been brought over to the Christian faith through the agency of this Society. Two other points mentioned in the report may be here alluded to. One is the fact that notwithstanding the recent move of the native community against the Missionary Schools, the three institutions in connection with the Mirzapore Mission have not lost since the opening of Seal’s College more than *five* pupils. The other particular is that the Jesuits have established a rival missionary station at Kishnagar, and have succeeded in getting over some of the Protestant Converts. The Society’s mission in that district, it is also anticipated, will suffer to some extent from the Government College just opened there.

The following resolutions were moved, seconded, and adopted:—

Moved by Venerable Archdeacon Dealtry, seconded by Rev. J. F. Osborne.

I. Resolved, That this meeting request the Corresponding Committee to print and circulate the Report, an abstract of which has now been read. Moved by W. C. Congreve, Esq., seconded by the Rev. Mr. Whitehead.

II. Resolved, That this meeting would sympathize with the Missionaries at Kishnagar in the various trials wherewith that mission has of late been visited, and would earnestly pray to God to grant the Native Christians strength and stability in the time of temptation, and also to cause the Gospel to have free course amongst the heathen notwithstanding all the impediments that may threaten to impede its progress.

Moved by the Rev. W. O. Ruspini, seconded by the Rev. H. Thomas.

III. Resolved, That this meeting receive with much sorrow the intelligence of the death of the Rev. G. Stolzenberg, and of the removal for a time of two other labourers from the mission field, but they would, under such circumstances, remember that the cause is the Lord's, and would look to Him in faith for the supply of all needful instrumentality to carry it forward.

Moved by the Rev. J. J. Weithrecht, seconded by J. Lewis, Esq.

IV. Resolved, That this meeting recognize, in the present matured state of the missions in North India, a strong call upon Christians to put forth more strenuous and persevering efforts, not only for the maintenance of existing establishments, but also for their extension and enlargement to meet the daily increasing claims upon them.

The attendance was encouraging and the spirit which pervaded the meeting cheering.—*Ibid.*

4.—THE MONTHLY MISSIONARY PRAYER MEETING CONNECTED WITH THE LONDON MISSIONARY SOCIETY

Was held at the Union Chapel, on Wednesday evening, the 10th Dec. It was the last Missionary Prayer Meeting connected with the year 1845.

The speaker said such a meeting was a proper season for repeated self-examination, humiliation and re-dedication to the general cause of missions.

The great end for which men are created, preserved and redeemed is the glory of Christ in the salvation of men. How far has each Christian accomplished this? How few, it is to be feared, amongst those who are called real Christians will at the last day be able to look up with full joy to that Saviour whose delight is to see of the travail of his soul and be satisfied. Review the past year and think how many of its hours have been given to self, to the world, and how many to Christ? What a sad and humiliating retrospect would this be for the majority of the members of our churches. It would prove that they had kept the substance for themselves while they had given the shadow to Christ—to him—who when he was rich for their sakes became poor that they through his poverty might be made rich. Sad return have they made for such unexampled love.

This absence of devotedness to Christ in his church is no theory, would that it was! Review the whole church in the persons, property, thoughts, principles and practices of its members, and how little of Christ is to be seen. Self reigns almost without a rival. The majority of Christians will not even give up their luxuries or their ease for Christ's sake or cause. Strange disciples of that Lord who for their sakes had not where to lay his head.

The apostle says, *For me to live is Christ*—a deep and significant expression who amongst us understands it? Christ so dwelling in his people that he breathes out of them at every vein. In their thoughts, words, deeds, is to be seen the power of his grace and love. Where do we see such Christians? Until such are seen we can expect no extended blessings; may rather, if we awake not to a sense of our duty and privileges well will it be for us if Christ remove not our candlestick out of its place—leave us dark and desolate, and turn the light of his countenance on the heathen.

The trials of the Missionary cause throughout the year in the removals and deaths of many good and laborious agents, and the mercy exhibited in the conversions of many heathen youth were briefly dwelt upon.

The devotional services were conducted by the Rev. J. Mullens and the Rev. T. Boaz. The attendance was good.—*Ibid.*

5.—THE CALCUTTA CHRISTIAN ADVOCATE.

With the present number we bring to a close the labors of our seventh year—and in so doing would offer our best thanks to those constant friends who through all difficulties have continued steadfast in their support of us and our principles. We make no new professions, our principles are well known—from them we shall—the grace of God helping us,—never swerve.

We ask only one favor—will our friends endeavour to increase the circulation of the *Advocate*? The circulation might be considerably increased now that it is the only *weekly* paper devoted to the interests of evangelical religion and truth. We do not ask for much. The subscription is but Co.'s Rs. 10 per annum. How many Christians who may scruple on the mere ground of cost to expend this sum on the *Advocate* will probably cheerfully squander it on the merest trifle of life.—*Ibid.*

6.—EDUCATIONAL EXAMINATIONS.

The past month has been rife with examinations of the public schools in Calcutta. It is a pleasant thing to see so much emulation in this city in the great and good work of education, and where it is really Christian there is still more abundant cause for grateful joy.

On Thursday the 18th Dec. the pupils of the formerly High, now St. Paul's school were examined. The Episcopal Bishop of Madras presided and conducted the examination. The Archdeacon of Calcutta and other Ministers of the Episcopal Church took part in the labors of the day. The Bishop and the Archdeacon, we understand, said that it was their wish to make St. Paul's one of the best schools in Calcutta. This is right, only let it be in Christian solid goodness. In this we hope the other Christian establishments will seek to emulate the directors of St. Paul's school. All works of this kind, begun, continued, and ended in prayer, must issue in great good. The Rev. Mr. Slater, the newly appointed principal, stated that it was his desire to do all in his power to render the institution efficient; it was his intention to introduce the study of Greek and to pay strict attention to the cultivation of the English language.

On Friday the 19th December, the scholars of the Benevolent Institution were gathered together for examination. Owing to the many and sad changes in the management of this excellent Institution during the past year, in the sickness and removal of Mr. and Mrs. Evans, the managers did not deem it advisable to give that publicity to the examination which it has had in previous years. They might, however, we think, have ventured on a public examination. The Rev. Messrs. A. Duff, D. D., T. Boaz, J. Wenger and others attended. The pupils, male and female, were examined in the several branches of education taught in the Institution. On geography, scripture history and other useful and important subjects they appeared well informed, and prompt and accurate in reply. We were gratified to find that in neither the male or female department have the numbers in attendance diminished.

On the same morning (Friday) the Parental Academic Institution held its annual examination. We have seldom seen a larger gathering of parents and friends than were present on Friday. It was cheering to see that public interest in this Institution has not flagged. Of those ministers interested in the education of youth, present were the Rev. Messrs. A. Duff, D. D., R. B. Boswell, T. Boaz, D. Ewart, T. Smith, J. Campbell, and J. Thompson, together with several laymen interested in the good cause. The senior classes passed through the usual routine of examination with considerable credit to their teachers and themselves. The Rev. Messrs. Duff and Smith congratulated the managers, friends and pupils of the Parental Academy on the prosperous and efficient state of the school, notwithstanding the many

difficulties to which it had been subjected of late years. The patrons of the Parental appeared well satisfied with the day's proceedings.

On the same day, Mr. Montague's (the late Rev. J. Mack's) Seminary at Serampore was examined. We gather from a letter that no one from Calcutta was present but Dr. Charles. This might easily be accounted for—if others were apprised of the meeting—in the fact that the examination of the Benevolent and Parental schools were both held in Calcutta on the same day and at the same time. We are glad to find that Mr. Montague is succeeding in his effort to sustain the high character obtained for the Serampore Academy by its former excellent and able teacher.

We are gratified to discover considerable improvement in the annual public examinations of our scholastic institutions in the matter of display. Trashy poetry and spouting have, except in the Jesuit school, been discarded in our schools. This is a great deliverance to the pupils and hearers; and what in our estimation is of deeper moment, it is a great blessing every way to the boys. There is still room for improvement, especially in the reports of the meetings. If we were to believe all that we read every school is the best, and every successful boy an incipient Milton, Newton or Watt. In looking over the programmes of studies, we fall in with a list of subjects ample for a college curriculum of mature years, and the term of studies attached to the maturest intellects in the academies of the west. How injurious, mentally and morally, must it be to a boy to be induced even to imagine, that in the space of four or five years he has passed with eclat through a range of studies, which, in only a few solitary instances are attempted or mastered by the first men of their age. Our schools are good schools and our pupils apt to learn. The one may be improved and the other benefited in the adoption of a more humble and useful course of studies and a less ostentatious mode of carrying on the institutions and the revelation of their doings.

(An account of the examination of the London Missionary Society's Institution at Bhawanipore, and the Institution of the Free Church of Scotland, will appear in our next.—Eds. C. C. O.)

7.—NEW BENGALÍ' ALMANAC.

We have been requested to remind all interested, (and why should not all be interested) in native improvement that the new Bengálí Almanac prepared for the Calcutta Tract Society, is now ready for distribution. We sincerely hope this new and praise-worthy effort to diffuse correct knowledge on subjects generally employed by heathen almanac compilers to subserve the most superstitious ends, will meet with the cordial support of all who wish well to India. The friends of education and religion would do well to purchase a few copies and distribute them amongst their native heathen, as well as Christian acquaintances. The Almanac is illustrated with lithographic drawings of some of the heavenly bodies. Price—six annas.—*Ibid.*

8.—CHINA.—SHANGHAE.—DEATH OF MRS. FAIRBROTHER.

Once more we are called to record the removal by death of another esteemed missionary friend—Mrs. Fairbrother, of the London Mission at Shanghai. It has been our painful duty to record the perils by sea of our excellent brother and his afflicted partner—these were no ordinary trials, but this one how much more severe to the survivor and to the mission. How mysterious are the ways of Jehovah. Here is one in the prime of life, who after having traversed sea and land nearly half the circumference of the globe, was permitted to reside in the land of her adoption only a few weeks. Like Abraham, the first thing our friend has found in the land is a grave. With him we can only stand still and say, "It is the Lord, let Him do what seemeth Him good in His sight. Clouds and darkness are round about Him,

righteousness and judgment are the foundations of His throne. What we know not now we shall know hereafter." The following extract of a letter from Mr. F. to a friend in Calcutta, dated Sept. 22, will best tell the sad story:—

"I write in deep distress, for God has seen fit to remove my dear wife to her eternal home. I think I told you that after our escape from the burning vessel, we were compelled to live and sleep on deck till we reached Hong Kong. When there she began to feel very unwell from the continued excitement of the past week, and had an attack of diarrhœa which reduced her very much. In this state we were strongly recommended to proceed immediately to Shanghai, as an opportunity then offered, though the accommodations were miserable. We had a long, rough and uncomfortable passage.

"For several hours in a typhoon we were in imminent danger, but our vessel rode out the tempest, though with some damage. At length we reached our destination, and had a very kind welcome, when I hoped that perfect rest would restore the health of my dear wife, and that as the cooler weather was coming on she would soon gather strength. She had shortly a return of diarrhœa, and got better without exciting much alarm for her safety, but it returned again and again, until at last she was so reduced that it brought on permanent confinement, under which she sank on 18th September, not seven weeks from the time that we landed. She was buried with her babe on the morning of 20th Sept. in the ground set apart as the English burying-ground, and her coffin was followed to the grave by the Consul, H. M. officers, and nearly every foreign resident.

"My sorrow is almost overwhelming. I seem to be in a new and *dark* world. I seem to have no connection with my former life which now seems a dream; for in the burning vessel we lost our books and every thing which could remind us of home; but as long as my dear wife was spared, we could recall by conversation scenes of past days, and speak of persons and places mutually dear to us; but now this link between the past and the present is broken, and I feel, notwithstanding the kind attentions of each member of our Mission, an isolated being many thousands of miles from all that I love. I dare not yield to the turbulence of my feelings, but feel that it is my duty to seek, by prayer and resignation to the will of God, strength to bear my heavy loss.—*Ibid.*

9.—DEATH OF MRS. JUDSON.

The following extract from a letter just received from the Rev. Dr. Judson, dated at sea, September 1845, conveys the sad intelligence of the death of his late excellent wife at St. Helena.

"The first part of the voyage, Mrs. Judson appeared to be improving, and I frequently entertained the most sanguine hopes of her recovery. We spent three weeks at the Isle of France, when we left the ship on which we first embarked, and took passage in one bound direct to the United States. At the Isle of France she experienced a dreadful relapse of her complaint, and subsequently she continued to decline. On reaching St. Helena I gave up all hope of her recovery. We were detained there a few days, and thence she took her upward flight, and left me to pursue the voyage alone—she was buried in the afternoon of the day on which she died, and in the evening, we were out at sea, and soon out of sight of the rocky isle where her remains will rest till the great day.

"She died in peace. Not a shadow of doubt or fear or anxiety or terror ever crossed her mind. I never saw or heard of more composure and serenity in the dark valley of the shadow of death. The wish to see her native land once more after an absence of twenty years, and the bitterness of parting with her husband and children were lost in resignation to the will of God, love to the Saviour and longing to be in His presence and in the enjoyment of the repose of Paradise."—*Calcutta Missionary Herald for Dec.*

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NOTICE.

THE ANNUAL MEETING OF THE LONDON MISSIONARY SOCIETY, will (D. V.) be held at the Union Chapel on the evening of Wednesday, the 28th of January. The annual sermon will be preached on the previous Sabbath.

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ACKNOWLEDGMENTS.

DR. YATES' TABLET.

The following Additional subscriptions are thankfully acknowledged:—

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