THE

MADRAS CHRISTIAN INSTRUCTOR

AND

MISSIONARY RECORD.

CONDUCTED BY

SEVERAL MINISTERS

OF DIFFERENT DENOMINATIONS

IN MADRAS.

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INTRODUCTION.

We commence, as previously intimated, with the New Year, a new volume; for the convenience of having the year of our Journal correspond with the civil year. Our subscribers and friends will, on this account, kindly excuse the irregularity of making the last volume to consist of only seven numbers; and especially as it was put at five Rupees, which is a little less than the due proportion. A title-page for the two volumes separately, and an Index for both together, were circulated with the last number; and those who have the two volumes can bind them if they choose under one cover. This will be more convenient for reference, and as the book without the Hindu Idols will contain a little less than 1100 pages, it will not be very unwieldy. We mention this because it is a part of our object to have our productions—however unimportant they may appear—preserved for future reading. Every thing of a statistical nature in reference to India, every thing that may illustrate its past history or present condition; and all that may throw light on the missionary enterprise, especially as conducted in this world of souls "bound by Satan, lo! these many years," may be of use hereafter, when the state of the country shall have been changed.

We wish this to be considered in estimating the value of the Journal, or it may be thought that those who take in a religious newspaper may well do without it. The newspaper has its appropriate sphere—and, as far as news is concerned, may answer the purpose better than such a Magazine—but it cannot give No. 1.
place usually to the longer and more elaborate articles, nor allow the arrangement of others, however valuable, so as to be easy of reference at the time, much less preserve them for future years. If the Magazine is in any measure a mirror of passing religious events, and reflects with any vividness and freshness the lights and shades of missionary enterprises in India, and Daguerreotype like, fixes their shapes upon its pages so as to retain them as in framed pictures for the contemplation of after-comers, it deserves support. If it has not done this, it may, and will, when our friends in different parts of the country give us, now and then, a leaf from their sketch-books, and such pencilings by the way as they can make without interfering with their more appropriate duties. The command is to sow beside all waters, and we are convinced that there are many who could write to good purpose, especially of what comes under their own notice and results from their own experience, and could do so at odd hours, who yet excuse themselves for want of tact or talent, or perhaps of time.

It is sometimes a subject of complaint, by missionaries and others, that the mind runs out in India. If it be so, and there may be some foundation for the complaint, it is owing perhaps as much to not giving it proper exercise and discipline as to any other cause. Making allowance for the effects of climate, which if it debilitates the body may often from sympathy also enervate the intellect, we think that the want of sustained and increased mental energy is principally owing to deficiency in healthful excitement and employment for the whole mind. At some stations, while the occupants do not come into contact with others of much intellectual wealth, the duties of their calling, or in some instances perhaps mistaken ideas of the manner in which time should invariably be spent, if not even a degree of indolence, prevent them from fully obeying the injunction, “Give attendance to reading.” They allow their minds, it may be unnecessarily, to rust, by not pursuing a proper range of thorough study, in hours or moments which might be secured now and then for more varied reading, which would often be but a relaxation while an improvement of the mind. We think this is a mistake of some, though often made with the best intention, that of giving more time to Scripture studies; for, though they may thus give to their
IN TR O D U C TIO N.

Bible more time, they may not bring to it so much penetrating thought and concentrated feeling. We think some such would lose nothing by helping us now and then to a well digested paper, which would require them to extend a little their thoughts and reading, and revive perhaps some of their earlier or later studies. We therefore invite our missionary brethren and other friends, lay and clerical, favourable to our object, to lend their aid, and to send us contributions for the Journal.

Sterling contributions to its pages are most needed, and to the production of these we urge our well-wishers, that the Journal may be more what we wish it to be; but the contribution of sterling money, by an increase of subscribers, is also very important. We feel the less delicacy in urging this, because all the profits go to the Madras Tract and Book Society. After subscriptions are obtained sufficient to meet the actual expense of the work, every additional subscriber may consider himself as giving his entire subscription to that Society, while he receives the numbers of the Magazine, in this sense, gratuitously. We are now arrived at that point.

The present list of subscribers, without the extra expense of the Lithographic plates, would give something more than two hundred rupees annually to the Society. With that expense we have paid to it one hundred, which will be increased if most of the arrears of subscriptions are paid in; and we invite each one in arrears to do his part. It may therefore be borne in mind that those who now subscribe to the Journal are in effect adding the amount of their subscriptions to the funds of a very valuable and most useful institution.

Will not our friends then take some pains to add to the number of subscribers, especially at the out-stations, where by combining together, so that several may receive their numbers in one parcel, the expense of postage will be much lessened. At banghy stations it may be made very light.

We shall be glad if any friend at a mofussil station will consent to act as agent and receive the work by banghy for distribution.

We hope that a review of our course thus far will prove that, whatever defects there may be in conducting the work, the principles on which it was commenced have been steadily kept in view.
We have not intentionally deviated, either to the right hand or to the left, from that straight path on which we first entered—narrow though it be—but “avoiding as far as possible all controversy on those topics on which Protestant Christians may consistently and conscientiously disagree,” we have endeavoured “to vindicate the principles to preserve the unity and to promote the interests of that one true and Catholic church, which though consisting of different members, and distinguished by different names, is yet one body in Christ.” We think this course necessary so long as we receive support on the faith of our prospectus. We think it also suited to the present state of the church in India. While at home—by the open and organized invasion of Romanism, the scarcely less systematized though more secret encroachments of Tractarianism, and the guerilla attacks on every side of socialism, chartism, and other varied forms of infidelity and error—the church of true believers is so pressed from without as to feel the need of union within the scattered band in India—being in the midst of the heathen, and still but small—should feel the necessity of union, if not to existence, yet to enlargement, as still more urgent. There is also less apology for divisions. Of what practical importance, in this country, are many of the questions which agitate the church at home? Christians here cannot afford the time, and thought, and feeling, expended there in guarding the different enclosures, or extending the different boundaries of each denomination. They have other things of more moment to occupy them. They are doing a great work and cannot come down. The collisions of different sects in Christendom, which at least produce activity and vigilance, and prevent stagnation, would here serve little purpose except to divert the efforts of the church from their proper object.

While the whole body of Protestant Christians in India is only a handful amidst the mass of the Heathen and Mussulman population, and but small in comparison even with the Roman Catholics, as their great desire certainly should be to extend pure Christianity, they should, so far as may be in their power, present those great leading doctrines and precepts in which all true Christians are agreed, and to these rather than to any peculiar denominational dogmas give their united testimony as witnesses
for Christ. Here, if any where, union is strength and division is weakness.

As expressing our views on the general subject of Christian union better than we can ourselves, we may be allowed to quote the language of a worthy member of the Church of England, as given in the preface of "Leighton on St. Peter."

"I am glad," says he, "that Christianity begins to be so well understood and taught by so many men of parts and learning in all sects, the fruits of which appear in a candour and charity unknown to all ages of the church, except the primitive, I had almost said the apostolic age. Does not this give you a prospect, though perhaps still very distant, of the completion of the famous prophecy that speaks of the lion and the lamb lying down together in the kingdom of the Messiah? Lions there have been hitherto in all churches, but too many fierce, greedy, and blood-thirsty lions, though often disguised like lambs; and some lambs there have been simple enough to think it expedient for the flock to assume the habit and terror of lions; but I hope they now begin to undeceive themselves, and to consider Christianity as intending to bring back the world to that state of innocence which it enjoyed before the fall, when in one and the same paradise, to use the words of Milton,

Frisking played
All beasts of the earth, since wild, and of all chase,
In wood or wilderness, forest or den.
Sporting the lion ramp’d, and in his paw
Dandled the kid.

"To attain this happy state all Christians should unite their endeavours, and, instead of looking out for and insisting upon points of difference and distinction, seek for those only in which they do or may agree. They may at least sow the seeds of peace and unity, though they should not live to reap the fruits of it in this world. ‘Blessed are the peace-makers,’ says the Prince of Peace, ‘for they shall be called the children of God.’ An appellation infinitely more honourable than that of pastor, bishop, archbishop, patriarch, cardinal or pope, attended with a recom-
pence infinitely surpassing the richest revenues of the highest ecclesiastical dignity."

These remarks, though made a century ago, are as rich, nay as fresh, and as much deserving of attention now, as when they were first made.

The prayer of our Saviour was, "That they all may be one, as thou Father art in me and I in thee, that they also may be one in us, that the world may believe that thou hast sent me." Is not this union then of all the living members of Christ's body, who hold the head, essential to the world's conversion; and among the hinderances to the progress of the Gospel in India is not a divided Christianity one of the greatest? Whether we regard the weakened testimony of the church—its contradictory witness for Christ when thus divided—or the obstacles which division presents to the influences of that Spirit who flies from strife, we must consider that real Christian union, without compromise of the truth, is a blessing greatly to be desired for the prosperity of the church in India; and we think that all who desire this may, among other means of securing the end, unite with us. We do not see that any need object to our principles, or even the course we have pursued, for we would gladly receive as coadjutors in our work every denomination of evangelical Christians; and our pages are always open to all true followers of our Divine Master.

We are thankful for the degree of patronage granted to us, and for any evidence that our labours are acceptable. We hope they may, by aid from others, be increasingly useful. We commence a new year with new courage and hopes; but in looking through it we have varied forebodings. We must anticipate the grievous as well as the joyous. To some of us, or to some of our readers, it may close the drama of earthly existence. For what is our life? It is even a vapour that appeareth for a little while and then vanisheth away

"Like airy bubbles, lo! we rise,
And dance upon life's stream;
Till, soon the air that caused, destroys
The attenuated frame.
Down the swift stream we glide apace,
And carry death within;
Then break, and scarcely leave a trace,
To show that we have been,"
Are we then prepared, or are we diligently preparing, to go hence and, be here no more?

A mistake on this point may be irreparable and fatal to our everlasting peace. Should the voice of warning sound in the ears of any one: "This year thou shalt die," would be be enabled to say, "Oh death, where is thy sting? oh grave, where is thy victory?"

If not called hence, many of us may, no doubt, this year meet with varied trials; for "this is not your rest, it is polluted." Are we prepared to meet them with Christian resignation, glorying in tribulation also, knowing that "tribulation worketh patience, and patience experience, and experience hope?" Can we leave all future wants quietly with the Lord, and "be careful for nothing; but in every thing by prayer and supplication, with thanksgiving, make our requests known unto God;"—and desiring only to fill up our days, whether more or fewer, whether bright or cloudy, with usefulness and duty? Then may we say, "It is well with us."

To the church, there is much, no doubt, both of good and evil to be anticipated the coming year. Her warfare is not yet accomplished. On the contrary the din of battle is sounding on every side—the enemy is coming in like a flood, but "the Lord shall lift up a standard against him." Many shall this year leave the camp of the great adversary and submit themselves to Christ. Even in India we may hope to see trophies of conquering grace, in many places where Satan's seat is. We know not what may be the relative strength of the two parties in the conflict between sin and holiness, at the end of this year, compared with what it now is; but we know which shall finally prevail, and may be assured that however adverse many present events may seem, they are all preparing for, and urging on, the final consummation, when "the kingdoms of this world shall become the kingdoms of our Lord and of his Christ;" and that it is an unspeakable privilege for any one to be a soldier of the Lord Jesus in this warfare, and to "endure hardness" for his sake—to suffer that he may also reign with Him.

As to the world at large, we enter not into its politics; but though it is a time of general peace, and though from year to year the position of the different nations may seem to change but little,
there is in the present cessation from war, other signs than those which go before the continued prevalence of universal peace. The nations of the earth are not beating "their swords into ploughshares, and their spears into pruning hooks." On the contrary, they are perfecting the means of mutual destruction almost as rapidly as they are improving those for mutual and inter-communication; and though the latter may serve for a time to keep the use of the former in check, it is evident, from the spirit which is abroad—a spirit of insubordination, and licentiousness, and restlessness in the up-heaving masses of all the lower strata of human society—that the silence now on earth is as but "for the space of half an hour;" and, like the lull of nature before a storm, will ere long be followed "by voices, and thunderings, and lightnings and an earthquake." But, though the tempest rage, and nature be convulsed, we may have confidence that after the storm—which will only purify the atmosphere—there will be the clear shining of the sun; and while the very elements of society may be thrown into the wildest confusion, the Divine Spirit will brood over the chaos, as at the first, and bring forth new creations of order, in primeval beauty. He will "bring light out of darkness and good out of evil." "Surely the wrath of man shall praise Thee, and the remainder of wrath thou wilt restrain."

After the above was in type, we read the strictures of the Madras 'Record' on our last number. We thank the editor for his good intentions and wishes as to our improvement, and we hope that his hint to our coadjutors, and others who might be so, will not be lost.

We are convinced that effectual aid might be rendered us by many, without interfering with more appropriate duties, and we hope that the "open rebuke" of our well-wisher may have the effect to excite some to exertion.

At the same time we must say that we think the editor in expecting much more from us than we accomplish, overrates our number and ability, and also judges us by a wrong standard. In regard to the latter—for we will not discuss the former—we must request to be tried by a comparison of our doings with our professions. We have not promised to fill up the Journal wholly, or principally, with
original matter; and it answers our own expectations at least, when one half or more is original.

It is our candid opinion that some others write with more taste, and elegance, and power than we do; and if we bring forward their productions, usually from quarters not accessible to our readers, we think that by giving them a place in our pages, we confer a favour rather than appropriate a benefit.

As to the details of missionary labours, we much wish that our friends, whether at the Presidency or at country-stations, would furnish us with such notices of their labours—whether encouraging or discouraging—as would stimulate the exertions or excite the sympathies of our readers. Many occurrences of interest are now doubtless passed over, which, if properly reported might do much good. We are aware that there is a difference of opinion as to the expediency of giving notoriety at once to events, which, however interesting to the individuals concerned may not prove of as much general importance as was expected; and that some are afraid of the effect upon those who appear to be true converts of bringing them too soon into public notice. We think, while such considerations deserve regard, there is sometimes a false delicacy on this point, which may well be laid aside to secure more generally the prayers and sympathies of Christians. The Instructor however is only in part a Missionary Record, and cannot enter into the various particulars of each mission as may a publication devoted to the concerns of a single denomination. We shall be thankful for aid to improve in these as also in other respects, and would only remind our friends that the publication was from the beginning intended to be, not like a well fed by two or three springs in one place, but rather like a larger reservoir, into which might be received from different quarters, and from which might be distributed abroad, the contributions not only of missionaries, but of any friends of religious education, and Christian literature, whether flowing in like little rills, or as the tribute of more gushing fountains.

We add a second postscript to express our obligations to the editor of the Athenæum, for his favourable notice of the number of the journal above referred to; and the rather as he has always generously encouraged us in our work. To the local prints, generally, we are indebted; and return their conductors our thanks.

Firmly believing that a Christian Press is an important instrument for aiding in the regeneration of India, we intend to continue our labours so long as the public will support us, and we ask the countenance and co-operation of all the journals at Madras friendly to our object.
ON THE SPIRITUAL STATE OF THE HEATHEN.

BY THE REV. C. CAMPBELL.

It cannot be denied that the command of the Saviour to go into all the world and preach the Gospel to every creature, is a sufficient warrant for the church to engage in the great work of missions; and that the authoritative injunction of our Lord ought to be regarded by all his true disciples as a reason strong enough to induce them to put forth all their energies in the cause. And yet it is an obvious fact, that the zeal of Christians in the work is greatly affected by the views which they happen to entertain regarding the state of those who are without the Gospel, and the degree of success which we are warranted to expect will attend our missionary efforts.

While it is admitted, therefore, by the friends of this good cause, that the simple command of Christ ought to be sufficient to lead to the most strenuous endeavours to spread the knowledge of salvation among all nations, they have very properly been in the habit of stirring up each other to exertion and prayer, by a consideration of the awfully degraded state of the heathen, the present miseries entailed by their superstitions and immoralities, and, above all, of their alienation from God and the fearful nature of that doom which awaits them beyond the grave. These considerations are usually presented in connection with the precious promises of God's word, in reference to the future glory of the church, and the success which is to attend the preaching of the Gospel in all nations, when incense and a pure offering shall be offered to Jehovah from the rising to the setting of the sun. And it cannot be doubted that a view of the present wretchedness and hopelessness of those who are now in darkness, in connection with the bright and cheering prospects held forth to us in the word of God, gives great strength to the motive arising from the Divine command; and that the more we know of the condition of the heathen, and especially of their spiritual destitution, and the stronger our faith
is in the predictions regarding their conversion to the service of the true God, the more diligent we shall be in our labours, and the more earnest in our prayers for that blessing through which alone they can be made successful. With this view I submit the following remarks on the spiritual state of the heathen.

A difference of opinion exists among Christians on the question, whether or not we have reason to believe that any of the heathen (that is heathen who have arrived at the years of discretion and who are possessed of a sane mind) will be saved without the knowledge of the Gospel. It is agreed by all that if any of them be saved, it will be through the merits of Christ, and not on account of any good in themselves. But it is supposed by some, that in order to become partakers of the blessings of the salvation of Christ, it may not be necessary in all cases to have the knowledge of Christ; that it may be enough that sinners make a proper use of the light of nature and conscience, to render them fit objects of the grace of the Gospel, though from the circumstances in which they are placed they may be ignorant of that Gospel. It is granted that of those who hear the Gospel none can be saved but those who cordially embrace it. Regarding all to whom the message of mercy has been addressed, it is said: 'He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned.' But it is thought that this does not hinder that some, who have never heard, and therefore have never been guilty of rejecting the Gospel, should be partakers of its blessings, if they have sincerely served God according to the light which they have enjoyed. It is generally admitted, that many (perhaps all) that die in infancy, will be saved through Christ, though incapable of knowing him or exercising faith in him. And if they may thus be saved, it is argued, why may we not suppose, that mercy will be extended in a similar way to some who have never been told that Christ died for sinners? They may have sought God sincerely, and served him uprightly though imperfectly, and therefore he who delighteth in mercy, and who willeth not the death of sinners, may save them through his Son, though they have not known him.

There is certainly something very plausible in this reasoning,
and it is likely to be regarded as the most charitable view of the question. But, with much respect for the judgment of many who hold this view, I may be allowed to state it as my humble opinion that the Scriptures lead us to a different conclusion. They seem to me to teach the awful truth, that all who are ignorant of the Gospel, are without Christ and without hope in the world. It cannot be denied that if any one were to act fully up to the light which he possesses, he would be saved; as no one will ever be condemned for the want of that knowledge which he had no means of obtaining. But the Scriptures seem to intimate that no one without the knowledge of Christ, ever does act up to the light he possesses. It seems to me to be intimated that all might and ought to know much about God, and their duty to Him and one another, but that they have despised and acted contrary to this knowledge, and that therefore every mouth is stopped and all the world is become guilty before God. It seems further evident, that if any, who have thus incurred the divine displeasure, desire salvation, they must call on the name of the Lord Jesus. But 'how,' it is asked by the Apostle, 'shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher?' Rom. x. 14. And hence is inferred by him the blessedness of those who hear the Gospel; because it seems evidently implied that those who are not favoured with the hearing of it, are left to perish in their sins.

But even should we admit the abstract possibility of some of the heathen being saved through Christ without the knowledge of Him as a Saviour, yet we should be able to derive very little consolation from the admission in contemplating their actual state. We might fancy that this theory enabled us to solve some of the difficulties connected with God's dealings with respect to the heathen. But, alas! our mere abstract theory would afford us very little comfort when viewing the people as they really are. Let it be granted that some may be saved though ignorant of Christ; the question arises, is it likely that many are actually saved in this way? Surely to this question we are compelled to give an answer in the negative. We are driven to such a conclusion
by the consideration of such passages as the following. ‘Know
ye not that the unrighteous shall not inherit the kingdom of
God? Be not deceived: neither fornicators, nor idolaters, nor
adulterers, nor effeminate, nor abusers of themselves with man-
kind, nor thieves, nor covetous, nor drunkards, nor revilers, nor
extortioners, shall inherit the kingdom of God.’ 1 Cor. vi. 9, 10.
The great majority of the heathen belong to one or other of the
classes here described, and therefore it is evident that they are
not prepared to enter the kingdom of God: they are not ‘born
from above;’ they are not ‘made meet to be partakers of the
inheritance of the saints in light.’ And if they are not in a fit
state to enter heaven, they must have their portion in the place of
torment.

Are there not some, however, among the heathen who are
opposed to the corruptions that prevail around them, who do not
assent to the idolatries and other abominations of those among
whom they live, and who thus give evidence that they are sin-
cerely desirous of learning a more excellent way? If there
were, I humbly think that he who has promised to guide the
meek in judgment, and to teach them his way, and who sent in-
structors to the Ethiopian eunuch and the devout centurion,
would in some way or other give them the knowledge of his son.
But if we form our judgment according to the rule of the Apostle
John, we shall be led to conclude that such persons, even among
the best and most virtuous of the heathen, are lamentably few.

His words to which I refer are these: ‘He that knoweth God,
heareth us; he that is not of God heareth not us. Herewith know
we the spirit of truth, and the spirit of error.’ 1 John iv. 6.
From this statement it would appear that if a man were really
under the influence of the Spirit of God, and were truly desirous of
obtaining the salvation of his soul and a knowledge of the Divine
will, he would gladly embrace the Gospel as soon as it was clearly
and fully presented to his mind. Such a man would readily per-
ceive the divine excellence of the truth as it is in Jesus, and its
suitableness to his condition as a sinner. It is evident that persons
thus prepared by God for the reception of the truth, would neither
treat it with cold indifference nor violent opposition. Very soon
after the message of mercy reached them, they would, like the
Bereans of old, examine with candour and patience, whether the things spoken to them were according to truth or not; and when they found (as they could not fail to do) that the Scriptures have all the marks of a revelation from God, and that the salvation which they made known was just such a salvation as they required, they would cordially and joyfully believe them. From that time they would hear the ministers of the Gospel, and thus show themselves to be not of the world but of God.

But I would ask has this been often realized in the history of missions? There may have been a few instances of persons who at a very early period after the Gospel was introduced into a place, have shown a favourable disposition to it, or who have even been heard to say respecting the way of salvation through Christ: 'this is what I want.' But, alas! how rare have such cases been! Have not missionaries had to labour long in breaking up the fallow ground? have they not generally had to toil many years, before they succeeded in arresting the attention of the people, awakening them to a sense of guilt, and convincing them that they stood in need of salvation? Instead of finding men ready to receive the truth, making the best use of the light they had, and earnestly desirous of more, they have found them either with their hearts set upon their idols, working all uncleanness with greediness, and so besotted with ignorance and vice as to be quite indisposed to give any heed to divine things, or so proud of their own attainments in the knowledge of sacred things as to treat with the utmost contempt the doctrines of the Gospel. Indeed it has very often happened that those who have made the highest pretensions to enlightened views of God and morality, have been the most virulent in their hostility to the religion of Jesus.

It will occur to every one how long the missionaries laboured in the South Sea Islands, before they saw any fruit of their labours. There at last the Gospel did triumph, and multitudes were turned unto the Lord. But there the Gospel was made the means of conviction as well as of conversion, and those who preached it were made instrumental both in awakening the people to a sense of their sin and danger, and afterwards in directing them to him by whom sin is removed. And has it not been so in all other places where missionaries have laboured with
OF THE HEATHEN.

any degree of success? And is it not so in India? The Gospel has been spread in various ways over a great portion of this country. In many places it has been for a long time, clearly, fully and faithfully preached. In some of these places, God has rewarded the diligence and answered the prayers of his servants by giving them a few converts: yet who can witness the apathy and sluggish indifference of the people generally to divine things, and the bitter opposition offered by many of them to the truths of the Gospel, without being forcibly reminded of the language of the prophet: 'They have not known nor understood; for he hath shut their eyes, that they cannot see: and their hearts, that they cannot understand.' Is. xliv. 18. Whatever men may say about the state of the heathen, when they reason upon the abstract question, it seems to me that there can be no room for doubt now that the matter has been brought to the test of experience. Light has been introduced among them, but they give incontestable evidence that they love the darkness rather than the light, because their deeds are evil. Where are those who were supposed to be in a safe state, because they were sincere in worshipping and serving their Maker according to the light they had, and who only needed to be placed in more favourable circumstances to make it evident that they were no less his people than those who were blessed with the light of the Gospel? The Apostle tells us that all who have such a spirit hear the Gospel and embrace it.

How melancholy then is the conclusion to which we are compelled to come! How very few are there who have given this scriptural proof that they are the people of God and are on the way to heaven! And what shall we say of all the rest; of all the countless millions of Idolaters, Mohammedans, Atheists or other infidels that reject the truth? We are compelled to say that they are without God and without hope in the world, and are rushing heedlessly on to an awful and endless destruction.

It cannot be doubted that it will be more tolerable for them in the day of judgment than for many of our own countrymen, who have been blessed with far higher privileges, because the principle, upon which the Judge of all the earth will proceed
on the day of final retribution, will be the equitable one declared in the word of truth, viz. 'Unto whomsoever much is given, of him much shall be required.' Luke xii. 48. But though the heathen have not been so guilty as many British Christian professors, yet they have been guilty. And to say the least, they are unfit for the presence of Jehovah; they are not prepared to receive any of the blessings of his kingdom, and therefore their portion must be in outer darkness, where there is weeping and wailing and gnashing of teeth.

Missionaries of the cross, when you look on the myriads of human beings to whom you are sent to preach the Gospel, remember that this is the dreadful end to which they are all hastening; and 'knowing the terror of the Lord,' be more earnest than ever in persuading men to flee from the wrath to come. Fellow Christians, let your sympathies towards the poor heathen be more than ever awakened, when you behold them in crowds going down to eternal perdition with a lie in their right hand. Have you done all you can, in the way of pecuniary aid, of personal effort, of a holy example, or earnest prayer, to rescue them from such a fearful doom? O that all who have themselves been delivered through Christ from the coming wrath, would lay more to heart the deeply affecting case of the millions who are perishing for lack of knowledge, and look more at the work of missions in the light of eternity! If they did so, how much would their exertions and their prayers be increased!

Let us also remember for our encouragement that, sad as the present state of the heathen is, the Gospel is destined to prove to vast multitudes of them the power of God unto salvation. The word of God which is now being extensively preached must sooner or later prevail. The Great Head of the church will not suffer it always to return to him void: it will accomplish that which he pleases and prosper in the thing whereto he has sent it. Nothing can prevent its ultimate success; for all opposition will be put down by him who is King of kings and Lord of lords. Sooner will the cry be heard, 'Babylon the great is fallen,' and 'the idols he has utterly abolished;' and then the glad and universal shout of victory, 'Alleluia; for the Lord God omnipotent reigneth.' 'The kingdoms of this world are become the king-
REVIEW.

History of the Great Reformation of the Sixteenth Century, in Germany, Switzerland, &c.

BY J. H. MERLE D'AUBIGNE.


This is, by general acclamation, a remarkable book. Though it is but a few years since the first two volumes were issued, and as yet only the third, which does not bring us to the death of Luther, and little more than introduces Calvin upon the stage, is completed, it has attained a celebrity enjoyed by few similar productions, in a long course of years. Protestants of nearly all classes have hailed it with enthusiasm, while Romanists, with still greater unanimity, have spurned it with anathemas. The Pope has put it under a ban, and proscribed it in the same list with the Holy Scriptures. The secret of its power and success seems to lie very much in its graphic and vivid delineations of the principal actors, and scenes of that great moral and religious revolution commonly called the Reformation. This has been written upon, and written about, for three centuries—has been treated historically, poetically, and philosophically, has been the theme of more declamation than almost any other event, and yet neither the characters acting in the great drama, nor the rationale of the scenes, nor even the wonder-working hand of God in all, and above all, has heretofore been so vividly and distinctly traced, as in these volumes.

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They doubtless have their defects, and to an English reader labour under the great disadvantage of presenting the German materials through a double translation—being first rendered into French, in which the author wrote, and then translated into English. Much of the spirit of the original must of course have evaporated in this process, and especially of Luther's writings, whose German style seems to have been as peculiar as he was himself; and to have had not only a strength, but a raciness, beauty, and even elegance, seldom surpassed. His eloquence is described as wonderful, and often irresistible.

The facts presented in the work appear to have been drawn from the most authentic sources, and although D'Aubigne has evidently a very fertile imagination, and may in some instances have been a little fanciful in his speculations, there is no reason to suspect any thing like an improper colouring of the images employed, which are brought before the mind in such rich array and with a power of moral painting so great, that they seem more like the pictures of romance than those of real history.

We propose in a few consecutive numbers of the Instructor to take a brief view of the more important portions of this valuable work, and to transfer some of its picturesque descriptions to our pages.

The history of the Reformation is a history of the revival of primitive Christianity. It is distinct from the continued history of Protestantism, being a review of one of the greatest revolutions in human affairs, regenerative and restorative of what had been corrupted or destroyed by the church, and conservative of the little life that remained and was ready to die. In this respect it emanated from God himself, while in the further progress of Protestantism, the mingling of man's devices producing sectarian divisions is more manifest. The Reformation was the pouring forth afresh of that life which Christianity had brought into the world. It was the triumph of that noblest of doctrines, justification by faith.

Our author, after noticing the introduction of Christianity—'the greatest event in the annals of all time—for which the former ages had been a preparation, and from which the latter unroll,'—describes briefly the rise of papacy. This is traced to the political domination of Rome as a metropolitan city.
The first pastors or bishops of Rome employed themselves in the beginning in converting to the faith of Christ the towns and villages that surrounded the city. The necessity which the bishops and pastors felt of referring in cases of difficulty to an enlightened guide, and the gratitude which they owed to the metropolitan church, led them to maintain an intimate union with her. As is generally the consequence in such circumstances, this reasonable union soon degenerated into dependence. The bishops of Rome regarded as a right the superiority which the neighbouring churches had voluntarily yielded. The encroachments of power form a large portion of all history: the resistance of those whose rights are invaded forms the other part: and the ecclesiastical power could not escape that intoxication which leads those who are lifted up to seek to raise themselves still higher. It felt all the influence of this general weakness of human nature.

Nevertheless the supremacy of the Roman bishop was at first limited* to the overlooking of the churches, in the territory lawfully subject to the prefect of Rome. But the rank which this imperial city held in the world offered to the ambition of its first pastors a prospect of wider sway. The consideration which the different Christian bishops enjoyed in the second century was in proportion to the rank of the city over which they presided. Rome was the greatest, the richest, and the most powerful city in the world. It was the seat of empire, the mother of nations. "All the inhabitants of the earth are hers" said Julian, and Claudian declares her to be "the foundation of laws."†

If Rome be the Queen of cities, why should not her pastor be the King of Bishops? Why should not the Roman church be the mother of Christendom? Why should not all nations be her children, and her authority be the universal law? It was natural to the heart of man to reason thus. Ambitious Rome did so.

The doctrine of "the Church," and of "the necessity for its visible unity," which had gained footing as early as the third century, favoured the pretensions of Rome. The great bond, which originally bound together the members of the church, was a living faith in the heart, by which all were joined to Christ as their one Head. But various causes ere long conspired to originate and develop the idea of a necessity for some exterior fellowship. Men, accustomed

* Suburbicaria loca. See the sixth canon of the Council of Nice, cited by Rufinus as follows:—Et ut apud Alexandriam et in urbe Roma vestita consertudo servetur ut vel ille Aegypti vel ille suburbicariana ecclesiarum sollicitudinem gerat, &c.—Hist. Eccles.
† Julian Orat. 1.
‡ Claud. in Paneg. Stilic. lib. 3.
to the associations and political forms of an earthly country, carried their views and habits of mind into the spiritual and everlasting kingdom of Jesus Christ. Persecution—powerless to destroy, or even to shake the new community, compressed it into the form of a more compacted body. To the errors that arose in the school of deism, or in the various sects, was opposed the truth "one and universal" received from the Apostle and preserved in the church. All this was well, so long as the invisible and spiritual church was identical with the visible and outward community. But soon a great distinction appeared—the form and the vital principle parted asunder. The semblance of identical and external organization was gradually substituted in place of the internal and spiritual unity which is the very essence of a religion proceeding from God. Men suffered the precious perfume of faith to escape while they bowed themselves before the empty vase that had held it. Faith in the heart no longer knit together in one the members of the church. Then it was that other ties were sought; and Christians were united by means of bishops, archbishops, popes, mitres, ceremonies, and canons. The Living Church retiring by degrees to the lonely sanctuary of a few solitary souls—an exterior church was substituted in place of it, and installed in all its forms as of divine institution. Salvation no longer flowing forth from that word which was now hidden—it began to be affirmed that it was conveyed by means of certain invented forms, and that none could obtain it without resorting to such means! No one, it was said, can by his faith attain to everlasting life:—Christ communicated to the Apostles, and the Apostles to the Bishops, the unction of the Holy Spirit; and this Spirit is found only in this order of communication. In the beginning of the Gospel, whosoever had received the spirit of Jesus Christ was esteemed a member of the church;—now the order was inverted; and no one, unless a member of the church, was counted to have received the spirit of Jesus Christ.

'As soon as the notion of a supposed necessity for a visible unity* of the church had taken root, another error began to spread—namely, that it was needful that there should be some outward re-

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* From the previous reflections it is clear that the author does not disparage that Unity which is the manifested result of the partaking of the life of the Head by the members; but only that lifeless form of unity which man has devised in place of it. We learn from John xii. 21—23, that the true and real One-ness of Believers was to be manifested, so that the world might believe that the Father had sent Jesus. Hence we may conclude that the things which divide, instead of gathering, the 'little flock' are contrary to his mind: and among such things must be classed not alone the carnality of names, (1 Cor. iii. 4,)—but every commandment or requirement of men that excludes the very weakest whom God has received. (Rom. xiv. 1—3; Acts xi. 17, compare Acts ii. 44, &c.)—Translator.
presentative of that unity. Though no trace of any primacy of St. Peter above the rest of the Apostles appears in the Gospels; although the idea of a primacy is at variance with the mutual relations of the disciples as “brethren,”—and even with the spirit of the dispensation which requires all the children of the Father to minister one to another,* (1 Pet. iv. 10,) acknowledging but one Master and Head; and though the Lord Jesus had rebuked his disciples whenever their carnal hearts conceived desires of pre-eminence—a Primacy of St. Peter was invented, and supported by misinterpreted texts, and men proceeded to acknowledge in that Apostle, and in his pretended successor, the visible representative of visible unity—and head of the whole Church!*

The formation of Patriarchates in the church, of which Rome was one, increased the direct spiritual power of Rome, and this derived further strength from being courted by kings and princes, whose thrones were then tottering. An edict of Theodosius II. and of Valentinian III., proclaimed the Bishop of Rome ‘ruler of the whole church.’ Justinian issued a similar decree.

The hosts of rude invaders of the west from the forests of the north, becoming converts to Christianity, but in a still half heathen half savage state, and feeling the need of external pomp in religion, prostrated themselves at the feet of the chief priest of Rome, and proved the most effectual promoters of papal power.

The temporal power of Rome, which rose amidst the contentions between the east and west—the Bishops of Rome resisting the Greek emperors, their lawful sovereigns, and courting the favour of the rising Franks—was acknowledged and guaranteed by their king Pepin. This usurper, being entreated to defend Rome against the Arabs and Lombards, demanded as a condition, his confirmation to the throne of France, and in return granted a declaration in defence of the Republic of God. Having wrested from the hands of the Lombards their conquests, instead of restoring them to the emperor, he laid the keys of the conquered cities on the altar of St. Peter. When afterwards Charlemagne, the son of Pepin, appeared before the Pope as master of all the nations composing the western empire, Leo in the year 800, on Christmas-day, placed on his brow the Roman

* See the Council of Chalcedon, Canons 8 and 18, ὁ ἐξαρχὸς τῆς διοικήσεως.
crown; thus conferring the rank of emperor on him who already had the power. From this time the Pope was connected with the Franks, and under the feeble successors of Charlemagne he had opportunity to make himself independent. It was reserved for Hildebrand, under the title of Gregory VII., to complete the temporal aggrandizement of the church, and to place the Pope who had been from the beginning subordinate—first to the Roman emperors, then to the Frankish princes, and lastly to the emperors of Germany—in the attitude of an equal to these princes, and in some respects as their master. Ordering and enforcing the celebacy of the clergy in all parts of Christendom, and rupturing the ties that united them to the royal authority, he bound them to the pontifical throne. He then undertook to restrain by a powerful hand, priests, princes, and people; and to make the Pope a universal monarch. This was eventually effected, and kings trembled before the thunders of the New Jupiter of Rome.

Woe to all who should resist. Their subjects were released from their oaths of allegiance, their whole country was placed under an interdict; public worship ceased, the churches were closed, the bells remained mute, the sacraments were no longer administered, and the dead no longer honourably interred. The Pope consequently ruled kings and emperors.

Thus every thing was changed in the church. It was at first a society of brethren; and now in their midst is erected an absolute monarchy.

With this change in its external form, was another in its internal doctrine. Its leading idea in the beginning was and ever should have been, salvation by grace through faith. It presupposed alienation from God, and that reconciliation must be the work of his Spirit, producing faith in Christ; and that this faith alone could justify, and alone produce good works. But the entire depravity of the heart had been denied—faith was considered as an act of the understanding merely submitting to commanding evidence—and works, which were necessary to help out such faith, were deemed meritorious, and their goodness was placed in the mere external act. The more of such works the greater their reputed sanctity; heaven was to be gained by
legal observances and penance, and it was even thought that many made attainments in holiness beyond what was required of them.

Works of penance, substituted for the salvation of God, were multiplied in the church. In the 11th century voluntary flagellations were added. 'Nobles and peasants, old and young, even children of five years old, went in pairs through the villages, the towns, and the cities by hundreds, thousands, and tens of thousands, without any other covering than a cloth tied round the middle, and visiting the churches in procession, in the very depth of winter. Armed with scourges they lashed themselves without pity, and the streets resounded with cries and groans, which drew forth tears of compassion from all who heard them.'

It was this system of penance which led to the sale of indulgences. The priests said, 'Oh penitents, you are unable to perform the penances we have imposed upon you. Well then, we the priests of God, and your pastors, will take upon ourselves this heavy burden. Who can fast better than we? Who can better kneel and recite psalms than ourselves?' But as the labourer is worthy of his hire, they required that suitable payment should be made.

The Pope discovered the advantages which he might derive from the sale of indulgences. It was an easy method of filling his coffers, and meeting his increasing want of money. A bull of Clement VII. in the 13th century, declared the new doctrine an article of faith. Christ was affirmed to have done much more than was required to reconcile God to man. He had formed a treasury, which even eternity could not exhaust. The supererogatory merit of the saints went further to enrich this treasury. It was confided to the Pope, as vicar of Christ upon the earth.

To meet the case of those on whom penance was imposed, and who should die before it had been undergone, or indulgence obtained, the Pope, by a bull, added purgatory to his domain. To deliver souls from this also, indulgences were sold. A scale of taxes on indulgences was published, of which more than forty editions are extant. Incest was to cost, if not detected, five groschen. If known or flagrant, six. A certain price was affixed to the crime of murder, another to infanticide, adultery,
perjury, burglary, &c. Boniface VIII. published a bull in 1300, by which a plenary indulgence was granted to all who should make a pilgrimage to Rome, the season for which was once in a hundred years. Subsequently 50 years were fixed, then 33, and at last 25. It was computed that 200,000 visited Rome in one month, carrying rich offerings. For the greater convenience of the purchasers, the privileges of the jubilee and the sale of indulgences were transferred to the market places of the different nations of Christendom.

The people of Christendom, and under that designation almost all the nations of Europe might be comprised, no longer looked to a living and holy God for the free gift of eternal life. They therefore naturally had recourse to all the devices of a superstitious, fearful, and alarmed imagination. Heaven was peopled with saints and mediators, whose office it was to solicit God's mercy. All lands were filled with the works of piety, of mortification, of penance and observances, by which it was to be procured. Take the description of the state of religion at this period given by one who was for a long while a monk, and in after life a fellow-labourer with Luther,—Myconius.

"The sufferings and merits of Christ were looked upon (says he,) as an empty tale, or as the fictions of Homer. There was no longer any thought of that faith by which we are made partakers of the Saviour's righteousness, and the inheritance of eternal life. Christ was regarded as a stern judge, prepared to condemn all who should not have recourse to the intercession of saints or to the Pope's indulgences. Other intercessors were substituted in his stead; first the Virgin Mary, like the heathen Diana; and then the saints, whose numbers were continually augmented by the Popes. These intercessors refused their mediation unless the party was in good repute with the monastic orders which they had founded. To be so, it was necessary not only to do what God had commanded in his word, but also to perform a number of works invented by the monks and the priests, and which brought them in large sums of money. Such were Ave Marias, the prayers of St. Ursula, and of St. Bridget. It was necessary to chant and cry day and night. There were as many different pilgrimages as there were mountains, forests, and vallies. But with money these penances might be compounded for. The people therefore brought to the convents and to the priests money, and every thing they possessed that was of any value—fowls, ducks, eggs, wax, straw, butter, and cheese. Then the chauntings resounded, the bells rang, the odour of incense filled the sanctuary, the sacrifices offered up, the tables groaned, the glasses circulated, and these
pious orgies were terminated by masses. The bishops no longer appeared in the pulpits, but they consecrated priests, monks, churches, chapels, images, books, and burial places, and all these brought a large revenue. Bones, arms, feet were preserved in boxes of silver or gold; they gave them to the faithful to kiss during mass, and this increased their gains.

"All maintained that the Pope being in the place of God (2 Thessal. ii. 4) could not err; and there were none to contradict them."*

"At the church of All Saint's, at Wittenberg, was shewn a fragment of Noah's ark; some soot from the furnace of the three children; a piece of wood from the crib of the infant Jesus; some hair of the beard of the great St. Christopher; and nineteen thousand other relics, more or less precious. At Schaffhausen was shewn the breath of St. Joseph, that Nicodemus received on his glove. In Wurttemburg might be seen a seller of indulgences disposing of his merchandise with his head adorned with a feather plucked from the wing of the Archangel Michael.† But there was no need to seek so far for these precious treasures. Those who farmed the relics overran the country. They bore them about in the rural districts, (as has since been done with the Holy Scriptures;) and carried them into the houses of the faithful, to spare them the cost and trouble of the pilgrimage. They were exhibited with pomp in the churches. These wandering hawkers paid a certain sum to the proprietors of the relics, with a per centage on their profits. The kingdom of heaven had disappeared; and men had opened in its place on earth, a market of abominations."

The state of morals too had every where become most appalling.

"And what a spectacle was presented by the Pontifical Throne in the generation immediately preceding the Reformation! Rome, it must be acknowledged, has seldom been witness to so much infamy.

Rodrigo Borgia, after living in illicit intercourse with a Roman lady, had continued a similar connection with one of her daughters, by name Rosa Vanozza, by whom he had had five children. He was living at Rome with Vanozza and other abandoned women,—as cardinal, and archbishop, visiting the churches and hospitals,—when the death of Innocent VIII. created a vacancy in the Pontifical chair. He succeeded in obtaining it by bribing each of the..."
cardinals at a stipulated price. Four mules, laden with silver, were publically driven into the palace of Sforza, the most influential of the cardinals. Borgia became Pope under the name of Alexander VI. and rejoiced in the attainment of the pinnacle of pleasures.

"The very day of his coronation he created his son Cæsar, a ferocious and dissolute youth, archbishop of Valencia and bishop of Pampeluna. He next proceeded to celebrate in the Vatican the nuptials of his daughter Lucrezia, by festivities, at which his mistress Julia Bella was present, and which were enlivened by farces and indecent songs. "Most of the ecclesiastics," says an historian,* "had their mistresses, and all the convents of the capital were houses of ill fame." Cæsar Borgia espoused the cause of the Guelphs, and when by their assistance he had annihilated the power of the Ghibelines, he turned upon the Guelphs, and crushed them in their turn. But he would allow none to share in the spoils of his atrocities. In the year 1497, Alexander conferred upon his eldest son the duchy of Benevento. The Duke suddenly disappeared. That night a faggot-dealer on the banks of the Tiber saw some persons throw a corpse into the river; but he said nothing of it, for such things were common. The Duke's body was found. His brother Cæsar had been the instigator of the murder.† He did not stop there. His brother-in-law stood in the way of his ambition. One day Cæsar caused him to be stabbed on the staircase of the Pope's palace, and he was carried covered with blood to his own apartments. His wife and sister never left him. Dreading lest Cæsar should employ poison, they were accustomed to prepare his meals with their own hands. Alexander placed guards before his door,—but Cæsar ridiculed these precautions, and on one occasion when the Pope visited him dropped the remark, "What cannot be done at dinner may be at supper." Accordingly, he one day gained admittance to the chamber of the wounded man, turned out his wife and sister, and called Michilotto, the executioner of his horrors, and the only man in whom he placed any confidence, commanded him to strangle his victim before his eyes.

"Alexander had a favourite named Peroto, whose preferment offended the young Duke. Cæsar rushed upon him, Peroto sought refuge under the Papal mantle, clasping the Pontiff in his arms;—Cæsar stabbed him, and the blood of the victim spirited in the Pontiff's face. "The Pope," adds a contemporary and witness of these atrocities,—"loves the Duke his son, and lives in great fear of him."
Caesar was one of the handsomest and most powerful men of his age. Six wild bulls fell beneath his hand in single combat. Nightly assassinations took place in the streets of Rome. Poison often destroyed those whom the dagger could not reach. Every one feared to move or breathe lest he should be the next victim. Caesar Borgia was the hero of crime. The spot on earth where all iniquity met and overflowed was the Pontiff's seat. When man has given himself over to the power of evil,—the higher his pretensions before God, the lower he is seen to sink in the depths of hell. The dissolute entertainments given by the Pope and his son Cæsar and his daughter Lucrezia, are such as can neither be described nor thought of. The most impure groves of ancient worship saw not the like. Historians have accused Alexander and Lucrezia of incest, but the charge is not sufficiently established. The Pope, in order to rid himself of a wealthy Cardinal, had prepared poison in a small box of sweetmeats, which was to be placed on the table after a sumptuous feast: the Cardinal, receiving a hint of the design, gained over the attendant, and the poisoned box was placed before Alexander. He ate of it and perished. The whole city came together, and could hardly satiate themselves with the sight of this dead viper.*

'Such was the man who filled the pontifical throne at the commencement of the age of Reformation.'

The need of a reformation was long felt, and attempted in different forms.

First temporal princes resisted Rome. Thus did the Emperor Henry IV.; who after a long and fruitless struggle was obliged to pass three days and nights in the trenches of that Italian fortress, exposed to the winter's cold, stripped of his imperial robes, barefoot, in a scanty woollen garment, imploring with tears and cries the pity of Hildebrand, before whom he kneeled; and who at the end of that time so far relaxed his papal inflexibility, as to pardon the suppliant.

Then men of education and genius arose to protest against Roman corruption. Learning awoke in Italy. Dante, the father of Italian poetry, boldly placed in his Hell the most powerful of the Popes. Petrarch called for the re-establishment of the primitive order of the church. A legion of poets, learned men, and philosophers made various efforts to effect a reformation;

* Gordon, Tommasi, Innesburn, Guicciardini, Eccard, &c.
but in vain. Leo X. enlisted among the supporters and satellites of his court, literature, poetry, sciences, and the arts; and these came humbly kissing the feet of a power which they had in their infancy thought to destroy.

"At last an agency which promised more ability to reform the church came forward. This was the church itself. At the call for Reformation, reiterated on all sides, and which had been heard for ages past, that most imposing of ecclesiastical conclaves, the Council of Constance, assembled. An immense number of cardinals, archbishops, bishops, eighteen hundred doctors of divinity and priests; the Emperor himself, with a retinue of a thousand persons; the Elector of Saxony, the Elector Palatine, the Duke of Bavaria and Austria, and ambassadors from all nations, gave to this assembly an air of authority, unprecedented in the history of Christianity. Above the rest, we must mention the illustrious and immortal doctors of the University of Paris, the Aillys, the Gersons, the Clemanis,—those men of piety, learning and courage, who by their writings and eloquence communicated to the Council an energetic and salutary direction. Every thing bowed before this assembly; with one hand it deposed three Popes at once, while with the other it delivered John Huss to the flames. A commission was named, composed of deputies from different nations, to propose a fundamental reform. The Emperor Sigismund supported the proposition with the whole weight of his power. The Council were unanimous. The cardinals all took an oath that he among them who should be elected Pope would not dissolve the assembly, nor leave Constance before the desired reformation should be accomplished. Colonna was chosen under the name of Martin V. The moment was come which was to decide the Reform of the Church; all the prelates, the Emperor, the princes, and the representatives of different nations, awaited the result with intense desire. "The Council is at an end," exclaimed Martin V. as soon as he had placed the tiara on his brow. Sigismund and the clergy uttered a cry of surprise, indignation, and grief; but that cry was lost upon the winds. On the 16th of May, 1418, the Pope, arrayed in the pontifical garments, mounted a mule richly caparisoned; the Emperor was on his right hand, the Elector of Brandenburgh on his left, each holding the reins of his palfrey; four counts supported over the Pope's head a magnificent canopy; several princes surrounded him bearing the trappings; and a mounted train of forty-thousand persons, says an historian, composed of nobles, knights, and clergy of all ranks, joined in the solemn procession outside the walls of Constance. Then
indeed did Rome, in the person of her pontiff sitting on a mule, inwardly deride the superstition that surrounded her; then did she give proof that to humble her a power must be exerted far different from any thing that could be put in motion by emperors, or kings, or bishops, or doctors of divinity, or all the learning of the age and of the church.

'How could the Reformation proceed from the very thing to be reformed? How could the wound find in itself the element of its cure?'

But there was a power capable of regenerating the church, and that power was now put forth. When the evil was at its height and all human strength had failed, God interposed.

The way had been prepared slowly and from afar, and when He wrought, He effected the greatest results, by the smallest means. This is his usual course, both in the natural and moral world.

The church of Rome, though apparently united and strong, had become divided and weak. The general councils had in their fall introduced disunion into the camp. The defenders of the hierarchy had been split into two parties, those contending for an absolute, and those believing in a limited power of the Pope. Faith in the infallibility of the Roman Pontiff had been rudely shaken. When the Bishop of Rome became immersed in worldly politics, so that the princes of the earth could say he is 'become as one of us;' the bandage fell from their eyes. They saw that the Pope was a man, and sometimes a very bad man. The respectable Maximilian of Austria, grieved at hearing of the treachery of Leo X., exclaimed, 'this Pope, like the rest, is in my judgment a scoundrel. Henceforth I can say that in all my life no Pope has kept his faith or word with me. I hope, if God is willing, that this one will be the last of them.'

There were also seeds of truth mixed up with the theology of the day, which when watered, might vegetate, like the seeds of grain sometimes taken from the mummies of Egypt. Our author considers that valuable truth was wound up in the intricate threads and filaments of the scholastic theology—like the silkworm in its chrysalis,—and thus preserved when it would have been destroyed in a more naked state; and when an inquisitive age had removed these coverings, one after another, truth es-
cape from its concealment like the renovated insect in new youth
and beauty.

There were also propitious circumstances—in the invention of
printing; the formation of new universities in many places
particularly that at Wittemberg; the revival of letters, of science,
and of the arts; and in the fact that the human mind, beginning
to understand, the principles of political liberty, and having
received a new impulse, was prepared to throw off its ecclesi­
asical shackles, and to seek religious liberty.

The general peace of Germany; the weakened power of its
central government represented by the emperor; and the in­
creased importance of the different electors,—of whom, the most
powerful, Frederic of Saxony, who was the means of electing
the Emperor Charles V., favoured religious liberty—prepared
that country especially for the happy change that awaited it.
Other circumstances conspired to the same result.

'Germany was weary of what the Romans contemptuously termed
"the patience of the Germans." The latter had, in truth, manifested
much patience ever since the time of Louis of Bavaria. From that
period the emperors had laid down their arms, and the ascendency of
the tiara over the crown of the Cæsars was acknowledged. But the
battle had only changed its field. It was to be fought on lower
ground. The same contests, of which emperors and popes had set
the example, were quickly renewed in miniature, in all the towns of
Germany, between bishops and magistrates. The commonalty had
captured the sword dropped by the chiefs of the empire. As early
as 1329, the citizens of Frankfort on the Oder had resisted with in­
trepidity their ecclesiastical superiors. Excommunicated for their
fidelity to the Margrave Louis, they had remained twenty-eight years
without masses, baptisms, marriage, or funeral rites. And afterwards,
when the monks and priests re-appeared, they had openly ridiculed
their return as a farce. Deplorable irreverence, doubtless; but of
which the clergy themselves were the cause. At the epoch of the
Reformation, the animosity between the magistrates and the ecclesi­
asics had increased. Every hour the privileges and temporal posses­
sions of the clergy gave rise to collision. If the magistrates refused
to give way, the bishops and priests imprudently had recourse to the
extreme means at their disposal. Sometimes the Pope interfered;
and it was to give an example of the most revolting partiality, or
to endure the humiliating necessity of leaving the triumph in the
hands of the commons, obstinately resolved to maintain their right.
These continual conflicts had filled the cities with hatred and contempt of the Pope, and the bishops, and the priests.

"But not only among the burgomasters, councillors, and town clerks did Rome and the clergy find adversaries; they had opponents both above and below the middle classes of society. From the commencement of the 16th century, the Imperial Diet displayed an inflexible firmness against the papal envoys. In May, 1510, the States assembled at Augsburg handed to the Emperor a statement of ten leading grievances against the Pope and clergy of Rome. About the same time, there was a violent ferment among the populace. It broke out in 1512 in the Rhenish provinces; where the peasantry, indignant at the weight of the yoke imposed by their ecclesiastical sovereigns, formed among themselves the League of the Shoes.

"Thus, on all sides, from above and from beneath, was heard a low murmur, the forerunner of the thunderbolt that was about to fall. Germany appeared ripe for the work appointed for the 16th century. Providence, in its slow course, had prepared all things; and even the passions which God condemns were to be turned by His power to the fulfilment of his purposes."

Germany, situated in the midst of the Christian nations, as Judea was in the centre of the ancient world, was thus prepared; and there were preparations also in some parts of Switzerland.

"Switzerland was a wild tree, but one of generous nature, which had been guarded in the depth of the valley, that it might one day be grafted with a fruit of the highest value. Providence had diffused among this recent people, principles of courage, independence, and liberty, destined to manifest all their strength when the signal of conflict with Rome should be given. The Pope had conferred on the Swiss the title of protectors of the liberties of the Church; but it seems they had understood this honourable name in a totally different sense from the Pontiff. If their soldiers guarded the Pope in the neighbourhood of the Capitol, their citizens, in the bosom of the Alps, carefully guarded their own religious liberties against the invasion of the Pope and of the clergy. Ecclesiastics were forbidden to have recourse to any foreign jurisdiction. The "lettre des prêtres" was a bold protest of Swiss liberty against the corruptions and power of the clergy. Zurich was especially distinguished by its courageous opposition to the claims of Rome. Geneva, at the other extremity of Switzerland, struggled against its bishops. Doubtless the love of political independence may have made many of its citizens forget the true liberty; but God had decreed that this love of independence..."
should lead others to the reception of a doctrine which should truly enfranchise the nation. These two leading cities distinguished themselves among all the rest in the great struggle we have undertaken to describe.

Other parts of the world gave little encouragement.

'England then gave little promise of all she has subsequently acquired. Driven from the Continent where she had long obstinately contended for the conquest of France, she began to turn her eyes towards the ocean as to the empire which was designed to be the true end of her victories, and of which the inheritance was reserved for her. Twice converted to Christianity, first under the Britons, then under the Anglo-Saxons, she paid devoutly the annual tribute of St. Peter's pence. Yet was she reserved for a lofty destiny. Mistress of the ocean, every where present through all parts of the earth, she was ordained to be one day, with the people to whom she should give birth, as the hand of God to scatter the seed of life in remotest islands and on boundless continents. Already some circumstances gave presage of her destinies. Great intellectual light had shone in the British Isles, and some glimmerings of it still remained. A crowd of foreigners, artists, merchants, workmen, from the Low Countries, Germany, and other regions, thronged her harbours and cities. The new religious opinions would therefore be easily and quickly introduced. Finally, England had then an eccentric king, who, endowed with some learning and considerable courage, was continually changing his purposes and notions, and turning from one side to another, according to the direction in which his violent passions impelled him. It was possible that one of the inconsistencies of Henry VIII. might prove favourable to the Reformation.

'Scotland was then torn by factions. A king five years old, a queen regent, ambitious nobles, an influential clergy, harassed this courageous nation on all sides. It was however destined to hold a distinguished place amongst the nations which should receive the Reformation.

'The three northern kingdoms, Denmark, Sweden, and Norway, were united under one government. These rude and warlike people seemed likely to have little sympathy with the doctrine of love and peace. Yet from the very energy of their character, they were perhaps better disposed to receive the spirit of the evangelical doctrine than the southern nations. But these descendants of warriors and pirates brought perhaps too warlike a spirit to the support of the Protestant cause; in subsequent times they defended it heroically by the sword.'
The writings of Wickliff, sometimes called the morning star of
the Reformation, who had appeared in England in 1360, and
appealed from the Pope to the word of God, had reached Bohe­
mia and aroused Huss a century before Luther appeared.

He seemed to enter more deeply than all who had gone before
him into the essence of Christian truth. He besought Christ to
grant him grace to glory only in his cross, and in the inestimable
humiliation of his sufferings. But he attacked rather the lives of the
clergy than the errors of the church. And yet he was, if we may
be allowed the expression, the John the Baptist of the Reformation.
The flames of his martyrdom kindled a fire which shed an extensive
light in the midst of the general gloom, and was destined not to be
speedily extinguished.

John Huss did more: prophetic words resounded from the depths
of his dungeon. He foresaw that a real reformation of the church
was at hand. When driven from Prague, and compelled to wander
in the fields of Bohemia, where he was followed by an immense
crowd eager to catch his words, he exclaimed: "The wicked have
begun by laying treacherous snares for the goose." But if even the
goose, which is only a domestic fowl, a tame creature, and unable to
rise high in the air, has yet broken their snares, other birds, whose
flight carries them boldly towards heaven, will break them with much
more power. Instead of a feeble goose, the truth will send forth
eagles and keen-eyed falcons." The Reformers fulfilled this pre­
diction.

And when the venerable priest was summoned, by order of Sigis­
mund, before the Council of Constance, and cast into prison, the
chapel of Bethlehem, where he had proclaimed the Gospel and the
future triumphs of Christ, employed his thoughts more than his own
defence. One night, the holy martyr thought he saw from the depths
of his dungeon the pictures of Christ, which he had had painted on
the walls of his oratory, effaced by the Pope and his bishops. This
dream distressed him. Next night he saw several painters engaged
in restoring the figures in greater numbers and more vivid colouring;
and this work performed, the painters, surrounded by an immense
multitude, exclaimed: "Now let the popes and bishops come when
they will, they will never again be able to efface them."—"And
many persons thereupon rejoiced in Bethlehem, and I amongst them,"
adds Huss. "Think of your defence, rather than of your dreams," said
his faithful friend, the Chevalier de Chlum, to whom he had imparted

* The word Huss in Bohemian signifying goose.
† Epist. J. Huss tempore anathematis scripta.
his dream. "I am no dreamer," replied Huss; "but I hold it certain, that the image of Christ will never be effaced. They desired to destroy it but it will be imprinted anew on the hearts of men by much better preachers than myself. The nation that loves Christ will rejoice at this. And I, awaking from the dead, and rising as it were from the grave, shall leap for joy."*  

'A century elapsed; and the Gospel torch, rekindled by the Reformers, did in truth enlighten many nations, who rejoiced in its beams.'

When God had duly prepared all in his Providence, He brought forth the agents whom He had chosen, and effected the glorious Reformation.

(To be continued.)

WRITINGS OF MARTIN LUTHER.

BY C. E. STOWE, D. D.

Luther has left more of his impress on the German nation, than any other one man has left on any nation. Hear a literary gentleman, Protestant or Catholic, at this day talk of Luther in his own land; and so intense and glowing is the enthusiasm with which they mention his name, and so fresh and hearty the feeling they manifest, that you would think they must have seen him and talked with him but yesterday. Any one who has visited France, cannot fail to see at once the pride and home-feeling with which the memory of Napoleon is cherished by the French. A man will say to you, 'Here I saw the Emperor,' as if he had stood on the spot but a few minutes before. So every spot where Luther stood, which can be identified, is still cherished by the Germans; and when they tell you that Luther stood here, though it were three centuries ago, they speak with such fondness of feeling and an eye so glistening, that you almost start as if the Reformer were actually there now. Riding once from Potzdam to Halle, I stop-

* Huss, epp. sub tempus concilii scriptae.
ped for a few moments at a small hamlet by the roadside, and inquired of a peasant there the name of the place. 'Luther's Brunnen' [Luther's Well] replied he promptly and with a brightening eye. 'Why has it that name?' continued I. With a face full of feeling and eyes glowing with pride, he answered, 'Luther once drank here.' This is but a specimen of what you meet everywhere in Germany. The cause of this national enthusiasm we trust the reader will be at no loss to discover, if he follow us patiently through the developments of this article.

On the most superficial glance at the writings of Luther, we are struck with astonishment at their number and variety, as well as their eloquence and power. Almost all subjects are embraced in them— theology, history, politics, education, literature, fables, poetry, music; he seems in all nearly equally at home; and on every topic his views are original, and sketched with a masterly hand. He led a life of almost as great public activity as Napoleon; his public influence, cares, and responsibilities were little, if any, less than those of the great emperor; and he had no facilities, such as Napoleon had, for commanding the services of others. His correspondence alone seems enough to take more than the entire time of one strong man. In June, 1529, writing to one of his friends, he says: 'The letters pour in upon me every day up to my neck; my table, benches, stools, writing-desk, window-seats, trunks, the floor itself is covered with them.'

From 1517 to 1526, the first ten years of the Reformation, the number of his publications was three hundred; from 1527 to 1536, the second decade, the number was 232; and from 1537 to 1546, the year of his death, the number was 183. His first book was published in November, 1517, and he died in February, 1546, an interval of twenty-nine years and four months. In this time he published seven hundred and fifteen volumes, an average of more than twenty-five a year, or one a fortnight for every fortnight of his public life. He did not go through the manual labour of all this writing, it is true, for many of his published works were taken down from his lips by his friends; and it is also true, that several of the volumes were small enough in size to be denominated pamphlets; but many of them, also, are
large and elaborate treatises. In the circumstances in which he wrote, his translation of the Bible alone would have been a gigantic task, even if he had had his lifetime to devote to it.

He continued his labours to the very last. The six weeks immediately preceding his death, he issued thirty-one publications from the press, an average of more than five a week. He did not enjoy uninterrupted health, nor was he free from the family cares and accidents which interrupt the labours of other men. For example, in one letter he says, 'My home has become a hospital; Hannah is dangerously sick, Katey is near her confinement, and little Johnny is teething very hard.' In another,ER the plague has broken out here; Sebald's wife is dead, and I have taken their four children into my house.' Again: 'I am without help, for the kitchen-girl was so full of all mischief, that I was obliged to send her away.' His own health often broke down under his labours. Says he in one letter, 'I have such constant pains in my head I can neither read nor write.' In another, 'I have taken such a cold that I cannot speak a loud word; I can do nothing but cough.' In another, 'I am suffering with dizziness and pains in my head and breast, and a constant cough. My brain is often worn out.' Nor was he at ease in his circumstances, and able always to command the help which his family needed. His salary was small, he derived no income from his books, and he was often himself the nurse of his wife and children. All the family cares, anxieties, and hinderances to study, which come upon our poorest ministers in these days, Luther felt to the utmost, as any one may see who peruses his voluminous correspondence. It was not, then, because he was well taken care of, and had little to do for himself and family, that he found time to do so much for the public. No wonder he sometimes in his old age uttered such complaints as the following, which are found in a letter to a friend: 'Old, worn-out, weary, spiritless, and now blind of one eye, I long for a little rest and quiet—and yet I must still write, and preach, and work, and endure, as if I had never written, or preached, or worked, or endured. I am weary of the world, and it is time the world were weary of me. The parting will be easy, like that of a traveller leaving his inn. I
pray only that God may be kind to me in my last hour.' 'If the great pains and labour I undergo were not endured for the sake of him who died for me, all the money the world can offer were not enough to induce me to write a single book or translate the Bible. I desire not to be rewarded by the world for my work; the world is too, too poor and mean to give me satisfaction. This world by itself, what is it? The decalogue reversed, a witch's prayer, the devil's picture.' The above extracts are not selected, they are just taken at hazard from Luther's letters; a hundred others of similar import may there be found; and the object of quoting these is simply to show, that when God called Luther to the mighty work which he accomplished, he did not give him leisure for it by exempting him from the little everyday ills and vexations of life. Had he not learned to bear these magnanimously and cheerfully, and to perform every little duty in its place as well as every great one, he could never have been God's instrument to accomplish the Reformation. With all his public labours and responsibilities, Luther as a neighbour was uniformly pleasant and accommodating; as a companion and friend, cheerful, generous, and lively; as a husband and father, affectionate, provident, and faithful.

The writings of Luther, as is well known and has been often repeated, have created the language and literature of modern Germany. Considering the circumstances in which he was placed and the object which he had in view, though we may, justly find fault with many paragraphs he has written, yet taking his treatises as a whole, few of them have ever been surpassed, and some of them have never been equalled. Luther was the author of modern church-music and psalmody as distinguished from the ancient chants. He was the first to appreciate the essential importance of an extended and well-sustained system of common school education for the instruction of all the people; and his eloquent and thrilling appeals to the German nation on this subject, find nothing to excel them among the educators of modern times. As a whole, his sermons, his commentaries, his popular addresses, his controversial treatises, his hymns, his music, his fables, his letters, are all of a high order of excellence.

The German style of Luther is wonderfully idiomatic, pointed,
piercing, and full of speaking pictures. There is no mark of
labour in it; it is visibly a mighty mind and a great heart overflow­
ing like Niagara. His sentences are like full charges of cannister
shot: they hit in all directions, they hit every where, and they hit
all the time. It is in his native German, the German of his own
creation, that his full power is seen, and never out of it.

As a revolutionary orator, Luther was irresistible. So much
coolness and so much fire, so much self-possession and so much
excitability, so much logical power and so much exuberance of
fancy, so much good sense and such ready wit, with such ad­
vantages of person and voice, have seldom, if ever, been found
united in one individual. Conceive of the steady, flaming, reli­
gious fervour of George Whitefield, united with the perspicuity to
seize, and the genius to reproduce, every phase and fleeting form
of human character,—the skill to touch, by the right word and
the right metaphor, in exactly the right place, every chord of po­
pular emotion,—which characterize Shakspeare; all this set off
by a muscular frame of fine proportion and manly strength, a
fair, glowing face, which portrayed every sentiment before it was
uttered,—a large, clear blue eye, that radiated his very soul (and
such a soul)—a voice powerful as thunder and musical as an
organ—and you have some idea of what Luther was as a public
speaker. Such was the power and flexibility of his voice, that
even in his old age, he sang the alto to the delight of all who
heard him.

In the revival of the papal controversy at the present day, in
the revival of the domineering and blasphemous claims of the mo­
ther of harlots and abominations of the earth, no treatises can be
found better adapted to meet the exigencies of the times, to repel
and annihilate the groundless and arrogant pretensions of high
church bigotry, than the writings of Luther. But as our estimate
of Luther may easily be set down as extravagant and exaggerat­
ed, as braggart Popery and puling Puseyism are now equally
interested to depreciate him; and as some so-called Protestant
writers, such as Hallam, who knew nothing of him, have spoken
meanly concerning him, it may be well here to confirm our
own views by introducing the testimony of Roman Catholic
writers of the highest standing, the declared foes of the Refor-
mation, but yet men who had made themselves acquainted with Luther and his writings, and were capable of appreciating them. We will select two Catholic writers of a past age, and two of our own time. Of the former, that violent enemy of Protestantism, the French Jesuit Maimbourg (born 1610), and the ecclesiastical historian Varillas (born 1624); and of the latter, Frederick von Schlegal, Professor in the University of Vienna, and at present one of the leading literary men in Germany; and J. M. V. Audin, an able, active, and most zealous papal ecclesiastic, now living in France, shall be my authorities. All these writers speak in terms of strongest apprehension of Luther, as the author of the Reformation, all eulogize the papal church as the only true church of God on earth, all lament the influence of Luther as the sorest calamity that ever befell it; but they know something of the man, and attempt to show what he was.

Says Maimbourg: 'He possessed a quick and penetrating genius, he was indefatigable in his studies, and frequently so absorbed in them as to abstain from meat whole days together. He acquired great knowledge of the languages and the fathers. He was remarkably strong and healthy, and of a sanguine bilious temperament. His eyes were piercing and full of fire. His voice sweet and vehement, when once fairly raised. He had a stern countenance; and though most intrepid and high-spirited, he could assume the appearance of modesty and humility whenever he pleased, which, however, was not very often the case.' 'He was always reckoned to live sufficiently blameless while he remained in the monastery, and till he absolutely ruined all his good qualities by his heresies.'—Maimbourg, Hist. du Lutheranisme, Paris, 1680.

'This Augustine monk,' says Varillas, 'united in his single person all the good and all the bad qualities of the heresiarchs of his time. To the robustness, health, and industry of a German, nature here seems to have added the spirit and vivacity of an Italian. Nobody exceeded him in philosophy and scholastic theology, nobody equalled him in the art of speaking. He was a most perfect master of eloquence. He had completely discovered where lay the strength or the weakness of the human mind;
and accordingly he knew how to render his attacks successful. However various or discordant might be the passions of his audience, he could manage them to his own purpose; for he perfectly saw the ground on which he stood; and even if the subject were too difficult for much argument, he carried his point by popular illustration and the use of figures. In ordinary conversation, he displayed the same power over the affections, which he had so often demonstrated in the professor’s chair and in the pulpit.

‘No man, either of his own time or since, spoke or wrote the German language or understood its niceties better than Luther. Often, when he had made his first impression by bold strokes of eloquence, or by a bewitching pleasantry of conversation, he completed his triumphs by the elegance of his German style.’


F. von Schlegel: ‘There was one instrument by which the influx of barbarism was opposed, and one treasure which made up for what had been lost; I mean the German (Luther’s) translation of the Bible. It is well known to you that all true philologists regard this as the standard and model of classical expression in the High German language; and that not only Klopstock, but other writers of high rank, have fashioned their style, and selected their phrases according to this version.

‘We owe to him (Luther) the highest gratitude for placing in our hands this most noble and manly model of German expressions. Even in his own writings, he displays a most original eloquence, surpassed by few names that occur in the whole history of literature. He had, indeed, all those properties which render a man fit to be a revolutionary orator. This revolutionary eloquence is manifest, not only in his half political and business writings, such as the Address to the Nobility of the German Nation, but in all the works which he has left behind him. In almost the whole of them we perceive the marks of mighty internal conflict. Two worlds appear to be contending for mastery over the mighty soul of this man so favoured by God and nature.

‘As to the intellectual power and greatness of Luther, abstracted from all consideration of the uses to which he applied them, I think there are few even of his own disciples, who appre-
ciate him highly enough. His coadjutors were mostly mere scholars, indolent and enlightened men of the common order. It was upon him and his soul that the fate of Europe depended. He was the man of his age and his nation.—Schlegel's History of Literature.

J. M. V. Audin: 'The poetic soul finds in this translation (Luther's Bible) evidences of genius, and expressions as natural, beautiful, and melodious, as in the original languages. Luther's translation sometimes renders the primitive phrases with touching simplicity, invests itself with sublimity and magnificence, and receives all the modifications which he wishes to impart to it. It is simple in the recital of the patriarchs, glowing in the predictions of the prophets, familiar in the Gospels, and colloquial in the Epistles of St. Peter and St. Paul. The imagery of the original is rendered with undeviating fidelity; the translation occasionally approaches the text. Add to this the odour of antiquity which the dialect used by Luther exhaled, and which is as pleasing as the peculiar tint that is found in the engravings of the old German masters. We must not, then, be astonished at the enthusiasm which Saxony felt at the appearance of Luther's version. Both Catholics and Protestants regarded it as an honour done to their ancient idiom.'

'Luther holds a high and glorious place in German Literature.' 'He became neither vain nor rich by his writings.' 'Luther was the great preacher of the Reformation. He possessed almost all the qualities of an orator; an exhaustless store of thought, an imagination as ready to receive as to convey its impressions, and an inconceivable fluency and suppleness of style. His voice was clear and sonorous, his eye beamed with fire, his head was of the antique cast, his hands were beautiful, and his gesture graceful and abounding.' 'He was at once Rabelais and Fontaine—with the droll humour of the one and the polished elegance of the other.'

'When he has to judge a prevaricating majesty, at least in his eyes, then his eloquence is splendid. We may apply to him, as Addison has done to Milton, the words of the poet: “Cedite Graii.” Then is enacted a drama in which the Christian believes he is a spectator of the judgment of the dead. There is the judge No. 1.
with the fiery eye, holding the Bible with one hand, and in the other the pen which is to record the sentence. The crowned culprit appears in all the pomp of his royal insignia, of which Luther strips him one by one; first taking the crown, then the robe, then the sceptre, and at length the sword of justice. Of the monarch nothing now remains but a body of clay, which has sinned, and all whose iniquities, even to the most secret thoughts, Luther holds up to the public view. The earthly monarch conceals his face, but he is forced to drink the chalice even to the dregs. He cries out for mercy, but Luther stirs the wormwood. He is forced to dissolve the delusion, otherwise you would be fascinated. 'Never before was the human mind more prolific.'

'Luther wrote always under the influence of excited feeling, and he consequently gave to his writings the fire and vigour of his own thoughts. He had no anxiety or care for human eyes; he had not to rub his forehead to conjure up ideas, or give his brain repose. His pen could hardly follow the torrent of his ideas. In his manuscripts we nowhere discover the traces of irritation, no embarrassment or erasures, no ill applied epithet, or unmanageable expression; and by the correctness of his writing we might imagine he was the copyist rather than the writer of the work.'

'The hymns which he translated from Latin into German may be unreservedly praised, as also those which he composed for the members of his own communion. He did not travestie the sacred word, nor set his anger to music. He is grave, simple, solemn, and grand; and endeavours to reproduce the Latin image without burying it under capricious ornament. This collection had prodigious success; the Latin hymns ceased all at once, and in the divine service nothing else was heard but the harmonious stanzas of the Reformer; for Luther was at once the poet and the musician of a great number of his hymns.'

'In several chapters of this work we have considered the writings of the Reformer in a literary point of view. We cannot forget that of which Germany is so justly proud, the German Bible, the noblest monument he raised to the glory of his country.'—Audin's Life of Luther.

From the tone of the above extracts, one might think that we
had been quoting from some of Luther's most extravagant eulogists; but read the works from which the extracts are taken, and you will find that all this eulogy was by a mere sense of justice forced from those who show themselves to be, with the exception perhaps of Schlegel, his bitterest enemies. I need scarcely remind my readers how nobly those bold and full-hearted testimonials from stubborn theological foes contrast with the stupid and senseless paragraphs which have been written respecting Luther by the Englishman Hallam, in his History of Literature. Hallam knows nothing about Luther; he himself confesses his inability to read him in his native German, and this alone renders him incapable of judging intelligently respecting his merits as a writer; and knowing nothing, it would have been honourable in him to say nothing, at least to say nothing disparagingly. And by the way, it seems to us that writing a history of European Literature without a knowledge of German, is much like writing a history of metals without knowing any thing of iron and steel.

Such being the acknowledged power and copiousness of Luther as a writer, the effect which he produced on the language and literature of his countrymen is not difficult to be accounted for. When he commenced his career, the Upper German or Suabian dialect was the language of the court, of books, and of polite society, and seemed likely to remain so; but writing always in his own rude dialect, the High German, and thus polishing and enriching it, the unparalleled popularity of his works entirely displaced the Suabian dialect, and his own became and has ever since remained the language of literature and general intercourse among educated men, and is that which is now understood universally to be meant when the German is spoken of. His translation of the Bible is still as much the standard of purity for that language as Homer is for the Greek.—Biblical Repository.

MARGARET, THE MARTYR OF THE SEA.

A TALE OF SCOTLAND'S COVENANT.

The blood of Scotland's noblest sons and fairest daughters was now shed freely for the truth, dearer than life to all the good and brave.

Claverhouse and his troop, like bloodhounds, were tracking to their moun-
tain hiding places the pious covenanters, dragging them to the fiery stake, or, more mercifully blowing out their brains as they kneeled in prayer for their persecutors and murderers. John Brown of Priesthill, had just been slain; a man of whom the world was not worthy and whose wife was worthy of such a man. As he took leave of her with one infant in her arms and another clinging to her knee, he said,

‘Now, Isabel, the day is come that I told you would come when I first asked you to be my wedded wife. Are you willing that I should die?’

‘Indeed, John,’ said she with a clear voice, ‘I am ready; be thou faithful unto death.’

‘That is all I desire,’ said he, and he had scarcely kissed his Isabel and their six children, when Claverhouse shot him through the head. As he sank down, the widow caught her dead husband, and holding his shattered head in her lap, wound it up with a handkerchief; and as the sobbing orphans gathered around the warm corpse in their agony of grief, the monster Claverhouse tauntingly said to her,

‘What thinkest thou of thy husband now, woman?’

‘I aye thought much of him,’ said the heroic Isabel, ‘and now more than ever?’

Those were the times of which we are writing, and we have mentioned the story of John Brown and his Isabel as another example of the spirit that triumphed in the bosom of Margaret, the Martyr of the Sea.

Gilbert Wilson was a farmer in the parish of Penningham, under the Laird of Castlestewart.—Wilson and his wife had both broken away from the Covenant, and yielding to the love of life and of their three children, had conformed to the laws of the Prelacy, which their brethren were resisting unto blood. But the craven parents could not prevail with their children to follow them in the apostacy. Their eldest daughter Margaret, now in the bloom of eighteen, had drank deep of the spirit of the times, and firm in her adherence to the supremacy of the Saviour, she had instilled the same holy principles into the hearts of her brother Thomas, but two years younger, and Agnes a sweet sister now of thirteen. These tender youth were compelled to fly for their lives, and hide like hunted birds, in the wild moors of Galloway. The same cruel laws that made their adherence to the Covenant a crime punished with death, forbade the parents, under the same penalty, to give them food or shelter, but the God whose ministers are the ravens, and who has said when thy father and mother forsake thee, I will take thee up, supplied their wants in the wilderness and shielded them in the hour of danger. Margaret had a heart that never quailed, and for years she had calmly waited for such times as these. She was not to falter now. Her brother and the fair Agnes clung to her and drew strength from the quiet cheerfulness with which she met the trials of those days and nights of gloom, and their voices mingled sweetly as they sang the songs of Zion in their drear hiding place.

At last the two sisters ventured to quit their desert solitude, and for a short
time they found a home in the house of an aged and pious widow, Mrs. McLaughlan. Here they were discovered, and Margaret and Agnes with their kind protector, the widow, were dragged to prison. When they were brought out to trial, nothing could be urged against them, and the thirst of the persecutors for virgin blood would have been disappointed, had they not been asked to take the oath of abjuration, which they steadfastly refused, and so they were condemned to die. According to Hetherington, who refers to Woodrow as his authority, and in whose words we give the remainder of this tale, the specific terms of the sentence were, that they should be tied to stakes fixed within the flood-mark in the water of Blednoch, where it meets the sea, and there be drowned by the tide. From this dreadful doom the entreaties of the distracted father prevailed so far as to rescue the innocent girl of thirteen, yet only by the payment of one hundred pounds sterling to the merciless and mercenary murderers. But nothing could avail to save the lives of the young woman and her widowed friend.

The day of execution came, the 11th of May, 1685, bright, it may be, with the fresh smiles of the reviving year, but dark and terrible to many a sympathizing heart. Windram and his troop guarded the victims to the place of doom, accompanied by a crowd of people, filled with fear and wonder, and still doubting whether the horrid deed would be done. The stakes were driven deep into the oozy sand. That to which the aged widow was tied was placed farthest in, that she might perish first. The tide began to flow,—the water rose around them,—the hoarse rough billows came advancing on, swelling and mounting inch by inch, over limb, and breast, and neck, and lip, of the pious and venerable matron, while her young companion in martyrdom, still in shallower water, gazed on the awful scene, and knew that in a few minutes more her sufferings would be the same. At this dreadful moment some heartless ruffian asked Margaret Wilson what she thought now of her fellow-martyr in her dying agonies? Calmly she answered,

"What do I see but Christ, in one of his members, wrestling there? Think you that we are the sufferers? No, it is Christ in us; for he sends none a warfare on their own charges."

But the water now began to swell cold and deadly round and over her own bosom; and that her last breath might be expended in the worship of God, she sung the 25th Psalm, repeated a portion of the 8th chapter of the Epistle to the Romans, and prayed till her voice was lost amid the rising waves. Before life was quite extinct the torturers cut the cords that bound her to the stake, dragged her out, waited till she was restored to consciousness, and then asked her if she would pray for the king. She answered,

"I wish the salvation of all men, and the damnation of none."

"Dear Margaret," exclaimed one of the spectators, in accents of love and sorrow, "Say God save the king! say God save the king!"

With the steady composure of one for whom life had few attractions and death no terrors, she replied, "God save him, if he will, for it is his
salvation I desire.' Her relatives and friends immediately cried aloud to the officer, 'Oh, Sir, she has said it, she has said it!' The ruthless monster, reluctant thus to lose his victim, required her to answer the abjuration oath. In the same firm tone she answered, 'I will not; I am one of Christ's children; let me go!' By his command she was again plunged into the heaving waters, and, after a brief struggle, the spirit of this virgin martyr entered into the rest and peace of everlasting happiness.

Sweet was the memory of Margaret in the hearts of those who knew and loved her, and there was love that the historian knew nought of, and we have not ventured to take liberties with the record he has left us. The spirit of Margaret is what we love and would hold up to the imitation of the world.

IRENAEUS.

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THIRD LETTER FROM CAPE TOWN.

My Dear Friend—It is very long since I wrote to you last. My letter I see is dated as far back as June. In the mean time we have had our winter, and spring is now far advanced. It seems, however, a sort of misnomer to call it winter. The trees indeed are leafless, and the rainy days which occasionally occur have a cold and wintry feel. On the tops of the highest mountains too, towards the interior, the snow appears and continues two or three days at a time; but in the month of July, when the coldest weather occurs, my thermometer never fell below 52°—the average temperature at 9 A.M. in a room without a fire for the month was 55°. Winter at the Cape greatly resembles October weather in England. The trees and hedges however were, as I said, in the months of July and August, quite leafless. Early in September the buds appear large and bursting, and by the middle of the month the trees in the neighbourhood of Cape Town and Wynburgh are covered with the finest foliage. It was 13 years since I had seen anything like a general spring, and the effect was exhilarating and grateful. The usual complaint against the climate on the part of invalids, is that changes in the temperature are sudden and great—compared with India there is no doubt some ground for the complaint—but on the whole I think there is a pretty
general agreement, that the climate is pleasant and salubrious beyond what is to be met with in almost any other quarter of the world. The air is remarkably pure,—so pure that the stars have been visible at midday, so report says, but I have never seen them,—and the water, especially from Table Mountain, so limpid as to attract your notice in the tumbler. A former king of Denmark used to instruct his ships to call at the Cape, that he might be supplied with water for the use of his table, from Table Mountain.

At the conclusion of my last letter I promised to return to the subject of education. I stated that the annual grant by the Colonial Government for education amounted to £6,500, a sum considerably greater than is allowed by the Madras Government for the same purpose; and yet that the Revenue of this whole colony is not equal to that of some single collectorate of the Madras Presidency; and I alleged that the contrast with Madras would be still more disadvantageous to the latter, if we look at the manner in which these funds are expended, and contrast the amount of good done in the one case with the amount of good done in the other. The educational grant by the Cape Government for the year 1844 is £7,000. This goes to support 25 free schools in the colony, attended by 1851 pupils, and to aid 25 missionary schools attended by 3,741 pupils. I must however guard against a prejudice which the name of free school is apt to excite, as if they were charity schools intended for the poorer classes, and attended only or chiefly by those who are unable to pay for their own education. On the contrary they are open for all and attended by all, and are free just in the same sense that the church is free. The Dutch reformed church is the established religion of the colony. Government pays the salaries of its ministers, allowing them £200 per annum and a house, and all of course have a right to attend their ministrations. So Government charges itself with the education of the colony. It pays the salaries of the teachers, and provides school accommodation, and does this on a scale of liberality that is highly creditable. The superintendent of education has a salary of £500 per annum, and his travelling expenses allowed him. The salaries of teachers of the first class are £150 and £200 per annum, with an allowance for house-rent, and when it may be necessary, an allowance also for an assistant, which with fees (for they are allowed fees from their more advanced pupils) private teaching and profits from boarders, renders their situation in point of emolument superior to most of the clergy. The teachers consequently are first rate men both as teachers and accomplished scholars. Several of them preachers of the Church of Scotland and graduates of our universities. The
schools therefore are free and open to all comers, and are imparting instruction in all the branches of an English education, classical and commercial, to 1851 pupils. The aid granted to missionary institutions is a most important means of extending the influence of the Government grant for the education of the people. It is granted on the condition of its being wholly expended in supporting a teacher or teachers in connection with the missionary institution, availing itself of the grant. The missionaries engage the teacher, direct and superintend the school, and are exposed to no interference in consequence of the grant. Government only stipulates that the school shall be free, open to all, that the religious instruction communicated shall be from the Bible and the Bible alone, not from the Catechism or symbolical books of any denomination of Christians, and that the superintendent general of education shall have free access to inspect the school. The schools thus united are attended, as I said, by no fewer than 3,741 pupils. The great mass of those are coloured children, Hottentots and Caffers, and are acquiring in these schools not only a knowledge of letters, so as that they shall be able to read and write and cypher, but a knowledge of the way of salvation by Jesus Christ, a knowledge of what they should believe concerning God and of the duty which God requires of them. I cannot but think that this portion of the Government grant is safely and wisely and most economically bestowed. Government is thus extending a friendly hand to the lowest of its subjects—rescuing multitudes of them from the evils of idleness and ignorance, and consequently from misery and vice. I have alluded to the manner in which the religious question has been treated by the Cape Government—we know how it has been treated in India and what perplexities it has occasioned there. The circumstances of the low countries are no doubt very different, but still not so different as to occasion such a totally different course. It seems never to have occurred to the Cape Government that it was its duty to exclude the Bible from its schools, to gag the mouths of its teachers on the subject of the Gospel, to separate secular from religious knowledge in the education of its youth, to look with suspicion and distrust upon education when in the hands of religious men, and that the only men who could be safely entrusted with the concoction and execution of its plans in this department, are men of low and infidel sentiments. On the contrary, I have before me the paper which forms the basis of the system of education now in operation. It is an interesting document, both on account of its intrinsic excellence and the name of the distinguished author by whom it was penned. It was drawn up by Sir John Herschell some years ago, during his residence at the Cape,
and states that as one of the ‘four objects which are to be attained by the educational institutions of any country,’ viz.

To form good citizens and men by instructing them in the relations of social and civil life; and to fit them for a higher state of existence by teaching them those which connect them with their Maker and Redeemer.

Such are the views of Sir John Herschell, as to what should constitute the object and aim of the educational institutions of any country. Such is the object of the system of education established at the Cape, approved of by Her Majesty’s Government, supported by a grant of £7,000 per annum out of the funds of the Colonial Government, and now in operation among the youth of the colony, drawn from the families of Dutch and English Hottentots and Malays, Caffers, Bechuana, Corranua and Bushmen. All are being instructed in their relations which connect them with their Maker and Redeemer, and all those duties which will qualify them for usefulness in this world and for a higher state of existence in the next.

Now contrast this with what is doing in the same department in Madras. Contrast the revenues of the Cape Colony with the revenue of the Madras Presidency. Contrast the educational fund there with the educational fund here. Contrast the number and quality of the Government teachers there with the number and quality of the Government teachers here. Contrast the number of pupils there with the number of pupils here—and above all, looking at the acknowledged end and aim of all education, contrast the kind of education patronized and encouraged there, with the kind of education patronized and encouraged here, as calculated to effect this end; and is not the contrast little creditable to the wisdom and benevolence not to say piety of our eastern rulers?

NEYOOR SCHOOLS.

We make the following extract from a letter dated Neyoor, December 4th, 1844, as it gives pleasing information of the progress of Christianity in that part of India.

I take the opportunity of enclosing a short report of our schools drawn up for the information of subscribers in England. We have no reason to regret the exertions we have made, and are still making in the cause of Native education. Without this branch of our work, preaching would not be practicable in many places; and when the mission was re-commenced at the end of 1817, we found very few of the higher castes able to read, and none of the lower classes, except No. 1.
a small number, who had been taught in our predecessors' schools. Now books are in demand, and the missionaries and Native readers have as much as they can do in preaching at our regular places of worship and school-rooms. The Romanist fishermen on the coast are beginning to come over to us, several hundred have given up their idols, and attend at our places of worship. Several new chapels are required, and though the opposition is great, we have hitherto been able to keep the people under instruction. They are in the greatest ignorance, but seem willing to be taught. The Arasers, or chiefs, however stand aloof, and side with the priests; and both parties have oppressed the people so much, that they are evidently losing the influence they once possessed and exercised for their own advantage only, and to the maintenance of the grossest superstition. The establishment of a school at one of the villages, has led the adult population to listen to instruction, and to attend public worship.'

N. B. We shall be happy to forward any subscriptions sent to us, for helping our friends in their interesting labours.—Eds. M. C. I.

REPORT OF THE NEYOOR MISSION SCHOOLS, JULY, 1844.

HOME SCHOOLS.

By means of the village schools of this station, much useful instruction is afforded to numbers in our neighbourhood, but the Home Schools, which have for several years been supported by friends in Great Britain, form a most valuable branch of the mission, and the only one likely to be followed by extensive and permanent benefit to the rising generation. There are 86 girls and 84 boys instructed in the Neyoor Home Schools; the monthly expense for food, clothing, &c. is reduced to Rs. 1½ each.

CARLTON SCHOOL.

This was the first girls' school established in the Neyoor district. There are 55 children under instruction at present; 14 have returned to their parents during the year.

Since the commencement of the school, 51 have been married from the institution; 25 of these are now engaged in teaching in the villages, and more will be so employed when the subscriptions for promoting female education may admit of it.

Elizabeth Fletcher has been for some time usefully engaged in teaching a school at Daveyodu. Several of her scholars are making an encouraging progress. Her husband is the boys' school teacher of the same village.

Catherine Darracot has a promising day-school in the Neyoor village. Her husband is a reader.
Tarsko Selo is diligent in conducting the female school at Etavilly, belonging to Bona Chapel. She is a widow; her husband, who was a pious young man and a deacon in the congregation, having been suddenly removed by cholera, about five years since.

Fanny Smith, a sister of Tarsko Selo, is married to a reader, and instructs a girls' school at her native village, Odiarvilly, with an encouraging prospect of usefulness.

Emma Fletcher has been engaged for some time in teaching a girls' school near Vadakancary. She is very diligent in her duties. Her husband is an assistant reader. A young sister of the female teacher is named Dorcas, Mrs. Wm. Fletcher's scholar; both were supported by the subscriptions received from that lady. Dorcas is likewise married, and now resides in the western district. She and her sister had been many years in Carlton School, and as is usual in this country, were considered as orphans, having lost their mother when very young.

Eliza Rhamn has a good school at Knill Chapel, Saynamvilly. Her husband is one of the teachers in the boys' school at that interesting village.

Mary Ellis resides in the village at Neyoor, where she has a class of adult females under her charge, and is very devoted to her work; she is married to a bookbinder.

[Of 14 children subscribed for under particular names it is said, these have all made considerable progress in Tamil reading, writing, and arithmetic, as well as in sewing, knitting, spinning, and general domestic duties.]

William Fletcher's Native reader, and his wife, the Tavistock Ladies' Society's teacher, are active in the superintendence and instruction of the children. They were both taught in the Home Schools. The reader preaches on the Sabbath at Neyoor, or in one of the adjoining congregations.

LETITIA—BONA—JULIA KNILL'S SCHOOLS

Contain 10 scholars each; some of them are very interesting children, and afford us much encouragement in our attempts to improve and raise the female character in this station.

A little girl received the name of Eliza Union, at the commencement of the present half year.

Mary Ann Ely was lately married to the assistant teacher of Nada-tery, and has commenced a female school at that place, where she has a very interesting sphere of labour. During the past half year another of the scholars, Mary Clapham, was married, and is about to commence a school, in the village where she resides, near Dave-
yodu. She is a very hopeful character. Her father has long been a reader in the mission.

Muttaye and Santhaye were likewise recently married; they gave pleasing indication of pious feeling while at school. The latter is an orphan; the family were formerly redeemed from slavery, and reside in the Nagercoil district.

**Boys' Schools.**

The principal object aimed at in these schools is to give the boys a Tamil education; but a few are taught English. We hope to qualify some to become teachers in the villages; others are learning different trades, in order that they may be able to assist in erecting our school-rooms and places of worship. We formerly depended on heathen workmen, who greatly delayed and impeded the buildings. We expect to become independent of them, ere long, by raising up a class of Christian artisans in the country.

There are 10 boys in each of the following schools:

1. **Temperance School.**—The number admitted to this school from its commencement is 21. Four have left the station and are gone to Colombo, expecting to be employed there. They had received a plain but useful education in their own language. We have reason to hope that some of them will continue to improve by reading and attendance on the means of Christian instruction.

Three youths of promising talents and piety, viz. Vadacun, Poruthedian, and Masalamany, have been transferred from this school to the Seminary at Nagercoil, where they will have greater facilities for general improvement. Nanaperagasam is learning to be a carpenter and has already made good progress in the business. One of the earlier scholars was recently removed by death. He had previously left the school to assist his aged father. His conduct at home is well spoken of.

2. **Villamarina School.**—Five boys belonging to this school, who had made good progress in Tamil reading, writing, and arithmetic, and in scriptural knowledge, have left the institution for different employments. Aramaaniagham, who is of promising talents and character, has been removed to the Seminary at Nagercoil. Vadamonicam and Philip are learning to be carpenters.

3. **Tandragage School.**—Yasuadean has been placed in the Seminary at Nagercoil; a very favourable report is given of his disposition and abilities. Yasuadamy is employed in the Printing Office; two have left the country to seek employment. We hope that the seeds of improvement sown in their minds will hereafter produce much fruit. Those who remain under instruction are promising boys.
4. *Holy Wood School*.—Four of the former scholars have left, after making some progress in the rudiments of a Tamil education. Vadamonikom is placed in the Nagercoil Seminary, and is getting on well. It is uncertain where and how the other three are at present employed, but it is probable that we shall have some report to make of them hereafter.

5. *Sidmouth School*.—Five boys formerly taught here have left the school. One of them is learning to be a mason. One returned to Tinnevelly to his relations; three have left for different parts of the country to seek for employment, having previously made a degree of progress that was encouraging. They were able to read the Scriptures well, had acquired a knowledge of the common rules of Arithmetic, and had committed many passages of Scripture and the Catechisms to memory.

6. *Joseph Ferguson's School*.—This was at the commencement an infant school, and most of the scholars are still young, but very promising. There are 15 in the school at present. We hope we shall be able to give an encouraging account of their future progress, some of them reside in the mission village, and appear far more civilized than those who come to us at the same age from any distance. It is seldom the Natives will part with their children so young. *Joseph Rider,* *John Reynolds,* and *John Hunt,* recently subscribed for, are learning in this school.

7. *Hoxton Orphan School*.—Though the subscription has been lessened, it was found impossible to dismiss any of the orphan children. From the commencement of the school, six have been employed in different places; one is gone with a relation to Bombay, and is well provided for; one is learning the business of a tailor.

8. *Ebenexer School*.—Ten boys have left the school for different situations; two are translators, and are improving in a knowledge of the English language; one is learning to be a carpenter, and another the Printing business. They give satisfaction by their steadiness, diligence, and general good conduct, and are likely to become very useful in the mission.

Some of the present scholars in all the schools have been several years under instruction, and have made considerable improvement. As many of them are likely to become teachers in the villages, the blessings of instruction will extend in this heathen land from year to year, if we continue to 'labour and faint not.'

**Village Day Schools.**

Day schools for boys have been in operation from the commencement of the station in 1827, at most of the villages connected with
the mission. The children receive instruction in reading, writing, and arithmetic, and commit to memory Watts' and Brown's Catechisms, and select passages of the Tamil Scriptures. Some of these schools contain 50, 30, and others 20 children. The daily attendance of the elder boys varies according to the seasons of the year, and other circumstances. A few of the parents are beginning to appreciate the value of instruction, and send their children to school regularly; many of the boys, however, require to be constantly called upon by the schoolmaster to attend. At the appearance of the small pox, measles, and other infectious diseases, a school is instantly deserted, until the alarm subsides. Under these circumstances the improvement of the children is slower than we could wish, and the pay of the teacher smaller than it ought to be; still great good has been effected, and it is certain that the youth in our villages would be entirely abandoned to heathenism, were it not for the mission day schools. The examination of the children by the missionary, readers, and inspectors, affords opportunities of addressing the heathen on the facts and doctrines of Christianity. There are about 1500 boys taught in the village schools.

The day schools for girls were commenced about three years since; they contain 300 children. In some instances, the female teachers assist in instructing the women of the congregation in the Catechisms and Scriptures which they are expected to commit to memory. This enables the reader to devote more of his time to the heathen.

DISCUSSIONS IN BOMBAY.

Our readers are probably aware that for some time past a learned Shastri in Bombay has been giving lectures to Hindus on the comparative merits of Hinduism and Christianity. We perceive from the Native papers that these lectures are exciting great attention among the Native community. It is indeed a favourable sign that Hindus are disposed to discuss the subject at all, as we may hope that by this means new thought and inquiry will be excited among them. Hitherto they have appeared to prefer the deepest darkness and the profoundest apathy to any discussion which might bring to light the absurdities of their long cherished superstitions. They have probably discovered that this system will not answer for the present exigency, and they now feel it important to come forward and support the cause of Hinduism with the best arguments they can produce.

That this discussion is calculated to lead some among the Hindus to think for themselves, we infer from the fact that some of the argu-
ments advanced in these lectures, in support of the absurd stories of the Hindu books, and some objections brought against Christianity, are declared by some Native writers to be unsatisfactory. A writer in the Prubhakur, of the 27th October, speaking of the lectures above referred to, makes the following remarks:

Krishna Shastri (the Hindu Lecturer) in defending the practice of idolatry, maintained that all men are idolators, inasmuch as God is omnipresent or all-pervading; but he failed to establish his point. For afterwards while speaking further on this subject, he remarked, that although God was all-pervading, still he remained uncontaminated by the presence of matter, and that faith makes the God; in other words on whatever object faith is fixed, that becomes God, and when any one addresses a prayer to God he immediately enters into the image. But we think that inasmuch as Christians do not worship idols and indeed have no faith in idols, they cannot be called idolators, and the Shastri is certainly guilty of inconsistency in maintaining them to be so. The Shastri then began to recount the adventures of the god Krishna, it being his object to show the futility of the objections which Christians make to Krishna's divinity on the ground of the sins which he committed. But in regard to this, the Shastri did not give any satisfactory answer. He remarked that it was not proper to attribute theft, &c. to Krishna, inasmuch as living, stealing milk and curds in the house to eat, and breaking dishes and earthen vessels, are all the proper characteristics* (dharma) of children, and inasmuch as God became incarnate in the form of a child, he must of necessity act like a child, exhibiting the characteristics of a child. To remove from Krishna the charge of adultery, he maintained that no man is responsible for any sins he may commit before the performance of the ceremony of moontja; (or investiture with the sacred thread) that men before this ceremony and women before marriage, were at liberty to do any thing they pleased without being at all chargeable for the guilt of their conduct.†

Besides, he said that it was no where asserted in the Hindu Shastras that Krishna was guilty of adultery. The cow-herdesses with whom he had illicit intercourse, were all young virgins, and in consequence of their worship of the female deities, Krishna was given to them for a husband. The only reason indeed for not regarding children as responsible for their wicked conduct before the performance of the ceremony of moontja, is this, that that is the period of

* We have no English word to express exactly the Hindu idea of the word dharma. It means properly duty, but this word would be too strong to express the idea of the Shastri.
† Mark the looseness of Hindu morality. Some Hindus even have to disown it although supported by the example of Krishna himself.
childhood and sins are then committed through ignorance; falsehoods too are often uttered, but no great injury can possibly result from them.* But this argument will not apply to the charge of adultery, for mere children never feel the incitements of lust. Besides, the Shastri in arguing that women are not chargeable with the guilt of any lewd practices before marriage, drew an illustration from the foolish practice of early marriages now so prevalent among the Hindus. But this is not a universal practice, and therefore not a proper argument; for in former ages early marriages were not common among Hindus; on the contrary females after arriving at years of discretion were accustomed to marry whom they chose, and this custom still continues to prevail in the Kshetriya caste. In such cases would not a female be guilty of wickedness in following lewd practices before marriage?* We think that reflecting men will not be satisfied with these arguments of the Shastri. Besides, I would ask, were the cow-herdesses with whom Krishna danced in the circular dance, all virgins? Was Radha his favourite mistress a virgin?*

Such is the language of the writer in the Prubhakur which we have given to show that all Hindus do not join with the Shastri in the arguments with which he attempts to support the character of Krishna. We should like much to see how the writer in the Prubhakur would attempt to remove the blots on Krishna's character.

The Editor of the Dnyansindhoo, full of anxiety for the cause of Hinduism, expressed his great sorrow on account of the objections made in the Prubhakur to the arguments adduced by the Shastri; for says he, 'if our people really desire to see any good results from these lectures in establishing Hinduism, then they should not be seeking to find fault with them, but on the contrary they should endeavour to afford their assistance as far as God gives them ability to do so. It must not be supposed that the great body of Hindus have lost their confidence in Hinduism, and that the object of these lectures is to remove their doubts; for on the contrary they who are best acquainted with the Hindu religion have no doubt whatever in regard to it, but the object is entirely different.'

What this object is, the Dnyansindhoo does not tell us, but leads us to infer from his repeated asseveration to the contrary, that there is great fear in the minds of some of the leaders of Hinduism that many

* The writer might have asked farther whether Hindu parents do not punish their daughters before marriage, although it takes place now so young, when they think they do wrong? Do they not punish their sons too before maonja, when they are guilty of such conduct as Krishna was?
are just ready to depart from the faith. We are disposed to think that these lectures, if not directly, at least indirectly will tend rather to hasten such a result than otherwise, inasmuch as many will be led to see that if no better arguments can be adduced in support of Hinduism than those brought forward by Krishna Shastri, and if its morality is no better than he represents it, the system is certainly deserving of but little confidence.

The principal objections made by the lecturer to Christianity and the Christian Scriptures are as follows,—Jesus Christ drove the sellers of doves out of the temple, an act very unbecoming a good man. The account of the star which appeared in the east and came and stood over where Jesus was, is absurd, inasmuch as it must have produced great derangement in the solar system to have come down upon the earth as represented, and therefore it must be false. God is represented as requiring six days to make the world, an idea inconsistent with his omnipotence.

Noah's ark could never have contained all the animals which are represented as having entered into it. Christians believe that Christ the Son of God is the only sacrifice for the sins of the world, but Noah and others performed animal sacrifices.

Again, we ought not to hope for salvation through the sufferings of another without any efforts or sufferings on our own part, and therefore the Christian system is unworthy of credit. A comparison is also made between the miracles of Krishna and those of Jesus Christ, and those of Krishna are declared to be the greatest. But we have no room in our present number for any more minute notice of this comparison.—Dnyanodaya, November, 1844.
is in your power to reach it.' 'It shall be done,' said the Doctor, at the same time lifting his cane, and demolishing a decanter of gin that stood upon the sideboard!

CHINA.—A semi-annual letter from the American Missionaries in Macao, dated July 10, 1844—has the following passage.

'In our last, notice was taken of a general meeting held at Hongkong to take into consideration a new version of the Scriptures. It is a pleasure to learn that the proceedings of that meeting have been approved by the committee of the British and Foreign Bible Society, and by the directors of the London Missionary Society, who have both agreed to give the new version their support as soon as it is completed and presented to them, with the approbation of all concerned in the revision. The directors of the American Bible Society have also come to a similar resolution. Owing however to various hindrances in the labours of those to whom some parts of the work were given, arising chiefly from the changes in their residences and their unsettled position, less progress has been made in the revision than was expected, and the probable time when the New Testament will be ready to submit to those Societies cannot be specified. It is to be hoped that this work will be hastened to its completion, that the Chinese may soon be furnished with a pure, idiomatic, and complete version of the Oracles of God.'

From the same letter we add also the following Obituary Notice of Mrs. Ball.

'Amid general good health, we have been called to mourn the death of Mrs. Ball, wife of Rev. D. Ball, M.D., who departed to her rest on the 6th of June last. Mrs. Ball had occasionally been afflicted with ill health, and occasionally entirely laid aside. Before her last sickness, she expressed her apprehensions as to its result, and put her household in order; soon before her departure, she conversed upon such points as she wished to give her views. But her greatest work was not her last, and in meeting death, she met a friend; her long continued ill health had led herself and her friends to look to some one of the repeated attacks of sickness as her last, so that it was as if we had long seen her walking the banks of the river of death, and finding a narrow place stepped over out of our sight,—gone but not lost. Her affections were in the work of missions, and she wished never to entertain the idea of returning to her native land. She left four children, two of whom came with her from the United States, who will all remain with their father. It was a source of gratification to Mrs. Ball, a few days before her death, to see her eldest daughter come forward and join herself publicly to the people of God.'

THE ANNUAL MEETING OF THE AUXILIARY MISSIONARY SOCIETY OF THE FREE CHURCH OF SCOTLAND, BOMBAY.—On Tuesday evening, at the American Mission Chapel, a large meeting assembled to hear the proceedings of this Mission for the last year. The long tried friend of missions, Richard Townsend Webb, Esq. was in the Chair, and after prayer by the Rev. Mr. Hislop, the chairman addressed the meeting, and then called upon the Secretary to read the report. During the year the mission have admitted into the church a woman and child. In the institution there are Hindus, seventy-two; Chris-
tians, fifty; Israelites, thirty; and Mahomedans, seven. A very interesting account was given of the large attendance of the Israelites, and three more advanced than the rest, who were mentioned in the last report, are looked upon by the missionaries with deep interest.

At the schools, which consist of six Mahratta and two Gooveratte schools, there are six hundred boys who attend. Besides there are schools in the compounds of the two missionaries. Of female pupils there are Hindus two hundred and eight, and Israelites seventy; an interesting case of a girl named Mina, aged thirteen, now living in Mr. Mitchell's house, was referred to, she had been betrothed to a man who required her to worship the idol, which she refused.

We were glad to see a good attendance, and particularly glad to witness the Catholic spirit which pervaded the meeting. Other brethren came forward to assist the brethren of the Free Church. The beloved pastor of Trinity Chapel, the brethren of the American Church, as well as German missionaries, showed their interest in the proceedings. Oh for that day to come when not only a few sections of Christ's church shall assemble together, but when the whole church shall meet with ready mind and willing heart to celebrate the praises of the Lord.—Bombay Witness.

SCHOOL EXAMINATIONS.

The Madras Male and Female Orphan Asylums and Free Day School for Boys were examined November 19, 1844, in the presence of the Bishop of Madras and other gentlemen; the Bishop taking part in the examination. The following is his Lordship's testimony to the state of the schools.

'Having been present, and having taken a large share in the recent examination of the Madras Male and Female Orphan Asylums in Black Town, I have much pleasure in now repeating that great satisfaction experienced by me at their proficiency in sound scriptural knowledge as well as in other branches of useful learning, which I expressed at the time by word of mouth.

'It is my fervent prayer that God will continue to bless this excellent institution, and that very many children, who would otherwise be left in ignorance and vice, may through its instrumentality be made wise unto Salvation. The system of education adopted in the schools and faithfully acted upon by those to whose care the children are committed, appears to me very well calculated, under Divine blessing, to secure this great object of their friends and patrons.'

CENTRAL SCHOOL.—The examination of the Madras Central (Native Female) School took place on the 18th instant, commencing at noon. There were fully 90 girls present, varying in age from 4 to 13 years: about 10 were Protestants, 30 or 40 Roman Catholics, and the rest Heathens. The very appearance of these children was highly interesting, intelligence beamed in their faces, and decorum not to say grace marked their whole demeanor: but their actual acquirements were really surprising; the first class consisting of 15 girls evinced a complete knowledge of the creation, fall, and redemption of man; and all, from first to last, answered with great readiness the questions put to them on these points by Mr. Elouis, the Secretary; they also passed a very good examination in the geography and statistics of the Holy Land,
as described in the Pentateuch; Mr. Symonds declaring that the knowledge here shown by them would be creditable to maturer minds of either sex.

The other classes were also examined, and acquitted themselves with equal success in replying to questions from Watts’ Catechism and the Scripture Reader.

All the examinations were in Tamil. Upon the table were specimens of needlework and handicraft useful for females to acquire, and these were made by girls of the lower as well as higher classes.—Madras Christian Herald.

Bishop Corrie’s Grammar School.—The semi-annual examination of this excellent institution took place on Wednesday evening, the 18th instant. Not only the threatening appearance of the weather but the actual fall of copious showers prevented a large attendance, though we are told that it was respectable.

The Rev. Messrs. Symonds, Cotterill, Tucker, and Mr. Riggs successively took part in the examination. The lower classes particularly evinced a very pleasing progress in scriptural knowledge, their answers to the various questions put to them were prompt and satisfactory. The scholars in general evinced a creditable degree of knowledge in Mensuration and Mechanics, and by their ready answers, elucidated the laws of gravity and motion, and worked several problems in Mensuration, and further gave satisfactory geographical answers respecting Hindustan. Four boys in the first class read Latin with fluency. For want of time, the Telugu and other languages were not gone into. J. F. Thomas, Esq. distributed reward Books to a number of scholars called out by Mr. Symonds, and the whole concluded with singing and the Apostolic Benediction.

St. Andrew’s Parochial School.—The public yearly examination of this valuable school, designed to give children and youth of both sexes, not only a good common education, but, to those capable of it, instruction in some of the higher branches of classical study, was held on the evening of the 20th instant; the Most Noble the Marquis of Tweeddale—accompanied by the Marchioness—presiding.

The Lord Bishop of Madras was also present, and kindly assisted in the examination, which was conducted by Mr. Daniel, the able Principal of the School, and the Rev. Messrs. Hamilton, Symonds and Ward. In the Assembly’s Catechism, Scripture History, Epistle to the Romans, Evidences of Christianity, History of Egypt, Greek of the New Testament, and Latin of Cicero; as also in reading, with definition of the words—declaration of two or three lads, and short essays of several on allotted themes (bringing into use several words named by the teacher at the time of writing), the children and youth acquitted themselves in such a manner as to call forth the decided approbation both of the Most Noble the Governor, and the Lord Bishop, and to gratify a large and attentive audience.

The school appears to be in a very efficient and prosperous state.

Military Male Orphan Asylum.—The annual examination of this important institution, which took place on the 16th ultimo, in the presence of the Most Noble the Governor, the Judges of the Supreme Court, several of the Clergy and other Gentlemen, appears to have been very satisfactory, and to have elicited a marked commendation, by the Marquis, of the head Schoolmaster, Mr. Thomson.
BAPTISM OF CONVERTED JEWS AT THE FREE SCOTCH CHURCH, CALCUTTA.

It is with great pleasure that we record the fact (one of the most remarkable certainly in our recollection,) of the avowal of faith in Christ by five Jews, not all members of one family, but members of three several families, who by different means have been led contemporaneously, and in a body, to seek admission into the visible church of Christ by the public reception of baptism. These five individuals, three men and two women, after careful examination and inquiries, were baptized by the Rev. Dr. Duff, of the Free Scotch Church, on Sunday evening last, the 8th instant, in the presence of a large congregation. The whole service was one of extreme interest. It commenced after the sermon by an address from Dr. Duff, who briefly, but graphically traced the Scripture History of the Jewish nation up to the present time, and then alluded to the recent efforts made by the Christian church for the conversion of this dispersed people; confining himself to the view of their condition and prospects, presented by St. Paul in his Epistle to the Romans; he enforced the duty of seeking their recovery to the favour of God. He mentioned that it was computed that within the last 30 years no less than four thousand of the remnant according to the election of grace, had been brought through the instrumentality of different Christian societies into the fold of Christ, and that of this number no less than 80 had become ministers of the Gospel.

He further stated, that a female member of the congregation, the wife of one of the missionaries, from her knowledge of Hindustani, had been the medium of much communication with the two females; he added that one of the men was accompanied at first by his two children, but that a mob of the unbelieving Jews, has since assaulted him, and taken away one of them, for whose recovery, however, a Habeas Corpus had already been obtained from the Supreme Court; but the other child was present, and after the baptism of the adults, was dedicated by the parent to the Lord in that ordinance.

It is satisfactory, that amid all the excitement which this event has occasioned among the Jews, no charges whatever, tending to cast doubt on the character or motives of the converts have been uttered.—Calcutta Christian Advocate, December 14.

BAPTISM AT NASSIK.—We are glad to learn that the Rev. J. P. Farrar admitted to the church an old Maratha, of the name of Baloo, on Sunday, the 1st December, who had gained his livelihood as a religious mendicant.

BAPTISMS AT CHICACOLE AND CUDDAPAH.—The Athenaeum of November 30, states, that four adult Native females and three children were baptized, a few days previous, at Chicacole, by the Rev. Mr. Gordon. Also the same Journal of November 14, mentions the baptism of a Native merchant of Cherlopilly, an out-station of the Cuddapah mission, and with him a Native of Cuddapah at the same time and place.

BAPTISM AT PORBANDAR.—The Rev. Mr. Montgomery, in a letter published in the Oriental Christian Spectator for December, written from Porbandar—where it seems there is great opposition to the truth, so that the missionaries are not able to obtain a site for mission premises, or allowed to convert a
small house, which they had purchased, into a school-room and church—
reports a second adult baptism, the first having been about a year ago. His
language is—On the Lord's day, 27th of last month, we administered the ordi­
nance of baptism to a Hindu, of the Bhil caste, named Bhagawanji, and to
Devraj, his infant son; having been previously fully satisfied, in the judgment
of charity, of the genuine faith, and conversion to God, of the former.

Shripat Sheshadri—Shripat Sheshadri, the little Brahmical boy to whose
case we have made such frequent reference, is still at Benares. Those who wish
to see him restored to his brother, with whom he desired to live as a Christian,
report that his views and desires are still unchanged. He was taken from
Benares to Chitrakot, they say, on a visit to Vinayak Rao, the nephew of Baji
Rao the Poshwa. At that gentleman's suggestion, little Shripat was, in the
presence of some hundreds of Brahmans, requested to state what his wishes
were. 'To go and live with my brother'—is said to have been his simple and
straightforward reply. The object which the father had in visiting the ex-
Prince was thus defeated. Instead of securing in him one to espouse his cause
and promote his designs, he was met with the strongest remonstrances against
the course he was pursuing, and recommended, under a threat, to restore the
boy to his brother safe and sound as he received him from the Court.

The party who wished to restore Shripat to caste, profess now to have aban-
doned their original object. They are willing to 'join their hands' before
their brethren, the 'terrestrial gods,' and say, 'Erravitnus.' But further
they will not go. Cowdung (et cetera horrenda) they will neither eat nor
drink. Those 'gods,' on the other hand, will not be appeased by any thing
short of this humiliation. 'Ye shall certainly drink,' is their stern demand.
And, in connexion with this, there is another perhaps stronger, if not stern
still. 'We have incurred an immense expense through your rebellious course
in reference to this outcast: ye shall certainly disburse.' We believe that the
disbursing would not be felt so dreadful to the party concerned as the drink-
ing. But they are both very hard; and time alone can show whether they
will yield to the multitude, or boldly secede, and form a caste of their own.—
Oriental Christian Spectator.

Obituary.

Death of Rev. Josiah Pratt.—As these lines are going to the press, the
tomb is closing over the remains of one of the eminent men of the last gene-
ration. The Rev. Josiah Pratt, the friend of Cecil, of Venn, of Scott, and of
Simeon, is this morning laid—or rather that visible form which our eyes have
known, is laid—at the foot of that pulpit from which, for the last twenty
years of his life, he has declared, most fully, most plainly, and most efficiently,
the truths of the everlasting Gospel.

In him we lose one of the few remaining ties which connect us with the last
generation, and which seemed by the traditional recollections they handed
down, to carry us even back to the days of Newton and Romaine, of Cadogan
and of Conyers. The active and public portion of Mr. Pratt's life reached
from the opening of the present century, when Mr. Newton was just retiring
to his rest, down to within the last year or two, in which increasing infirmities
THE INVOCATION.

compelled him to withdraw from almost all public duties, except those con­
nected with his parish. During this long period of forty years, Mr. Pratt was
one of the most laborious, earnest, and useful of the servants of God in this
land.

For nearly twenty years he conducted the affairs of the Church Missionary
Society, almost single-handed; and when he gave up the Secretary-ship, he
consented to become Chairman of the Corresponding Committee. He was the
sole projector, and for more than twenty years the sole editor of the Mis-
sionary Register.

Mr. Pratt was never regarded as a man of genius. Neither was Mr. Scott,
or Mr. Robinson of Leicester, or Mr. Goode. Yet the congregations that at-
tended his ministry were always large, and, what was more important, they
were, in a larger degree than is usual thriving and improving congregations.
The distinguishing characteristics of his mind were, solid sense, practical wis-
dom, and great energy. These qualities made him, during the prime of his
life, one of the most important men in the English church; and, in his old
age, they gave him a well founded reputation among his brethren, of being
among the wisest counsellors that it was possible to consult on any difficult
question.

He was also happily preserved from both the great and lesser faults and
follies which sometimes are permitted to humble eminent characters in the
church. Not possessing the brilliancy of genius, he was spared also its tempt-
ations. He was ever a thoughtful, and yet cheerful man—a humble, but not
a drooping Christian. Henry Martyn's character at College, of 'the man
who never lost an hour,' was his through life. Most peculiarly did his whole
walk and demeanour seem to say to all around him, 'Work while it is called
day; the night cometh, when no man can work.'—Record.

The Invocation.

BY MRS. HEMANS.

Answer me, burning stars of night!
Where is the spirit gone,
That, past the reach of human sight,
Even as the breeze hath flown?—
And the stars answered me—'We roll
In light and power on high;
But of the never-dying soul
Ask things that cannot die!'

Oh many toned and chainless wind!
Thou art a wanderer free;
Tell me if thou its place can find,
Far over mount and sea?—
And the wind murmured in reply—
'The blue deep I have cross'd
And met its barks and billows high,
But not what thou hast lost!'
ECCLESIASTICAL MOVEMENTS.

CALCUTTA—ARRIVAL OF MISSIONARIES.—We are happy to announce the arrival, in Calcutta, of our old and esteemed fellow-labourers, Messrs. Wilkinson, Weitbrecht, and Leopolt, of the Church Mission. They are accompanied by the following newly arrived brethren, Messrs. Renalds, Geidt, and Heckler.

Mr. Wilkinson proceeds to Simla, Messrs. Weitbrecht, Geidt and Renalds, to Burdwan; Mr. Leopolt to Benares, and Mr. Heckler to Kishnagur.—Christian Advocate, November 30.

MADRAS.—The Rev. H. Taylor, B. C. L., has returned from sea in improved health, and been stationed at Masulipatam.

The Rev. C. Ochs has visited Madras on his way to Myaveram, to take up the station vacated by the Church Missionary Society there, as first proposed.

The Rev. R. and Mrs. Wyman, and the Rev. N. M. and Mrs. Crane and five children, with two of Mrs. Dwight's, embarked on the 26th ultimo, for America, on the Ship London, via St. Helena and London. Mr. Wyman is in a very low state of health, and we fear will not survive the passage.

We are happy to mention the arrival from the Cape, in improved health, of our esteemed fellow-labourer, the Rev. M. Bowie, M. A., Senior Chaplain of the Scotch Church.

At the annual meeting of the Wesleyan Missionaries, which has just been held at Madras, there have been present, from the other stations, the Rev. Messrs. Cryer, Batchelor, Pinkney, and Little.

BOMBAY—ARRIVAL OF MISSIONARIES.—The Rev. Mr. and Mrs. Isenberg of the Church Mission, the Rev. Mr. and Mrs. Hislop of the Free Church of Scotland's Mission, and the Rev. G. S. Sutter and lady, with three other ladies of the German Mission, reached Bombay by the last Steamer.

ORDINATION.—The Lord Bishop of Madras held an ordination in the Cathedral, on Sunday the 22d ultimo, when Messrs. J. Rigg and J. C. Jeremiah were ordained Deacons, and the Rev. A. Johnson, Priest. The Sermon was by the Rev. E. Whitehead, M. A.

MONTHLY PRAYER MEETING.

The Address at the meeting on the 2d ultimo, was by the Rev. W. Porter, on the text "Ye have need of patience." The speaker showed very forcibly and clearly the peculiar call for this grace in all who are labouring for the good of India.

The meeting on the 5th Instant is to be at the Scotch Church. Address by the Rev. J. Roberts; "On the Identity of Popery and Paganism; in the Votive Offerings, in Pilgrimages, in Penances."
This goddess is the principal wife of Siva, and is, in this part of India more commonly known as Parvuti. She is supposed to be an incarnation of the Great Satti, from whom Siva sprung, and is thus his mother. She was first incarnate as the daughter of Dukshu (Takkun), a giant, but though married to Siva she was liable to evil, being of mortal birth. To avoid this and to leave her father who had offended her by speaking against Siva, she became the daughter of Mount Himylaya, and performing penance obtained a second union with the great god. This event is thus related in the Scanda Purana:—

'Parvuti, to remove the evils entailed upon her as the daughter of Dukshu, one of the beloved children of the lotus-seated Bramha, left Siva, became the daughter of Himylaya, and performed various austerities. At this time Sooren, with many Asoorer, arrived on the earth, and by the gifts of Siva subdued all the gods. Surrounded by his armies, he lived in a town called Myandherum, which was made by the celestial carpenter in the midst of the sea.

'At this time the great Siva was in mount Koilasu, engaged in teaching the four sages, the fourth or highest part of wisdom.

'Sooren and his people took some of the gods captive, treated them severely, and put them in prison; but Indru and others, concealing themselves, informed Bramha that Siva was engaged in contemplation and begged his assistance.

'The father of men, meditating on the means to be used to arouse Siva from his contemplation, sent for Munmuthen, (Kundurpu,) and addressed him thus:—

"Hear me Munmuthen; that the Ganges-crowned Siva may be united to his goddess Parvuti again, go and discharge your arrows at him, and, according to our prayer, terminate his contemplation."

'Though Munmuthen, being flattered by all the gods, had in his pride declared, that he could conquer the mind of the great Siva himself, he was distressed at this command, and hesitated; but on Bramha's threatening to curse him, he said; "Hear me, oh Bramha, it will be far better for me to go and discharge my arrows at Siva, than to perish by your curse; do not be offended, I will go to-day."'

'He went, and choosing a time when Parvuti, who had come to wait upon Siva that he might pursue his devotions uninterrupted, was offering some flowers and a necklace to the god, he let fly one
of his flowery arrows. "The god, smitten with love, awoke as from a dream, and wondering who had thus disturbed him, looked towards the south, when fire from the eye in the centre of his forehead fell on Munmuthen, and burnt him to ashes."

"By dint of austerities, however, and by the intercession of Bramha and the other gods, Parvuti prevailed over the mind of Siva; and a day being fixed on for their marriage, they proceeded to mount Imyum with their attendants.

"As the inhabitants of all worlds crowded on mount Imyum, the north part of the earth became depressed, and the south elevated; consequently the divine Siva directed the sage Agustyu to go and reside on mount Potheym, and thus the earth became level; after which he placed the goddess Parvuti by his side. He also raised Munmuthen to life, to be invisible, however, to all but his wife Rutee. Then the god left mount Imyum, and arriving at mount Koilasu, he dwelt there with his goddess Parvuti, and bestowed happiness and enjoyment on all living beings."

The principal festival to this goddess as celebrated in Bengal, is thus related by the Rev. A. F. Lacroix, of Calcutta:—

"The Durgá Pṛjá is celebrated in honour of the great goddess Bhagabati the wife of Siva, who is called Durgá on account of her having destroyed a terrible giant of that name, who had subdued the three worlds, and compelled the very gods to worship him. She also destroyed another famous giant named Mahisha, who likewise had overcome the gods in war, and reduced them to such a state of indigence that they were wandering about the earth like common beggars. The wars and exploits of this goddess are described at length in a book called Chandi, which is in great repute among the Natives, and read by them more perhaps than any other of their writings.

The Durgá festival, which was instituted by king Surat, was originally held in the spring; but Ráma, having in the Tretá Yug celebrated it in autumn, it has ever since continued to be kept at the latter season of the year.

The image of the goddess is usually made of clay, in the shape of a female with ten arms. In one of her right hands is a spear with which she is piercing the giant Mahisha; with one of the left, she holds the tail of a serpent and the hair of the giant, whose breast the serpent is biting. Her other hands are all filled with various implements of war. Against her right leg, leans a lion; and against her left the above giant. Her sons, Karlikeya and Ganesa, with several goddesses, are often placed by the side of the image."

(To be continued.)
DOORGA

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