AND now, third, we call your attention to the penances of different creeds.

1. And here we observe that the Scriptures, containing the most ancient records of primitive idolatry, give us indubitable evidence of the requirements of paganism, to torture the body to secure the favour of the gods; thus with the priests of Baal, because they had not received any answer to their prayers, began to 'cut themselves after their manner with knives and lancets, till the blood gushed out upon them;' thinking if the blood of the bullock could not bring compassion, that from their bodies might, and would secure the blessing. We see also that those who were mourning for the dead, in order to show the intensity of their grief, to make an atonement for sin, and ease the departed, mutilated themselves, as we find in Leviticus, 'Ye shall not make any cuttings in your flesh for the dead;' proving there had been some inclination to that practice, and that it was displeasing to the Most High. And the reason why they were prohibited the cus-
tom was this: they were not, as the heathen, serving false gods, but as the Great Lawgiver said, 'Ye are the children of the Lord your God, ye shall not cut yourselves for the dead.' It is also evident from Jeremiah that the Jews in their idolatrous imitations had adopted this practice to 'cut themselves,' and in the same book there is an account of eighty men who had done this, as tokens of their sorrow, and were actually at that time taking offerings 'to the house of the Lord.' And in predicting the defeats of Philistia in the destruction of Tyre and Sidon, the question is proposed to show the hopelessness of the case, 'how long wilt thou cut thyself?' it is of no use, thy calamity shall not be averted. Then of the profligate Moabites whose country was to be ravaged, and themselves given to be the sport of their conquerors, it was said 'upon all the hands shall be cuttings,' to denote the poignancy of their grief and the failure of their plans.—Lev. xix. 28. Jer. xvi. 6; and chap. xlii. 5; lxvii. 5; xlviii. 7.

2. Babylon was the mother-city of Asiatic heathenism, and all the leading features of that system are discernible in the east at this day. Astrology, magic, demonology, gods and demi-gods, the government of days, weeks, months, and years, the sacred fires, propitiatory offerings, are believed and practised at the present period. The oriental pagans assert that nothing can operate so powerfully with the divinities and demons, as the punishment and mortification of their own persons; for seeing this devotion in mortals they yield to their sufferings and grant them all they can require. In the Scanda Purana, one of their most sacred books, never yet translated, it is written 'there is nothing greater than penance, there is nothing equal to it, there is no treasure worth seeking in comparison to it. If I must say it, to penance, penance itself is the only comparison.' And if in a work almost equal in authority with the Hindus, as the Bible is with us, such a statement is made and believed; if nothing done on earth can have so much influence in heaven, or in hell; if there is nothing greater or equal; if all other treasures and sacrifices are mean in comparison to it; if it is so great that no terrestrial object can measure its value: then what must be its claims, what its entailments to those who obey? Here is the
secret of the almost-unheard-of atrocities in the east, making sinful man the atoning victim to a sinless God. Some of the demons are described as delighting to welter in human gore, yes, says the devotee of the evil spirit, 'he loves the blood and the smell of food made by burning: here are incisions in my breast, come, and I will give blood by cutting my throat.' Hence it is in every country where Hinduism prevails, we meet with this frightful exemplification of penance. Here is a wretch whose arm has been lifted up to the heavens for many years, it points in devotion to the gods and is believed to secure their favour. Its size is now greatly diminished, as there is scarcely anything left but muscle, skin, and bone; the fluids have a lazy movement, and to restore the whole to its original position would be impossible, as it is perfectly stiff and the tension is so great, that nothing but amputation could take away the unsightly object. There is another, who has determined to swing: a long pole is fastened in the ground, bearing one horizontally on its top, which turns on a pivot; two strong hooks are fastened in the skin, to which cords are lashed, and then tied to the end of the pole. The victim is now elevated in the air, and whirled round three times, amidst the songs and prayers of the Brahmins, and the exultations of ten thousand tongues. Again he descends to the earth, and the maddened multitudes press to touch his sacred person, or roll in his footsteps and his blood. There is a rival stepping through the fire to propitiate the blessed or the damned; there stands one who has been for months in that position, without ever reclining until his legs become so swollen and weak, as not to be able to support the body; and therefore ropes are fastened under his arms, to keep up his exhausted frame; there sits another with silver wires drawn through his cheeks, and here a desperado holding a torch to his arms and breast with a countenance so fixed, so stern, he seems unmoved by his sufferings; and near his side there is one with a fire on his head: and there stalks another in sullen pride whose tongue is slit in two; and at a short distance is a companion who has vowed perpetual silence till he shall reach the abodes of the gods, nor would ought on earth ever induce him again to utter a single sound of human speech. There dances a spiritual maniac in honour of his
THE IDENTITY OF

deity with cords drawn betwixt the skin and the ribs. There is
one with a square frame about his neck like some caitiff in the
pillory: and here reclines another who has been repressing his
breath till his eyes are ready to start from their sockets; and
there paces a shameless monster who has sworn he will forever
go in nudity; and never more cut his hair, or pare his nails;
and there stands another on his head till, insensible, he falls on
the ground; and here comes a poor groping creature, whose
eyes are sightless by gazing on the blazing sun; there rolls a misere­
able wight, with his naked body on thorns; and there are others
who are striving to outrace him that they may first gain the conse­
crated goal. O! what a scene is that, how they pant and cry to
their gods! And Abbe Dubois, papist as he was, tells us of a
fakeer he saw coming from a low shed with a handful of long
needles flattened towards the points and curved like those used
for packing bales. The hero of penance examined each needle
separately, and rubbed it carefully with cocoanut oil, having put
in the eye a coarse cotton thread. He then deliberately thrust
them one by one, through the fleshy part of his body, till it
looked like the back of a porcupine. Having done this he
danced about for several minutes with great energy till the per­
spiration rolled from him in streams. Now apparently over­
come by his exertions he called for a light, set fire to the threads
on his legs, which soon put the other in a blaze and for a few
seconds made the whole body appear in a flame. True it con­
tinued but for a short time, but when it subsided his back was
greatly scorched. He then took out the needles, rubbed the
wounds with cocoanut oil, and declared he was ready for another
torture.

3. The Greeks and Romans, mad as they were on their idols,
and indebted as they had been for much of their mythology to
Egypt and Asia, still appear not to have been so rampant in self-
mortification as their predecessors; they had perhaps more sense,
were more philosophical than to go to such extremes; but still
they had sufficient left to prove the connexion of the superstitions.
Amongst the Lacedemonians, when a king died, the people met
in a promiscuous assembly, and with pins and needles tore the
flesh from their foreheads.* They used also to lacerate their faces and make furrows with their nails; thus the sister of Dido 'tears her soft cheeks, and beats her panting breast.' Then there was the Διαμαστίγωνες or the 'whipping feast,' when five youths of noble birth were scourged before the altar in the presence of their parents, who exhorted them to bear it with constancy.† There were others who ran about without clothes in the midst of winter, and some marched with grotesque caps on their heads:‡ The priests of Isis had to walk barefoot, and to repose on the ground, having the leaves of palms for their beds, and a bench for their pillow; and during the time of sacrifice had to flog their own persons. When once initiated they abstained from flesh and wine, and refused to drink milk, calling it blood of another colour; and also rejected eggs because they 'contained liquid flesh;' and sometimes they had to fast two or three days.¶ As to Bellona, the goddess of war, her rites were very sanguinary, the priests having to propitiate her with their own blood. They held in their hands 'naked swords with which they cut their shoulders,' and particularly made incisions in the thigh. In the feast of Lupercalia they walked naked and masked and carried scourges.§ And what is remarkable, some of the penances were performed by proxy, so that others might participate in the merit of the suffering.¶

4. And lastly we turn once more to Papal Rome, and see her ravenous in her course; dashing along with a fearful scowl, she claims as her right our sighs and tears, and blood: remorse never seized her soul; pity has no place there, she revels in human woe, and proudly points to her mangled victims, as the certain source of heavenly wealth; she insults Jehovah, throws the gauntlet against Calvary, and impiously demands what God alone can have, uncontrolled property in man. And this cruel usurpation accords with the other parts of her domination, she has joined

* Æn. 1. III. Conf. Idem in Æn. 1. XII.
‡ Min. Fel. Octar. § 24.
§ Herodot. Euterpe. C. 40, also Du Choul.
¶ Lactantius I. I. C. 12 in Potter, M. Mussard and others.
§§ Alex. Alcan. g. 83, 85. Thom. in 4. dist. 20. g. 13. Benedict. Summa de Pecel ta. 5. C. 5.
herself to idols, and to equal, if not rival her prototypes, she has this monster also crouched in her dens. Penance is one of her seven sacraments, and she rests as much on this, as do the heathen of any land. Challoner, her trusty friend, asks, 'Has the Church of God always enjoined penance to sinners?' Reply, 'Yes she has, and in the primitive times much more severe than now-a-days, when three, seven, and ten years of penance used to be imposed for sins of impurity, perjury,' &c. He inquires again, 'Does the church at present approve of giving, ordinarily, very slight penances for very great sins?' Answer, 'So far from it, that the Council of Trent, Sess. 14, Chap. 8, gives us to understand that a confessor, by such excessive indulgence, is in danger of drawing upon his own head the guilt of his penitents' sins; and declares that, a priest ought to enjoin a suitable penance, according to the quality of the crime and the penitent's ability.* But this brazen mistress can remit the punishment by an 'indulgence,' the spiritual mulct can pass off into the temporal avarice grasps her gold, and the culprit keeps his pleasures and his blood.

Theodoret gives us an account of the wonderful Simeon who, after having gone to great extremes in his austerity, resolved to fast forty days. He told this to his friend Bassus, who in vain attempted to dissuade him from his purpose, and with much difficulty prevailed on him to have ten loaves of bread, and a flagon of water put in the cell, so that he might have something if nature required. The door was plastered up and left for forty days, after which on being opened, Simeon was found to be still alive, though not one crumb of bread or drop of water had he taken. He appeared to be nearly dead, but after his lips had been moistened with a sponge, and the consecrated wafer put into his mouth, he immediately recovered, and for 28 years subsequently he annually performed the same thing. After this he chained himself to a rock; and thinking that insufficient, mounted a pillar thirty-six cubits in height, and remained there many years, to the admiration and astonishment of all who saw him. In his prayers he used to be constantly bowing so that his head touched

his toes, and on solemn festivals his hands were stretched towards the heavens from the rising to the setting of the sun. From three in the afternoon he gave divine lectures, and answered all questions and petitions, to cure diseases and to compose differences. Theodoret declares that to many of his miracles he was personally a witness, also to his gift of prophecy, for he once foretold a pestilence and famine. At last Simeon died, and the Emperor Leo sent to Antioch for his body, but the good people knew its value too well to part with it; and said their city being defenceless, they had resolved to keep the holy corpse to guard them against invasions.* But there was another saint who had a cage made just large enough to admit his person in a stooping position, and cooped in that prison he remained ten years.†

We have also a marvellous instance of the power of penance in a nun who had disgraced her order by breaking her vow, but she afterwards returned to her cloister, and whilst in great austerity, she looked with agony at the image of the Virgin, and heard a voice saying, thy sins are pardoned.‡

To walk barefoot was a most potent penance, and in this way the Emperor Theodosius and the Patriarch Proclus proceeded at the time of some earthquakes, but Heraclius went further; for he resolved to carry the cross on his shoulder, and bear the holy burden during a long procession, though he was almost overpowered with the weight of it. There was also the blessed Rosa, who was scarcely five years old when she consecrated herself to God; she lived on bread and water the three days of the week which are sacred to the most holy mysteries of Christianity. She sought every opportunity of mortifying herself; and used to rub her cheeks and eyes with the bark and powder of Indian pepper, that she might not be compelled to go to balls or appear in company. She also put a great chain, (with which she had given herself discipline) three times round her waist, and not satisfied with so galling a girdle, for a season she fastened it with a padlock and threw the key into a well. Long did she bear the pain of this, but at last it became insupportable, and she ad-

† Histor. Religiös. C. 27.
‡ 'Weekly Pacquet.' Edit. 1679.
dressed herself to the Virgin who released her. The girdle of St. Francis is a thick cord and has large knots at some distance from each other, especially at the end. With this the wearer inflicts salutary chastisement on his person. But penance with those of the true faith! as well as amongst the Greeks, is performed by proxy. There was a hardy man called James Zeger, who lived in different towns in Brabant, in the habit of flogging himself in the presence of the wretch for whose sins he had to atone; and he had two daughters who suffered for the ladies. There were fixed prices for most of his austerities, thus for a fast on which he was not to eat meat, ten pence, thirty for one of bread and water, but if he had to whip himself, then a bargain had to be made. The one which prescribed four fasts, fifty-two Ave Marias a day, twenty-five lashes, on Friday after midnight, also five rosaries, seven penitential psalms, and the litanies of all the saints, was very powerful and expensive; then there was another to hear three successive masses in the churches of the Jesuits, before St. Ignatius, bare kneed on the cold marble: to stand upright with both arms extended before an image of the blessed Virgin, from one to two o’clock at night, to go round the holy sacrament barefoot without resting, but at every one hundred steps to pull out one hundred and fifty hairs from the head.

On Holy Thursday the processions have penitents to precede them, who scourge themselves as they walk; and all the reward they have, or desire, is to see the sacred face of our Lord, the lance and the true cross. At Courtray, on Good Friday, a poor wretch suffers himself to be clothed in a purple robe, his loins are girded with a thick rope, and his head is crowned with thorns, after which he is made to walk without shoes, with a kind of pack saddle about his neck; on each side are six thick ropes; a long cross of great weight is then put on his shoulders, with which he walks about the city. Six friars take hold of the ropes and pull the victim till he is nearly dead: and were it not for a mock Simon to assist him, he could scarcely sustain such sufferings. There are those also who have to drag a heavy cannon ball chained to the foot, and in some places, they go through the whole process of a mock crucifixion on a criminal who has
been liberated on this condition. The prisoner who personates Christ is stripped and placed on the ground, and those present cast dice for his garments. His hands and feet are fastened to the cross with leather thongs, and bladders filled with blood furnish the means of representing the effects of the nails and the spear. The people weep and the monks sing anthems to increase the excitement. Some clothe themselves in sackcloth or in garments made of hair worn next to the skin and covered with ashes. Such as had rebelled against the Pope, were beaten with wands by twelve able bodied priests, who at the same time sang penitential psalms. Others have to assist in building churches, to pound flint stones, and men of rank to polish marble.* Middleton also refers to the evening of a certain day when those of every degree assemble in one of the churches of Rome, who when the candles are put out, and warning given by a little bell, strip themselves and use the lash on their own persons, for nearly an hour. But I must notice the Earl of Poiters, who gave up his domains, and put three large iron chains on his naked body, and thus marched to Jerusalem; and there was John Bon who thrust reeds betwixt the flesh and the nails; and Stephen, the founder of the order of Granmont, who wore an iron coat of mail next his skin; and slept in a wooden coffin some feet deep in the ground; the skin of his knees was harder than that of a camel, and his nose was turned up with kissing the ground. The dear St. Catharine maimed herself every day for the souls in purgatory, and the Capucin nuns were very expert in the use of the whip; the barefooted Carmelites used to pinch their noses when they sang lest they should be too much pleased with the tune.† As to the penances of the inquisition a volume would be insufficient to describe them. How did Satan revel there in the anguish of the sufferers. O the deeds of darkness! O the fell insatiate rage of spiritual tyrants! What on earth could compare to those dungeons of woe?

But we have no need to go to antiquity or the inquisition for evidence: having seen this dire apostacy on its own soil under the crown of Portugal in the town of Funchal. There we

* Picart in loco.
† Emilianne pp. 54, 55, 101, 157, 245, 254.
saw the Flagellantes, or self-whippers, parading the streets, and amongst them were several highly respectable persons doing penance, who were covered from head to foot with a coarse black cloth having holes for the eyes to look through. They were so disguised as not to be recognised, but this did not prevent the merit of the duty. There was one poor sorrowful looking wretch with only a piece of cloth around his loins, having his arms bound at full stretch to an iron bar across his back; and another, who had on a crown of thorns which pierced his temples, and a strong whip with which he flogged himself as he marched along. There were also numerous priests, and friars and soldiers accompanied by those of every degree to witness the pious scenes.

In Ireland where popery is on her own soil, you see her mad in pilgrimages and penances, of hunger and thirst and bleeding limbs, and deeply do we regret to add that there are some in the English church who advocate these fearful insults to Jehovah, as we have seen in the recent publication of the lives of the saints by a Tractarian Clergyman,* and from which we make the following extracts.

'What is the first step which a rightly instructed Christian must take, when it pleases God to give him the grace of compunction? Clearly he must resort to the consolations of the gospel, and the merits of the Saviour as laid up in the sacrament of penance.'—(Life of St. Adamnan.)

'Let us consider the dreadful nature of sin, even of what are called the least sins, and would not any one wish to cast in his lot with Stephen, and wash them away by continual penance?'—(St. Stephen Abbot.)

Your attention has now been solicited to the identity of the pagan and popish superstitions in votive offerings, and you have seen there is nothing like them in the Scriptures, excepting those of the idolatrous Philistines in the images of emerods and mice to deprecate the wrath of God; that amongst the Hindus, Greeks, Romans (of olden times) and Papists of the present day

* Newman.
there are the same things; you have seen that superstition has
invested matter with supposed holiness, and a power to impart
virtue to those who shall touch it; that from Genesis to Revela-
tion we have not a single instance of this, saving the case of the
heathen general who wished to carry some of the soil of Israel
his own country; that the same belief is rampant among the
Orientals, inducing them to take long, dangerous and expensive
journeys: that they may however employ a proxy who will be
the spiritual conductor of merit to their souls; that the Moham-
medans have precisely the same opinion, respecting certain spots
where purity is condensed, as at Mecca, Medina, and their tombs
(showing a reason why the old prophet wished his bones to be
near those of the man of God); that they also have the privilege
of sending a substitute: that old Greece and Rome had their con-
secrated objects where the divinities were believed to reside, or
to have left a portion of their essence; that Roman Catholicism
has adopted all these superstitions, and affects to rival her predeces-
sors, that her toils and sufferings in this arena of crime have not
been inferior to others, that her sons also can send agents to
receive, and bring the heavenly charm; that pilgrimages are still
held in high veneration in Ireland and all other regions under
papal sway. You have reviewed the fixed prohibitions in
holy writ against man lacerating himself; and have seen that
the Gentiles of all ages believed that their sufferings or blood
could atone for sin, secure merit or please the gods; that
the Romanists assert most wickedly that austerities are available
to the individual, or others, and that they can procure merit;
that in their church they have an immense store from the sorrows
and privations of the saints, that they also have the right of
penance by proxy, and can receive through their mercenary agents
all they require; that they still glory in the dogma ‘penance is a
sacrament,’ and practise this in Ireland and all countries under
their rule. And now I ask you Christians, are we tamely again
to submit to the reign of terror? Are we ever again to be chained
to the car of popery: are we with downcast eye, and timid step
to haste to the confessional, where sits the creature in place of
the Creator? Are we to bleed under the lash, to writhe on the
rack, and shrivel in the flame? Are we in silence to witness the
stealthy advance of the adversary like a tiger from his lair? Are we to be told in dulcet language that the tyrant of a thousand years has become gentle and loving? What! the old lion, whose roar alarmed all nations, changed into a lamb. O brethren! is the history of the past to be forgotten? Are the signs of the times to be despised? Is there not a fatal delusion on many hearts; a fearful incantation from Satan, and who shall break the spell?

Let us beware lest the denunciations of Meroz, and the woes of Jerusalem come upon us, remembering who hath said, 'My glory will I not give to another.'

Now 'unto Him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.'

On the Facilities possessed by the Primitive Church for the spread of the Gospel, compared with those of Christians in modern times.

BY THE REV. E. PORTER.

In a former number we endeavoured to show the difficulties which the primitive Christians had to encounter in their endeavours to establish the reign of truth and righteousness, in comparison with those of modern Christians. We come now to notice, briefly, the facilities with which they were favoured in the prosecution of their work compared with those which we possess in modern times.

Amongst the facilities which the primitive Christians possessed for the spread of the truth we may notice:

1. The union of all the civilized world under the Roman government. The nations that were brought under the influence of this government comprised the fairest and most cultivated portions of Asia, Europe and Africa, most of which were situated in the temperate zone. The number of the subjects of this im-
mense empire is computed by Gibbon at about 120 millions. The extent of the empire was about two thousand miles in breadth, from the wall of Antonius and the northern limits of Dacia to Mount Atlas and the tropic of Cancer, the length more than three thousand miles from the western ocean to the Red Sea, and the mountains of Abyssinia on the south, and was supposed to contain about 16,000,000 square miles, for the most part fertile, and well peopled. At the time of our Lord’s appearance upon earth, this immense empire was united under one head, whose authority was considered as limited by the Senate, though in reality the chief power rested in the Emperor, and the Senate was permitted to continue by Augustus chiefly with a view of preserving in form the ancient Republic, so dear to the hearts of many of his subjects. The laws by which this government was conducted were marked by a wisdom, justice, and benevolence far superior to any of the nations of antiquity of which we have any knowledge, with perhaps the exception of Greece. We know for instance that trial by jury, perfect religious toleration, and many other laws favourable to the liberty of the subject were established amongst them, which tended to promote indirectly the spread of the gospel.

We find that on more than one occasion the great apostle of the Gentiles was rescued from the fury of his inveterate adversaries, by the privileges which he enjoyed as a Roman citizen, and of which he invariably made use, in order to restrain the fury of his adversaries. "But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out." Vide Acts xvi. 37.

Amongst the advantages derived from this government we must not forget the increased facilities of communication which it established between different parts of the empire, and which must have tended indirectly to the extension of Christianity.

Mr. Mosheim says on this subject: "It must at the same time be acknowledged that this supreme dominion of one people, or rather of one man over so many kingdoms, was attended with many considerable advantages to mankind in general, and to the propagation and advancement of Christianity in particular. For
by the means of this almost universal empire many nations different in their language and in their manners were united more intimately together in social intercourse. Hence a passage was opened to the remotest countries by the communications which the Romans formed between the conquered provinces. Hence also the nations whose manners were savage and barbarous were civilized by the laws and commerce of the Romans. And by this in short the benign influence of letters and philosophy was spread abroad in countries which had lain before under the darkest ignorance. All this contributed no doubt in a singular manner to facilitate the progress of the Gospel, and to crown the labours of its first ministers and heralds with success."

It is true that some may object to the opinion which has now been stated by bringing forward the persecutions which the Christians underwent from the Roman Emperors at various times. Let it however be recollected that for the first thirty years after the ascension of our Lord, they were left undisturbed in their religious privileges by the Roman government, and the first violent persecution under Nero arose more from the caprice and cruelty of a single tyrant than from the general abhorrence in which the Christians were held by the Senate and the people. The persecutions which followed under various Emperors were succeeded by long intervals of repose, during which Christianity made considerable progress. The religious toleration of the Roman government is evident from the statement of St. Luke in the last chapter of the Acts of the Apostles. "And Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him."

The general peace which reigned throughout the world at the time of the first propagation of Christianity must be considered as affording considerable facility for the spread of the Gospel.

2. Amongst the peculiar advantages which the first propagators of Christianity possessed we may mention, the personal instructions and examples of the Saviour himself. Though the words of our Lord be true that "blessed are they who have not
seen and yet have believed," yet we cannot but think that there were peculiar advantages connected with his personal instructions and holy example, which exercised no slight influence on the future character of the first teachers of Christianity. To have heard the matchless discourses of Him who spake as never man spake; to have enjoyed his constant friendship and personal intercourse; to have witnessed his numerous and wonderful miracles in quick succession from day to day; to have beheld his patience under trials, his contentment of mind amidst the deepest poverty; his meekness when reviled, his constant benevolence and un­tiring goodness exercised towards all who came within his reach; in a word to have witnessed from day to day a constant exhibition of the excellencies of Him who was "the brightness of the Father's glory and the express image of his person," must we think, have left an impression upon them never to be effaced. How great must have been the effect produced on the minds of the two disciples when, journeying towards Emmaus, they were suddenly accosted by their Lord and Master; and when beginning at Moses and all the prophets, he expounded to them the things concerning himself. Think what a flood of light must have been shed upon the Old Testament Scriptures when he who had the Spirit poured out upon him without measure, thus fully explained the types and shadows of the former dispensation, and showed how the language of all the prophets centered in his own glorious person and sacrifice. We cannot but think that our Saviour's personal intercourse and friendship, together with the constant exhibition of his holy example, were powerful means of producing that unshaken confidence in the divinity of their cause, which the apostles of our Lord manifested on various occasions. The large share which John the beloved apostle possessed of our Saviour's private intercourse and friendship may account in some measure for that spirit of unshaken confidence, which in a pre-eminent manner distinguishes the writings of this eminent apostle. How much of that spirit is exhibited in the following words: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life; for the life was manifested and we have seen it, and bear witness, and
show unto you that eternal life, which was with the Father, and was manifested unto us." Let it not be thought by the above remarks that we mean to disparage the privileges which we possess in the present age, or at all to give any sanction to the opinion that we have not abundant evidence for the truth of our holy religion. All that we affirm is, that there was a peculiarity in the privileges the first disciples possessed, which tended much to increase their faith, and to qualify them for the arduous work they had undertaken.

3. Another advantage peculiar to the apostolic age was, that the Lord Jesus granted special visions to his disciples and wrought miraculous deliverances on their behalf. In the 10th chapter of the Acts of the Apostles, we find that a vision was vouchsafed to Peter on purpose to remove his Jewish prejudices, and to show him that it was the design of God under the Christian dispensation to unite both Jew and Gentile in one bond of holy brotherhood. This vision, together with the remarkable circumstances connected with it, served as an important guide to him in all future cases of disturbance between the Jewish and Gentile Christians. Again, if we turn to the 18th chapter of the Acts of the Apostles, we find that the Lord Jesus vouchsafed a special vision to the apostle Paul whilst at Corinth, in order to encourage him to persevere in the midst of much opposition. Then spake the Lord to Paul in the night by a vision, "Be not afraid, but speak and hold not thy peace, for I am with thee, and no man shall set on thee to hurt thee, for I have much people in this city." So likewise on other occasions the Great Head of the church manifested himself to them, in order to guide them in their labours, and console them under their sufferings. Miraculous deliverances were also wrought for them. When Peter was unjustly imprisoned at Jerusalem, an angel was sent in answer to the prayers of the church to rescue him from his bondage. When Paul and Silas were imprisoned at Philippi an earthquake took place, the foundations of the prison were shaken, and the persecuted disciples were delivered from the malice of their foes. Now these miraculous displays of Divine power on their behalf, must have greatly strengthened their confidence in
the divinity of that truth, which they preached, and excited in them fresh zeal for its promotion; and on the other hand must have produced a powerful conviction on the minds of the people generally, that these men were the special favourites of heaven, and that the cause which they advanced was not of men, but of God. Every successive display of miraculous power on their behalf, would be considered as a fresh triumph over the powers of darkness, and furnish an additional inducement to their minds to perseverance in the glorious cause.

4. Another advantage which the first teachers of Christianity possessed, was their being endowed with the miraculous gifts of the Holy Ghost. These gifts were peculiarly adapted to promote the rapid progress of Christianity in the first ages, and tended much to overcome the peculiar difficulties with which it had to grapple. By referring to the Acts of the Apostles we find that the effect produced on the minds of many by the display of these powers was very considerable, and in many cases attended with saving results. In the case of the miracle performed by Peter on the lame man who sat at the gate of the temple, we find that great attention was excited towards the teaching of the apostle by this deed. We are informed by the inspired evangelist that "as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering." Acts iii. 11. In the following chapter the inspired writer tells us, that having been apprehended, by the Jewish Sanhedrim, for preaching in the name of Jesus, the council only ventured to threaten them and let them go, "finding nothing how they might punish them, because of the people: for all men glorified God for that which was done." Acts iv. 21. Another instance of the effect produced by these miraculous powers on the public mind we have recorded in Acts viii. 6. "And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did." Another instance is recorded in the 19th chapter of the same book, where we find Paul engaged in preaching the gospel at Ephesus. In the 11th verse we are informed, "that God wrought special miracles by the hands of Paul: so that from his
body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them." These words are followed by an account of the special judgment manifested in the punishment of seven blaspheming Jews. The effect of these striking displays of Divine power are then recorded in the 17th verse. "Fear fell on them all, and the name of the Lord Jesus was magnified. And many that believed, came, and confessed, and showed their deeds. Many of them also which used curious arts brought their books together, and burned them before all the men: and they counted the price of them, and found it fifty thousand pieces of silver: so mightily grew the word of God and prevailed." Now in these and other cases which might be brought forward, did time permit, we perceive a close connection between the spread of the gospel, and the display of this miraculous agency which the Great Head of the church vouchsafed to his disciples in the first ages of Christianity. We do not affirm that the manifestations of these gifts were ever the efficient cause of conversion to any man, but they were doubtless employed by God as a powerful means of giving effect to the doctrine which the apostles preached, and of producing the most salutary impression on the minds of multitudes who heard the gospel.

The miraculous gift of tongues with which the apostles were endowed was also a powerful instrument in the hand of God for spreading the glorious news of salvation in the first ages of the church. By this wonderful gift the treasures of Divine mercy were unlocked at once to listening multitudes of various nations, so that on the day of Pentecost persons from all parts of the Roman Empire heard with mingled wonder and delight the glorious truths of redeeming love. Acts ii. 7, "And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galileans?"

So great was the effect produced by this display of Divine power together with Peter's memorable discourse thereon, that in Jerusalem the very spot where our Lord was crucified, and where his doctrine had met with the greatest opposition, where the mob together with the Chief Priests had cried out but a short time before, "crucify him, crucify him," no less than three thou-
sand were gathered into the Christian church on one day. And in less than six weeks after the ascension of our Lord so great was the number of believers, and so generally was the testimony of the people in favour of the apostles, that we find the Jewish Sanhedrim actually afraid to do any thing to the apostles, "for they feared the people lest they should be stoned." Well indeed might these holy men look down with feelings of mingled joy and surprise at the fruits of their apostolic ministry and exclaim, "What hath God wrought." In these mighty effects they would see a striking fulfilment of our Saviour's own words: "greater works than these shall ye do because I go unto my Father."

These mighty signs and wonders were the visible seal of the Divine approbation to the work in which these holy men were engaged, they were sensible proofs to the unthinking multitude that the gospel which they declared was not of men but of God. To a stranger who wished to know the authority which they had for making known these truths, they could immediately refer to the miracles which had been wrought by their hands as an unanswerable proof of the truth of their doctrine. The faithful missionary of the cross in modern times has no such visible and impressive kind of evidence to appeal to, in his endeavours to spread the gospel. He has to refer the heathen among whom he is sent, to the faithful record of these transactions—to the nature of those truths he makes known—the evidence by which they are supported—their holy tendency on the human mind—their adaptation to man's spiritual wants and miseries wherever he is found—and those glorious fruits of righteousness which they produce where they are truly received. We cannot conclude this part of our subject better than by quoting the language of Paley on this very point: "From the widely disproportionate effects which attend the preaching of modern missionaries of Christianity, compared with what followed the ministry of Christ and his apostles under circumstances either alike, or not so unlike as to account for the difficulty; a conclusion is fairly drawn in support of what our history delivers concerning them, namely, That they possessed means of conviction which we have not: and that they had proofs to appeal to which we want."

In a subsequent number we hope to show the facilities which
we possess in modern times, for the prosecution of the same work, in which the primitive church engaged with such ardour and success.

_Cuddapah, 22d January, 1845._

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**REVIEW.**

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

BY J. H. MERLE D’AUBIGNE.


(Continued.)

Soon after receiving this comfort in mind—which contributed much to restore health to his body—Luther was ordained priest. This took place May 2, 1507, when he had been nearly two years in the convent. On this occasion he was reconciled to his father, who had objected to his choosing the ecclesiastical profession. The following year he was removed to the University of Wittemberg.

"Luther was not destined to remain hidden in an obscure convent. The time had arrived which was to transfer him to a wider theatre. Staupitz, with whom he still maintained a regular correspondence, was well persuaded that there was in the young monk a spirit too stirring to be confined within a narrow range. He spoke of him to Frederic, the Elector of Saxony; and that enlightened prince invited Luther, in 1508, probably near the close of that year, to become Professor of the University of Wittemberg. Wittemberg was the field on which Luther was ordained to fight many a hard battle. He felt himself called thither. He was pressed to repair quickly to his new post. He answered the call immediately; and in the haste of his removal, he had not time even to write to one whom he called his master and well-beloved father, the curate of Eisenach, John Braun. He wrote to him from Wittemberg, a few months after: ‘My departure was so sudden,’ said he, ‘that it was almost unknown
to those with whom I was living. It is true, I am at a greater
distance, but the better half of me remains still with you; and
the farther I am removed in bodily presence, the more closely my
spirit is drawn to you."* Luther had been three years in the cloister
of Erfurth."

In the University he was first appointed to teach physics and
dialectics, which, though very unsatisfactory to him at the time,
proved of use in his subsequent conflicts with the schoolmen.
The next year, he sought and obtained the degree of Bachelor
in Divinity, with a particular direction to Biblical theology. He
began his lectures by explaining the Psalms, and soon passed to
the Epistle to the Romans. In the retirement of his cell, he
devoted whole hours to the study of the divine word, and as he
himself tells us, with prayer for the teaching of the Holy Spirit
rather than with any dependence on the teaching of the schools.
While thus employed, he was deeply impressed with the passage
in the 17th verse of the first chapter to the Romans, quoted
from Habakkuk, "the just shall live by faith."1

This sentiment, received into his heart, as though planted there
by God himself, disclosed to him the mysteries of the Christian
life. Under its influence his lectures were different from any
which his auditors had heard before. It was not the eloquent
rhetorician, or pedantic schoolman that spoke, but a Christian
teacher, instructed by God, experiencing and feeling the power
of the truths to which he gave utterance. This attracted atten­
tion, and great numbers flocked to the University. He soon
began to preach.

"Staupitz, who was as the hand of Providence to develop the gifts
and treasures that lay hidden in Luther, invited him to preach in the
church of the Augustines. The young professor shrunk from this
proposal. He wished to confine himself to his academical duties; he
trembled at the thought of adding to them those of public preaching.
In vain Staupitz entreated him: 'No, no,' replied he, 'it is no light
thing to speak to men in God's stead.'2 An affecting instance of
humility in this great Reformer of the Church! Staupitz persisted.
'But the ingenious Luther found,' says one of his historians, 'fifteen

* Epp. i. p. 5.—17th March, 1509.
† Fabricius, Centifolium Lutheri, p. 33.—Mathesis, p. 6.
arguments, pretexts or evasions, to excuse himself from this summons.' At last the chief of the Augustines, still persevering in his application: 'Ah, worthy doctor,' said Luther, 'it would be the death of me. I could not stand it three months.' 'And what then,' replied the Vicar-general; 'in God's name so be it; for in heaven also the Lord requires devoted and able servants.' Luther was obliged to yield.

"In the middle of the square of Wittenberg stood an old wooden chapel, thirty feet long and twenty broad, whose walls, propped on all sides, were falling to ruins. A pulpit made of planks, raised three feet above the ground, received the preacher. It was in this chapel that the Reformation was first preached. It was the will of God that this work for the restoration of his glory should have the humblest beginnings. The foundation of the church of the Augustines was only just laid, and till it should be completed they made use of this mean place of worship. 'That building,' adds the contemporary of Luther, who relates these circumstances, 'may be aptly compared to the stable in which Christ was born.* It was in that enclosure that God willed, if we may so speak, that his well-beloved Son should be born a second time. Amongst the thousand cathedrals and parish churches with which the world is filled, not one was chosen for the glorious announcement of everlasting life.'

"Luther preached: every thing was striking in the new preacher. His expressive countenance and dignified demeanour, his clear and sonorous voice, charmed the audience. Before his time, the greater number of preachers had sought to amuse their hearers rather than to convert them. The deep seriousness that marked the preaching of Luther, and the joy with which the knowledge of the gospel filled his own heart gave to his eloquence an authority, energy, and unction, which none of his predecessors had possessed. 'Gifted with a ready and lively intelligence,' says one of his adversaries,† 'having a retentive memory, and speaking his mother tongue with remarkable fluency, Luther was surpassed in eloquence by none of his contemporaries. Addressing his hearers from his place in the pulpit, as if he had been agitated by some powerful passion, and adapting his action to the words, he affected their minds in a surprising manner, and carried them like a torrent whither he would. So much power, action, and eloquence are rarely found amongst the people of the north.' 'He had,' says Bossuet, 'a lively and impetuous eloquence, which delighted and captivated his auditory.'‡

* Myconius. † Florimond Raymond, Hist. heres. cap. 5. ‡ Bossuet, Hist. des Variations, 7. 1.
"In a short time the little chapel could no longer contain the crowds that flocked thither. The council of Wittemberg then chose Luther for their preacher, and called upon him to preach in the church of that city. The impression which he there produced was still greater. His wonderful genius, his eloquent style, and the excellence of the doctrines he proclaimed, equally astonished his auditors. His reputation spread far and wide, and Frederic the Wise himself came once to Wittemberg to hear him."

It was at this period that Luther visited Rome. His acuteness, eloquence, and talents in discussion led to his being chosen to represent several monasteries of his order, the members of which had a dispute with their Vicar-general. He went with the deepest impressions of the holiness of the eternal city, but as he entered Italy he began to find a voluptuousness at which he was greatly scandalized, and the nearer he drew to Rome the greater the licentiousness which he witnessed. In Rome itself he was horrified at the corruption of the dignitaries of the church, as he had before been astonished at the manners of the inferior clergy in the provinces.

"Luther often mixed with the monks and citizens of Rome. If some amongst them extolled the Pope and the clergy, the greater number gave free vent to their complaints and sarcasms. What stories had they to tell of the reigning Pope, of Alexander VI., and of so many others! One day, his Roman friends related, how Cæsar Borgia having fled from Rome, had been taken in Spain. On the eve of trial, he prayed for mercy, and asked for a priest to visit him in his prison. They sent him a monk. He murdered him, disguised himself in his cowl, and effected his escape. 'I heard that at Rome: it is a thing well known,' says Luther. Another day, passing along the principal street that led to St. Peter's church, he stopped in astonishment before a statue, representing a pope, under the figure of a woman holding a sceptre, clothed in the papal mantle, bearing a child in her arms. 'It is a girl of Mentz,' said the people, 'who was chosen Pope by the Cardinals, and was delivered of a child on this spot: therefore no pope ever passes through this street.' 'I wonder,' observed Luther, 'that the popes allow the statue to remain.'

"Luther had expected to find the edifice of the church encompassed with splendour and strength; but its doors were broken in, and its

* Das habe ich zu Rom für gewiss gehört.—(Table Talk, p. 1322.)
† Er nimmt mich Wunder dass die Paleste solches Bild leiden können!—(Ibid. p. 1326.)
walls consumed by fire. He saw the desolation of the sanctuary, and drew back in alarm. He had dreamed of sanctity; he found nothing but profanation.

"He was not less struck with the disorders committed in the city. The police is strict and severe in Rome," said he. "The judge, or captain rides through the city every night, with three hundred attendants. He stops all he finds in the streets; if he meets an armed man, he hangs him or throws him into the Tiber. And yet the city is full of disorders and murders; whilst, in places where the word of God is truly and faithfully preached, we see peace and order prevail, without the necessity for law or severity."* "It is incredible what sins and atrocities are committed in Rome," he says again; "they must be seen and heard to be believed. So that it is usual to say: "If there be a hell, Rome is built above it; it is an abyss from whence all sins proceed."†

"This sight made at the time a great impression on Luther's mind; an impression which was afterwards deepened. 'The nearer we approach to Rome, the greater number of bad Christians do we find,' said he several years after. 'It is commonly observed, that he who goes to Rome for the first time, goes to seek a knave there; the second time, he finds him; and the third time, he brings him away with him under his cloak. But now, people are become so clever, that they make the three journeys in one."‡ One of the most profound geniuses of Italy, though of deplorable celebrity, Macchiavelli, who was living at Florence when Luther passed through that city to go to Rome, has made a similar remark: 'The greatest symptoms,' said he, 'of the approaching ruin of Christianity, (by which he meant the Roman Catholic religion,) is, that the nearer we approach the capital of Christendom, the less do we find of the Christian spirit in the people. The scandalous example and the crimes of the court of Rome have caused Italy to lose every principle of piety and every religious sentiment. We Italians,' continues the great historian, 'are principally indebted to the church and to the priests, for having become impious and profligate.'§ Luther felt, later in life, all the importance of this journey: 'If any one would give me a hundred thousand florins,' said he, 'I would not have missed seeing Rome.'‖

† Address to the Christian Nobles of Germany.
‡ 1st irgend eine Halle, so muss Rom darauf gebaut seyn. (ib. 2377.)
§ Diss. on the 1st Decade of Livy.

But this journey was above all of great importance to Luther
in another respect. Not only was the veil withdrawn, and the sardonic laugh, the jesting incredulity, which lay concealed behind the Romish superstitions, revealed to the future Reformer, but also the living faith which God had implanted in him was then powerfully strengthened.

“We have seen how he had at first submitted to all the vain practices which the church enjoins in order to purchase the remission of sins. One day, in particular, wishing to obtain an indulgence promised by the Pope to any one who should ascend on his knees what is called Pilate's staircase, the poor Saxon monk was slowly climbing those steps which they told him had been miraculously transported from Jerusalem to Rome. But whilst he was going through this meritorious work he thought he heard a voice like thunder speaking from the depth of his heart: 'The just shall live by faith.' These words, which already on two occasions had struck upon his ear as the voice of an angel of God, resounded instantaneously and powerfully within him. He started up in terror on the steps up which he had been crawling; he was horrified at himself; and, struck with shame for the degradation to which superstition had debased him, he fled from the scene of his folly.*

“This powerful text had a mysterious influence on the life of Luther. It was a creative word for the Reformer and for the Reformation. It was by means of that word that God then said: 'Let there be light, and there was light.'

“* Seck. p. 56.  † Qua vos Deus misericors justificat per fidem. (L. Opp. lat.)
2 Hic me prorsus renatum esse sensi et apertis portis in ipsum paradisum in trasse. (Ibid.)
and to love it, as the sweetest and most consolatory truth. Truly this text of St. Paul was to me as the very gate of heaven.

"Hence it was, that, when he was called upon on some solemn occasions to confess this doctrine, it ever roused his enthusiasm and rough eloquence. 'I see,' said he in a critical moment,* 'that the devil, by means of his teachers and doctors, is incessantly attacking this fundamental article, and that he cannot rest to cease from this object. Well, then, I, Doctor Martin Luther, an unworthy evangelist of our Lord Jesus Christ, do confess this article, 'that faith alone, without works, justifies in the sight of God, and I declare, that in spite of the emperor of the Romans, the emperor of the Turks, the emperor of the Tartars, the emperor of the Persians, the Pope, all the cardinals, bishops, priests, monks, nuns, kings, princes, nobles, all the world, and all the devils, it shall stand unshaken for ever! that if they will persist in opposing this truth, they will draw upon their heads the flames of hell. This is the true and holy gospel, and the declaration of me, Doctor Luther, according to the light given to me by the Holy Spirit. . . . There is no one,' he continues, 'who has died for our sins, but Jesus Christ the Son of God. I repeat it once more: let all the evil spirits of earth and hell foam and rage as they will, this is nevertheless true. And if Christ alone takes away sin, we cannot do so by all our works. But good works follow redemption, as surely as fruit appears upon a living tree. This is our doctrine, this the Holy Spirit teacheth, together with all holy Christian people. We hold it in God's name. Amen!'

"It was thus that Luther discovered what hitherto even the most illustrious teachers and reformers had overlooked. It was in Rome that God gave him this clear view of the fundamental doctrine of Christianity. He had come to seek in that city of the Pontiffs, the solution of some difficulties concerning a monastic order; he brought back in his heart, that which was to emancipate the church."

After his return from Rome, Luther was created a Doctor in Theology. This was by the special desire of the Elector and his friends, and objected to at first by the Reformer on the ground of his youth, weakness of body and poverty. The latter objection was over-ruled by the prince taking upon himself the charges; and as to the others he was obliged to submit to his superiors.

"On the 18th October, 1512, Luther was made licentiate in theology, and took the following oath:

* Gloss on the Imperial Edict, (531. L. Opp. (L.) tom. xx.)
"I swear to defend the truth of the Gospel with all my strength."

The following day, Bodenstein solemnly delivered to him, in presence of a numerous assembly, the insignia of Doctor in Theology.

"He was made Biblical Doctor, and not Doctor of Sentences, and was therefore specially bound to devote himself to the study of the Bible, instead of human traditions. Then it was, as he himself tells us, that he espoused his well-beloved and Holy Scriptures. He promised to preach them faithfully, to teach them in purity, to study them all his life, and to defend them so far as God should enable him, by disputation, and by writing against false teachers."

"This solemn vow was to Luther his vocation as a Reformer. Binding upon his conscience the sacred obligation to investigate freely, and declare openly evangelical truth, that oath lifted the new made doctor above the narrow bounds to which his monastic vow might have restricted him. Called by the University, by his Sovereign, in the name of the imperial Majesty, and of the Roman See itself, and bound before God, by the most sacred of oaths, he was from that time the intrepid herald of the word of life. On that memorable day Luther was installed Champion of the Bible.

"Therefore it is that this oath pledged to the holy Scriptures may be regarded as one of the immediate causes of the revival of the church. The infallible authority of the word of God was the first and fundamental principle of the Reformation. Every reform in detail afterwards effected in doctrine, morals, church government, and public worship was but a consequence of this first principle. In these days we can hardly imagine the sensation produced by this elementary truth, so simple, yet for ages neglected. A few men, of more enlarged discernment than the vulgar, alone foresaw its important consequences. Speedily the courageous voices of all the Reformers proclaimed this powerful principle, at the sound of which the influence of Rome crumbled into the dust: 'Christians receive no other doctrines than those which rest on the express words of Christ, the apostles and prophets. No man, nor any assembly of men, has power to prescribe new doctrines.'"

"The situation of Luther was changed. The call he had received became to the Reformer as one of those extraordinary commissions which the Lord entrusted to prophets under the old dispensation, and to apostles under the new. The solemn engagement he had contracted, made so profound an impression on his soul, that the

* Juro me veritatem evangelicam viriliiter defensurum.
† Doctor bilibicus non sententiarius. (Melanchth.)
recollection of this vow sufficed at a later period to comfort him in the midst of the greatest dangers and the rudest conflicts. And when he saw all Europe agitated and disturbed by the doctrine he had proclaimed—when the accusations of Rome, the reproaches of many pious men, and the doubts and fears of his own heart, (so easily moved,) might have caused him to falter, to fear, and fall into despondency, he called to mind the oath he had taken, and remained firm, tranquil, and rejoicing. 'I came forward,' said he, 'in a critical moment, and I put myself into the Lord's hands. Let his will be done. Who asked of him that he would make of me a teacher? If he has made me such, let him support me; or if he change his purpose, let him deprive me. This tribulation then does not intimidate me. I seek but one thing—to have his favour in all he calls me to do in his work.'

"From the hour of this oath Luther no longer sought the truth for himself alone, but for the Church. Still retaining his recollections of Rome, he perceived indistinctly before him a path in which he purposed to go forward with all the energy of his soul. The spiritual life which hitherto had grown up within him, began to manifest itself in outward action. This was the third period of his progress. His entrance into the convent had turned his thoughts towards God; the knowledge of the remission of sins, and of the righteousness of faith, had delivered his soul from bondage. The oath he had now taken had given him that baptism by fire which constituted him the Reformer of the church."

The first efforts of our champion for the truth were directed against the schoolmen, whom he had studied so deeply, accusing them of Pelagianism. He endeavoured to lead off his auditors from Aristotle and Thomas Aquinas to the writings of the Apostles and Prophets, and was soon enabled to say, "God works amongst us, our theology and St. Augustine make wonderful progress." At this time he also formed a friendship which had much influence on his after life.

"There was then at the court of the Elector a person remarkable for wisdom and candour. This was George Spalatin, a native of Spaltus, or Spalt, in the bishopric of Eichstadt. He had been curate of the village of Hohenkirch, near the forests of Thuringia. He was afterwards chosen by Frederic the Wise as his secretary and chaplain, and private teacher of his nephew, John Frederic, heir of the electoral crown. Spalatin was a man of simple manners, in the midst of a court; timid in emergencies, and circumspect and pru-
dent as his master;* contrasting with the energetic Luther, with whom he was in daily communication. Like Staupitz, he was fitted rather for peaceable than for stirring times. Such men are necessary: they are like that soft covering in which we wrap jewels and crystals, to protect them from injury in transporting them from place to place. They seem of no use, and yet without them the precious gems would be broken or lost. Spalatin was not capable of great actions, but he faithfully and noiselessly discharged the task assigned to him.† He was at first one of the principal aids of his master in collecting those relics of the saints of which Frederic was long an amateur. By slow degrees he, like his master, turned toward the truth."

At this time Luther preached a series of discourses on the Ten Commandments, in which he pointed out how the soul is brought to God, its sovereign good, by the gospel, and turned his discourse against the superstitions which filled Christendom. "He so explained the Scriptures," says his illustrious friend Melancthon, "that in the judgment of all pious and enlightened men it was as if a new light had arisen on the doctrine after a long and dark night.""

His teaching bore fruit, and one of his disciples, Feldkirchen, publicly maintained, under his presidency, theses in which his principles were set forth. The disputation took place in 1516, made much noise, and is considered by some the commencement of the Reformation. Our author says:

"The monastic orders, which had long been the support of Rome, did more, perhaps, for the Reformation than against it. This was especially true of the Augustines. Almost all the men of liberal and enlightened piety who were living in the cloisters, turned toward the gospel. A new and generous blood seemed to circulate through these orders, which were as the arteries of the Catholic body in Germany. In public, little was as yet heard of the new ideas of the Augustine of Wittemberg; while they were already the chief subject of conversation in chapters and monasteries. More than one cloister was, in this way, the nursery of the Reformers. When the great struggle came, pious and brave men came forth from their retirement and exchanged the solitude of monkish life for the active service of ministers of God's word. Even as early as this

† Fideliter et sine strepitu fungens. (Weismann. Hist. Eccles. p. 1434.)
visit of inspection in 1516, Luther aroused by his words many a drowsy spirit. Hence that year has been named 'the Morning Star of the Reformation.'"

Luther also published theses on the freedom of the will, which attracted some attention among the learned, but it was the dispute about the sale of indulgences which first brought him into collision with the papacy. These were not new inventions but ancient sources of gain to the papal treasury. It is generally agreed that they were first sold in the tenth century by the Popes Gregory III., Victor, and Urban II., to induce the people to embark in the crusades. Pope Clement XII. granted indulgences to all who exterminated heretics; Julius II. gave indulgences to all who contributed to the erection of St. Peter's church at Rome; and Leo X. who was Pope in the time of Luther, followed the plan of his predecessor, being anxious that this famous structure should be completed. One well remarks, "St. Peter's is a monument of the Reformation which no Protestant can behold without the most serious associations; and no Roman Catholic without reflecting on the mighty blow which the erection of that proud edifice levelled against the stronghold of superstition.

In the time of Leo X. the various countries of Europe were farmed out to the highest bidders for the sale of indulgences. Germany was assigned to the Archbishop of Magdeburg in Lower Saxony; and this ecclesiastical prince employed a Dominican Monk named John Tetzel, with another named Arcemboldo, as his commissaries. Our author says:

"A great agitation reigned at that time, among the people of Germany. The church had opened a vast market on the earth. Judging from the crowd of buyers, and the noise and jests of the dealers, we might call it a fair; but a fair held by monks. The merchandise they extolled, offering it at a reduced price, was, said they, the salvation of souls!

"The dealers passed through the country in a gay carriage, escorted by three horsemen, in great state, and spending freely. One might have thought it some dignitary on a royal progress, with his attendants and officers, and not a common dealer, or a begging monk. When the procession approached a town, a messenger waited on the magistrate: 'The grace of God, and of the Holy Father, is at your gates!' said the envoy. Instantly every thing
was in motion in the place. The clergy, the priests, the nuns, the council, the schoolmasters, the trades, with their flags,—men and women, young and old, went forth to meet the merchants, with lighted tapers in their hands, advancing to the sound of music, and of all the bells of the place; 'so that,' says an historian, 'they could not have given a grander welcome to God himself.' Salutations being exchanged, the whole procession moved toward the church. The pontiff's bull of grace was borne in front, on a velvet cushion, or on cloth of gold. The chief vender of indulgences followed, supporting a large red wooden cross; and the whole procession moved in this manner, amidst singing, prayers, and the smoke of incense. The sound of organs, and a concert of instruments, received the monkish dealer and his attendants into the church. The cross he bore with him was erected in front of the altar: on it was hung the Pope's arms; and, as long as it remained there, the clergy of the place, the penitentiaries, and the sub-commissioners, with white wands in their hands, came every day after vespers, or before the salutation, to do homage to it.* This great bustle excited a lively sensation in the quiet towns of Germany.

"One person in particular drew the attention of the spectators in these sales. It was he who bore the great red cross and had the most prominent part assigned to him. He was clothed in the habit of the Dominicans, and his port was lofty. His voice was sonorous, and he seemed yet in the prime of his strength, though he was past his sixty-third year.† This man, who was the son of a goldsmith of Leipsic named Diez, bore the name of John Deizel or Tetzel. He had studied in his native town, had taken his bachelor's degree in 1487, and entered two years later into the order of the Dominicans. Numerous honours had been accumulated on him. Bachelor of Theology, Prior of the Dominicans, Apostolical Commissioner, Inquisitor, (heretic pravitatis inquisitor,) he had ever since the year 1502, filled the office of an agent for the sale of indulgences. The experience he had acquired as a subordinate functionary had very early raised him to the station of chief commissioner. He had an allowance of 80 florins per month, all his expenses defrayed, and he was allowed a carriage and three horses; but we may readily imagine that his indirect emoluments far exceeded his allowances. In 1507, he gained in two days at Freyberg 2000 florins. If his occupation resembled that of a mountebank, he had also the morals of one. Convicted at Inspruck of adultery and abominable profligacy, he was

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* Instruction of the Archbishop of Mentz to the sub-commissioners of the Indulgence, &c. art. 8.
† Ingenio fevex et corpore robustus. (Cochl. 5.)
near paying the forfeit of his life. The Emperor Maximilian had ordered that he should be put into a sack and thrown into the river. The Elector Frederic of Saxony had interceded for him, and obtained his pardon.* But the lesson he had received had not taught him more decency. He carried about with him two of his children. Miltitz, the Pope's legate, cites the fact in one of his letters.† It would have been hard to find in all the cloisters of Germany a man more adapted to the traffic with which he was charged. To the theology of a monk, and the zeal and spirit of an inquisitor, he united the greatest effrontery. What most helped him in his office was the facility he displayed in the invention of the strange stories with which the taste of the common people is generally pleased. No means came amiss to him to fill his coffers. Lifting up his voice and giving loose to a coarse volubility, he offered his indulgences to all comers, and excelled any salesman at a fair in recommending his merchandise.‡

“Let us hear one of these harangues, pronounced after the erection of the cross.

“Indulgences,” said he, “are the most precious and sublime of God’s gifts.

“This cross’ (pointing to the red cross) ‘has as much efficacy as the cross of Jesus Christ.§

“Draw near, and I will give you letters, duly sealed, by which even the sins you shall hereafter desire to commit shall be all forgiven you.

“I would not exchange my privileges for those of Saint Peter in heaven, for I have saved more souls with my indulgences than he with his sermons.

“There is no sin so great that the indulgence cannot remit it, and if any one should (which is doubtless impossible) ravish the Holy Virgin Mother of God, let him pay—let him only pay largely—and it shall be forgiven him.||

“Even repentance is not indispensable.

* Welchen Churfürst Fredericli vom Sack zu Inspruck er beten Hatte. (Mathes. x.)
† L. Opp. (W.) xv. 862.
‡ Circumfunanter venales indulgentias in his regionibus a Tetzlio, Dominico impudentissimo syrophanta. (Melancth. Vita Luth.)
§ L. Opp. (W.) xxi. 1393.
|| Tetzeli defended and maintained this assertion in his antitheses, published the same year. (Th. 99, 100, 101.)—Sub-commissaris, insuper ac predicaboribus veniarum imponere, ut si quis per impossible Dei genetricem semper virginem violasset, quod eundem indulgentiarum vigore absolvere posseat, luce clarior est. (Positiones fratris I. Tetzeli quibus defendit indulgentias contra Lutherum.)
"'But more than all this: indulgences save not the living alone, they also save the dead.

"'Ye priests, ye nobles, ye tradesmen, ye wives, ye maidens, and ye young men, hearken to your departed parents and friends, who cry to you from the bottomless abyss: "We are enduring horrible torment! a small alms would deliver us—you can give it, and you will not!"

"'A shudder ran through his hearers at these words, uttered by the formidable voice of the mountebank monk.

"'The very moment,' continued Tetzel, 'that the money clinics against the bottom of the chest, the soul escapes from purgatory and flies free to heaven.*

"'O, senseless people, and almost like to beasts, who do not comprehend the grace so richly offered! This day, heaven is on all sides open. Do you now refuse to enter? When then do you intend to come in? This day you may redeem many souls. Dull and heedless man, with ten groschen you can deliver your father from purgatory, and you are so ungrateful that you will not rescue him. In the day of judgment, my conscience will be clear; but you will be punished the more severely for neglecting so great a salvation. I protest that though you should have only one coat, you ought to strip it off and sell it, to purchase this grace. Our Lord God no longer deals with us as God. He has given all power to the Pope!'

"Then, having recourse to other inducements, he added: 'Do you know why our most Holy Lord distributes so rich a grace? The dilapidated Church of St. Peter and St. Paul is to be restored, so as to be unparalleled in the whole earth. That church contains the bodies of the holy apostles, Peter and Paul, and a vast company of martyrs. Those sacred bodies, owing to the present condition of the edifice, are now, alas! continually trodden, flooded, polluted, dishonoured, and rotting in rain and hail. Ah! shall those holy ashes be suffered to remain degraded in the mire?†

"This touch of description never failed to produce an impression on many hearers. There was an eager desire to aid poor Leo X. who had not the means of shielding from the rain the bodies of St. Peter and St. Paul!"

One of the benefits the commissioners proclaimed was the complete pardon of all sins. Those who were in purgatory would be released so soon as the money sounded in the chest.

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* Th. 56. (Ibid.)
† Instruction of the Archbishop of Mentz, &c.

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Men were to pay according to their rank; princes and nobles more, the common people less, according to their income.

"We will give one of these letters of absolution. It is worth while to know the contents of these diplomas, which gave occasion to the Reformation.

"Our Lord Jesus Christ have mercy on thee, N. N., and absolve thee by the merits of his most holy sufferings! And I, in virtue of the apostolic power committed to me, absolve thee from all ecclesiastical censures, judgments, and penalties that thou mayst have merited; and further, from all excesses, sins, and crimes that thou mayst have committed, however great and enormous they may be, and of whatever kind, even though they should be reserved to our holy father the Pope, and to the Apostolic See. I efface all the stains of weakness, and all traces of the shame that thou mayst have drawn upon thyself by such actions. I remit the pains thou wouldst have had to endure in purgatory. I receive thee again to the sacraments of the church. I hereby re-incorporate thee in the communion of the saints, and restore thee to the innocence and purity of thy baptism; so that, at the moment of death, the gate of the place of torment shall be shut against thee, and the gate of the paradise of joy shall be opened unto thee. And if thou shouldst live long, this grace continueth unchangeable, till the time of thy end.

"In the name of the Father, of the Son, and of the Holy Spirit. Amen.

"The Brother, John Tetzel, commissary, hath signed this with his own hand."

Sometimes, though seldom, the commissaries found those disposed to resist them. The following graphic instances afford a picture of the times.

"At Magdeburg, Tetzel refused to absolve a rich lady, unless she paid down one hundred florins. The lady consulted her usual confessor, who was a Franciscan. 'God gives us remission of sins freely,' answered he; 'He does not sell it.' Yet he entreated her not to mention what he had said. But the report of an opinion so adverse to his gains having reached the ears of Tetzel—'Such an adviser,' he exclaimed, 'deserves to be expelled or burnt alive.'*

"Tetzel found but few sufficiently enlightened, and still fewer bold enough to resist him. In general he could easily manage a

superstitious crowd. He had erected the red cross of indulgences at Zwickau, and the good people of the place had hastened to pour in the money that was to liberate souls. He was about to leave with a full purse. The evening before his departure, the chaplains and their acolytes called upon him to give them a farewell repast. The request was reasonable; but what was to be done? the money was already counted and sealed up. In the morning he had the large bell tolled. A crowd hurried to the church: every one thought that something extraordinary had happened, since the period of the station had expired. 'I had intended,' said he, 'to take my departure this morning, but last night I was awakened by groans. I listened: they proceeded from the cemetery. Alas! it was a poor soul that called me, and intreated to be delivered from the torment that consumed it. I therefore have tarried one day longer, that I might move Christian hearts to compassion for this unhappy soul. Myself will be the first to contribute; but he who will not follow my example will be worthy of all condemnation.' What heart would not answer to such an appeal. Besides, who can tell what soul thus cries from the tomb? The gifts were many; and Tetzel, with the chaplains and acolytes, sat down to a merry feast paid for by offerings for the poor soul of Zwickau.

*The dealers in indulgences had established themselves at Hagenua in 1517. The wife of a shoemaker, profiting by the permission given in the instruction of the Commissary-general, had procured, against her husband's will, a letter of indulgence, and had paid for it a gold florin. Shortly after she died; and the widower omitting to have mass said for the repose of her soul, the curate charged him with contempt of religion, and the judge of Hagenua summoned him to appear before him. The shoemaker put in his pocket his wife's indulgence, and repaired to the place of summons. 'Is your wife dead?' asked the judge. 'Yes,' answered the shoemaker. 'What have you done with her?' 'I buried her and commended her soul to God.' 'But have you had a mass said for the salvation of her soul?' 'I have not—it was not necessary—she went to heaven in the moment of her death.' 'How do you know that?' 'Here is the evidence of it.' The widower drew from his pocket the indulgence, and the judge, in presence of the curate, read, in so many words, that in the moment of death, the woman who had received it would go, not into purgatory, but straight into heaven. 'If the curate pretends that a mass is necessary after that,' said the shoemaker, 'my wife has been cheated by our Holy Father the Pope; but if she has not been cheated, then

the curate is deceiving me.' There was no reply to this defence, and the accused was acquitted.* It was thus that the good sense of the people disposed of these impostures.

"One day, when Tetzel was preaching at Leipsic, and had introduced into his preaching some of these stories of which we have given a specimen, two students indignantly left the church, exclaiming, 'It is not possible to listen any longer to the ridiculous and childish tales of that monk.'† One of these students, it is affirmed, was young Camerarius who was subsequently the friend of Melancthon, and wrote his life.

"But, of all the young men of that period, Tetzel made the strongest impression on Myconius, subsequently celebrated as a Reformer and an historian of the Reformation. Myconius had received a religious education. 'My son,' said his father, who was a pious Franconian, 'pray frequently; for all things are freely given to us by God alone. The blood of Christ,' he added, 'is the only ransom for the sins of the whole world. Oh, my son! if there were but three men to be saved by the blood of Christ, only believe, and be sure that you shall be one of those three.' It is an insult to the Saviour's blood to doubt its power to save.' Then, proceeding to warn his son against the trade that was beginning in Germany: 'The Roman indulgences,' said he, 'are nets to fish for money, and delude the simple. Remission of sins and eternal life are not to be purchased by money.'

"At thirteen Frederic was sent to the school of Annaberg to finish his studies. Soon after Tetzel arrived in this town, and remained there for two months. The people flocked in crowds to hear him preach. 'There is,' exclaimed Tetzel, with a voice of thunder, 'no other means of obtaining eternal life save the satisfaction of good works. But this satisfaction is out of man's power. His only resource is to purchase it from the Roman Pontiff.'§

"When Tetzel was on the point of leaving Annaberg his appeal became more urgent. 'Soon,' said he with a threatening accent, 'I shall take down that cross, and close the gate of heaven,' and put out that sun of grace which shines before your eyes.' Then, resuming a tenderer strain of exhortation: 'This,' said he, 'is the day of salvation, this is the accepted time.' And as a last effort, the pontifical Stentor, speaking to the inhabitants of a country rich in mines,
exclaimed, 'Inhabitants of Annaberg! bring hither your money; contribute liberally in aid of indulgences, and all your mines and mountains shall be filled with pure silver.' Finally, at Easter, he proclaimed that he would distribute his letters to the poor gratuitously, and for the love of God.

"The young Myconius happened to be among the hearers. He felt a wish to take advantage of this offer. 'I am a poor sinner,' said he, addressing in Latin the commissioners to whom he applied, 'and I need a free pardon.' ‘Those only,’ answered the dealers, ‘can share in the merits of Christ who stretch forth a helping hand to the church—that is, give their money.’ ‘What mean, then,’ said Myconius, ‘those promises of free distribution posted up on the gates and walls of the churches?’ ‘Give at least a gros,’ said Tetzel’s people, after having vainly interceded for the young man with their master. ‘I cannot.’ ‘Only six deniers.’ ‘I have not even so much.’ The Dominicans then began to apprehend that he meant to entrap them. ‘Listen,’ said they, ‘we will give you six deniers.’ On which the young man, raising his voice with indignation, replied: ‘I will have none of the indulgences that are bought and sold. If I desired to purchase them I should only have to sell one of my books. What I want is a free pardon, and for the love of God. You will have to account to God for having, for the sake of six deniers, missed the salvation of a soul.’ ‘Ah! ah!’ said they, ‘who sent you to tempt us?’ ‘No one,’ replied the young man: ‘the desire of receiving the grace of God could alone induce me to appear before such great lords.’ He left them.

"'I was grieved,' says he, 'at being thus sent away without pity. But I felt in myself a Comforter, who whispered that there is a God in heaven who forgives repentant souls without money and without price, for the sake of his Son, Jesus Christ. As I left these people, the Holy Spirit touched my heart. I burst into tears, and with sighs and groans prayed to the Lord: O God, since these men have refused remission of sins because I had no money to pay, do thou, Lord, take pity on me, and forgive them in mere mercy. I retired to my chamber. I took my crucifix from my desk, placed it on my chair, and kneeled before it. I cannot here put down what I experienced. I asked of God to be my father, and to make me what he would have me. I felt my nature changed, converted, transformed. What had before delighted me was now distasteful. To live with God, and to please him, became my most ardent, my single desire.'

"Thus Tetzel himself was preparing the Reformation. By scan-
dalous abuses he made way for a purer teaching; and the generous indignation which he excited in youthful minds was destined one day to break forth with power. We may judge of this by the following incident.

"A Saxon gentleman had heard Tetzel at Leipsic, and was much shocked by his impostures. He went to the monk, and inquired if he was authorised to pardon sins in intention, or such as the applicant intended to commit? 'Assuredly,' answered Tetzel; 'I have full power from the Pope to do so.' 'Well,' returned the gentleman, 'I want to take some slight revenge on one of my enemies, without attempting his life. I will pay you ten crowns, if you will give me a letter of indulgence that shall bear me harmless.' Tetzel made some scruples; they struck their bargain for thirty crowns. Shortly after, the monk set out from Leipsic. The gentleman, attended by his servants, laid wait for him in a wood between Jüterboch and Treblin, fell upon him, gave him a beating, and carried off the rich chest of indulgence-money the inquisitor had with him. Tetzel clamoured against this act of violence, and brought an action before the judges. But the gentleman showed the letter signed by Tetzel himself, which exempted him beforehand from all responsibility. Duke George, who had at first been much irritated at this action, upon seeing this writing, ordered that the accused should be acquitted. * * * * *

"A miner of Schneeberg, meeting a seller of indulgences, inquired: 'Must we then believe what you have often said of the power of indulgences and of the authority of the Pope, and think that we can redeem a soul from purgatory by casting a penny into the chest?' The dealer in indulgences affirmed that it was so. 'Ah!' replied the miner, 'what a cruel man the Pope must be, thus to leave a poor soul to suffer so long in the flames for a wretched penny! If he has no ready money, let him collect a few hundred thousand crowns, and deliver all these souls by one act. Even we poor folks would willingly pay him the principal and interest.'

"The people of Germany were weary of the shameful traffic that was carrying on in the midst of them. They could no longer bear the impostures of these Romish tricksters, as Luther remarks. Yet no bishop or divine dared lay a finger on their quackery and deceit. The minds of men were in suspense. They asked each other, if God would not raise up some powerful instrument for the work that was required to be done. But such an one was no where visible."

† Fuerant Germani omnem, ferendis explicationibus, mundationibus, et infinitis impos- turis Romanae dulciorum. (L. Opp. Lat. in pra.)
But God at length brought forth the agent whom he had long been preparing.

"The first time Luther heard speak of Tetzel was, as far as we are informed, in the year 1516, at Grimma, when he was commencing his visitation of the churches. Some one came and told Staupitz, who was still with Luther, that a seller of indulgences, named Tetzel, was making much noise at Würten. Some of his extravagant expressions being quoted, Luther was indignant and exclaimed, 'God willing, I will make a hole in his drum.'*

"Tetzel in his return from Berlin, where he had met with a most friendly reception from the Elector Joachim, a brother of the farmer-general, took up his abode at Jüterboch. Staupitz, availing himself of the confidence the Elector Frederic reposed in him, had repeatedly called his attention to the abuse of the indulgences, and the disgraceful proceedings of the collectors.† The Princes of Saxony, indignant at the shameful traffic, had forbidden Tetzel to enter their provinces. He was therefore compelled to stop on the territory of his patron, the Archbishop of Magdeburg. But he drew as near as he could to Saxony. At Jüterboch he was only four miles distant from Wittenberg. 'This great purse-drainer,' said Luther, 'went boldly to work, beating up the country all round, so that the money began to leap out of every man's purse, and fall into his chest.' The people flocked in crowds from Wittenberg, to the indulgence market at Jüterboch.

"Luther was still at this time full of respect for the church and for the Pope. He says himself, 'I was then a monk, a papist of the maddest, so infatuated and even steeped in the Romish doctrines, that I would willingly have helped to kill any one who had the audacity to refuse the smallest act of obedience to the Pope. I was a true Saul, like many others still living.'‡ But, at the same time his heart was ready to take fire for what he thought the truth, and against what, in his judgment, was error. 'I was a young doctor, fresh from the anvil, glowing and rejoicing in the glory of the Lord.'§

"One day Luther was at confessional in Wittenberg. Several residents of that town successively presented themselves: they confessed themselves guilty of great irregularities, adultery, licentiousness, usury, unjust gains: such were the things men came to talk of with a minister of God's word, who must one day give an account

* Lingke, Reisegesch. Luthers, p. 27.
† Instillius ejus poctori frequentes indulgentiarum abusus. (Cochlæus, 4.)
§ L. Opp. (W.) xxii.
of their souls. He reproved, rebuked, and instructed. But what was his astonishment, when these persons replied that they did not intend to abandon their sins! The pious monk, shocked at this, declared, that since they would not promise to change their habits of life, he could not absolve them. Then it was that these poor creatures appealed to their letters of indulgence, they showed them, and contended for their efficacy. But Luther replied, that he had nothing to do with their paper; and he added, 'If you do not turn from the evil of your way, you will all perish.' They exclaimed against this, and renewed their application; but the doctor was immovable. 'They must cease,' he said, 'to do evil, and learn to do well, or otherwise no absolution.' Have a care,' added he, 'how you give ear to the indulgences: you have something better to do than to buy licences which they offer you for paltry pence.'*

"Much alarmed, these inhabitants of Wittemberg quickly returned to Tetzel, and told him that an Augustine monk treated his letters with contempt. Tetzel, at this, bellowed with anger. He held forth in the pulpit, used insulting expressions and curses;† and, to strike the people with more terror, he had a fire lighted several times in the grand square, and declared that he was ordered by the Pope to burn the heretics, who should dare to oppose his most holy indulgences.

"Such was the incident that first gave occasion to the Reformation, though not the cause of it. A pastor sees his sheep going on in a way that would lead them to their ruin; he seeks to guide them out of it. He has as yet no thought of reforming the church and the world. He has seen Rome and its corruption; but he does not erect himself against Rome. He discerns some of the abuses under which Christendom groans, but he has no thought of correcting those abuses. He does not desire to constitute himself a Reformer;‡ He has no more plan in his mind for the reform of the church, than he had previously had for that which had been wrought in his own soul. God himself designed a Reformation, and to make Luther the instrument of its accomplishment. The same remedy, of which the efficacy was proved by the removal of his own distress, it was God's purpose that he should apply to the distresses of Christendom. He remains quietly in the circle assigned to him. He goes simply where his master calls him. He is discharging at Wittemberg his

* Copi dissuadere populis et eos dehortari no indulgentiarum clamoribus aures praebet. (L. Opp. lat. in pref.)
† Wütet, schilt, und maledeiet grauich auf dem Predigstuhl. (Myconius, Reformationsgesch.)
‡ Hec initia fuerunt hauser controversiae, in qua Lutherus nihil susplicans aut somnians de futurâ mutatione rituum, &c. (Melanch. Vita Luth)
duties as professor, preacher, pastor. He is seated in the temple, where the members of his church come to open their hearts to him. It is there, on that field, that Evil attacks, and Error seeks him out. Those about him would hinder him from discharging his duty. His conscience, bound to the word of God, is aroused. Is it not God who calls him? Resistance is a duty—therefore it is also a right; he must speak. Such was the course of the events occurring in the providence of that God who had decreed to revive Christianity by the agency of a miner's son; and to refine in his furnace the corrupted teaching of the church."

(To be continued.)

Correspondence.

Note.—The editors do not hold themselves responsible for the views entertained by their correspondents.—Eds. M. C. 1.

My Dear Brother—You ask for my opinion of the essay on "The Preaching of the Gospel, the Means of the World's Conversion," published in the last number of the "Madras Christian Instructor." The title appearing to me to be of an unscriptural character, I did not read the essay till you called my attention to it. I have now read it, and will tell you how it affected me. The terms "conversion of the world," "conversion of the entire human race," "universal reception of the gospel," are such as I cannot approve, they are phrases never made use of by inspired writers. When I hear them explained as meaning "the putting of all enemies under the feet of Christ, before his return to judge the earth," I can only grieve that so many teachers in Israel read through their Bibles without perceiving their error. There is much Scripture truth in the essay under review. I admit that the preaching of the gospel is now our great charge, and that nothing, for the present, should supersede this divinely appointed means of spreading our Saviour's name. It is to be regretted that some brethren are growing lukewarm in this paramount duty, but it is doubtful whether the arguments contained in the essay are calculated to reclaim them. They were, no doubt, once the writer's

* Mathesius.—Die verseurte Lehr durch den Ofen gehen. (p. 10.)

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opinion, but have, at all events, since found new Scripture truths, where formerly they only saw what he now sees. All his objec-
tions they have, perhaps, themselves made use of; what then can be 
the effect of hearing them repeated, whilst the immense mass of 
Scripture they advance is not entered upon by him? To say the 
truth, they are generally more at home in the Bible, than our author 
appears to be. Their language is more on the Scripture model, and 
nothing, perhaps, has given a greater impulse to Scripture studies in 
England, than the modern debates on prophecy. What will they 
think of the way in which the writer introduces the Revelation, (73) 
making the Saviour to appear to his beloved Disciple, to remind the 
church of his last injunction, as a subject of paramount importance, 
and to wind up all his commands and directions with the exhorta-
tion, “let him that is athirst come,” &c.? One would expect, from 
his words, to find no other contents in the revelation, than such as 
refer to the duty of preaching the gospel; and he is so sure of his 
spiritual interpretation, as even to quote the words “the Spirit and 
the Bride say, come,” without suspecting that any one might take 
them literally, as expressing an anxious desire for the coming down 
of the Son of Man, the Bridegroom, as prophesied in the preceding 
chapters. Is not the Revelation given to us particularly to make us 
watch and pray for the personal coming of Christ? “Behold I come.” 
The office assigned to the Spirit, in this verse, overthrows the whole 
sophistry of the argument adduced, (p. 70) that the return of the Sa-
vior would necessarily imply the withdrawal of the influences of 
the Spirit. Why set Scripture against Scripture in so odious a manner? 
It was expedient that Christ should go, therefore it must be inexpedi-
ent that he should return. Is the Spirit in us to say, “come, O 
Lord,” or to say, “do not come?” Shall we pray, “come, but only 
spiritually, O Lord,” or shall we pray, “come, O Lord, as thou hast 
promised, in clouds, in like manner as thine apostles saw thee as-
cend?” Is not the spirit groaning within us for a time of revelation, 
when we shall see Him as he is, and be like unto him? Is the ear-
nest necessarily withdrawn when the balance is paid up? The writer 
again says, “how can Christ call his work finished?” After his 
sufferings he could exclaim, “it is finished,” namely, the great task 
of the Passover-day, with all that preceded it; but as the father 
worketh always, the son likewise continues to work, though freed 
from the labour which sin has associated with every work of man. 
Great was His work during his 40 days’ sojourn on earth after his 
resurrection. Then follows his journey into a far country, from 
which he will return when least expected, and when he will hardly 
find the faith. According to the writer, he will find the world con-
verted! Luke tells us that the kingdom of God is not come; signs will show when his coming is nigh at hand. (Luke xxii. 31.) The Jews will cry, "blessed is he that cometh in the name of the Lord," and then and there see him. (Luke xxiii. 39.) From this glorious work we cannot absolve our Lord; happily he has bound himself by his promises. When we hear that "Christ's power is altogether a moral power," we must exclude the power of one who rules with a rod of iron. To sustain this fiction of exclusive moral force, the writer in page 72 quotes the Lord's Prayer, and finds in the words, "as in heaven," an innuenda that these glorious results, namely, the realization of God's will and kingdom, may be produced upon earth by the same means as they are in heaven, taking it for granted that only moral power is exerted in heaven. Whence this information about the means employed in heaven, about the preaching of the word there, &c.? We know that there is in heaven such a thing as war of angels, casting out angels. How presumptuous would it be to define this as an exertion of moral power! When God says, "behold I make all things new," is it for us, who know that he does all through Christ, whom he has made the head of all things to the church, to dispute this is done by moral power, or, it is accomplished by physical force! Would it not be much better for us to watch his works, and adore them as unsearchable, until the covering which is over our eyes be taken away?

As the essayist is not anxious for Christ's personal coming, so neither does he seem apprehensive of Satan's coming to deceive the nations. Providence, he supposes, will always befriend the church, but the dragon will give all his power to antichrist, and God will give him power to overcome the saints. This is a sad truth; but it is written. We both are now labouring in India. May we witness many victories to the praise of His name! But will the world's conversion be nearer, when, in the mean time, the apostacy in Europe makes daily more fearful progress? I once read the following calculation: Suppose there are 25,000 believers now; every one converts one sinner a year; then you will have 50,000 believers the first year; a 100,000 the second, &c. but Satan is left out of the account, and God's startling words of warning are not taken into consideration. John unites with Paul in describing Christ's personal advent as the only means of arresting antichrist's power. But why should I refer to the Thessalonians and Revelations when I see the writer comes to the unavoidable conclusion (page 79) derived from the pouring out of vials by angels' hands, that the destruction of the man of sin, &c. will not be effected by Christ's person, but "by other beings?" Holy apostle, what didst thou mean by "ἐπιφανεία τῆς παρουσίας ἀυτοῦ!"
I for one do fear to take from the words of prophecy, lest I build upon the one sure foundation, which is Christ, wood, hay and stubble, and thereby suffer loss.

But one who has discovered the true meaning of ἡκω, shall be present, ἐλεγχω, convince, and that of ἀχρι (page 79-80 note,) will easily dispose of the nouns in question. I had always supposed that the verb "to come," referring to persons, was not to be mistaken in any language, and stood in no particular need of interpretation. As for ἐλεγχω, its constant use in John is "to reprove," that is, convince of something disagreeable, put to shame, as deeds of darkness by the light, leaving it quite undecided whether the light be received by him who is reproved, or rejected with double hatred. And what we learn about ἀχρι has no influence whatever on the interpretation of Acts iii. 19—21, where the whole grammatical nexus shows that the κρόνοι αποκαταστάσεως and the καὶρὸς ἀναφεξεσί are referring to a future period, however near. The English translation is not wrong in the rendering of those nouns, which, especially without the article, can never signify "until the times come when all things shall have been restored" (compare Eb. ix. 10. μεταβαίνω καιρον διορθωσεως) but it mistakes the ως αν ελθωσι; for ως, can signify "when" only with the indicative. The spread of the gospel, and the conversion of Jews especially (and Gentiles, 2 Peter iii. 9,) are regarded by Peter as a sine qua non for the coming of that blessed time when God will send his Son again. The conversion even of great masses would not have been regarded as part of the seasons of refreshment by the Apostles. They knew that Christ would come when the testimony of the gospel should have been set before all nations, and thought it not impossible that this might be accomplished within the first century. (1 Thess. iv. 14, &c.) Ought we not in this nineteenth century, with Paul, anxiously to look for the Epiphania of the glory of that great God, (Titus ii. 13,) and hasten the time as far as lies in us by our witness, and give up the dream of a gradually approaching universal conversion.

I am grieved to see the judgment of brethren so warped by preconceived notions, as to do violence to the holy and pure word of Scripture. If the New Testament meets with such treatment, how must the Old Testament fare in their hands? Our brother quotes one and the other prophet, "dropping figures," in order to refer the most glorious results exclusively to the Spirit. We know sufficiently the crucible, in which Ἰουδα, 'Cities of Judah,' Jerusalem,' 'House of Jacob,' 'Zion,' 'House of the Lord,' Ephraim,' and other names are melted down, to pass henceforth for 'Church of the Gentile Christians;' whilst Ἐδώμ, 'Egypt,' 'Assur,' &c., are so many elegant expres-
sions of spiritual enemies; but do not wonder that, on this very account, the reading of the prophets is found so unprofitable and wearisome by many Christians, and the study of Hebrew accordingly neglected. The practice of “dropping figures” deprives the church of an immense mass of revealed truth. The writer proves from Col. i. 28, that the gospel will succeed in making every man perfect; but shows that Paul regards this only as his aim, not as the necessary consequence of gospel teaching. If too much stress is laid on the παντα ανθρωπον (three times repeated to rebuke the narrow-minded Judaistic Colossians) what else can be inferred from the 23d verse, but that the gospel was already preached (κηρυχθεν αιων) to every creature under heaven in Paul’s time. (Mark xvi. 15,) then already fulfilled! I hope our brother may yet learn a slower and surer method of arguing on Scripture, and, with us, look for that blessed hope, even the glorious appearing of the great God, namely, our Saviour Jesus Christ.

Yours, &c.

17th February, 1845. H. Gundert.

A PUBLIC MEETING IN TAMIL.

TO THE EDITORS OF THE CHRISTIAN INSTRUCTOR.

Gentlemen—What amount of success has attended missionary operations in India, and what are the means best adapted to secure success, are questions which are more frequently proposed than satisfactorily answered. It is not my intention at present to attempt the difficult task of furnishing a reply to either of the above queries, but simply to state a few facts which I am inclined to regard as exhibiting indubitable proofs that success has attended and does attend missionary labours in India, and that the means which are now employed to this end, if not the very best which could be adopted, are at least effective of no inconsiderable amount of spiritual good to those who resort to them. Among these may be reckoned religious public meetings held in the vernacular languages.

Nothing has had a more direct tendency to excite Christian sympathy, benevolence and zeal, for the last 50 years, both in England and America, than public meetings. Prior to the period when they were held to any extent, the churches at home felt not and acted not in a manner worthy of their high vocation as disciples of Him “who went about doing good.” The state of the heathen world was
entirely overlooked, and personal religion was the only subject which engrossed the attention of the pious and the good. I envy not the lot of those, whoever they may be, that have never attended Missionary, Bible, and other religious meetings either in England or elsewhere, and felt the thrilling and hallowed influence which is generally on such occasions produced, and afterwards retained for many days. The same means which have produced such happy effects on the minds of Protestant Christians in Europe in reference to the degraded state of the heathen abroad, are well calculated to produce similar effects on the minds of Native Christians in this country with regard to their unconverted relatives and their degraded idolatrous neighbours: for the fundamental laws by which the European's mind is governed are the same as those which operate on the Hindu's mind, and the gospel of Christ, when cordially embraced by a Hindu, will produce similar effects upon his heart and life, as it does in the case of those who are his antipodes with regard to geographical position, but his brethren in the bond of faith and love.

I was privileged in witnessing, in some measure, the salutary effects produced on the minds of several Native Christians at a public meeting held at Pursewaukum Chapel, on Thursday evening, February 6, in connection with the London Missionary Society. The Rev. Messrs. Ward and Scudder of the American Mission, the Rev. W. Taylor of the Propagation Society, and the Rev. Messrs. Leitch and Lewis of the London Missionary Society, were present on the occasion. The business of the meeting was conducted entirely in Tamil, a language admirably adapted to all the purposes of public speaking. The Rev. A. Leitch, pastor of the church, occupied the chair. The meeting was opened with singing and prayer which were conducted by the chairman; after which he stated briefly the object which had induced the missionaries to call together a public meeting, viz., to bring before the notice of the meeting the operations of the mission during the past year; to offer thanks to Almighty God for those tokens of Divine approbation which had been shown to the church and congregation in connection with the labours both of the missionaries and their assistants; to express their regret and unfeigned sorrow on account of the determined and in some instances violent opposition of the Natives of Madras to the preaching of the gospel; and to animate and encourage each other to go forward in the work of the Lord, notwithstanding the hostility shown by the heathen and the discouragement arising from their unbelief and rejection of the truth, knowing that the work of conversion among this people must be effected not by human might or power, but by the Spirit of the living God. The chairman then
called on the Rev. Isaac David, the ordained Native pastor, to read
the report of the proceedings of the mission during the past year.
It was drawn up with great minuteness and, to all appearance, with
considerable exactness, and was read with such emphasis as made it
tell upon the minds of all present who felt an interest in missionary
operations. The speakers who followed were the Rev. Messrs.
Lewis, Ward and David, three catechists belonging to the London
Missionary Society, and one from the American Mission. Though
speaking on such a public occasion was altogether new to some of
the catechists, yet they acquitted themselves more satisfactorily in
illustrating and enforcing the subjects on which they spoke, than it
was previously supposed they were capable of doing. The meeting
was protracted to a very late hour, yet none of the Native Christians
present seemed to be weary of it; on the contrary, the lively atten­
tion which they manifested encouraged the speakers to proceed
much beyond the point of European endurance.

It is to be hoped that this meeting will not be the last of the kind
held at Pursewaukum Chapel. For my own part I see no reason
why the missionaries of the London Missionary Society as well as of
every other Missionary Society in Madras should not hold anniver­
sary meetings in the Tamil language, and thus infuse into the minds
of their Native brethren somewhat of that Christian zeal and bene­
volence by which they themselves are actuated. If this were done,
there is little doubt that much and lasting good would thereby be
produced. The Native converts would by this means become more
united in the bonds of Christian love, feel themselves more identified
with their spiritual instructors in the great object of their mission,
co-operate more joyfully with them and with each other in the work
of their common Lord, stimulate each other to "every good word and
work," and thus become more efficient in promoting the cause of
truth and religion in this benighted land.

In wishing every prosperity to religious public meetings held in
Tamil, I must necessarily wish that they were attended by other
Christian friends, who, though they usually worship at English
churches and chapels, yet understand and speak the Tamil language.
Though they take no active part in the proceedings of such meet­
ings, yet their presence only, would go far to show that they ap­
prove of them, that they sympathize with the missionaries in their
joys and sorrows, that they regard the Native converts as their
brethren in the Lord, redeemed with the same precious blood, called
by the same heavenly grace, sanctified by the same spirit of truth,
and animated by the same hope of eternal life. It is a lamentable
fact, at least to the missionaries, that so little sympathy is shown
them in their work, in the way now described, even by their pro­fessed friends, some of whom contribute largely of their substance to the carrying on of missionary operations. The granting of pecu­niary aid to such objects may sometimes arise from motives not furnished by the gospel of Christ, and therefore affords no indubitable evidence of sympathy of heart with those who labour for the conversion of the Hindus to a saving knowledge of Christ. A lively interest however in the advancement of spiritual religion expressed by an attendance at the public meetings of Native Christians, (and occasionally at their meetings for public worship,) and a participation in the feelings produced at such meetings, would be a very satisfactory way of showing sympathy with the “messengers of the churches.” They too frequently feel as though they were forsaken by their professed friends in India, and, though living in what may, in some sense, be called a Christian community, find themselves almost as much alone in the work of the Lord, as if the Tamulians and themselves were the only inhabitants of the country. I leave it to you, gentlemen, and to others who may read these lines, to judge whether or not there is ground for the complaint now made. Let your judgment in this case be formed according to “truth.” Those who give their money but not their sympathy may find a suitable subject for meditation in Neh. iii. 5. “And next unto them repaired the Tekoites; but their nobles put not their necks to the work of the Lord,” and to those who give neither money nor sympathy, I cannot but consider as applicable the following passage of holy writ. Judges v. 23. “Curse ye Meroz, saith the angel of the Lord, curse ye bitterly the inhabitants thereof: because they came not to the help of the Lord, to the help of the Lord against the mighty.” If such awful denunciations of Divine anger are recorded against those who merely absented themselves on an occasion when their presence and exertions were called for in the cause of God, in connection with his people, how much more awful will be that “wrath of God,” which will inevitably come upon some in this country who bear the Christian name, but who, both by their writings and lives, continue to throw serious obstacles in the way of religion, and retard, instead of aiding, the progress of the Redeemer’s kingdom among the degraded and idolatrous inhabitants of this land.

Yours, &c.

An Eyewitness.
Gentlemen—If you can afford me a little space in the pages of your useful periodical, I shall lay before your readers the facts connected with a very interesting case of baptism which I was called to administer in the discharge of my missionary duties.

One forenoon, a respectable young man called upon me and asked my advice respecting a poor heathen woman, a servant in his father's house, who was lying apparently at the point of death, and very anxious to receive baptism. On making further inquiry, I found that on the previous evening and on that very morning she had been visited by two of our Native assistants in the mission, who gave a favourable opinion respecting her state of mind. Disease however was making rapid progress, and it was with difficulty she could converse with any one; being unable to articulate words, signs were resorted to, in order to convey to others the feelings of her heart. I learned that somewhat more than a twelve month ago, she had had the misfortune to be bitten by a mad dog, and though her master in the exercise of humane and Christian anxiety for her welfare, had used every proper precaution, the dreadful disease so frequently the result of the canine bite, was now making fearful ravages in her constitution.

Having become acquainted with these particulars, I prepared immediately to accompany my young friend to the scene of life and death; the frail body struggling with its last enemy, and the immortal spirit heaving with anxiety about its eternal destiny. On my way thither I passed the residence of my highly respected Native colleague, who had visited the poor woman early that morning. I stepped in to receive directly from himself his account of the case. The above particulars, so far as they came under his own observation, were confirmed. He testified to her intense suffering, her firm and simple reliance upon the Saviour, and her strong wish to put on Christ by baptism.

I soon reached the compound where the object of my visit was lying, concerning whom my curiosity was now excited; while at the same time feelings deeper and holier far than mere curiosity were rising in my bosom. I first waited upon Mrs. P., the mother of my conductor. This lady who is possessed of great vigour of mind, joined with lively Christian affection, entered fully into the details of
the case and gave me the history of the poor woman who had been in her service for about eight years. During all that time she had been a faithful and useful servant in one of the most menial capacities; she had, while in connection with some Roman Catholics, received a little knowledge of the main facts of Christianity; but it was during her residence in this Christian family that she had acquired the knowledge of the truth as it is in Jesus, which now seemed, through God's Spirit, to be quickening and rejoicing her heart. She knew nothing of the English language, and was unable even to read the New Testament in her own tongue. Her mistress in conversing with her upon the concerns of her soul, had frequently found her somewhat impressed with the truth, and consequently urged her to make an open and public profession of the same by being baptized. She herself also had frequently given expression to a wish to be baptized, or had assented to the truth that it was her duty to obey the command of Christ whom she professed to regard as her Saviour; but the fear of man, the dread of giving offence to her relatives, and of losing caste, were always too strong for her wishes and resolutions. Thus for a good while did she halt between two opinions. But when the arrow of death was rankling in her heart, when she felt that her course was about to close, and she was on the point of being summoned before the living God, to render her account, all her former impressions returned in ten-fold force; her guilt assumed in her enlightened eyes a darker hue; the terrors of damnation were arrayed in a more appalling aspect; while the mercy and condescension of the Great Redeemer in giving himself for such a vile ungrateful sinner as she felt herself to be, melted her heart into the tenderest contrition.

Such was the account I received from her mistress, who in entering into these details, spoke as one who had taken an active part in the events which she described, and who having the vernacular language at her command, did not destroy the point of the narrative by a frigid translation, but rehearsed the words of the dying woman just as they had been uttered.

We now proceeded to the place where this repenting sinner was lying. The scene was truly painful and yet sublime. A fellow-creature in the last stage of a hideous disease, rolling on the floor in the convulsions which at intervals shook her enfeebled frame, and unable to receive any nourishment or even any liquid to moisten her parched lips! A single sentence made known to her what character I sustained; and then her eye was instantly fixed upon me, giving expression to emotions of surprise and joy. Though she had great difficulty in speaking, her answers to my questions were by no
means ambiguous. There was legibly engraven upon her every feature a strong and intense interest in the subject of the conversation. In intimating a negative, as for instance in answer to a question about trusting in idols, the motion of her hand, the shaking of her head, and the whole expression of her countenance, gave a more vivid manifestation of her real sentiments than any language could have done. And so also when I was speaking to her of her guilt and vileness in the sight of God, she hung her head and smote upon her breast, and as if that were not enough, with a strong effort which threw her into convulsions, she raised herself a little, and then casting herself prostrate on the ground, exclaimed more than once, "I am a great sinner." In like manner when I addressed her upon the love of Christ, stating his sufferings and death, and how ready he was to receive every returning prodigal, with a most significant air she pointed to her heart, as if to intimate that Christ's love was supreme there, while a gleam of joy passed across her emaciated face. Here she made another attempt to speak, which again threw her into convulsions. The only words I could hear were "joy, joy, joy.

My attention was directed to the female who was waiting upon her, supporting her head, grasping her during the convulsions, and performing other acts of kindness. I was informed that she was a fellow-servant, and that between them frequent quarrels had arisen which sometimes had gone to a great height; but that almost immediately after being attacked with this disease, the patient had sought an interview with her fellow-servant, and earnestly longed to be reconciled to her.

Though I believe that it is proper to be rather slow in administering the ordinances of the New Testament in such circumstances, I did feel that the evidence in this case was more than enough to justify a compliance with her request. What was I that I should resist the grace of God? I exclaimed in the hearing of those around, what doth hinder her to be baptized? I conferred with her mistress and also with her heathen relatives who were assembled on the occasion, and the result was that arrangements were immediately made to administer the sacred rite. While the arrangements were being made, I retired for a short time previous to conducting the solemn service.

After her removal to a more commodious room, where her relatives, and all her master's family and servants were assembled together, I was invited to proceed. I commenced the service with a short prayer, imploring the special presence and blessing of Him, who quencheth not the smoking flax, and breaketh not the bruised reed. After prayer I read the viii. chapter of the Acts of the Apos-
ties, and while reading made such remarks as seemed suitable to the occasion and the audience. While all were deeply attentive, the candidate for baptism was especially so—and by many signs and audible sounds expressed her hearty concurrence in the truths that were expounded. After this exercise was closed, I addressed myself more directly to the dying woman. The moment she heard me address her by name and saw me motioning for the water which was in readiness to be brought near, she half arose, and supported by one of her relatives and her fellow-servant already alluded to, she continued in a half sitting, half reclining posture, during the time that I put to her the following questions.

Do you, renouncing all trust in Hindu gods, believe in the one living and True God, who made heaven and earth? She readily and distinctly answered, I do.

Do you feel that by following after vain idols so long as you have done, you have greatly sinned against this Most High God? I do.

Do you feel that you have transgressed in many other ways, in thought, speech and behaviour, and especially that by rejecting the Saviour so often after you became acquainted with the gospel, you have exposed yourself to His eternal wrath and curse? Besides answering in the affirmative, she by signs gave expression to deep sorrow and humble contrition.

Do you believe that Christ is the Son of God, and that taking pity upon our low and lost estate, he voluntarily left the glories of heaven, assumed the human nature, suffered and died to redeem all mankind from God's eternal wrath?

I do, she replied.

Do you believe that there is no other Saviour except Jesus Christ, and do you now, with all your heart, embrace Him as your Redeemer and Mediator?

With emphasis she replied, I do.

If God spare your life, do you solemnly promise that when restored to health you will confess Christ before all your relatives, and, trusting in his grace, count everything but loss for him?

She replied, I will, God helping me.

Perceiving that I had finished the series of questions, and that I was about to administer the ordinance, without the assistance of those on whom she had hitherto been leaning, she raised herself to a kneeling position, which she maintained with the greatest steadiness till the ceremony was ended. While in this position, with her hands clasped and elevated in the attitude of devotion, I baptized her with water in the name of the Father, and of the Son, and of the Holy Ghost.
We then all knelt together around the throne of grace, while I prayed for the baptism of the Holy Ghost to rest upon her who had, though late, witnessed so good a profession, and upon her relatives and upon all present.

While these transactions were going on, every heart was touched. In all present whether Christian or heathen, young or old, the deepest feelings were evidently stirred—but when I had finished praying, these feelings were too strong to be restrained. Many, especially of the young, were sobbing and weeping, while the woman herself, who had just been received into the visible church, because we verily believed her to be previously a member of that which is invisible, received a mouth and utterance. Such events not unfrequently occur; a dying Christian is frequently, I was going to say miraculously, strengthened in his last hours to lift up a strong testimony to the truth of Christianity, and to peal a loud warning in the ears of his careless friends. These warnings ought to be as effectual as if they had been given by the risen dead. Such was the case on the present occasion. I had only uttered a few words by way of practical application when her voice, like a cry from the tomb, broke in. Throwing herself on the ground near me, she bemoaned her own great wickedness, praised and extolled the matchless loving kindness of our Lord Jesus Christ; and clapping her hands in an ecstasy of joy, earnestly entreated her relatives and all assembled to receive Him and obey him, as their only hope. I readily gave place to her, for I verily felt that through her the Lord himself was speaking. Her strength however quickly abated, and left me abundant opportunity to improve this remarkable providence. After exhorting and conversing for a long time, I returned home. I was amazed and glorified God, saying, I have seen strange things to-day.

Some hours afterwards a note came from Mrs. P. informing me that poor Chelly was no more, but that to the very last moment she continued to hold fast her good profession, and to rely in simple confidence upon the blood of the great propitiation. Arrangements were made to inter her remains after a Christian manner; and accordingly at sun-rise next morning, we proceeded to the usual Christian burial-ground. Her remains were accompanied thither by the whole of Mr. P.'s family, by her relatives, and by many Native Christians. After reading the 90th Psalm and the portion of St. Luke's Gospel which relates to the history of the dying thief, I gave a suitable exhortation. Prayer being then offered, the mortal remains of this poor woman, who was as a brand plucked from the burning, was lowered into its narrow home, to wait the summons of the Archangel's trumpet.
The female formerly alluded to, having come to the grave, was in an agony of grief, tearing her hair, beating her breast, and rolling on the ground.

We took our way to our several abodes, from which after a few more busy months, our mortal remains also shall be carried, and deposited in the tomb, by those who shall speedily follow us thither.


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Religious Intelligence.

CONVERSIONS AND BAPTISMS.

Cuddapah.—The English school at this station is well attended and increasing in numbers. Some of the old scholars who were frightened at the introduction of the Scriptures are now returning, and appear anxious to make up for lost time. In the first and second classes we have two Brahmins, three Sudras, and seven Pariahs, who read and study the Sacred Scriptures daily. An examination of the school was held in the Court House last month, at which all the civilians resident here were present. The first and second classes were examined on the History of Joseph, English Grammar, Geography of India, and English History, and acquitted themselves to the satisfaction of those who witnessed the examination. A great number of the Court and Cutchery servants were present, and after the examination expressed much surprise at seeing the Christian Pariahs answer with such readiness the various questions put to them. The vernacular schools connected with the mission are also pretty well attended.

On the second Sabbath in this month, four adult females were baptized at the Mission Chapel connected with the L. M. Society. The candidates for this holy ordinance were enabled to give very satisfactory answers to the questions which were put to them, relative to the great doctrines of the Christian faith. There was a very good attendance on the occasion, and the people were remarkably attentive and appeared much interested. It will be interesting to some of your readers to know that three of the above mentioned females were the wife and two daughters of a converted Mussulman now in connection with the Cuddapah Mission, who was brought to a knowledge of the truth by the study of the Holy Scriptures.—Athenæum Correspondent, March 4.
Calcutta.—It is with pleasure we have to record the accession of another convert from Hinduism to the Church of Christ. The young man, Durga Das Moitri, has for several years been a student in the Free Church Institution. He belongs to one of the more advanced classes in the Senior or College Department. He has all along been a steady, sedate, thoughtful, and diligent scholar. In common with his class-fellows, he had been duly instructed in the evidences and principles of the Christian faith. But no symptoms of heart interest in its saving truths had manifested themselves. About ten days ago, one of his companions and class-mates was suddenly taken ill with fever and died; on his death-bed he was visited by Durga Das. The young man betrayed the most harrowing signs of remorse; he said he believed “Christianity to be true, and yet he had rejected it, what then would become of him?” These words, uttered in a tone of anguish, pierced, like an arrow, into the heart of Durga. He too, in his understanding, fully believed in the truth of Christianity, and yet, he too had hitherto practically rejected it. The reflection inwrought in his soul, and left him no rest. He was quite miserable. At length his mind was made up. He resolved to renounce heathenism; and openly to embrace the Christian faith. With this view he escaped from his home, sought the protection of his friends and instructors, the Free Church missionaries, and on Tuesday evening last, at the weekly prayer meeting, was by them admitted into the visible church of Christ by baptism. This is another encouraging example, added to the many which recent years have supplied. The friends of this young man resorted to all the usual persuasives and artifices to induce him to alter his determination; but in vain. He stood out with the greatest firmness. May the Lord strengthen him to persevere that he may adorn the doctrine of salvation by a consistent walk and conversation.—C. C. Advocate.

Benares.—It was stated in our last report that two of our Native schoolmasters were under deep impressions. Their attendance on our every service has been most regular during the past year, and they have afforded many indications of a growing attachment to Christianity, but we have often been afraid that the spirit of procrastination was obtaining the victory over them, and would prevent them from openly declaring themselves the followers of Christ. When the sinfulness of delay, and of submission to the fear of the world has been pressed upon their conscience, their countenance has indicated deep concern, but the world still held them in its snares. We are delighted to state that one of them has at length come forward, and cast in his lot among the people of God. At his urgent request, and with
a full conviction of his sincerity, we have received him by baptism into the Christian church. He was baptized on the first sabbath of the present year in the presence of a congregation composed of Christians and heathens. His case affords encouragement regarding those who have long heard the word of God apparently in vain. His present age is 50. When a mere boy he was seized with a desire to leave his father's house, and become a religious devotee, but was prevented by his friends. At the age of fifteen he ran away from his father's house, and under the influence of a longing desire for something which he did not comprehend, but which he felt he required, he attached himself to one of the numerous Bhairagis, who traverse the country, visit the supposed holy places, and live on the alms of the people. For twelve years he travelled about as a Bhairagi, during a considerable part of which time he had an intense desire for "mukti," "salvation," but did not well understand what it was. He visited Juggernauth thrice, and he sought the blessings of the Hindu gods at their principal shrines in southern as well as in northern India. In his long journeys and numerous ceremonies he found no rest to his spirit, and at last utterly dissatisfied with his wandering life, he dismissed his desire for salvation, and settled down as a teacher in Benares. About twenty-three years ago he fell in with Mr. Adams, the first missionary of our society in this city, and was a short time employed by him as a teacher. Since that time he has been more or less connected with missionaries, and has frequently heard the gospel. On the resuscitation of our old schools, and the formation of new ones in 1840, he was appointed one of the teachers, and has since that time been one of our most zealous and successful schoolmasters. He states that only three years have elapsed since the claims of Christianity have made a deep impression on his mind. During the last year these impressions have gathered strength, and he has at length, we trust under the influence of divine grace, come forward to own Christ as his Lord. He has we hope counted the cost, and we trust he may be kept steadfast. He has been assailed with persecution, driven from his house, disowned by his relatives, of whom several reside at Benares, his presence declared an impurity, and his name loaded with reproaches. He seems to bear all with patience, and to enjoy much happiness in his new position. His scholars of course all left him, but a number have returned, and we hope the most of them may come back. He has obtained another house in the city, where he resides, at which we are much pleased, as we are very desirous, when it is at all practicable, that the Native Christians should reside among their fellow-countrymen, and pursue their former occupations. This case is
encouraging, as it shows that the gospel may long be preached apparently in vain, and yet at last produce saving fruit. We likewise learn how much the Hindu is often called to bear, when his heart is given to Christ. We would call upon our Christian friends to remember at a throne of grace, their Native brethren, who are often called to endure severe trials by their attachment to the gospel. The other teacher of whom we have spoken still keeps back, though he professes to believe Christ to be the only Saviour, and says with apparent feeling, that he knows believing with the heart must be expressed by confessing with the mouth. He is however overcome by the fear of the world. His heart fails him when he considers the persecution which awaits him, if he openly confess Christ. We trust he may soon be delivered from his fears. Besides him, several of the teachers seem to take more interest than they did in the word of God.—Extracted from the Fifth Annual Report of the Benares Auxiliary to the London Missionary Society.

Ahmednuggur.—On the first Sabbath in this month, six Natives were received into the American Mission Church at Ahmednuggur. One man was also baptized in December. Of these seven persons, five are men of the Mahar caste, and one woman belonged to the Koonabee or cultivator caste. Four of these men live in villages from 30 to 35 miles distant from Ahmednuggur. They are all heads of families, and appear desirous of devoting their children, as well as themselves, to the service of God. For the mercy of God to these people we cannot be sufficiently grateful.—Dnyanodaya, January 15.

Baroda.—"The word of the Lord," writes the Rev. W. Clarkson, "is spreading. The name of the Lord is glorified. Sixteen persons are baptized, and are going on satisfactorily. It is marvellous in our eyes. I hope one of the Rajcot missionaries will soon join me."

P. S. "Four of the Chiefs of the village have been baptized this evening—one the old Patel, 75 years of age, a venerable, intelligent man. Our hearts are filled with joy, and our mouths with praise. Twenty first fruits of the Lord."—Oriental Christian Spectator.

Loodiana.—A Mohammedan who was known to the missionaries at Loodiana, but who exhibited every symptom of derangement connected in some way with Christianity, and who for a long time has been almost persuaded to be a Christian, lately wrote to the missionaries at Loodiana, stating that he was confined by his brother on account of his having professed his belief in Christ. Two of the Native brethren were immediately sent to him to inquire into the case. They found him in chains, and from their account there seems
to be little doubt that he is crazy, as his brother alleges. Christianity is the subject that appears to fill his mind. Wonderful indeed are the dealings of Jehovah, how unsearchable are his judgments and his ways past finding out.—Bombay Witness.

The Sea of Galilee.

The following touching lines were written beside the Lake of Galilee, by the late Rev. Robert M. M‘Cheyne, of Scotland, who visited Palestine for the benefit of his health.

How pleasant to me thy deep blue wave,
Oh! Sea of Galilee!

For the Glorious One, who came to save,
Hath often stood by thee!

Fair are the lakes in the land I love,
Where the pine and the heather grow,
But thou hast loveliness far above
What nature can bestow.

It is not that the wild gazelle
Comes down to drink thy tide;
But He that was pierced to save from hell
Oft wandered by thy side.

It is not that the fig tree grows,
And palms, in thy soft air;
But that Sharon’s fair and bleeding Rose
Once spread its fragrance there.

Graceful around thee the mountains meet,
Thou calm reposing sea;
But ah, far more, the beautiful feet
Of Jesus walked o’er thee.

And was it beside this very sea,
The new-risen Saviour said
Three times to Simon, “Lovest thou me?
My lambs and sheep then feed.”

Oh! Saviour, gone to God’s right hand!
Yet the same Saviour still,
Graved on thy heart is this lovely strand,
And every fragrant hill.

Oh! give me, Lord, by this sacred wave,
Thricefold thy love divine,
That I may feed till I find my grave,
Thy flock—both thine and mine.

The Register.
CALCUTTA.—We regret to announce the removal by death of Koilas Chunder Mookerjee, one of the Native Catechists of the Free Church of Scotland. He entered into his rest last Wednesday morning, and was, in the evening of the same day, followed to the grave by many who had known and respected him in life and mourned for his loss in death. Their loss was, however, his gain. Koilas was one of the most devoted, intelligent and laborious Native Christian Catechists in Northern India. His life was eminently consistent, and his end tranquil and hopeful.

BENARES.—The brother who has been removed by death was one of the most consistent and devoted Christians in our small community. Since his baptism in 1841, Dhannu had made most pleasing progress in knowledge and in grace, and we have indulged the hope that he might be spared for many years of active usefulness among his countrymen, but our Heavenly Father in his infinite wisdom has seen meet to disappoint our hopes. We have for our consolation the assurance that Dhannu has joined the redeemed throng in heaven, and is with them engaged in praising that Saviour whom he loved on earth. This is a fitting opportunity for recording briefly the circumstances of his life and death. He was a native of Bundelkund. He was brought to Benares with a number of destitute boys during the famine of 1837. He at once broke the rules of caste and professed to be a Christian, but for nearly four years he gave indubitable evidence that his heart was uninfluenced by the gospel. His whole conduct was that of one who was a stranger to the love of God, and there was every appearance of his settling down into the general heartless profession of Christianity, by which so many are characterized. By the grace of God he was during the hot season of 1841 awakened from his spiritual lethargy. He underwent a most marked and delightful change. The Spirit of God took possession of his heart, and to our joy he presented every proof which could be wished that he had become the partaker of spiritual life. In September, 1841, he was received by baptism into the Christian church, and his general progress and conduct since that time having given us much satisfaction. When his heart was renewed, his intellect was awakened. He applied himself with diligence to the attainment of knowledge, especially scriptural knowledge, and though his talents were not bright, his progress indicated a mind which by proper training might render him well qualified for the work of preaching the gospel. In conversation with his countrymen on the subject of Christianity, he showed an ability to state and defend its doctrines which rather surprised us. It was however in prayer that he most excelled. His prayers were rich, comprehensive, and fervent, and the language in which they were expressed was distinguished by its propriety. We do not remember to have heard any Native Christian, who had a greater gift in prayer, and the prayers of few Europeans have had more freshness and fervency. His prayers in
connection with his general deportment led us to form a high opinion of his piety, and to hope that it might be consecrated to the evangelization of this dark land. The All-wise Disposer of events has determined otherwise. For nearly a year he has been in very bad health, during which submission to his Heavenly Father's will prominently appeared. He invariably spoke of his heavy and continued affliction as sent for his good, and his wish for its sanctified use was more frequently expressed than his wish for its removal. Our hopes and fears concerning him alternately prevailed, according to the appearances which his disease presented, until at last, after a considerable season of partial recovery, he suddenly relapsed, and on the first day of this year he expired. On his death-bed he was so weak that he spoke but little, but in reply to the question, Are you afraid to die? his answer was, “No, my trust is in Christ.” We committed his body to the grave in the sure and certain hope of a glorious resurrection.—Fifth Annual Report of the Benares Auxiliary to the L. M. Society.

MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

Madras.—The Rev. S. Hardey, of the Wesleyan Missionary Society, is compelled to visit England for the restoration of his health. He and Mrs. Hardey will sail in the course of the month; may they have a prosperous voyage, and be permitted soon to return with invigorated strength to labour for the good of India.

The Rev. F. D. W. Ward, of the American Mission, has proceeded to Bangalore for change of air; we hope the change will be beneficial.

Calcutta.—Since our last the following missionary friends have sailed from India:

Rev. W. Morton and Mrs. Morton, of the London Mission, on the Queen; Rev. T. and Mrs. Brooks and family, of the General Baptist Mission, on the Samuel Boddington; Mrs. Wilson and family, of the American Mission at Allahabad, for the United States. The Bishop of Calcutta is (D. V.) expected at Calcutta in the latter end of April. He leaves for Europe on the May steamer. By the last accounts, we are happy to say, his health is much better.

MISSIONARY PRAYER MEETING.

The Address at the Meeting on the 3d ult. was delivered by the Rev. F. D. W. Ward, M.A., at Davidson Street Chapel, on "The Position and Duties of Christians residing in a Heathen Community."

The Monthly Missionary Prayer Meeting will be held on Monday the 7th instant, at half-past six p. m., in the Hall of the Free Church Institution, Erannahooloo Chetty Street, Black Town. The Address will be given by the Rev. John Anderson, "On the Special Temptations that assail Missionaries and their Converts in India."