I have been encouraged to solicit your attention to the subject for this evening, by the example of several missionaries now in Calcutta, who have commenced to deliver a course of lectures on 'the Errors and Evils of Popery,' and considering the tendencies of many divines, and others, as seen in what are called 'Tractarian principles,' also the position of the Romish church in this country—it appears right to expose as much as possible that fearful system. And here permit me to say that in addition to the three topics selected for your consideration, there are numerous others (of a kindred character, each of which is foreign to Christianity; and therefore derived from heathenism, or some other alien source)—such as the use of relics, of the rosary, amulets, exorcisms, monasteries, hermits, pontiffs, processions, celibacy, saints or demi-gods, their governing powers, their images, sexes, symbols of distinction—such as swords, clubs, the battle-axe, or knife, or staff, or key, or spear, or lion, bull, or serpent, or eagle, or ornaments; also in the position of churches, and their internal arrangements, the apotheosis, sacred-fountains, rivers, holy water, incense, devoted flowers and shrubs, the ton-
sure, the 'sacring-bell,' the consecrated garments, and purgatory, with other superstitious practices, all of which, we are prepared to prove are of anti-Christian origin; in elucidation of which, we crave your attention to the identity of Popery and Paganism;

I. In Votive Offerings.
II. In Pilgrimages.
III. In Penances.

1. There is nothing in the Sacred Scriptures, (except that which is entirely heathen,) which bears the least affinity to the votive offerings of the ancient Greeks, Romans, Hindus and Papists of the present day. And in proof, we turn to some of the resemblances, as in 1 Sam. vi. 2, where it is recorded that terrible plagues had come upon the pagans of Ashdod, Gath, and Ekron, because of their detention of the ark of the Lord, and therefore the Philistines called for the priests and diviners, asking what shall we do to the ark of the Lord; and the answer was, send 'five golden emerods, and five golden mice, according to the number of the lords of the Philistines,' and the order was to 'put the jewels of gold which ye return him for a trespass offering in a coffer,' and in that way they despatched 'the mice of gold and the images of the emerods;' clearly showing, that the valuable articles thus sent, were representations, or images, of the things, by which they had been afflicted, and that they hoped in this way to remove their sorrows.

In accordance with this principle of devotion to the gods, in presenting images, to propitiate or glorify them, was the practice of the Philistines in after years, for they put the armour of Saul, the slain monarch of Israel, in the temple of the goddess Ashtaroth; reminding us of Nebuchadnezzar, the king of Babylon, who placed the vessels of the sanctuary of Jehovah, in the house of his god; and of Titus, who sacked Jerusalem and carried the golden candlestick, the table of shew-bread, and the silver trumpet, and deposited them in the temple of the goddess of Peace; proving the exact conformity betwixt the heathen of Philistia, of Greece, of Babylon, and Imperial Rome.

2. And what a striking analogy to this do we find amongst
the Hindus; for the wealth of many of the temples through votive offerings, is exceedingly great.* Costly donations are sent to remove pestilence, or individual afflictions; and others are to deprecate what their prophets have foretold, but whether they relate to what is past or what is to come, the images like those of their heathen brethren of Philistia are made to imitate the nature or appearance of the disease. Thus for instance, a Tamil idola
ter having a malady in the eye, has a representation made of that organ, in silver or gold, and if possible studded with precious stones, and sent as a votive offering to the god, and should he recover he will give one still more valuable to evince his love. But should the complaint be in the ear, the mouth, the nose, the hands, the feet, he adopts a similar course to secure the same end, and nothing will limit the amount of his gifts but the extent of his resources. Sometimes however a figure of the whole person, as in the case of infants, is made in the precious metals, and piously despatched to the most famous idol, in humble hope of the desired blessing.

It must not however be supposed that these offerings are merely presented to ward off difficulties or to procure health: for there is scarcely an affair of life which has not produced such tangible signs of devotion to the gods. Has a king, or nobleman, or a person of wealth been blessed in his progeny or circumstances, he presents gems to adorn his idol, and thus secures benefit from the deity and applause from mankind. And some give symbols of their occupations to secure prosperity in their pursuits; thus the merchant presents a pair of scales, or the model of his ship; the hunter sends a spear, the farmer a plough, the carpenter a house, and the warrior a sword; and though the donors may at first meet with difficulties, they fear not—they shall at some time succeed.

At this day pagan mariners, when in bad weather, always make vows, reminding us of their brethren of Joppa when Jonah was cast into the sea. The captain declares he will give a model of his bark in gold to the shrine, another promises he will roll

* Jewels to the amount of 10,000 Rupees were stolen last month (November, 1844) from a temple near Poona.
his body round the temple, and a third that he will bestow lamps and oil and fruits and flowers.

But vows are also sometimes made with respect to pilgrimages, penances, and charities; or should the individual live so many years, he pledges himself to do some great thing for the gods, not much fearing that they in view of the benefit, will grant him his desire; thus he drives a bargain with heaven, and receives as he believes the invaluable boon of lengthened days; and truly it may be said there is not one in a thousand who has not made, or broken numerous engagements with the gods. The great object therefore is to purchase a celestial favour by some marketable commodity of earth, for they think such stipulations are acceptable above.

Some also give their word, they will fast so many days in the month or year, or that they will take food only once in 24 hours, and this refers strictly to the image, before which they stand, and in an audible voice make known their intentions. Like the Nazarites, there are others who never shave or cut their hair during the obligation, which may extend to the grave, making themselves most hideous creatures by their matted locks and clotted beards. And in the schools may be seen numerous pupils who have to wear the sacred knot on their heads till they have passed a certain age, to secure pleasure and avoid pain.

3. Turning to the idolaters of Greece and Rome we see there is scarcely a single author from Herodotus down to the last scribe who does not record some solemn vows kept or broken by sea or land. Here is the leader of a cohort promising, should the gods grant him a victory, full devotion to their service, the blood of hecatombs shall reek on the altars, he will travel in pilgrimage, and costly gifts shall glitter on their shrines: and there, is a faithful wife who hies with speed to register her vows for an absent lord; and yonder steps a mother, to pledge her subsidy for a much loved son; and there the hoary sovereign too feeble for the war, goes to the temple to offer all he has for its glory; and there stands a poor afflicted creature who has in vain sought relief from earthly hands to give her troth for all that heaven can do, and here a despised and rejected one, kneels and craves the
maternal name: so that every thing which could please or agitate, carried them with the full tide of sympathy to the feet of their gods.

Go look at the gorgeous offerings in the temples of Delphi and Escurialius; study the history of those ages when piety was measured by votive gifts, and you will see strange rivalries in pecuniary zeal. Some of the original donaria may be found in museums and collections of the curious, to commemorate sanitary blessings from the skies; some inscribed the occurrence on marble or brass, or sent figures of the eyes, feet, hands, or other members which had been diseased as memorials of the cure. Pictures also were given by grateful devotees, bringing to our recollection the friend of Diagoras, who said to him 'you who think the gods take no notice of human affairs, do not you see by these pictures how many people for the sake of their vows have been saved in storms at sea?' 'Yes, replied Diagoras, I see how it is, for those persons are never painted who happened to be drown-ed.*

'Some saved from shipwreck used to hang up their clothes in the temple of Neptune with a sketch (tabula votiva) representing the circumstances of their danger and escape.†

"Here hung the vestes, and tablets were engraved
Of sinking mariners from shipwreck saved."

Soldiers when discharged from service used to suspend their arms to Mars; and Gladiators their swords to Hercules; and poets on finishing their themes put up fillets of their hair to Apollo.§

4. And now permit us to take you to Popery, where you will find these insults to the true God in all their pristine energy, impugning His sole and undivided government; reducing him to a partnership with his creatures, in preventing evil and imparting good. The apostates, by whom the system is upheld, offer as many vows to the saints of both sexes, as did their predecessors to their demi-gods; and precisely from the same view, which was: Do this for me, and I will do that for thee. Parents, monarchs, peasants, soldiers, sailors, and men of every degree, pledge themselves in the same way as pagans did and still do; and

* Cic. Nat. Deor. i. iii. 353, in Middleton. † Virg. Aen. 19. 768.
‡ Horat. Ep. i. 7. 4. § Stat. Silv. 4. 4. 92.
as they seldom gave their troth to the Supreme Being; so these faithful scions make their vows not to the persons of the Trinity, but to the Queen of heaven, or the celestial peers, considering them as the conservators of life. And the fact of votive offerings being made to deified, or if they please canonized men, is a most glaring departure from every thing in the Scriptures, as we have not in them a single instance amongst the people of God, of a vow being made to any, but Jehovah. If we strictly investigate the conduct of the apostles and primitive Christians as described in the sacred volume, we shall find that though they were in perils by sea, in dangers of the wilderness, in prisons, in deaths, they never vowed, never promised gifts to departed patriarchs, prophets, priests, or martyrs; and consequently they were extremely remiss, or, they were not accustomed to such practices. If therefore the pagans only had recourse to such a method of depositing treasure in the divine exchequer, if they only attempted to carry on this traffic with the other world, then we fairly infer the scheme has been taken from them; or that the human mind sometimes working in the same course, has in this instance produced kindred results. But let us go to history, the tell-tale of the past; and Theodoret who was born as early as A.D. 386, exultingly talks of the devotion of the people in their votive presentations to the churches of the martyrs, in token of blessings received: some of them he says offer figures of eyes, of the feet, of the hands, made of silver or gold, which the Lord accepts though of small value, measuring the gifts by the faculty of the giver. These are evident proofs he adds of so many distempers being cured; they are monuments of the facts and proclaim the power of the dead which demonstrates also, that they are of the true God.* Polydore Vergil, who was born in Italy and died at Urbino in 1555, was sent by Pope Alexander to England to collect the Peterpence, and this crafty nuncio received great favour from Henry the VIII. Amongst other works he wrote De Rerum Inventoribus, in which he tells us 'we now offer up in our churches, little images of wax, and when any part of the body is hurt, as the hand or foot, we immediately make a vow to

* Sermon VIII. de Martyrib, Middleton.
God, or one of his saints, to whom, on our recovery, we make an offering of the hand or foot; and Baronius who flourished during the pontificate of Clement the VIII., and who succeeded Philip de Neri after he had been canonized, says of the altar of the new saint 'it shines with votive pictures and images the proofs of as many miracles, receiving every day the lustre of fresh offerings from those who have been favoured with the benefits.' 'At Cologne in the Dom is an image of the Virgin in a glass case, and underneath it is inscribed Consolatrix afflictorum, and around, wax models of legs, arms, heads, tongues! and young children, to commemorate the cures of all the ills of life.* On the walls of the church of Neustra Sennora del Pilar in Saragossa, are placed representations of the feet, hands, arms, legs, hearts, offered to the Virgin by the pious for their cures.† Nor must we forget our acquaintance Senhor de N., who had a son dreadfully afflicted with the opthalmia, and as the medical men could not relieve him, the parents as a last resource, had an image of his eyes made in silver, and sent with all speed to the church of our lady in hope of a cure, but that not coming so soon as expected, the distressed family went to the holy place, but all in vain, the earthly vision had for ever gone, and they had now only to lament their want of faith, or some sins which were too great to be pardoned except at such a price. Who for a moment can doubt the perfect identity of this part of the system in the images of the emerods of Philistia, of those of Greece, Rome and India? Who can excuse, who can palliate this diabolical imitation? none but those who are in league with the enemy, who say tush at Jehovah, at heaven and at hell.

By votive offerings the churches of popery are possessed of boundless treasure, of no use except to the invading foe, who is thus enabled to satisfy his rapacity, and to send home trophies to national renown. It was in this way Napoleon often supplied the wants of his troops, and though those thus pillaged were of the same creed as himself, he paused not to grasp with sacrilegious hands the property of the church, as it was deemed lawful prey to the destinies of war. Hence they despoiled the chapel

of Loretto, carrying off the divine image* and various treasures amidst the execrations of the priests, and lamentations of the people, giving a modern example of the old generals who robbed temples to meet their necessities, or adorn the fanes of their native land.

Will any man of common sense, or honesty demur as to the exact similarity of these instances? Under both superstitions, the votaries believe they receive benefits from beings whose images they had seen; before which they had bowed and prayed, and having been the recipients of favour they were impelled to offer these tokens of their love. And what, according to their own views, would be more agreeable to the demi-god or translated creature, than to adorn the idol or image with some spangling toy? For these decorations therefore they had a threefold reason; the principle of gratitude for mercies enjoyed; the opinion that these gifts were acceptable to their glorified patrons; and the desire to spread the fame of their goodness, wisdom and power, through distant lands.

If idol or image worship had not been allowed, these shining baubles would have been unnecessary; but having established the former, they were obliged to have the latter, they were in a dilemma of their own choosing, and therefore all the consequences are on themselves. Talk not of reforming such adulterous connexions; they have been consecrated by pontiffs, priests and synods, and nothing but an excision of the crimes can answer the end; there can be no tampering with paganism, no alliance betwixt Christ and Satan; they are for ever two; and only audacious and profligate men will try to make them one.

From these crying evils we now turn, second, to the Pilgrimages.

1. The great motive for Pilgrimages, in all superstitions, was to have contact with an object, believed to be made holy through the visit of a Divine Being; or some other wonderful event, so that the person thus coming, might receive into his own person a portion of the heavenly virtue.

But where in holy writ do we find anything to countenance

* This was restored in 1802.
the idea, of matter having received and retained a part of the Almighty, so as to be able by a kind of spiritual magnetism to affect other objects? Jehovah said to Moses 'put off thy shoes from off thy feet, for the place whereon thou standest is holy ground;' but it cannot be supposed that any portion of the Eternal Being was infused into that spot; it was merely holy in a relative sense, and when the Most High retired it was reduced to its former condition; and the only plea which Romanists can make for the sanctity of their sacred places, is the retention of some fragment of a departed saint, or of their having been the scene of some extraordinary cure. Whether therefore we refer to the appearance of the Lord in the garden of Eden, to Abraham, Isaac, or Jacob, or in the burning bush, and many other glorious and benign displays of his majesty, we see no reason to conclude that any degree of his purity had been left in the gross particles of that vicinity. Then again when we look at the eternal Son of God, who sojourned in this world, lived in Judea, who walked over its paths, its gardens and fields; whose sinless body and spirit were engaged in pursuits of an infinite bearing; who enshrined deity in humanity and put into exertion all the powers of infinity, for our salvation; who trampled on the combined efforts of men and devils: we shall see, that in a philosophical or gospel view those localities in which he lived have no more of the divine essence than earth's extended surface, or centre can afford. And if we consent to the idea of imparted good, we must also allow the same property to evil, and then what will become of those places where Satan and wicked spirits have had rule? what shall we say of the cities and hamlets where Jesus our Saviour lived and died, being now in the possession of the Mussulmen, the descendants of the Selims, the Othmans and Caliphs, who thus pollute the sacred soil.

In holy Scripture we meet with nothing like the pilgrimages of the Heathen, the Mohammedans, or the Papists; and where an opinion has been so much insisted on, and so zealously adopted to secure earthly and heavenly blessings, we have a right to ask for an example, and a reason from the only true rule of life; and if they fail to show one, we reject all others as the result of merely human invention. Why do we not read in the Bible of
THE IDENTITY OF

pilgrims travelling to Mount Sinai or to the Red Sea, where the Lord 'look'd out from his pillar of glory' or the Jordan? or the valley of Ajalon, or the ruins of Jericho? Why not hear of the disciples going to Bethlehem, Gethsemane, Calvary, the Tomb, and Olivet? Surely those who had such lively and correct impressions would have done so, if they could have received any spiritual advantage. The most wonderful disclosures on earth, of the Divine benignity or power never induced any of the servants of God to resort thither to imbibe a specific favour, and therefore we doubt not as they were as sagacious as we; and as willing to derive any benefit from such a circumstance (had it existed) they would have found it out, and in their love for posterity have transmitted the account, that we also might participate in the same provision. And if we do not find the origin and warrant of these pious perigrinations in the oracles of truth, to whom and to what are we to look? Can we do otherwise than turn our attention to those superstitions where kindred customs prevail? or shall we again allow the boon of a fertile imagination to the inventors in each community? Whichever way we settle this part of the controversy, the honour is unenviable, and the disgrace to those who profess to worship the true God, only to be removed by an entire abolition of those cruel additions to the duties and sufferings of men.

2. The belief that particular places are essentially holy has prevailed amongst the heathen of the most remote antiquity, as well as those of the present day, and in the east; it is this which induces millions to go that they may extract a portion of the good. Some of the favoured spots, are most attractive for their romantic situation; a deep dell scarcely to be reached without danger, having crags to climb or descend, and then on the arrival at the place there is some grotesque appearance, or profound abyss, where the gods are said to hold their nocturnal orgies, and whence have been heard the rush and roar of unearthly sounds, filling the mind with conflicting feelings of sublimity and fear. In process of time, those immense chasms have been penetrated by devout pilgrims, and such has been the strength of their convictions, that these subterranean regions
were in the occupation of their deities, they have proclaimed the necessity for mortals to evince their piety by bringing their skill and power, to adorn the statues, suttastallam, and thus secure the protection of the celestial residents. The benevolence of the opulent, and labours of the indigent have been excited, and each seemed to emulate the other in overstrained exertions to beautify the palace of heavenly beings.

But there is no spot of earth so sacred in the east as those loftiest pinnacles of nature, the Himalaya Mountains; they tower above the Cotapaxi of the Andes some thousands of feet, and occupy the first place in oriental superstition. The pilgrim who has climbed the steps of that great altar and temple of the gods; who has tasted the sacred stream gushing from its side; is considered most happy and holy, having imbibed purity from its source, and henceforth is not to be profaned by unhallowed duties or pursuits. There the supreme Siva and his consort, and the attendant deities are believed occasionally to reside, enjoying all the delightful revelries which human nature can imagine, or desire. There it was also where the wars between the giants and the gods were carried on in mighty strife; from the proud heights they hurled rocks and mountains, causing the earth to tremble in the struggle; till the supreme in his majesty arose and swept them away in his wrath. And now when pilgrims and devotees and holy men expire, they are believed to go to those sacred mountains, and mingle with the gods. Incredible as it may appear, those wonderful elevations are sometimes seen at the distance of one hundred and fifty miles,* and then it is the pilgrims throw themselves on the earth with rapture and awe, at being permitted to gaze on the holiest spot of created nature; and though for days after they may not gain another view, they strain their eyes for the sight and often imagine they distinguish them, and go on with increased ardour to the throne, and dwelling place of the gods. Thousands never return to relate their sufferings, or their joy; for either in ascending too high, they perish in the snow, or die through exhaustion and want; but they rejoice in their privations not doubting they shall

* Sir Alexander Burnes saw them at that distance. Vol. 1. 3.
be allowed to associate with the heavenly peers: for evincing such devotion to their service. And who in those consecrated heights can help being reminded of Parnassus, the Caucasus, the Emodus and Taurus of mythologic story?

But some places are made holy in other parts by the visits of divine beings, or through some wonderful event, such as the controlling of nature, or the apotheosis of a mortal; or by some extraordinary circumstance where heavenly interposition was seen; to the rescuing of a favourite of the skies; and only let any of these reports gain publicity and credence, and then multitudes will hie with the greatest alacrity to gain a blessing to their souls. And who can be surprised that a mind impressed with the belief that inanimate matter is impregnated with celestial virtue should desire to visit such a scene?

Perhaps no idol is more sacred in the estimation of the votaries than Juggernaut, or the Saga-Nathar, as he is called, i.e. the great lord; his fame has reached the most distant parts of the east, and pilgrims may be seen journeying to his temple of almost every colour and every tribe. Millions in their anguish have gone thither to seek for consolation, when all other sources have failed; and though thousands perished by the way, they cared not as they believed their sufferings would entitle them to rest. Those who had committed enormous crimes had that pilgrimage prescribed as the remedy, and so sure as they accomplished it, they had the reward. Some to make the merit greater, deprive themselves of necessaries on the way, and punish their bodies by flagellations, or fix points in their sandals; and the longer or more difficult the journey, the greater the blessing. The sufferings endured on such religious tours have been all that human nature could sustain and live, and multitudes have sunk under the accumulated woe.

There is also the sacred Ganges which is believed to have its source in the holy mountain. This is another object to which devoted pilgrims wend their way; and at Hurdwar, in the province of Delhi, tens of thousands of these deluded creatures have been received in one year. They are seen coming from every point of the compass towards the consecrated Gunga, and let them only return to their homes with a little of its waters, or let their
bodies float on the wave, and they are alike deemed happy, for they have secured a felicitous metempsychosis, or an eternal rest.

But some attain the blessings of such holy resorts by sending a substitute, thus, should an opulent man be told he must go on foot to the place, he may by a large offering to the gods have it commuted by despatching a proxy, and then he will forward splendid donations to the priests of the most famous temples and shrines, in order that they may propitiate for his absence, and secure the advantage of the journey. In nearly every town there are those who go on such errands; and nothing is more alarming to a family than to hear its head say, I will be a \textit{para-theasy}, a pilgrim. The pandaarums and fakirs seldom remain long in one place, they are \textit{through life} wanderers, and in the evening when they reach a village they have only to present themselves at any door, and tell their character to secure all they require.

3. And when we look at the Mohammedans of Turkey, Egypt or the farthest east, we see the same principle in operation, and to secure similar things; for they believe heavenly virtues have been imparted to certain objects which have only to be visited and touched, to imbibe into their own persons some portion of the divine balm. Amongst them no place is more sacred than Mecca, and to its precincts pilgrims from all oriental countries joyfully proceed. For those who are too remote to travel by land, there are what are called the pilgrim ships, which regularly sail from different parts of India, and though they have many privileges from their sovereigns, the voyage up the Red Sea and the presents they have to make sometimes amount to more than \pound 70. But when they have seen and touched the sacred stone brought by the angel Gabriel from heaven, and tasted and washed at the well Zemzam, they believe themselves to be new creatures; and should they live to return home, are ever after addressed by the title of Hadje, to denote they are holy, and have been to the consecrated city. But if in addition they have visited Medina, where some believe the bones of the Prophet repose (though others say they are in heaven) they are still higher in public estimation, and command universal regard; thus any lebbi or priest
who can show a testimonial of having also been to the kaaba or tomb, he need fear no enemy, dread no want, for all the resources of the people are at his command, and he is little less than worshipped whithersoever he goes.

But it must not be supposed that these are the only places where the Mussulmen resort for such purposes, as they have the tombs of numerous Santons scattered over the east, whither they go to extract the divine essence, or to implore heavenly interference to gain the remission of crime. Should the deceased not have acquired great celebrity, there will be simply a lamp burning in a box, and a few flowers scattered about the place; but if he have attained eminence in the pantheon, then a splendid mausoleum will be erected over his remains; and there may be seen sovereigns and peasants in solemn pilgrimage: and no greater blessing is desired after death, than to be interred in the vicinity, as the body it is then believed will be secure from all spiritual adversaries.

Here then you have a view of what exists at this day, and when you reflect on the superstition and zeal filling the minds of the devotees, you will not be surprised at the efforts made to see such glorious sights. The sufferings passed through on the journey to Mecca, Medina, or the tombs, are of a fearful kind; travelling through arid wastes where there is not a green blade to cheer the eye, or a drop of water to quench the thirst, we see an endurance of misery, which no earthly blessings could compensate, and scarcely ought of human enterprise inspire. In the toilsome march of the caravans they cheer each other in prospect of the termination, and though the wild Arab of the desert and other marauders of the neighbouring wilderness may pounce on them as their lawful prey, they are not deterred from their purpose, as they value not life itself, so that they may secure the sanctity of the devoted place. Who then I ask can help recognising the identity of the motive which alike rules in the breast of the Moslem or the Pagan; they both go to absorb into their own persons a portion of the celestial virtue, also to engage the suffrages of the saint or demi-god, and to take donations as tokens of obligations and joy.

And the admirable provision made for those who are unable,
or unwilling to go on such holy expeditions amongst the Hindus, is again found with the children of the Koran, for opulence can make a purchase of merit by sending others with offerings and prayers, an arrangement agreeable enough to those who wish to glide into the blessings without the personal toil. Thus from the grand seignior to the mufti, from the nobleman to the philosopher, may be found those who assist others to perform such pious duties for themselves; and if they gain nothing else, their names are lauded at home and abroad, by the devout wanderer, at Mecca or the tombs.

4. The kindred spirit for pilgrimages does not appear to have been equally rife, amongst the Greeks and Romans; though they also had their sacred spots whither men travelled for religious purposes, by land and by sea; thus the Taurus, the Parnassus, Ossa and Pelion; and the deep caverns where were heard fearful yells and howls, echoing through the dark abyss as the priests performed their mysteries. There were also celebrated temples where the gods were believed to dwell; and oracles as at Dodona, Delphi, Trophonius and Delos, whither men went in fulfilment of vows to gain instruction, to secure merit, and offer prayers. At Enna there was an image of Ceres, to which (as Tully informs us) the people greatly resorted from an idea that they came to the goddess in person. The custom of the Athenians going annually to the island of Delos, one of the Cyclades, was most meritorious; and arose from Theseus, who vowed to Apollo if he and his companions should return in safety from the Minotaur, they would annually make a solemn voyage to his temple. The success was most complete, and the monster was destroyed; therefore a sacred ship was constructed in which the pilgrims yearly redeemed their word to the Delian shores. The vessel was used for that purpose through succeeding ages, and the decayed planks had been so often replaced, it became a matter of dispute whether it could be considered the same bark. The beginning of the voyage was computed from the time the priest began to adorn the stern with garlands; and the people then commenced to cleanse and lustrate their city. So hallowed, so binding was this pious tour, malefactors could not be executed.
till the return of the expedition, and Socrates on this account had his thirty days of melancholy reprieve. When the consecrated party left their homes, they were crowned with garlands, and preceded by men carrying axes, and were said to be ascending to denote the dignity of their mission, but when they returned they had descended. Immediately on their arrival the citizens went forth to pay them the greatest respect, treating them as persons highly imbued with the divine virtue, and therefore invested with strong claims to their regards.*

5. And now we turn to the pilgrimages of Popery, which were in some repute in the time of Constantine, but especially from the close of the fourth century† to ask whether she does not furnish the most glaring examples, as to the supposed sanctity of certain gross portions of matter, and as to the motive of visiting, in the pretended reward. It would have been a terrible hiatus in the minds of the early converts from heathenism, if they also had not some places redolent with holiness whither they might go for the good of their souls. Therefore to meet these morbid cravings and to carry out the principles introduced by image worship; and the belief that a portion of the divinity had been imparted to material nature, this part of the old superstition was introduced into what is falsely called the true faith. Hence wherever the Romanists established a church they soon found some object filled with heavenly essence concentrated and conserved by a saint or angel, for the benefit of souls: and the financial interests of the community. No place has attracted so much attention amongst them, as Jerusalem and its vicinity; hence multitudes in all ages have been found at its shrines, which have been enriched by the liberality of potentates, and made popular by the visits of all classes and nations, to secure spiritual and earthly blessings. Even the soil itself was considered so efficacious, that portions of it were sent to all parts of Christendom to keep as a charm to ward off evil. Hesperius who lived in the early age had his house dreadfully troubled with evil spirits, and therefore sent for a priest who had the good fortune

† Picart vol. I. 399.
to eject the unwelcome guests. In the meantime, however, the
pious householder had received from a friend some holy earth,
brought from Jerusalem, to secure himself from those sprites of
darkness, but as his house was now free, the anxious inquiry was
what he should do with the precious deposit. Believing it might
be eminently useful for some other purpose, he therefore sent
for St. Austin and another bishop called Maximinus, who hap­
pened to be in the neighbourhood, to state to them his convic­
tion, that the sacred soil should be put in some place where an
oratory might be built over it for Christians to assemble in
Divine worship. The good prelates saw no particular objection
and therefore the project was soon accomplished and signally
honoured; for a poor boy afflicted with palsy having heard of
the affair, requested his parents to carry him to the chapel, when
glorious to relate, immediately on his arrival he was restored to
perfect health.* Have we not here an opinion in full accord­
ance with that of the pagan Naaman, who after he had been
cured of his disease, requested permission to take away two
mules' burden of earth, to make an altar in his own country
to the God of Israel?† And think not my friends that the
popish notion is confined to any age or place, because we see
it exhibiting itself precisely in the same way in different times
and localities. Thus in Ireland, at this day, when the penitents
go to Downpatrick they procure a portion of the hallowed soil
from the grave of their national saint, and take it to some house
in town, where masses are said every day for a week, and
then they can with confidence start for the station of Struel.‡

It was this vitiated piety which invested matter with a part
of Deity, that induced multitudes to go to 'the holy sepulchre,'
and Bethlehem and Calvary; it was this that set Europe in
a religious phrensy to extirpate the Saracens from Palestine;
this that inspired the martial spirit in the pontiff and the priest,
the prince and the peasant; and this that drained the blood
of millions, to reek before an offended God. The first council
of the Crusaders was held in the time of Martin the 2nd,
and attended by not less than four thousand ecclesiastics and

* De Civ. Del. § 6, in Middleton.  † 2 Kings v.   ‡ Holy Wells 38.
thirty thousand laymen. There in a large plain did Peter the hermit harangue the mighty hosts on the wickedness of allowing the infidels to possess the 'holy land,' and expatiated in exciting language on the sufferings of the pilgrims from their ruthless foes, so that the hearts of all present were fired for the fight. Army after army went in fatal and rapid succession to be mown down by the climate, or fatigue, or the scimitar of the Moor. Peter himself in the first campaign took 300,000 undisciplined followers, and shortly after 700,000 went to the same fields; and though the majority of them fell, the emulation was so great that the ranks were soon filled up; for life in such a case was in their estimation a sure token of the Divine care, and death was the safe passport to eternal bliss.

But though Jerusalem was the great object of papal ambition, though she strained her anxious eyes on that devoted city; though she panted, and wept and bled and died to stretch her crozier over the land; she had other places replete with pious interests to her deluded sons. There was Loretto, with all its frippery and deception, which had at one time 200,000 applicants together, waiting for blessings of heaven and of earth. Sometimes they formed processions around ‘the palace of our lady’ and the more zealous devotees described the circuit on their knees, performing it five or nine times as their case might require; reminding us of the heathen pilgrims who still kneel round the temples, or roll their persons on the ground till they have accomplished the prescribed amount.

Then again there was the shrine of St. James or St. Iago, at Compostella in Spain, where the bones of the man who was on the mount of transfiguration (if you can believe it) were kept with holy care. Charlemagne, who was absorbed in the superstition of the day, caused the place to be made into a bishopric, and there were pilgrims from all parts of Europe, for Rymer tells us that in 1434 there were 2880 persons, and in 1435, 2900 poor wanderers who had come for the good of the body and the soul. Such is the fame of Iago; it has reached the furthest east, and anything which has touched his relics, or his tomb, is looked on as the most costly gem.

Rome also was a place of glorious resort, and the priest's
oath of canonical obedience tended to spread its praise; for he declared, of 'the churches of the apostles I shall visit either by myself or some sure messenger, except I obtain license to the contrary: so God and these holy gospels help me.' To that city Charlemagne directed his feet, as a penitent in order to gain the promised blessing, and thither multitudes have gone to salute Limina Apostolorum—the thresholds of the apostles—being the steps of the high altar in St. Peter's church, which whosoever shall kiss in a year of Jubilee shall have remission of his sins. Great indulgences also were granted to those who visited the precious relic at Veronica; so that the metropolis of the papacy held out great inducements to those who desired their transgressions to be forgiven.

And there was the city of Canterbury which acquired great celebrity by the martyrdom of Becket, so that 100,000 devotees of all ranks might sometimes be numbered in that place who humbly craved spiritual boons; and so long as history and Chaucer's tales shall be known, will that imposture be recollected as an illustration of priestly artifice, to attract pilgrims, and fill the coffers of the church. And in every nation where the Pontiff holds sway, there is some local rendezvous for such as cannot, either from poverty, sickness, or age, visit distant places; so that by going to them, or to seven churches, or by sending a proxy, they may gain all the blessings of a personal tour. Before they commenced their perigrinations, they were, as the pagans, blessed in the church, and led out in procession, accompanied by the cross and holy water to ensure a safe return; and if they lived to see that day, they were again, as their prototypes, welcomed by religious salutations. They were esteemed the favoured of heaven, having walked over the footsteps of Jesus and wept at the tomb, or tasted 'Siloa's brook which flowed fast by the oracle of God;' they were now safe for the future, and sat down to enjoy the well-earned blessings of their spiritual toils.

Some of the holy wanderers are called palmer, who differ from the pilgrims because the latter have a home whilst the former have none; the pilgrim travelled to a certain place, but the palmer to any; the one went at his own charge, the other lived on alms; the pilgrim might give up his profession, but the
144

THE IDENTITY OF

palmer not till he had obtained the palm, the victory over all his enemies; so that we have here again corresponding features with the pandarums and fakirs. Then in their equipment also there were analogies not to be overlooked. The votary of popery had a peculiar kind of staff, which had only one knob in the middle, and not until it had been consecrated was it adequate for attack and defence; bringing to our view the staves of the heathen pilgrims, which are called the γέφυρα, γεφυράκι, orou mulku pirambu, literally, the cane with one knot;† and let the devotee have one of these and he is free from fear; the sun cannot smite him by day, nor the moon by night; serpents and wild beasts will not approach him, nor evil spirits go near him. There was also the scrip and the scallop of the one, and the calabash and shell or sea-cocoanut of the other, to receive alms and food; each also carrying a rosary to regulate his prayers, so that we have here similarities which cannot fail to tell their own story.

And the sufferings endured on their journeys by those of the Roman Catholic faith, were not inferior to the Mohammedans or the Gentiles; for whether they went to Jerusalem by sea or by crossing the desert from Egypt, they had great privations. Multitudes in perils of the wilderness, through losing their way, or by fatigue, or a burning sun, or want of water, or through diseases induced by hard living, were brought to the most deplorable condition. The evil treatment they received from the Turks, and the impositions of those who lived on their credulity, made them amongst the most pitiable of the fraternity in any creed; for the heathen meet with universal facility when they go through inhabited regions, and on their arrival at the shrine have every protection. Before the victims of the 'true faith' could reach Jerusalem, they were emaciated and pennyless; so that William of Tyre tells us that scarcely one in a thousand could support himself when he got to the holy place. See the misery therefore accumulating at every step, and you gain a strong view of its character. It was this that aroused the anchorite Peter, and set Christendom on a blaze; this that gave a turn to the spirit of

* Popish Courant. Edit. 1679.
† Some are also valued for having knots in uneven numbers
chivalry, which had been wasting itself in adventures with wild beasts and tournaments; this that placed before them the high prize of spiritual ambition, and called forth the brave of every name.

There is also at this day the holy resort, Saint Patrick's Purgatory, in an island of Lough Dergh,* which lies about half a mile from the shore, rising but little from the level of the lake, and presenting a sterile appearance. It was believed the passage into purgatory was there, so that any who felt anxious for a look, or visit, might be indulged with that favour. There are several buildings fitted up for worship, each being properly dedicated to a powerful saint.

Inglis and another gentleman, who visited the sacred spot in 1834, say, there was a 'multitude of apparently the most devout worshippers' they had ever beheld. All were kneeling except the choir, and each seemed absorbed in his own devotions; the only food allowed is bread, but the water by the priest's blessing is believed to be as powerful as wine. While in the prison a man with a switch keeps exercising his vocation, and though there be sundry shrugs and starts, there is no retaliation, as that would mar the duty. Inglis says when he went the island was covered with pilgrims, most of whom were in respectable apparel, and there were 200 of them at one time, waiting to be ferried across. As the priests had heard of his coming, they ordered the devotions to be suspended, lest he with profane eye should obtrude, and with wicked pen or tongue describe what he saw. He believes there were at that time two thousand persons on the island, and during one day he counted twelve boats, each containing upwards of forty pilgrims, so that there would be more than five hundred; and considering the ceremonies continue seventy-five days, if half the number went across, there would be at least nineteen thousand deluded creatures hasting to the shrine of Lough Dergh. Many of the devotees had come from different parts of Cork, Kerry and Waterford, and other remote districts, so that some weeks would be employed which might have been taken up in profitable labour, as in the month of July nearly all may get

* I principally follow an able pamphlet printed in Dublin, called the 'Holy Wells.'
something to do. On returning our friend joined a party of the
holy wanderers, amongst whom was a priest, who declared though
he had walked eighty miles to the place, he found himself much
better for the discipline, and that no person though sitting in wet
clothes, or on the damp ground, ever caught cold; so that the earth
must contain a great deal of celestial virtue. Motherless wives
go to the holy island in Scariff Bay on the river Shannon, and
scenes of iniquity are there perpetrated too fearful to be repeated.
And the sufferings of some of these victims to popery are of no
common order. They have to describe large circuits on their
knees; the writhing postures, the intense agonies and the lacerated
parts of the votaries are most distressing to the spectator. The
path is often over sharp stones so that they do not proceed many
yards before the blood begins to flow, but this only increases
their merit, they are staining the ground to cleanse their souls;
they are suffering on earth to rejoice in heaven.

And now I ask is there not a complete identity betwixt the
Pagan, the Mohammedan, Grecian and Popish pilgrims? They
all go to an object which has received, and can impart some virtue
to the visitor; they have all to endure toil and anguish, and yet as
in one case, so in the other, they may compromise by payment;
by going to a nearer place or through sending a substitute to
some distant land; then the peculiar staff and scrip and beads
alike arrest our attention, and though each may claim some
little originality, there is no doubt as to the heathen carrying off
the palm. We say therefore that the holy mother stands convicted
of gross and impious plagiarisms, and whatever reasons she may
assign, she has departed from the authority of the Scriptures, and
received into her pale for purposes conciliatory, and pecuniary,
practices which cut her off from all right and title to be called a
church of Christ. Let them not tell us about the wise men who
went to do homage to the infant Jesus. A star was sent to guide
them, they went to present gifts, and not to make an extract
from dead men’s bones, or the gross particles of earthly matter;
what analogy is there betwixt the one and the other? O the
drivellings of superstition! When she must give some reason
for her conduct, she rushes to the Scriptures and tortures them
to approve of her transgressions, like the drowning man, she
grasps the passing straw, to save her worthless life; she begs, she cants, or boasts her thundering Vatican; but until she can prove that the apostles and disciples went to imbibe holiness from the localities of the cradle or the tomb, we reject her false pretensions and rest ourselves on the sole, the all-sufficient, the eternal source of purity and salvation in Jesus Christ. Let the bones of saints moulder into dust, let Carmel and Bethlehem and Calvary reel in the ruin of an expiring world, let rocks and mountains roll in dread confusion, let no spot of earth be distinguished as the site of virtue or of vice, of fiendish malice or Jehovah's love; let all return to the chaos of primeval things: and we fear not, our heart is strong, our eyes are bright; Jesus the Saviour never dies.

(To be continued.)

REVIEW.

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

BY J. H. MERLE D'AUBIGNE.


(Continued.)

MARTIN LUTHER, the son of John Luther, or Lüter, and Margaret Lindermann, was born at Eisleben, a small town in Upper Saxony, on the 10th day of November, 1483. His father, a man of upright character, open-hearted, and possessing a strength of mind bordering on obstinacy, was by occupation a labourer in the mines, and soon after Martin's birth removed to Mansfeld, five leagues from Eisleben, to pursue this employment. His mother endeavoured to increase their limited resources by agricultural employments.

The early years of their abode at Mansfeld were full of difficulty for the worthy John and his wife. They lived at first in extreme poverty. "My parents," said the Reformer, "were very poor. My father was a woodcutter, and my mother has often carried the wood
on her back, that she might earn wherewith to bring us children up. They endured the hardest labour for our sakes.” The example of parents whom he reverenced, and the habits they trained him to, very early accustomed Luther to toil and frugal fare. How often may Martin, when a child, have accompanied his mother to the wood, and made up and brought to her his little faggot.

“There are blessings promised to the labour of the righteous, and John Luther experienced their reality. He gradually made his way, and established at Mansfeld two small furnaces for iron. By the side of these forges little Martin grew up, and it was with the earnings of this industry that his father was afterwards able to place him at school. “It was from a miner’s fireside,” says the worthy Mathesius, “that one who was destined to recast vital Christianity was to go forth: an expression of God’s purpose, by his means, to cleanse the sons of Levi, and refine them as gold in his furnace.”* Respected by all for his uprightness, irreproachable conduct, and good sense, he was made one of the council of Mansfeld, the chief town of the district so called. Circumstances of too pinching want might have weighed down their child’s spirit; while comparatively easy circumstances would dilate his heart and raise his character.

“John took advantage of his new appointment, to court the society he preferred. He paid great attention to the learned, and often invited to his table the ecclesiastics and schoolmasters of the place. His house afforded a sample of those social meetings of citizens that did honour to Germany in the beginning of the 16th century. It was a kind of mirror, to which came, and wherein were reflected, the numerous subjects which successively took possession of the agitated stage of the times. The child derived advantage from this. Doubtless the sight of these men, to whom so much respect was shown in his father’s house, excited in the heart of young Martin the ambitious desire that he himself might one day be a schoolmaster or man of learning.

“As soon as he was old enough to receive instruction, his parents endeavoured to communicate to him the knowledge of God, to train him in his fear, and form him to the practice of the Christian virtues. They applied the utmost care to this earliest domestic education.† But their solicitude was not confined to this instruction.

“But his father, desiring to see him acquire the elements of that learning for which he had so much esteem, invoked upon him the blessing

* Drumb musste dieser geistliche Schmelter . . . (Mathesius, 1565, p. 3.)
† Ad agnitionem et timorem Dei . . . . domesticâ institutione diligenter adsumpserunt.—(Melanch. Vita Luth.)
of God, and sent him to school. Martin was then a little child. His father and Nicholas Emler, a young man of Mansfeld, often carried him in their arms to the house of George Emilius, and came again to fetch him. Years afterwards, Emler married Luther's sister.

From his earliest years, young Martin seems to have evinced indications of a religious disposition, but they arose principally from fear. The instruction pursued in those days, when truth was inculcated with abundance of error, led the soul into bondage, and it is remarked of Martin, that every time he heard the name of Christ, he turned pale with terror. This servile fear is certainly no part of true religion, and often may be a hindrance to its proper reception, but in the case of the destined reformer it ultimately gave place to right views of Christ as meek and lowly of heart, which brought with them the greater joy, perhaps, on account of the terror which had preceded them. The marvellous stories to which he listened as a child, and which produced a deep impression on his mind, may also have had some influence on his after belief, especially as to the visible agency of evil spirits. In regard to his early education our author remarks—

John Luther, in conformity with his predilections, resolved to make his son a scholar. That new world of light and science which was everywhere producing vague excitement, reached even to the cottage of the miner of Mansfeld, and excited the ambition of Martin's father. The remarkable character, and persevering application of his son, made John conceive the highest hopes of his success. Therefore, when Martin was fourteen years of age, in 1497, his father came to the resolution of parting from him, and sending him to the school of the Franciscans at Magdebury. Margaret was obliged to yield to this decision, and Martin made preparations for leaving his paternal roof.

Amongst the young people of Mansfeld, there was one named John Reinecke, the son of a respectable burgher. Martin and John, who had been school-fellows, in early childhood, had contracted a friendship which lasted to the end of their lives. The two boys set out together for Magdebury. It was at that place, when separated from their families, that they drew closer the bonds of their friendship.

Magdeburg was like a new world to Martin. In the midst of numerous privations, (for he had hardly enough to subsist on,) he observed and listened. Andreas Proles, a provincial of the Augustine
Marcid, was then preaching with great zeal the necessity of reforming Religion and the Church. Perhaps these discourses deposited in the soul of the youth the earliest germ of the thoughts which a later period unfolded.

'This was a severe apprenticeship for Luther. Cast upon the world at fourteen, without friends or protectors, he trembled in the presence of his masters, and in his play hours he and some children, as poor as himself, with difficulty begged their bread.'

The difficulties encountered by their son at Magdeburg induced the parents, at the end of a year, to remove him to Eisenach in Thuringia, where was a school of much celebrity, and where also they had some relations. Here he appears to have obtained a good reputation for diligence and proficiency, and a decided taste for learning and philosophical science. He continued in this school about four years, but seems to have been exposed to similar privations as at Magdeburg.

'When the young scholar was pressed with hunger, he was obliged, as at Magdeburg, to go with his school-fellows and sing in the streets to earn a morsel of bread. This custom of Luther's time is still preserved in many towns in Germany. These young people's voices sometimes form a most harmonious concert. Often the poor modest boy, instead of bread, received nothing but harsh words. More than once, overwhelmed with sorrow, he shed many tears in secret; he could not look to the future without trembling.

'One day, in particular, after having been repulsed from three houses, he was about to return fasting to his lodging, when having reached the Place St. George, he stood before the house of an honest burgher, motionless, and lost in painful reflections. Must he, for want of bread, give up his studies, and go to work with his father in the mines of Mansfeld? Suddenly a door opens, a woman appears on the threshold:—it is the wife of Conrad Cotta, a daughter of the burgomaster of Eilfeld. Her name was Ursula. The chronicles of Eisenach call her "the pious Shunamite," in remembrance of her who so earnestly entreated the prophet Elijah to eat bread with her. This Christian Shunamite had more than once remarked young Martin in the assemblies of the faithful; she had been affected by the sweetness of his voice and his apparent devotion.† She had heard the harsh words with which the poor scholar had been repulsed. She saw him overwhelmed with sorrow before her door; she came

* Lingk's Reisegesch. Luth.
† Dieweil, sie umb seines Singen und herzlichen Gebets willen. (Matherius, p. 3).
to his assistance, beckoned him to enter, and supplied his urgent wants.

'Conrad approved his wife's benevolence; he even found so much pleasure in the society of young Luther, that, a few days afterwards, he took him to live in his house. From that moment he no longer feared to be obliged to relinquish his studies. He was not to return to Mansfeld, and bury the talent that God had committed to his trust! God had opened the heart and the doors of a Christian family at the very moment when he did not know what would become of him. This event disposed his soul to that confidence in God which at a later period the severest trials could not shake.

In the house of Cotta, Luther lived a very different life from that which he had hitherto done. He enjoyed a tranquil existence, exempt from care and want; his mind became more calm, his disposition more cheerful, his heart more enlarged. His whole nature was awakened by the sweet beams of charity, and began to expand into life, joy, and happiness. His prayers were more fervent; his thirst for learning became more ardent; and he made rapid progress in his studies.

'To literature and science he united the study of the arts; for the arts also were then advancing in Germany. The men whom God designs to influence their contemporaries, are themselves at first influenced and led by the tendencies of the age in which they live. Luther learned to play on the flute and on the lute. He often accompanied his fine alto voice with the latter instrument, and thus cheered his heart in his hours of sadness. He also took pleasure in expressing by his melody his gratitude to his adoptive mother, who was very fond of music. He himself loved this art even to his old age, and composed the words and music of some of the most beautiful German hymns.

'Happy times for the young man! Luther always looked back to them with emotion! and a son of Conrad having gone many years after to study at Wittemberg, when the poor scholar of Eisenach had become the learned teacher of his age, he joyfully received him at his table and under his roof. He wished to repay in part to the son what he had received from the father and mother.

'It was when memory reverted to the Christian woman who had supplied him with bread when every one else repulsed him, that he uttered this memorable saying: "There is nothing sweeter than the heart of a pious woman."

'But never did Luther feel ashamed of the time, when, pressed by hunger, he sorrowfully begged the bread necessary for the support of life and the continuance of his studies. So far from this, he
thought with gratitude on the extreme poverty of his youth. He considered it as one of the means that God had made use of to make him what he afterwards became, and he thanked him for it. The condition of poor children who were obliged to lead the same kind of life, touched him to the heart. "Do not despise," said he, "the boys who try to earn their bread by chaunting before your door, 'bread for the love of God,' Panem propter Deum. I have done the same. It is true that in later years my father maintained me at the University of Erfurth, with much love and kindness, supporting me by the sweat of his brow; but at one time I was only a poor mendicant. And now by means of my pen, I have succeeded so well, that I would not change fortunes with the Grand Seignior himself. I may say more; if I were to be offered all the possessions of the earth heaped one upon another, I would not take them in exchange for what I possess. And yet I should never have known what I do, if I had not been to school, and been taught to write." Thus did this great man acknowledge that these humble beginnings were the origin of his glory. He was not afraid of reminding his readers that that voice whose accents electrified the empire and the world, had not very long before begged a morsel of bread in the streets of a petty town. The Christian takes pleasure in such recollections, because they remind him that it is in God alone that he is permitted to glory."

In the year 1501, when eighteen years of age, Martin Luther proceeded to the University of Erfurth, an ancient city in Thuringia, said to have been founded in the fifth century. Here he pursued his studies with great ardour, and soon became one of the most distinguished scholars at the University. He was soon disgusted with the scholastic jargon which prevailed under the name of philosophy, the absolute authority of Aristotle being majestically maintained—and gave himself, after perusing with assiduity the Latin and Greek classical authors, to the study of the fathers, and of the early ages of the church, 'The whole University,' says Melanchthon, 'admired his genius.'

'But even at this early period the young man of eighteen did not study merely with a view of cultivating his understanding; there was within him a serious thoughtfulness, a heart looking upwards, which God gives to those whom he designs to make his most zealous servants. Luther felt that he depended entirely upon God,—a simple and powerful conviction, which is at once a principle of deep humility and an incentive to great undertakings. He fervently invoked
the Divine blessing upon his labours. Every morning he began the
day with prayer; then he went to church; afterwards he commenced
his studies, and he never lost a moment in the course of the day.
"To pray well," he was wont to say, "was the better half of study."*

The young student spent in the library of the university the
moments he could snatch from his academical labours. Books being
then scarce, it was in his eyes a great privilege to be able to profit
by the treasures of this vast collection. One day, (he had been
then two years at Erfurth, and was twenty years of age,) he was
opening the books in the library one after another in order to read
the names of the authors. One which he opened in its turn drew
his attention. He had not seen anything like it till that hour. He
reads the title:—it is a Bible! a rare book, unknown at that time.†
His interest is strongly excited; he is filled with astonishment at
finding more in this volume than those fragments of the gospels and
epistles which the church has selected to be read to the people in
their places of worship every Sunday in the year. Till then he had
thought that they were the whole word of God. And here are so
many pages, so many chapters, so many books, of which he had no
idea! His heart beats as he holds in his hand all the Scripture
divinely inspired. With eagerness and indescribable feelings he
turns over these leaves of God's word. The first page that arrests
his attention, relates the history of Hannah and the young Samuel.
He reads, and can scarcely restrain his joyful emotion. This
child whom his parents lend to the Lord as long as he lived; 
Hannah's song in which he declares that the Lord raiseth up the
poor out of the dust and lifteth up the beggar from the dunghill, to
set him among princes; the young Samuel who grows up in the
temple before the Lord; all this history, all this revelation which he
has discovered, excites feelings till then unknown. He returns home
with a full heart. "Oh!" thought he, "if God would but give me such
a book for my own!"‡ Luther did not yet understand either Greek or
Hebrew. It is not probable that he should have studied those lan­
guages during the first two or three years of his residence in the univer­
sity. The Bible that had filled him with such transport was in Latin.
He soon returned to the library to find his treasure again. He read
and re-read, and then in his surprise and joy, he went back to read
again. The first gleams of a new truth then arose in his mind.

* Fleissig gebet, ist über die Helfft studert. (Mathes. 3.)
† Auff ein Zeyt, wel er die Bucher fein nacheinander besicht . . . kombt et über die
lateinische Biblia. . . . (Mathes. 3.)
‡ Avide percurrit, omnique optare ut olim talum librum et ipse nancisei pomct. (M.
Adami Vit. Luth. p. 103.)
Thus has God caused him to find his word! He has now discovered that book of which he is one day to give to his countrymen that admirable translation in which the Germans for three centuries have read the oracles of God. For the first time, perhaps, this precious volume has been removed from the place that it occupied in the library of Erfurth. This book, deposited, upon the unknown shelves of a dark room, is soon to become the book of life to a whole nation. The Reformation lay hid in that Bible.

It was in this same year that Luther took his first academical degree, that of a bachelor.

The excessive labour he had undergone in preparing for his examination, occasioned a dangerous illness. Death seemed at hand. Serious reflections filled his mind. He thought his earthly career was at an end. All were interested about the young man. "It was a pity," thought they, "to see so many hopes so early extinguished." Several friends came to visit him on his sick bed. Amongst them was an old man, a venerable priest, who had observed with interest the labours and academical life of the student of Mansfeld. Luther could not conceal the thoughts that filled his mind. "Soon," said he, "I shall be summoned hence." But the prophetic old man kindly answered. "My dear bachelor, take courage! you will not die this time. Our God will yet make you his instrument in comforting many others.* For God lays his cross upon whom he loves, and those who bear it patiently gain much wisdom." The words impressed the sick youth. It was as he lay in the dust of death that he heard the voice of a priest remind him that God, as Samuel's mother had said, raiseth up the poor. The old man has poured sweet consolation into his heart, and revived his spirits; he will never forget it. "This was the first prophecy the doctor ever heard," says Mathesius, the friend of Luther, who relates this circumstance, "and he often recollected it." We may easily comprehend in what sense Mathesius calls this speech a prophecy.

When Luther was restored to health there was in him a something new. The Bible, his sickness, the words of the old priest, seemed to have called him to a new vocation. There was, however, as yet, no settled purpose in his mind. He resumed his studies. In 1505 he was made master of arts, or doctor in philosophy. The university of Erfurth was then the most celebrated in all Germany. The others were in comparison but inferior schools. The ceremony was performed according to custom, with much pomp. A proces-

* Deus te virum faciet qui alios multos iterum consolabitur. (M. Adami Vit. Luth. p. 103.)
The festival was magnificent. There was general rejoicing. Luther, perhaps, encouraged by these honours, prepared to apply himself entirely to the study of the law, agreeably to the wishes of his father.

But God willed otherwise. Whilst Luther was engaged in various studies, and beginning to teach natural philosophy and the ethics of Aristotle, with other branches of philosophy, his conscience incessantly reminded him that religion was the one thing needful, and that his first care should be the salvation of his soul. He had learned God's hatred of sin; he remembered the penalties that his word denounces against the sinner; and he asked himself tremblingly, if he was sure that he possessed the favour of God. His conscience answered: No! His character was prompt and decided; he resolved to do all that depended upon himself, to ensure a well-grounded hope of immortality. Two events occurred, one after the other, to rouse his soul and confirm his resolution.

Amongst his college friends there was one, named Alexis, with whom he was very intimate. One morning a report was spread in Erfurth that Alexis had been assassinated. Luther hurried to the spot and ascertained the truth of the report. This sudden loss of his friend affected him, and the question which he asked himself: “What would become of me, if I were thus suddenly called away?” filled his mind with the liveliest apprehension.

It was then the summer of 1505. Luther availed himself of the leisure afforded him by the university vacation, to take a journey to Mansfeld, to revisit the beloved abode of his infancy, and to see his affectionate parents. Perhaps, also, he intended to open his heart to his father, to sound him upon the plan that was forming in his mind, and obtain his permission to engage in a different vocation. He foresaw all the difficulties that awaited him. The idle life of the greater part of the priests was particularly offensive to the active miner of Mansfeld. The ecclesiastics were moreover little esteemed in society: most of them possessed but a scanty revenue, and the father, who had made many sacrifices to keep his son at the university, and saw him lecturing publicly in his twentieth year, in a celebrated school, was not likely readily to renounce his proud hopes.

We are not informed of what passed during Luther's abode at Mansfeld. Perhaps the decided wish of his father made him fear to open his mind to him. He again left his father's house for the halls of the academy. He was within a short distance of Erfurth when he was overtaken by a violent storm. The thunder roared; a thunder-
belt sunk into the ground by his side. Luther threw himself on his knees. His hour is perhaps come. Death, judgment, eternity, are before him in all their terrors, and speak with a voice which he can no longer resist. "Encompassed with the anguish and terror of death," as he himself says,* he makes a vow, if God will deliver him from this danger, to forsake the world, and devote himself to His service. Risen from the earth, having still before his eyes that death that must one day overtake him, he examines himself seriously, and inquires what he must do.† The thoughts that formerly troubled him return with redoubled power. He has endeavoured, it is true, to fulfil all his duties. But what is the state of his soul? Can he, with a polluted soul, appear before the tribunal of so terrible a God? He must become holy. He now thirsts after holiness as he had thirsted after knowledge. But where shall he find it? How is it to be attained? The university has furnished him with the means of satisfying his first wish. Who will assuage this anguish, this vehement desire that consumes him now? To what school of holiness can he direct his steps? He will go into a cloister; the monastic life will ensure his salvation. How often has he been told of its power to change the heart, to cleanse the sinner, to make man perfect! He will enter into a monastic order. He will there become holy. He will thus ensure his eternal salvation.‡

"Such was the event that changed the vocation and the whole destiny of Luther. The hand of God was in it. It was that powerful hand that cast to the ground the young master of arts, the aspirant to the bar, the intended jurisconsult, to give an entirely new direction to his after life. Rubianus, one of Luther's friends at the university of Erfurth, wrote to him in later times: "Divine Providence foresaw what you would one day become, when, on your return from your parents, the fire of heaven struck you to the ground, like another Paul, near the city of Erfurth, and separating you from us, led you to enter the Augustine order." Thus, similar circumstances marked the conversion of two of the greatest instruments chosen by Divine Providence to effect the two greatest revolutions that have ever taken place upon the earth: Saint Paul and Luther.§

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* Mit Erschrecken und Angst des Todes umgeben. (L. Epp. ii. 101.)
† Cum esset in campo, fulminis ictu territus. (Cochlæus, 1.)
‡ Occasio autem fuit ingrediendi illud vitæ genus quod pietati et studiis doctrinae de Deo existimavit eas convenientius. (Mel. Vit. Luth.)
§ Some historians relate that Alexis was killed by the thunder-bolt that alarmed Luther; but two contemporaries, Mathæius and Schneecer (in Ort. de Luth.) distinguish between these two events; we may even add to their testimony that of Melancthon, who says, 'Sodalum necio quo casu interfectum.' (Vita Luth.)
It has been frequently stated, and is so in what is called the Autobiography of Luther, that the Bible mentioned in these extracts was found in a monastery which he afterwards entered, but aside from the authority of D'Aubigne, who appears to have investigated every point of this kind thoroughly, it seems more probable that, finding a Latin Bible in the library of the University, he was by the study of it led to reject the vanities of the world, and renounce the pursuit of its honours in the study of the law, than that having made this choice he afterwards discovered the Holy Scriptures. This is the more rational view, as though his entering a convent showed that his mind was still in darkness, it showed also—under the circumstances—that he was sincerely seeking after light. He made a sacrifice which few could make, in resolving to bury his eminent talents in a monastery. His college friends were struck dumb with astonishment when at the close of a simple but cheerful report to which he had invited them, and which was enlivened by music as well as witty discourse, he communicated to them, in the midst of their gaiety, his resolution to give up the world and enter a cloister. After recovering from their first astonishment they remonstrate, but in vain. His resolution is fixed, and that very night, dreading their importunity, he quits his lodgings, and taking of his books only Virgil and Plato (not yet having a Bible of his own), he went alone, in the darkness of the night, to the convent of the hermits of St. Augustine. He asks admittance. The door opens and closes again, and he is separated from his parents, his companions in study, and from the world. He was then a little more than twenty-one years of age.

There was then in Luther little of that which made him in after life the Reformer of the church. His entering into a convent is a proof of this. It was an act in that spirit of a past age from which he was to contribute to deliver the church. He who was about to become the teacher of the world, was as yet only its servile imitator. A new stone was added to the edifice of superstition, by the very person who was shortly to overturn it. Luther was then looking for salvation in himself, in works and observances; he knew not that salvation cometh of God only. He sought to establish his own righteousness and his own glory, being ignorant of the righteousness and glory of God. But what he was then ignorant of he soon
learned. It was in the cloister of Erfurth that the great change was
effected which substituted in his heart God and his wisdom for the
world and its traditions, and prepared the mighty revolution of which
he was the most illustrious instrument. * * * *

'The monks had received him joyfully. It was no small gratifica-
tion to their self-love to see the university forsaken, by one of its
most eminent scholars, for a house of their order. Nevertheless,
they treated him harshly, and imposed upon him the meanest offices.
They perhaps wished to humble the doctor of philosophy, and to teach
him that his learning did not raise him above his brethren; and
thought, moreover, by this method, to prevent his devoting himself to
his studies, from which the convent would derive no advantage.
The former master of arts was obliged to perform the functions of
door-keeper, to open and shut the gates, to wind up the clock, to
sweep the church, to clean the rooms.* Then, when the poor monk,
who was at once porter, sexton, and servant of the cloister, had
finished his work: "Cum sacco per civitatem—With your bag through
the town!" cried the brothers; and, loaded with his bread-bag, he
was obliged to go through the streets of Erfurth, begging from house
to house, and perhaps at the doors of those very persons who had
been either his friends or his inferiors. But he bore it all. In-
clined, from his natural disposition, to devote himself heartily to what-
ever he undertook, it was with his whole soul that he had become
a monk. Besides, could he wish to spare the body? to regard the
satisfying of the flesh? Not thus could he acquire the humility, the
holiness, that he had come to seek within the walls of a cloister?

'The poor monk, overwhelmed with toil, eagerly availed himself
of every moment he could snatch from his degrading occupations.
He sought to retire apart from his companions, and give himself up to
his beloved studies. But the brethren soon perceived this, came
about him with murmurs, and forced him to leave his books: "Come,
come! it is not by study, but by begging bread, corn, eggs, fish,
meat and money, that you can benefit the cloister."† And Luther
submitted, put his books, and resumed his bag. Far from repenting of
the yoke he had taken upon himself, he resolved to go through with
it. Then it was that the inflexible perseverance with which he ever
prosecuted the resolutions he had once formed began to develop itself.
His patient endurance of this rough usage gave a powerful energy to
his will. God was exercising him first with small trials, that he might
learn to stand firm in great ones. Besides, to be able to deliver

* Loca immunda purgare coactus fuit.—(M. Adami Vit. Luth. p. 103.)
† Selneccori Orat. de Luth.
the age in which he lived from the miserable superstitions under which it groaned, it was necessary that he should feel the weight of them. To empty the cup, he must drink it to the very dregs.'

In the convent, Luther read the works of the fathers, especially of Augustine, and was much struck with the opinion of that father on the corruption of man's will, and the grace of God. He found here also a Bible, fastened by a chain, and this was his most absorbing study. Sometimes he would meditate on a single passage a whole day.

'It was apparently at this period, that he began to study the Scriptures in the originals, and, by this means, to lay the foundation of the most perfect and useful of his printed works, the translation of the Bible. He made use of the Hebrew Lexicon, by Reuchlin, which had just appeared. John Lange, a brother in the convent, who was skilled in the Greek and Hebrew, and with whom he always maintained an intimate acquaintance, probably assisted him at the outset. He also made much use of the learned comments of Nicholas Lyra, who died in 1340. It was this circumstance that made Pflug (afterwards Bishop of Naumburg) remark: "Si Lyra non lyrasset, Lutherus non saliasset; If Lyra had not played his lyre, Luther had never danced."*

'The young monk applied himself to his studies with so much zeal, that often, for two or three weeks together, he would omit the prescribed prayers. But he was soon alarmed by the thought that he had transgressed the rules of his order. Then he shut himself up to redeem his negligence; he set himself to repeat conscientiously all his omitted prayers without thinking of his necessary food. On one occasion he passed seven weeks almost without sleep.'

But it was in vain that he sought peace of conscience by abstinence and penance. He continued agitated and dejected, shunning the trivial and dull discourse of the monks, and moved like a spectre through the long corridors of the cloisters, with sighs and groans. His bodily strength forsook him, and sometimes he was motionless as if dead.

'One day, overcome with sadness, he shut himself in his cell, and for several days and nights suffered no one to approach him. One of his friends, Lucas Edemberger, uneasy about the unhappy monk, and having some presentiment of his state, took with him some

young boys, choral singers, and went and knocked at the door of his cell. No one opened or answered. The good Edemberger, still more alarmed, broke open the door, and discovered Luther stretched on the floor in unconsciousness, and without any sign of life. His friend tried in vain to recall his senses, but he continued motionless. Then the young choristers began to sing a sweet hymn. Their clear voices acted like a charm on the poor monk, to whom music had always been a source of delight, and by slow degrees his strength and consciousness returned.* But if for a few instants music could restore to him a degree of serenity, another and more powerful remedy was needed for the cure of his malady; there was needed that sweet and penetrating sound of the Gospel, which is the voice of God. He felt this to be his want. Accordingly his sufferings and fears impelled him to study with unwearied zeal the writings of the Apostles and Prophets.†

It was when Luther was in this state of mind that Staupitz, the vicar general of his order, visited the convent on his annual inspection. He was descended from a noble family, and his youth had been distinguished by a taste for letters and a love of virtue. He deeply lamented the corruption of morals, and the error of doctrine, which then devastated the church. Frederick had founded under his direction the University of Wittenberg, and he was the first professor of divinity in that school which was destined to enlighten the schools and churches of so many nations.

Staupitz, on his visit, at once singled out Luther, and seemed drawn towards him by a kind of presentiment of his singular destiny. He approached him affectionately and in every way endeavoured to overcome his timidity.

"The heart of Luther, which had remained closed under harsh treatment, at last opened and expanded to the sweet beams of love. "As in water face answereth to face, so the heart of man to man." (Prov. xxvii. 9.) Staupitz’s heart responded to that of Luther. The Vicar-general understood him. The monk felt towards him a confidence till then unknown. He opened to him the cause of his sadness, he described the horrid thoughts that distressed him, and

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* Seckendorf p. 53.
† Hoc studium aut magis expetet, illis suis doloribus et paroribus movebatur. (Melancth. Vita Luth.)
hence ensued, in the cloister of Erfurth, conversations full of wisdom and instruction.'

In the conversation which ensued, Staupitz quiets the distressing fears of his young friend, by pointing him to Christ, in whom is free and full salvation, and directing him not to distress himself with speculations, but to look to the wounds of Jesus; instead of torturing himself with his faults, to throw himself into the arms of the Redeemer. In short he preached to him the doctrine of justification by faith.

'But Luther could not find in himself the repentance he thought necessary to his salvation; he answered (and it is the usual answer of distressed and timid minds,) "How can I dare believe in the favour of God, so long as there is no real conversion? I must be changed before He can receive me."

'His venerable guide proves to him that there can be no real conversion, so long as man fears God as a severe judge. "What will you say then," cries Luther, "to so many consciences, to whom are prescribed a thousand insupportable penances in order to gain heaven?"

'Then he hears this answer from the Vicar-general, or rather he does not believe that it comes from a man; it seems to him a voice resounding from heaven.* "There is," said Staupitz, "no true repentance but that which begins in the love of God and of righteousness; That which some fancy to be the end of repentance is only its beginning. In order to be filled with the love of that which is good, you must first be filled with the love of God. If you wish to be really converted, do not follow these mortifications and penances. Love him who has first loved you.

'Luther listens, and listens again. These consolations fill him with a joy before unknown, and impart to him new light. "It is Jesus Christ," thinks he in his heart; "yes, it is Jesus Christ himself who comforts me so wonderfully by these sweet and salutary words."†

'These words, indeed, penetrated the heart of the young monk like a sharp arrow from the bow of a strong man.§ In order to repentance, we must love God! Guided by this new light, he consulted the

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* Te velut c celo sonantem accepimus. (L. Epp. i. 115, ad Staupitium, 30 Maii, 1518.)
† Pcenitentia vero non est, nisi que ab amore justitiae et Dei incepit, &c. (Ibid.)
‡ Memini inter jucundissimas et salutares fabulas tuas, quibus me solet Dominus Jesus mirifice consolari. (Ibid.)
§ Haesit hoc verbum tuum in me, sicut sagitta potentis acuta. (Ibid.)
Scriptures. He looked to all the passages which speak of repentance and conversion. These words, so dreaded hitherto, (to use his own expressions,) become to him an agreeable pastime and the sweetest refreshment. All the passages of Scripture which once alarmed him, seemed now to run to him from all sides, to smile, to spring up and play around him.*

"Before," he exclaims, "though I carefully dissembled with God as to the state of my heart, and though I tried to express a love for him, which was only a constraint and a mere fiction, there was no word in the Scripture more bitter to me than that of repentance. But now there is not one more sweet and pleasant to me.† Oh! how blessed are all God's precepts, when we read them not in books alone, but in the precious wounds of the Saviour."‡

"These words, which Luther heard with wonder and humility, filled him with courage, and discovered to him in himself, powers which he had not even suspected. The wisdom and prudence of an enlightened friend gradually revealed the strong man to himself. Staupitz did not stop there. He gave him valuable directions for his studies. He advised him to derive henceforth all his divinity from the Bible, laying aside the systems of the schools. "Let the study of the Scriptures," said he, "be your favourite occupation." Never was better advice, or better followed. But what especially delighted Luther, was the present that Staupitz made him of a Bible. At last he himself possessed that treasure which until that hour he had been obliged to seek either in the library of the University, or at the chain in the convent, or in the cell of a friend. From that time he studied the Scriptures, and especially St. Paul's Epistles, with increasing zeal. His only other reading was the works of St. Augustine. All that he read was powerfully impressed upon his mind. His struggles had prepared him to understand the word. The soul had been deeply ploughed; the incorruptible seed took deep root.

When Staupitz left Erfurth, a new light had arisen upon Luther.

'Still the work was not finished. The Vicar-general had prepared it. God reserved the completion of it for a more humble instrument. The conscience of the young Augustine had not yet found repose. His health at last sunk under the exertions and stretch of his mind. He was attacked with a malady that brought him to the gates of the grave. It was then the second year of his abode at the convent.

* Ecce jucundissimum ludum ; verba undique mildi colludebant planeque hulie sententiae arribebant et assultabant. (L. Epp. i. 115, ad Staupitium, 30 Maii, 1518.)
† Nunc nihil dulcies aut gratius mihi sonat quam pennisencia, &c. (Ibid.)
‡ Ita enim dulcissimae precepts Dei, quando non in libris tantum, sed in vulneribus dulcisimini Salvatoris legenda intelligimus. (Ibid.)
All his anguish and terrors returned in the prospect of death. His own impurity and God's holiness again disturbed his mind. One day when he was overwhelmed with despair, an old monk entered his cell, and spoke kindly to him. Luther opened his heart to him, and acquainted him with the fears that disquieted him. The respectable old man was incapable of entering into all his doubts, as Staupitz had done; but he knew his Credo, and he had found there something to comfort his own heart. He thought he would apply the same remedy to the young brother. Calling his attention therefore to the Apostle's creed, which Luther had learnt in his early childhood at the school of Mansfeld, the old monk uttered in simplicity this article: "I believe in the forgiveness of sins." These simple words, ingenuously recited by the pious brother at a critical moment, shed sweet consolation in the mind of Luther. "I believe," repeated he to himself on his bed of suffering, "I believe the remission of sins." "Ah," said the monk, "you must not only believe that David's or Peter's sins are forgiven: the devils believe that. The commandment of God is that we believe our own sins are forgiven." How sweet did this commandment appear to poor Luther! "Hear what St. Bernard says in his discourse on the Annunciation," added the old brother. "The testimony which the Holy Ghost applies to your heart is this: 'Thy sins are forgiven thee.'"

From that moment the light shone into the heart of the young monk of Erfurth. The word of Grace was pronounced, and he believed it. He renounced the thought of meriting salvation, and trusted himself with confidence to God's grace in Christ Jesus. He did not perceive the consequence of the principle he admitted; he was still sincerely attached to the Church: and yet he was thenceforward independent of it; for he had received salvation from God himself; and Romish Catholicism was virtually extinct to him. From that hour Luther went forward; he sought in the writings of the Apostles and Prophets for all that might strengthen the hope which filled his heart. Every day he implored help from above, and every day new light was imparted to his soul.

Thus the principal human agent in the Reformation was fully prepared for the work assigned him, and was soon almost unintentionally fully committed in the conflict of life and death, as to himself; and emancipation, or continued slavery to the nations of Christendom.

* Davidi aut Petro . . . Sed mandatum Dei esse, ut singuli homines nobis remitti peca-ta credamus. (Melanc. Vit. L.)
ON MISSIONARY SUCCESS IN INDIA.

GENTLEMEN—Within the past year, a number of articles under the above title have appeared in the various periodicals of India; your own Journal in particular has contained some deeply interesting ones. Those from the pen of the Rev. T. Cryer have especially attracted my attention. I would state at the commencement of my remarks, that controversy is no part of my object at this time. My mind is in a state of inquiry, and I wish to see all the light possible thrown on that interesting subject. From the manner in which Mr. Cryer speaks, especially in his last article, I infer that he has in store a large amount of facts and reasoning, which he has not yet made public. There are some points in particular, in regard to which I would like to hear what are his definite opinions—points respecting which, I freely confess, my mind labours a little when urged to adopt his sentiments—(which I understand to be: that the missionary in India should confine himself to the work of preaching the Gospel, and that establishing and superintending schools should form no part of his labours.)

It will be perceived by my queries, that I understand Mr. C. to maintain that a principal cause of the want of success of Indian Missions is to be looked for in the fact that the missionaries have disregarded the examples of the apostles, and by engaging in schools and other irrelevant labours, have departed from the commandment of the Saviour, ‘Go preach the gospel.’

To bring out the facts and reasonings of Mr. Cryer in a shape to suit the state of my own mind, I beg leave to propose the following queries.

1. Whatever precise definition may be attached to the phrase, preach the gospel, may it not be possible that a missionary, Mr. Poor for example, in superintending schools actually imparted an intellectual perception of a greater amount of Divine truth than he would do had he no schools under his care?

2. Should it or should it not be an object with the missionary to raise up teachers among the people who may assist him, or take his place when he is removed from his labours?

3. In many parts of India a large proportion of the people are unable to read, and consequently unable to make use of the written
Scriptures or other religious books. In view of this state of things, may not the missionary well spend some time and money in establishing and superintending schools; and will not his doing so not only help to secure the confidence of the people but directly further the great object for which he came among them?

4. What are the facts, either in connection with Mr. C.'s own mission or any other mission in India, which go to prove that missionaries devoted exclusively to preaching (in Mr. C.'s sense of the word) have done more for India than those who have in part or wholly laboured in connection with schools?

5. What are the facts or the reasons which induce Mr. C. to advocate a system in connection with the moral renovation of India different from what he would advocate in connection with England? (Mr. C. says he would advocate with all his strength the educational system were he in England.)

6. What are the facts or principles that prove that the church can long exist in purity when education is neglected?

7. Supposing the Apostle Paul had been of a nation as much superior in regard to education to those people among whom he preached, as the Christians of Europe and America are to those to whom they send missionaries, why may we not suppose he would have laboured directly to promote education in the midst of his efforts to preach the gospel?

8. Can we argue from the fact of many educated converts proving unstable, inefficient, and false, that missionaries should not labour to promote education?

9. Mr. Cryer (if I understand him) attributes the low state of the Native church at Ceylon entirely to the fact that the missionaries have adopted 'the educational system' for the preaching of the gospel. What are the facts or principles which induce him to believe that church would have been in a better state had the missionaries, without establishing schools, applied themselves exclusively to preaching the gospel?

This inquiry seems to me to be fundamental to the subject. It suggests to my mind a view of the subject which I have not yet seen properly discussed, but which must be discussed before the exclusive preaching system (as I choose to term it) can be adopted. To make the main points appear distinctly, the question may be put in a different form. If a convert who in childhood has enjoyed the advantages of being trained in a Christian school prove weak, inconsistent, and perhaps false, what reason is there for believing that the same individual would have turned out better had he grown up entirely under the care of heathen parents and enjoyed, consequently,
far more limited means for acquiring a knowledge of divine truth? It
must be conceded that children in mission schools, besides the
ability to read, acquire a great amount of knowledge of the facts and
principles of Christianity, which will not and cannot be imparted in
exercises commonly termed preaching. Is such knowledge of no
importance to the convert? Will he be likely to prove a better Chris­
tian without it than with it? And is the knowledge of science
and history, with their enlarging and liberalizing influence, (such has
always been their supposed influence on the mind,) of no account?
Is the convert better without it than with it? If the convert from
Hinduism is better without similar knowledge, or rather it should be
said, if he will make a better Christian uneducated, then are not the
most enlightened Christian nations labouring under a great mistake
in expending so much on colleges and seminaries of learning? The
mission at Ceylon, the report of which drew forth Mr. C.'s remarks,
have raised up in their schools a large number of young men whom
they term Native preachers, catechists, assistants, teachers, &c.
Does Mr. C. think this result of schools of no account? What induces
him to think he could have secured a better result without schools?
In short, take the mission as it is; allowing the Native church to be
corrupt, to possess only a small portion of genuine converts; be it so,
that very few not in some way connected with the mission seek the
means of grace, yet what facts or principles go to prove that the
mission would have been in a better state or would have accom­
plished more good had the missionaries from the first adopted the
exclusive system of confining themselves to preaching the gospel?

10. What is the evidence that the primitive Christians possessed,
as a body, a more deep, consistent, and abiding piety, than converts
from heathenism do at the present day? Would it be inferred from
Paul's Epistles to the various churches, or from the apocalyptic letters
to the seven churches of Asia?

In consideration of the above question, other inquiries suggest
themselves, such as: Is there reason to believe that the standard of
morality among heathen nations in the early days of the church was
higher than it is among those of the present day? Is it not a fact
almost if not quite universal that the Christian characters of individu­
als and communities is stamped with peculiarities which partake
of the natural character before conversion? We know that 'God
is able to raise up children unto Abraham' even from stones of
the streets. Yet does he do it? So he is able to transform at once
the most immoral and abandoned into a perfect saint? But does he
do it? On the contrary is it not a fact that those who are accustomed
to the most sinful and immoral courses have the greatest difficulty in
maintaining a walk consistent with the pure principles of Christianity, and are most liable to fall into sin and bring disgrace upon the church? Such being the case, as we believe the universal law in the economy of divine grace, we are inclined to scrutinize somewhat carefully (especially when important inferences are drawn from them,) those accounts which so much exalt the piety of the primitive Christians. In these remarks the principle that the example, instructions and the reproofs of extraordinary teachers will produce extraordinary disciples, is by no means forgotten. It is difficult to conceive how that the churches which enjoyed the labours of Peter and John and Paul could be any thing but remarkable for deep piety and a consistent walk. But the apostles could not spend long portions of time with individual churches, they planted churches and left the care of them to others. These ministers were doubtless generally bright examples of piety and devotion, yet I would like to see the evidence stated more clearly than has yet fallen under my notice, that these primitive churches, say at the close of Paul's life, were superior for purity of conduct to churches from heathenism of the present day.

This question and the subsequent queries are intended to have a reference to the oft-repeated sentiment: 'If we would have Paul's converts, we must follow in Paul's steps.' What evidence that Paul's converts were very much superior to ours? (See 1 Cor. v., vi.; Gal. iii. 1—4; 2 Tim. iv. 16. In short see all of Paul's Epistles and the letters to the seven churches of Asia.) It should not be inferred from these remarks that the correctness or importance of this sentiment is doubted. The character and example of Paul, of the other apostles, and of the Saviour himself, cannot be too much studied by the missionary, and I might say imitated when the circumstances are similar. This last remark leads to another query respecting the great subject of want of missionary success in India.

11. Does not the character of the age and the people furnish one reason for the comparatively small success (perhaps the fact may be doubted when all the circumstances are taken into consideration) of Indian missions?

Note.—The age of the apostles was the initiatory state of the Christian dispensation. The apostles possessed the power of working miracles, and the influence of the Holy Spirit was given in abundant measures. This appears to have been necessary in order to establish the new religion on a firm basis. When India's day shall come (and have we not reason to think it is near) may we not expect to see
scenes like that of the day of Pentecost take place in every part of her vast plains? 'It is not for us to know the time or the reasons which the Father hath put in his own power.' To prevent the sentiments of the above remarks from being misunderstood or perverted, I will close by saying, that while I do not expect India will be converted till she has drunk the cup of indignation which has been prepared on account of her deep and aggravated sins, till the Lord's time shall have come, yet I do believe that the success and reward of every missionary within her borders will be according to his faithfulness in the work committed to him.

Yours, &c.

December, 1844.

An Inquirer.

MES ADIEUX A ROME.

Lettre de l' Abbé E. Bruitte, excuré de La Chapelle à M. Guyard grandvicaire de l évêque de Montauban, 1843.

The pamphlet published under this title by Abbé Bruitte, is written with the vivacity of a southern Frenchman, and the energy of a free-man of Christ. It has already passed through several editions, and owes its fame chiefly to the interesting biographical facts with which it is interspersed. We extract them as giving a picture of situations more or less new to the Evangelical Christians.

Edward Bruitte, born at Nancy, 1799, in the bosom of the Roman church, studied in Paris and Montauban till his 16th year. But as the son of an old officer of the empire who talked to him more of glory than of Virgil, he soon joined his father and served first as volunteer, then as subaltern under Louis XVIII. and Napoleon, respecting the one and nearly adoring the other. He committed a grave offence which had well nigh cost his life: his officer having slapped him for preventing the duel of two soldiers, he returned the slap. He was cashiered and threatened with capital punishment, but the interference of the general, procured his liberation. This incident sank deeply into his heart: the life of a soldier had quenched the sparks of piety sown by a loving mother in his earliest years. The grace of God kindled them again, and the day of his delivery he vowed to devote himself to the ministry of the reformed church. But on his return from the regiment, the priests brought him under their
yoke, his piety became fanaticism, he was assured that the devil had disguised himself as an angel of light to deceive him, and decided forthwith for the Roman Catholic priesthood. He entered the Seminary of Agen, and studied there and at Montauban from his 20th to his 27th year; his first years were happy times. His faith embraced both Christ and the Pope. All along he felt Christ to be his Redeemer who poured consolations into his soul, yet had he nearly an equal regard for the Bishop of Rome. But in the latter period of his studies the struggles recommenced. Philosophy forced him to reason and passages from the Scriptures came to attack his passive obedience to the Roman clergy. Christ and the Pope were wrestling within him for the mastery. He unbosomed himself at last to his professor, invoking his theological genius to separate the wrestlers and to decide in favour of the truth. The answer given to him was his suspension from the functions of a subdeacon: he was put to the door for eight days, and had to undergo three weeks of penance, eating alone at the foot of the table. Two priests and two charity sisters, whose devotedness he admired, persuaded him that he was in the wrong, accordingly he did abjure his doubt in the assembly of the seminarists, and again the Pope, enthroned in the place of God, silenced the still small voice. Shortly after (1826) he entered into the ministry, determined to devote himself to it with all his powers.

In his 15 years of ministry he passed through several phases before he arrived at the full truth. The first was an enlightened catholicism, tempered by the liberties of the Gallican church; the other a mixed papal system, placing some ceremonies in the stead of episcopal pretensions, and seeking a Christ accessible in the sacraments. 'In my despair,' he writes, 'I asked God for a collier's faith. I prayed by day, prayed by night, to incline him towards me. Sometimes wishing to obtain rest, I said to the waves of untruth, on which the Roman church is floating, I am the deceived party! O ye waves, each of your drops reflects a side of the truth. But against my wish the waves rolled on and behold there was only the image of a lie. I added tears and austerities to my prayers, I cried in the desert of my heart: the truth is in Rome! but the echo answered, no, it is a lie! I had a tender affection for Mary, erected altars to her, and adorned them. 'O! Queen of heaven, come thou to my support, my faith expires!' but the echo answered: 'Mary is not the queen of heaven, thy faith does not expire, it begins to take root in the truth. In this unsupportable state a consumption began to bring me near the grave, it was hailed by me as an antidote to the desires of the flesh, but how was I to meet eternal judgment, loaded with mine own righteousness. Oh, what is a repentance without Jesus! But to this last
plank of salvation I was at last linked by the free and compassionate mercy of my Saviour, and from that day I knew no heart more at peace than mine. I am free and a Christian. Glory to Christ: he has broken my chains.” The ministry which Mr. Bruitte exercised for 13 years in four parishes of the dioceses of Agen and Montauban, were highly honoured by men. His bishop spoke of him as “the entire and express stamp of the Gospel, a priest of exemplary and always sacerdotal conduct;” and for his devotedness in exposing his life to save others, Louis Philippe in 1838 sent to him the decoration of the Legion d’honneur.

In 1839, Mr. Bruitte left his parish to devote himself to the work of public instruction, in order to provide the better for a poor mother and sister: and when the latter was left destitute with two orphans, he accepted again of a parish, La Chapelle, near Montauban, that he might have a hospitable roof to offer to them. There he followed out the light received with great but measured zeal, avoiding all useless controversies, and preaching the truth by degrees as he discovered it. “I made no mention of the Pope but declared the name of Christ. The sun when he rises in his brightness says nothing to the clouds of darkness he dispels.” His ministry seems to have been blessed to many. The Maire of the place for instance certified afterwards that their curate had conducted himself throughout, without the exception of one day, as a true apostle. When the parishionery came to have masses sung for their deceased relations, the abbé, convinced by Scripture that there is no purgatory, simply begged them to leave off that unnecessary custom. He spread the New Testament of de Sacy’s authorized version, but without the Old Testament, and did in no way betray the unfair reasons for which other clergymen wished to hide that treasure. He explained the second commandment faithfully without heeding the mutilation it experiences at the hands of Rome, but did not remove the images of the saints. Once he unclothed a statue of Mary, but with the written permission of the Vicar Apostolic. Yet does he confess to have pushed his conformity too far, in still offering incense at the altars of the saints. He did not speak against relics or indulgences. Once only when a neighbouring Jesuite had enrolled some women of La Chapelle in the brotherhood of the scapulay (a small piece of cloth worn for the sake of the indulgences and privileges with which divers Popes have invested it), he preached against those bigots, angels in church, devils at home. Above all he preached Christ as the Lamb of God that taketh away the sins of the world, the redemption in him as complete, and his intercession, his absolution as fully sufficient.

It does not seem that these proceedings awakened more than
vague suspicions against Mr. B. But then he refused to take his fees from all and would not force his parish to contribute annually to the episcopal treasury. These steps attracted public attention. Every French curate receives from the state a salary of 800 francs, to which the contributions of the parish may add 600 more. But the chief income is from the casualties, baptisms, marriages, burials, masses of all kinds, etc., for which one pays by a tariff. A family is calculated to give annually 23 francs as fees; in Mr. B.'s parish of 80 houses they amounted to about 1800 francs. He felt that he must dispense freely what he had received freely, and refused other payments than such as proceeded from the good-will of the parishioners. And he draws a touching picture of their forwardness to communicate, of their intense anxiety to relieve the family of his sister. But the neighbouring priests could not pardon him for having set an example so injurious to their honour and interest. Lastly there came the demand of the episcopal treasury for the yearly tax levied from each parish. In 1842 the parish of La Chapelle refused to send it. The curate was accused to have turned their heads and ordered to bring them to a sense of their duty. The parish refused a second time: whereupon Mr. Bruitte was interdicted from officiating as curate and priest. In vain all petitions and testimonials, 'Mr. Bruitte must submit to an expiation of his fault, and promise to exercise all his functions the same way as the other priests. Mr. Bruitte deeply moved by the attachment of the parishionery, tried to prevent a final rupture by claiming only to be exempt from the duty of collecting the fees for himself and the bishop, and to be permitted peaceably to preach Christ as the sole and all-sufficient foundation of the church. These conditions not being acceded to, Mr. Bruitte had to leave La Chapelle, and has come to Geneva to prepare himself in the theological school for the Evangelical ministry. It is there that he wrote his Adieux to Rome, dedicating his pages to his (now destitute) mother.

H. G.

ON THE LEX LOCI.

The special attention of our readers is requested to the draft of a new law lately issued by the Governor General in Council, which is ordered to be re-considered at the first meeting of the Legislative Council of India after the 18th of April next. As there are some points in this law in which the Christians of India are deeply con-
cerned, it behoves them to give an early and close consideration to its various details, that their voice may be heard before the date above specified.

In deliberating upon all such subjects as the present, our ideas may be orderly arranged under the three following heads. The people or classes of people for whom the law is made; the courts that are to apply the law; and the provisions of the law.

I. The classes of people to whom this law is to be applicable.

Up to the present time the people of India have, as subject to the laws of the East India Company, been arranged as Hindus, Mohammedans, Portuguese, Dutch, English, &c. To Hindus, Hindu law; to Mohammedans, Mohammedan law; to Portuguese, Portuguese law; to English, English law, &c. has been administered. The difficulties connected with such a mode of administering justice, are referred to in the preamble of this act, and form one of the reasons for this new enactment.

When this draft act becomes law, all the inhabitants of India will be divided into three great classes, viz.; 1, Hindus; 2, Mohammedans; and 3, all persons included in neither of the above. This simplification is calculated to confer many advantages upon this country. And we call special attention to the fact that this proposed law is to be applicable only to the last class. In note (9) the three classes are distinctly specified, and it is added in the last paragraph of that note: 'This act, however, is intended for the last class only, and any provisions affecting the other two, (viz. Hindus and Mohammedans) would be out of place in it.'

Let it then be distinctly borne in mind that the Governor General in Council is about to legislate not for the heathen aborigines of India, nor for their former conquerors, the followers of the false prophet, but only for those who are strangers or aliens in this land, and for their descendants from whatever country they may have come, or whatever religion they may profess.

And here the important question arises, in the event of a man born of Heathen or Mohammedan parents, renouncing the religion of his ancestors, to which of these three classes shall he belong? This is a matter on which the Act happily speaks in no ambiguous terms; for by Sections X., XI. and XII., it is abundantly obvious that such an individual shall be recognised as belonging to the third class, and be entitled to have the provisions of this Act administered in his favour.

But there is a limitation and one of the greatest practical importance, to which we invite attention. Those whose rights are affected
by this limitation ought to lift up their voices in strong remonstrance against it. It is not very obvious, on a cursory perusal of the document; but a little consideration will make it abundantly plain. In Section I, there is a clear distinction drawn between the territories subject to the government of the East India Company and the local jurisdiction of Her Majesty’s Supreme Courts of Calcutta, Madras, and Bombay. And it is provided that this Act is not to be applicable to those of the third class who are resident within the local jurisdiction of these Supreme Courts. Let it therefore be well understood, that after this Act shall have become law it will leave those of us who are residing in Madras, in exactly the same position we now occupy. If it be fraught with evils, they will not affect us. If it be pregnant with blessings, we shall not taste them.

II. Which are the Courts that are to apply this law.

The Civil Courts of the East India Company; and so far all is well. But by Section VIII, it is provided that a Court of Appeal shall at some future unknown period be established; and until such Court be established, an appeal shall in every case in which this Act may be applied, lie to Her Majesty’s Supreme Courts.

The inconsistency of such arrangements is gross and glaring. Her Majesty’s Supreme Courts shall not apply this Act within their local jurisdictions, but they shall have the power to review and finally decide on the cases in which it may be applied by the Courts of the East India Company!

III. The Provisions of this Draft Act.

These are to be found in the Substantive Law of England as it existed previous to the thirteenth year of King George the First. All laws passed since then are not applicable to India, unless specially provided that it should be so. Who in India knows what that law is? Our only solace is derived from the last paragraph of note (d). ‘The effect of this Act will not be to introduce any new system into the Mofussil Courts, but merely to extend to all persons who are not Hindus or Mohammedans, that system which is already administered to British subjects.’

Now how does this bear upon the question of marriage? It is clear that the law upon this subject is the same here that it was in England previous to the 13th year of King George the First. If the fact stated by the Friend of India be correct, which we have not the means at present of verifying, that the ‘New Marriage Act,’ by which alone Episcopal Ministers have any legal pretence to claim the sole privilege of solemnizing marriages was passed in 1753, it follows that No. 3.
this 'New Marriage Act' is not applicable to India. It is therefore a 
fair inference that marriages celebrated in India by dissenting min­
isters or civil officers are valid and legal.

Finally, by Sections X., XI. and XII., it is provided that a convert 
from Heathenism or Mohammedanism shall not by changing his reli­
gion forfeit his rights or property. This is well, were it not that con­
verts within the local jurisdiction of Her Majesty's Supreme Courts 
in Calcutta, Madras, and Bombay, cannot claim the benefits of this 
Act; and further converts in the Mofussil to whom this act may be 
applied by the Courts of the East India Company, may be summoned 
by appeal before a Supreme Court, which does not apply this law 
within its own jurisdiction, and from which consequently they have 
little chance of receiving justice.

We sum up all our observations under the following heads.

1. This Act arranges all the Inhabitants of India under three 
classes: 1, Hindus; 2, Mohammedans; 3, all who belong to neither 
of these two classes.

2. This Act is to be applied to the latter class.

3. But it is not applicable to such persons in the 3d class who are 
resident within the local jurisdiction of Her Majesty's Supreme 
Courts.

4. By a fair inference it renders marriages celebrated by dis­
senting ministers legal.

5. It provides that a Heathen or Mohammedan changing his reli­
gion shall not thereby forfeit his property.

6. But this is only applicable to converts residing without the local 
jurisdiction of Her Majesty's Supreme Courts. And

7. Converts in the Mofussil after receiving justice from the Courts 
of the East India Company, may have it denied them in the Supreme 
Court to which they may in every case be summoned by appeal.
At a general meeting of subscribing members of the Madras Diocesan Committee of the Society for Promoting Christian Knowledge, on January 29th, 1845, the report and accounts for the past year were presented, and the following resolutions unanimously adopted.

I. That the report now read be adopted and printed for distribution to the subscribing members and friends of the church, and of the Society for Promoting Christian Knowledge; and this meeting desire to express their high gratification, and their thankfulness to God, for the progressive extension of the influence and labour of this Society in Southern India.

II. That this meeting desire especially to record their satisfaction at the large distribution of the Holy Scriptures, of the Liturgy, and of religious and school books, and also at the very great extension of education, and particularly of female education, under the patronage of the Venerable Society.

III. That this meeting contemplate also with much gratification, the proposed publication of a large edition of a revised version of the entire book of Common Prayer in the Tamil language, and they trust that an unexceptionable Telugu version of the Liturgy may, ere long, be available for publication.

IV. That this meeting, while they express their best thanks to the Select Committee for their past efforts in the promotion of Christian Knowledge, beg to recommend a renewed appeal to the friends of the church and of the Society, with a view not only to the maintenance of the present educational establishment, but to the extension of Christian education among the Natives, and especially the Native females.

V. That the particular acknowledgments of the Diocesan Committee be conveyed to the Rev. Vincent Shortland, M. A., for his able discharge of the Office of Secretary during the past year.

(Signed) H. Harper,
Chairman.
VI. That the thanks of the meeting be offered to the chairman.

The following brief extract from the Report exhibits the extent of the operations of the Society in Southern India, in the year 1844.

In conclusion, the committee would thus recapitulate and sum up the labours which, in the Providence of God, they have been permitted to accomplish during the past year.

Grants to Seminaries, - - - - - - - - 1079 14 3
Do. for Boys' Schools, - - - - - - - 2940 15 6
Do. for Girls' Schools, - - - - - - - 2199 13 2
Do. for Churches and School Buildings, - - - 3687 0 0
Value of Books granted gratuitously to 231 Schools, containing
5725 Boys and 1138 Girls, - - - - - 4339 0 6

Total Rupees 14,246 11 5

Number of Schools receiving grants in money or books, - - - 231
Number of Children—Boys, - - - - - 5725
Girls, - - - - - 1138
Total Boys and Girls under instruction, - - 6873
Books issued,
{ Holy Scriptures, - - - - - 3283
Liturgy, - - - - - 1629
Other Books, - - - - - 47589
Total Books issued, - - - - - 52701

The subscriptions, which were in 1842, only Rupees 620, and in 1843, Rupees 2335-8-0, amounted last year to Rupees 4404-5-8, viz. for General purposes, Rupees 2357-5-8, and for the 'Native Education Fund,' Rupees 2047.

The committee trust this summary, although far from complete, will acquit them of unfaithfulness in the judgment of the friends of the church and of the Society, in the stewardship committed to them, and they would beg the earnest prayers of those who desire the extension of the kingdom of Christ, that they may be increasingly faithful, diligent, and successful in the present, and every succeeding year.

They beg to tender their sincere thanks to those who have entrusted them with funds to carry on this great work, and they would earnestly solicit a continuation of their kind contributions, especially on behalf of the 'Native Education Fund,' that they may be enabled to proceed with zeal and confidence in the maintenance of Christian Schools and in the publication of the Holy Scriptures, which are given by inspiration of God, and are able to make us wise unto salvation through faith in Christ Jesus.
The twenty-sixth anniversary of this Institution was held agreeably to appointment on the evening of the 5th ultimo, at the Davidson Street Chapel. The attendance was unusually good.

The preliminary religious exercises were conducted by the Rev. M. Bowie, M. A., Senior Chaplain of the Scotch Church.

A. F. Bruce, Esq. kindly presided, who upon taking the chair, made a few appropriate remarks on the benefits that had resulted from the efforts of this Society, and the claim it justly had upon the united support of all those who desire to see truth advance among this erring and morally debased people.

The Annual Report was then read by the Secretary, Rev. F. D. W. Ward, M. A. The following are a few of its most important statements:

1. Tracts printed since the last anniversary, 43; of which 21 are original, and 22 re-prints. Books, 2; one original, and one a re-print.

2. Whole number of tracts in the Native languages printed during the year, 205,500; issued, 213,910; bound volumes, 2,361; school-books, 4,131. Total number of tracts, bound volumes, and school-books, 220,461.

3. Grants of tracts have been made to fifty-five persons, to one missionary station, and to two associate Tract Societies.

4. Sets of the Society’s publications have been presented to each of the missionary stations in Southern India, and the consequence of which has been a demand, not before existing, for large purchases of books.

5. Replies to the annual ‘Circular letter’ have been received from many missionaries, from which we learn that: (1) An increasing demand for Christian tracts and books exists in all directions. (2) Great general good and several instances of special spiritual benefit have attended the publications sent forth (six instances are named and detailed). (3) The text and school books of the Society are much used by catechists and in schools. (4) The disposition to purchase books is slowly on the advance.

6. A small balance remains in the treasury, but the continued pe-
pecuniary contributions of friends are required to render the Society increasingly useful.

The following Resolutions were then proposed and unanimously adopted.

1st Resolution—'That the Report be adopted and printed, under the direction of the committee, and that, in the opinion of this meeting, it is the privilege and duty of all Christians to acquaint themselves, as far as possible, with the transactions of this Society and kindred institutions of Christian benevolence.'—Moved by the Rev. J. Braidwood, A. M., of the Free Church of Scotland, and seconded by the Rev. W. Porter, of the Independent Chapel.

2d Resolution—'That a review of the transactions of this Society from its commencement, and especially during the past year of its history, affords ample subjects for sincere gratitude to the Author of all good, and that with devout thanksgiving for what the Lord has, through its instrumentality, done for the souls of our fellow-men, we will continue to it during the coming year our pecuniary support and our prayers for that influence without which all its labours will prove ineffectual.'—Moved by the Rev. W. Grant, Missionary of the Church of Scotland, and seconded by D. Mackenzie, Esq.

3d Resolution—'That this Society aims not at the furtherance of any one branch of the Protestant Church, but is intended for Christians of all Evangelical creeds. As such it is entitled to the prayers and co-operation of all who love the truth as it is in Jesus.'—Moved by the Rev. J. H. Gray, A. B., Missionary of the Church Missionary Society, and seconded by the Rev. H. M. Scudder, of the American Missionary Society.

4th Resolution—'That the thanks of the meeting are due to the gentlemen who conducted the affairs of the Society during the past year, and that the following be the Office-bearers for the year to come.'—Moved by Colonel Lawe, of the Engineers, and seconded by the Rev. A. Leitch, of the London Missionary Society.

Rev. F. D. W. Ward, A. M., Secretary.
D. Mackenzie, Esq., Assistant Secretary and Depositary.
Rev. A. Leitch, Editor of the Tamil Magazine.
Addresses, full of instruction and interest, were made by the Rev. Messrs. Braidwood, Porter, Grant, Gray, and Col. Lawe, which were listened to with the attention and seriousness that they justly deserved. One of the newspapers of the day styled the meeting the ‘most numerously attended, and most interesting anniversary of the Society that had yet been held in Madras.’ The amount collected at the end of the meeting doubled that of the last year.

MADRAS AUXILIARY (LONDON) MISSIONARY SOCIETY.

The twenty-ninth anniversary meeting of this Society was held on Wednesday, the 12th February, at Davidson's Street Chapel. Preparatory sermons were preached on the Lord's day previous, in the morning by the Rev. A. Leitch, from Psalm cx. 1; in the evening by the Rev. R. D. Griffith, from Romans i. 14. The impression produced, we trust, will be long retained.

The public meeting was opened with singing, and prayer was offered by the Rev. W. Porter. The Rev. M. Bowie, M. A., of the Scotch Church, presided over the meeting. He prefaced the proceedings of the evening, with a very interesting account of the progress and present state of Missions in South Africa, from which colo-
ny he had recently returned. He adverted to the state of education there, its extensive diffusion, its religious character, and its beneficial results. He detailed the inconveniences and benefits which the Emancipation Act of 1838 had produced. It was not without its evils; the slave-owners were suddenly deprived of the help which had become absolutely necessary to comfort and respectability; they were left without a servant to cook their food, to prune their vines, to tent their cattle, to plough their fields, or to reap their harvest. But the advantages of the Emancipation Act, were great and many. It had filled the schools with children, and the land with mission churches, attended by large numbers requiring and seeking pastoral supervision; it had roused the Dutch themselves to habits of industry, the criminal calendar had greatly diminished, the occasion had been removed for treason and desertion on the part of the slave, and for tyranny and oppression on the part of his master. 'These,' observed the chairman, 'are great benefits, but slavery has left a scar behind. The coloured population are commonly excluded from the churches of the Dutch, and even from schools, into which if one coloured child were admitted, the school would be immediately broken up.' Caste among the Hindus is offensive, but for Christians to shut out their fellow-men from the means of grace, and to throw obstacles in their way to the kingdom of heaven, on account of a distinction which God has not made, this is a scandal to Christianity which all should discountenance and seek to remove.

The Report was then read by the Secretary, and the following Resolutions moved, seconded, and unanimously adopted.

Moved by the Rev. R. D. Griffith, and seconded by the Rev. J. Braidwood, A. M.

1. That the Report now read be received and adopted: and that this meeting desires gratefully to acknowledge the goodness of God, vouchsafed to this and kindred institutions during the past year.


2. That this meeting regards the virulent opposition to the cause of Christian missions, that during the past year has been manifested by the Native community, and in some cases even by those who bear the Christian name, as evidences, that the truth is effectually undermining the idolatry of the land; and would earnestly pray for the out-pouring of the Holy Spirit, that converts, numerous as the drops of morning dew, may be the saving results of the missionary efforts of the Christian church.
Moved by the Rev. J. Anderson, and seconded by the Rev. J. Ogilvie, M.A.

3. That this meeting recognizes the pure seed of evangelical truth as that alone which Christian missions should scatter abroad; and ceasing from man, but humbly depending on Divine aid, pledges itself to more simplicity of aim, more personal devotedness, and more persevering and believing prayer, in the weighty matter of seeking the world's conversion.

Moved by the Rev. H. M. Scudder, and seconded by the Rev. W. Porter.

4. That the following gentlemen constitute the Committee and Officers of the Society for the ensuing year.

Rev. W. Porter, Mr. R. Mitchell,
Rev. A. Leitch, Mr. W. Miller,
Rev. E. Lewis, Mr. J. B. Pharoah,
Mr. P. Carstairs, Mr. G. Vansomeren,
Mr. G. E. Johnston, Mr. S. Symonds,
Mr. E. Marsden, Mr. E. Mahony, Treasurer.

Mr. B. Lacey, Secretary.

The Rev. R. D. Griffith moved the first resolution. He considered the Report as ably written, and as the better portion of the evening's proceedings. He thought it should be adopted, because it was a record of Christian liberality, because it detailed the labours of the missionaries, and because it gave evidence that the work in which they were engaged was advancing.

The Rev. J. Braidwood, in seconding the resolution, spoke of the way in which the Report was drawn up, it was just as it should be, neither too short nor too long, it was of an interesting character, and the interest was kept up to the end. It was a delightful fact that so many children of both sexes (from 800 to 900) were receiving a Christian education in Madras and the stations immediately connected with it. It appeared from the Report that some cases in the Native church called for discipline, this fact though painful in itself, showed that the missionaries were mindful of the purity, which ought ever to characterize the church of Christ, and would doubtless work in the end for good. Mr. Braidwood was glad that his brethren could present so interesting a report of their labours, and wished them more abundant success.

The Rev. F. D. W. Ward moved the second resolution, and spoke at some length on the virulent opposition manifested by the heathen to Christianity during the past year. This opposition was
not to be wondered at, when the great difference between paganism and Christianity was duly considered, the two systems were as far removed from each other, as the east is from the west; and were the opposition ten times as fierce as it now is, we need not be surprised. He thought the bitter opposition now shown by the heathen to Christianity, was less formidable than that death-like slumber in which for a long time they were held, and from which it seemed impossible to arouse them. He was glad to see a spirit of discussion at length evoked, because he had no doubt that Christianity would ultimately triumph.

The Rev. A. Leitch seconded the resolution, and spoke with great fervour of the enmity now manifested by the heathen to Christianity. It was more fierce than many imagined it to be, we were not to calculate on an easy victory, but to give ourselves afresh for the conflict.

The Rev. J. Anderson, in moving the third resolution, said he did not feel himself called upon to express his views, of agreement or disagreement, on what had been said by preceding speakers; it was our duty he said to go on sowing 'the pure seed of Evangelical truth,' though it yielded but little fruit, it was enough if only one soul were saved. The seed must be scattered by man, man must have a hand in it, and God must have the glory. Conversion especially in this country is a standing miracle, it is a miracle too that our converts are not only brought into the church but kept in it. The several points of the resolution were distinctly brought out, and pressed upon the attention of the meeting.

No time was left for the three remaining speakers, who simply moved, or seconded the resolutions given them. The chairman pronounced the apostolic benediction, which closed the proceedings of the evening.

We wish we had space for a full report of this interesting meeting, both for the benefit of those who were absent, and to refresh the memories of those who were present. We are sure such meetings will do good. The money raised is a small consideration, when compared with the interest they create, and the zeal which they generate.

Overland Athenæum.—We have been favoured with a copy of the first number of the Overland Athenæum. It is a valuable compendium of Indian news, information of a religious kind is not overlooked, the type is excellent, the editor's remarks are well written, and the epitome of news will be read with great interest by our many English friends who take a special notice of what is passing on this wide field of observation. We hope its enter-
praising proprietor will receive the encouragement he so justly deserves in his new undertaking.

We have been requested to correct an error in our last number. The collection at the anniversary meeting of the Madras Auxiliary Bible Society was Rupees 223-8-1, instead of 233-8-1.

**Bombay—Baptism at St. Andrew's Church.**—We are much pleased to be able to state that the Rev. G. Cook baptized, on Monday the 30th December last, a Native of Madras, named Ragoo, of Hindu parents. The following particulars which have been kindly furnished us will be found interesting:—

About nine years ago he entered the service of a gentleman in the Madras Civil Service. During the period of his residence in the family of his master, he had the privilege to hear every Sunday the preaching of one of the Wesleyan Native preachers of the Negapatam Mission. Being a young man of quick parts, he was soon observed to listen with marked attention to the simple but energetic discourses of the missionary, delivered in the Tamil language. In a short time he asked for a Tamil copy of the Scriptures, and of the Wesleyan Tamil Prayer-book. These he constantly read, and soon began to see the foolishness of heathenism, and to understand and appreciate the pure and simple doctrines of the New Testament.

Shortly after this marked change had been wrought on his mind, he went to England, and on his return requested that he might be admitted by baptism as a member of Christ's church on earth. Having accompanied his master to Bombay, he was brought under the notice of the Rev. G. Cook, who in frequent communications with him had ample opportunity of trying the amount of his knowledge of the Christian religion, and was impressed with the apparent depth and sincerity of his religious convictions. Being fully satisfied on these points, he yielded readily to Ragoo's earnest wish to be baptized; and accordingly on Monday evening the 30th December, 1844, in the presence of the Kirk Session of St. Andrew's Church and a few friends, on whom the modest, intelligent, and deeply serious demeanour of the convert made a most favourable impression, administered to him the Sacrament of Baptism, in the hope that, by the blessing of God, the name assumed by him in thus formally forsaking heathenism, and professing the Gospel, is written in the book of the Lamb in heaven. This is one bright example of the advantage of affording to our heathen servants, when practicable, opportunities of hearing the word of God in their own language on the Lord's day in their masters' houses—a rule which, if more generally observed, might lead, under God's blessing, to many such cases as that now brought under notice.—Bombay Witness, January 9.
the four young Waltons will be placed for education, in the Mission Schools at Waltham Stow.

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

Calcutta.—We regret to learn that Bishop Wilson is compelled to leave India on account of ill health. He is, we understand, to leave this country for Europe by the May Steamer. He will, it is expected, be absent two years.

C. C. Advocate.

It is our mournful duty to record the removal by death of the wives of two of our devoted brethren, Mrs. Shuck, the wife of the Rev. J. Shuck, of the American Baptist Mission, at Hong-Kong; and Mrs. Batchelor, of the American Free-Will Baptist Mission, in Orissa. Mrs. Shuck died on the 23d of November, and Mrs. Batchelor on the 20th January. Their end was peace.

The following friends sailed for Europe since our last: Rev. W. S. Mackay and family, on the Agincourt; the Rev. W. H. Meiklejohn and Mrs. M., Rev. R. C. Mather and family, on the Southampton; Mrs. Campbell, on the Maidstone; Mrs. Smith and children, and Mrs. Penny and family, on the Gloriana. May the Lord Jehovah bless, guide, keep and restore them all.—C. C. Observer.

Bombay.—The Rev. Dr. Stevenson, of St. Andrew's Church, Bombay, arrived by last Steamer. He has returned among us in good health. May he long be strengthened to help forward the progress of the gospel both among Europeans and Natives.

The Rev. A. G. Fraser, Minister of the 'Free Scotch Church,' Bombay, is expected out in the beginning of March.

The Rev. J. M. Mitchell has gone with the Rev. S. Hislop to Nagpur, to advise with and aid him in the establishment of the new mission at that station. The Rev. James Aitken, in the mean time, is happily present to supply his place.

The Rev. E. Burgess, of the American Mission, Ahmednuggur, returns home by the February Steamer for the benefit of his health. He will have much to tell his countrymen of grace and joy in connexion with the station he has left.

The Rev. W. Flower, of Surat, has gone to sea for the benefit of his health.

Oriental Christian Spectator.

MISSIONARY PRAYER MEETING.

The Address at the Meeting on the 3d ultimo, was delivered by the Rev. H. M. Scudder at the Hall of the Free Church Institution, on 'The Character of John the Baptist as an example for Christian Missionaries.'

The Meeting on the 3d instant is to be at the Davidson Street Chapel. Address by the Rev. F. D. W. Ward, M. A. Subject, 'Position and Duties of Christians residing in a Heathen Community.'
KALIE

KALEE.

Kalee.

Plate 7.

Siva, in one of his manifestations, is known by the name Kala, which signifies, primarily, any thing of a dark colour, as black, or dark blue. In its accommodated use this word means time, and hence the Tamil word kalum, கலை. Kala is also one of the names of Yama, regent of the dead; and sometimes it signifies death itself. It is an appellation given to Siva as the destroyer, and suggests the diabolical and sanguinary deeds reported of him. As the Sacti, or consort of Siva in this form, Durga is denominated Kalee. In the Puranas, as well as in the more popular writings of the Hindus, minute accounts are to be found of the bloody and malignant actions of this goddess. In all respects she sustains her character as the associate of Siva in his worst and most terrific aspects. Accordingly we find that in the representation of her, no epithet is considered to be too degrading, and no symbol too loathsome. Sanguinary and malevolent as she is, however, she is one of the favourite deities of the Hindus.

In this and in most other cases, the Sactis of the gods of the Hindus are but modifications of their original; the peculiarities of the primitive type are traceable in its various aspects. The differences that appear between them are but historical and temporary; and do not extend to their essential and distinctive qualities. The features of Kalee are to be found softened and subdued in Durga. The attributes of the one are but the more bold and vigorous developments of the other.

"Kalee, as her name implies, is black—she has four arms, in each of which she bears a weapon. The instruments with which she is usually equipped, are the sword, the trident, the club, and the shield; from which it may be inferred that she was accustomed to close combat, more than to any other mode of warfare. The weapons with which she appears in the accompanying plate, are called, attirum, அத்திரும், in contradistinction to which, missiles of whatever description, are called satterum, சட்டரும். A dead body hangs from each of her ears. Human skulls strung together form her necklace; and the hands of slaughtered giants interleaved with each other, compose her girdle. Her eye-brows are matted and stained with blood, and her breasts are represented as streaming with the gore of monsters, whom she has just torn to pieces, and devoured. Such is the thirst of Kalee for blood, that it is recorded, that, on one
occasion, when it could not be obtained from victims, she cut her own throat, and drank the blood that gushed from it. With the offerings of fruit and vegetables, we are told, that she is not to be satisfied or propitiated. The male deities of the Hindus seldom exact more than the oblation of milk and rice, and the other simple products of the soil; but Kalee demands the sacrifice of goats, and other animals, and is believed to be especially pleased when her altars are inundated with human blood. In the *Kalika Purana*, (a work said to have been dictated by Siva himself) there is a minute detail of the manner and rewards of sacrificing to her, not only animals, and birds, and fishes, but *human beings* also. To Kalee more than to any other of the malignant progeny of Siva, the immolation of men was acceptable. The offering of one man delights her a thousand years; the sacrifice of three together, prolongs that delight as many centuries. It is stated by the *Abbé du Bois* that “though it is not permitted to offer men in holocausts,” the remembrance of those sanguinary sacrifices is in many places kept up to this day, by “forming a human figure of flour-paste or clay, which the people carry into the temple, and there cut off its head, or mutilate it, in various ways in presence of the idol.” The invocation which the priest uttered before he slew the victim was as follows: “Hail, Kalee Kalee! hail, Devi, hail goddess of thunder, iron sceptred, hail! fierce Kalee, Kalee, cut, cut, slay, destroy the hateful, bind, bind, secure, cut with this axe, drink blood, destroy, destroy. Salutation to Kalee.”*

The annual feast, known by Europeans as the *Swinging feast*, is celebrated in honor of this goddess. In Bengal it is called *Charak Pujah*: in the Carnatic it is known by the name *Cheddel*, which is properly the name of the instrument or machine used in the feast, rather than of the feast itself. A lengthened description of the austerities endured by the devotees, and the useless and brutal ceremonies observed in this festival, were unnecessary, as they are more or less familiar to residents in this country. It may, however, be interesting to notice, that Brahmins, Kshatryas, and Vaishyas, do not submit to the ordeal of the cheddel. Martyrdom by this process were too painful, if not too humiliating for them. The preparations imposed upon the patient are numerous; he has to undergo extraordinary ablutions, and to make offerings at the shrines of the temple; and what to a poor man would be yet less tolerable, he has to pay out of his own resources the fees exacted of him by the priest and

*It is a singular circumstance that a man may be immolated by proxy—by substituting a bull, or a goat.*
his underlings, for the degradation and exposure to which he submits. At the appointed time he is supplied with potations of *bang*, under the exciting influence of which, in conjunction with the fanaticism induced by the occasion, he is worked into a state of phrensy, bordering on madness. In this condition he is conducted into the temple, and after the customary *mantrums* are over, the priest grasps the large muscles that lie on either side of his back (*latissimus dorsi*), and inserts beneath them a long, and sharp pointed hook—which being connected to the arm of the cheddel, he is raised amid the shouts of the people. The cheddel itself is a long beam planted perpendicularly in the ground, on the top of which swings transversely another beam about twice its length. It is to this that the devotee is fastened, and by a somewhat rude management raised to a considerable height, and then by a circular movement of the lower arm of the beam is made to move through a corresponding circle in the air.

It is however an error to suppose that the sufferings of the devotee are great. The muscles under which the hooks pass, are so formed as to sustain a greater weight than that of the human body without much inconvenience. This opinion was confirmed by an examination which we had opportunity not long ago of making, of the back of a man, who had been on the cheddel the day preceding. His back was not torn, nor disfigured; the muscles had recovered their position, and the orifices of the hooks had closed, and become hard. This man had “been up” six years successively, and on its being remarked that in a few years more there would be no part of his back through which the hooks would not have passed, he observed, “when there is no place here (pointing to his back) they shall thrust them into my sides.”

Cholera and other epidemics are supposed to be inflicted by Kalee. The priest when propitiating her, wears on each of his hands, an oblong, hollow, metallic ring, containing slugs of the same material, by shaking which a shrill clatter is created, which with the frantic incantations of the priest himself gives an air of wildness to the entire ceremony.* Kalee is the tutelary deity of the Thugs. For their murderous projects they find in her an approving and ever present patroness. To her they consecrate their instruments of violence; and on their schemes of plunder, and blood-shed, they invoke her aid.

* So the ancient mystagogae.

* Procul ó procul esse profanis! 
  "Conclamat vates, totaque abasitae luco.
  "Tantum effata, furia amnro se immisit aperto."

Vir. Lib. vi. 268.
The character of Kalee is replete with allusions that do not appear at first sight. She is *Time!* As such, in some of her representations, two of her hands only are employed in the work of destruction, whilst one of the other two points to the desolation that surrounds her, and the other points upwards, betokening the renovation that shall eventually take place. Did the Hindu mythologist obtain a glimpse of that which is so well understood by good men in our day—that there are *cycles* in God’s moral administration, as well as in his material works—that the world is to be *reclaimed* ere it shall come to pass that “time shall be no longer?” If so, whence? Of *Kal*, however, it is said in one of the Puranas, “*Kal*, devouring himself, shall cease to be, and nothing shall remain; but *Brahm*, the eternal one.” The accordance of this sentiment with that of St. Paul in 1 Cor. xv. 28, is more than accidental.

As *Siva* corresponds with Pluto, so does Kalee with Proserpine, who was queen of hell, and presided over death. Southey’s description of the Mexitli of the Mexicans may, with some slight alterations, be applied to Kalee.

> “On a huge throne with four huge silver snakes  
> As if the keeper of the sanctuary  
> Circled, with stretching neck and fangs displayed,  
> Mexitli sate; another graven snake  
> Belted with scales of gold his monstrous bulk.  
> Around his neck a loathsome collar hung  
> Of human hearts: the face was masked with gold;  
> His specular eyes seemed fire; one hand upreared  
> A club, the other, as in battle, held  
> The shield; and over all suspended hung  
> The banner of the nation.”