An Appeal for the Hindu, addressed to British and other Christian Foreigners residing in India.

BY THE REV. F. D. W. WARD, M. A.

On occasion of the annual examination at the East India College, Hailebury, in the year 1843, the honorable chairman addressed the graduating class in an excellent speech, of which the following are the concluding paragraphs. "Never forget, young gentlemen, that the great object of your life in India ought to be the benefit of its inhabitants. Never let this thought be for a moment absent from your minds. Above all, remember that all good service must be founded on good moral and religious principles. Remember, also, that we have all to answer for the manner in which we have exercised our authority at a higher tribunal, where the poor Hindu, although now perhaps despised, shall be a faithful witness either to our honour and reward, or to our shame and disgrace."

The high authority from which these sentiments emanate, added to their own intrinsic truth and importance, most justly claim for them our respect and attention. They cannot be set aside as the professional advice of a Christian preacher, or as the language of one who is ignorant of the kind of neutrality which the covenanted servants of the Company are pledged to maintain towards the Natives of India. They are the words—advisedly spoken—of one who knew what he was saying and...
whom he was addressing. Let us briefly paraphrase the three leading sentiments here inculcated.

Never forget that the great object of your life in India ought to be, not the pecuniary compensation attendant upon the service you may render to your honourable employers; not the provision you thus make for your families when called away by the imperative voice of death; these, though legitimate incentives to faithfulness, should be subservient to another motive and that which should take the precedence of all others—doing good to the Natives! Let that be the great object of your life in India, entering into all your plans and forming a leading part of your daily engagements.

Again, remember that all good service must be founded on good moral and religious principles. Not only avoid those overt acts of immorality and irreligion that are at war with the plainest dictates of reason and conscience, but bear in mind that the best service you may render to your country is vitally defective if not prompted by scriptural motives. A superstructure of good deeds, however fair and beautiful, that is built on any other foundation than this, rests upon the sand. Be not only decidedly moral, but be religious; be Christians. While you are true to your engagements as British subjects and agents of the Honorable Company who rule that eastern empire, be faithful to Him to whom be­longeth all dominion, power and glory. While you "do the one, let not the other remain undone."

Again, remember that we have all to answer for the manner in which we have exercised our authority at a higher tribunal, the tribunal of Christ, who will appear in the clouds of heaven, and before whom will stand the king and subject, the ruler and ruled, the enlightened Briton and the degraded Hindu. We—you—all—without respect to worldly rank, must appear at that bar, and according to the account we may then render of the manner we have employed the authority and other means of doing good, entrusted to our care, shall hear the heavenly welcome, "Enter into the joy of your Lord," or the painful sentence, "Depart ye cursed."

We honour the man who, in this too secular and accommodating age, had the boldness to declare such sentiments, and at such
a time. Would that they were printed in letters brilliant as light and placed where the eye of each Briton, each Christian residing in this idolatrous land could with the most frequency rest upon them! Had these principles held that place in the memories, and exerted that control over the conduct of the rulers of India from the days of Lord Clive to the present hour that they should have done, what happy effects would have followed! But it is not the part of true wisdom sullenly to mourn over the past. The evil that has been done cannot be remedied nor can mis-improved opportunities of doing good be recalled. We have to do with the present hour and with those now acting their part on the stage of life.

Thus far our remarks have been confined to the rulers of the nation, but the observations that form the remainder of this appeal are addressed to all Christian Foreigners residing in this land.

The position of a Christian while dwelling in a heathen community is full of danger and responsibility. The danger is traceable to that principle of human nature to which the poet alludes in the familiar stanzas:

"Vice is a monster of so horrid mien,  
That to be hated needs but to be seen;  
But seen too oft, familiar with its face,  
We first endure, then pity, then embrace."

Such is the natural and strong tendency of prolonged association with the vice of idolatry. If after the emotions of deep loathing and deeper sorrow that whelm the soul at the first sight of the symbols and ceremonies of idol-worship, there interpose not an energy equally powerful with that which preserved unharmed the three faithful Israelites amid the flames of the furnace, we may rest assured that there will succeed that third, most fatal process, attachment to, or at least indifference respecting, the object at first so hated and shunned. This is no idle dreaming. There is danger. Of this we should be conscious, and daily should we seek that grace which will fortify us against the threatened harm and keep our souls alive with the pity and zeal of Lot in Sodom, and Paul in the city of Athens.

His position is responsible as well as dangerous. He has it in
his power to do much good or much harm. He is a marked person—with emphasis, a "city set on a hill." His Gentile neighbours cannot or will not read the Bible, but they will and do read his conduct; they hear his words and observe his daily deportment, while from these they form their opinion of the religion he professes. He is a personification of Christianity, a visible representation of the gospel of Christ.

He may prefer it should be otherwise. He may urge that it is not right to charge upon a system of belief the faults that may attach to its professors. There may be much truth in this argument, but the adage is founded deep in our common nature, "actions speak louder than words;" and though the Christian give not articulate expression to the thought, yet by his profession he says to the heathen and the ungodly around him, "would you judge of the character of my religion, look at me." Who can measure the responsibility attached to his position. How appropriate the injunction of an old divine, "Christians should be walking Bibles."

This suggests the first duty of a Christian residing in a heathen community. So to deport himself that his conduct may be a truthful comment upon the religion of the Bible. There is no language so generally read, so easily understood, so carefully remembered, and so deeply felt as the language of the life. The printed page may be illegible, a foreign language may prevent the oral communication of thoughts and feelings, but here is a mode of address common to all. It is the language of signs requiring no previous study, no vocal expression. Such a commentary on the principles and maxims of the Bible is the professed Christian holding up to the view of the ignorant heathen, and by it he is teaching truth or error, confessing or denying his divine Saviour and King.

But a consistent and holy example, though a primal duty, is not all that is required of a Christian when dwelling in a heathen land. He is called upon to be actively useful. It becomes every follower of Jesus often to ask himself the question, "Why am I detained on earth? I am an heir to a heavenly inheritance.

There is my house and portion fair,
My treasure and my heart is there,
And my eternal home.
Why am I detained so long from a participation in its privileges and blessedness?" One most obvious and important reason is, that *he may be useful*. The world is to be converted and restored to original holiness and glory through the instrumentality of the *church*. That being the case, the duty that rests upon the community of disciples rests upon each individual of that community to the extent of his ability; hence the command, "Let him that heareth, say come." In the divinely benevolent enterprise of the world's evangelization, each disciple of Christ should feel that he, as an *individual*, has something to do, something in the way of *active effort, personal usefulness*; and he should possess his mind with the deep and ever present conviction that the leading object of his detention on earth, is to *allow him time to be thus useful*. But there is another question that calls for the serious consideration of those to whom this appeal is addressed: "Why are you compelled to reside in this heathen land?" Compelled, we say, for were *inclination* your guide you would at once hasten away from a view of scenes and objects so loathsome as those you are daily compelled to witness. If it is your duty to be here, (as we take it for granted that it is,) you are here at the bidding of your divine Master. And why has He sent you here. The Bible answers, "to be useful to the people." You may talk of "livelihood," "no situation at home," &c. but most assuredly the Disposer of events has a higher object than this, in the disposition of your lot. All events, national or individual, are regulated with a view to the glory of the cross, the establishment of Messiah's throne on earth.

But where, you ask, shall I begin? We answer, *at home*, in *your own dwelling*. Has the question ever arrested your attention, why you are obliged to have so many *Native servants* around you, (eight or ten it may be) whereas in England you required not the half or possibly the fourth of that number? This is not a *chance* occurrence, traceable to no more definite a cause than the customs of the country. There is *design* in this and if we err not that design is that a greater number of ignorant but immortal beings may be brought within the sphere of Christian instruction and influence. Here is an assemblage of persons placed, for the time, in your charge; and the same voice
that says to the Christian parent, "Train up your child in the way he should go," says to you as a Christian master, "Give unto your servants that which is just and equal." And what is a just return for the service they render you? Pecuniary wages alone? Your own conduct returns a negative reply, for if your servant be in danger, you place the shield of your protection before him; if sick you provide for him means of cure; if in perplexity, he has your ready advice; and if in sorrow, you withhold not your sympathy. In meeting his wants, in these and like respects, you feel that you are but doing your duty; so far from regarding it as a work of supererogation, you look upon it but as coming within the spirit of the injunction to render him what is "just and equal." And has that servant no other claims upon you than these? Can you forget that he has a soul, and that connected with that soul there are claims that throw into the shade all others that can be named?

But, you say, "My servants do not understand English, and I cannot speak to them in their own language." Do you reason thus when you visit them at their sick homes, or when they wait upon you for business? Are you silent then, or do you call to your aid an interpreter and communicate through him your wishes and advice. Again, if you can do little yourself may it not be that there is within a short distance of your dwelling a Sanctuary where the gospel is preached in the Native language, and can you not advise them to go there?

But, you continue, "If I do advise them they will not go?" With all respect we would ask, Have you ever, with affectionate and hearty earnestness, made the trial? Did you ever call your servants around you, and with a manner and tone that compelled them to feel that you were sincere, say to them, "You know the interest I feel in you all as it respects your temporal circumstances. You can bear me witness that I am ever ready to relieve you from embarrassment and difficulty when I can possibly do so. But this interest is trifling when compared with that which I feel for your souls. I open my Bible, and read thus: 'Without faith it is impossible to please God,' 'without holiness no man shall see the Lord;' from what I see I cannot think that you have this faith or this holiness. Your danger is immi-
It is my heart’s desire and prayer to God that you may be saved. Could I by my tears and prayers save you, I would withhold neither. But I cannot, nor can I speak much to you in a language that is foreign to me, but there is a Christian Sanctuary. The gospel is there preached in your own language. It is my most earnest wish that you go there and hear the words of eternal life. Perhaps something may be said that, with the blessing of God, may be the means of your salvation. I beg you not to delay attending to this most important subject, the subject of your soul." Can a Christian master say this to his servants and yet they give no heed to his word? We cannot believe it! But before you say that there is no use in making the effort we urge you to try. It is worth the time, worth the trouble. God’s glory and an immortal soul are the motives. O, make the single trial!

But, you continue, "If they go it will be to please me." Leave that with a higher Being. No one until truly converted ever enters the house of God with a pure motive; but does that prevent you from leading your children, yea sometimes against their will, to church?

But, you again urge, "I don’t wish to trench upon their conscientious scruples." We are aware that some Christians do not consider it right to employ any as servants who will not attend upon the preached word. Of that we say nothing. We are now urging not compulsion but advice and entreaty. Use these means and it may be that they will have cause for ever to thank you that you gave them this advice, though opposed to long cherished habits of thought and feeling.

But waiving all farther objections may we appeal to you as Christian masters, and supposing that you allow that you ought to do something, entreat you to do it now. Members of your household are under the curse of God. They are in the broad way to eternal death. Can you believe this and not feel for them? Can you truly feel for them and not put forth every effort at your command to save them. Oh, go to them, warn them of their danger. Point them to the Lamb of God that taketh away the sin of the world. Exhort them to flee to Him who “came to seek and save that which was lost.” Do this and
your labour will not be in vain in the Lord, you will have done your duty. You will have glorified your Redeemer, and perhaps you will have saved a soul from death. Do it not and in the day of judgment some heathen servant may reproach you with being the means of his ruin. "I was in your house and knew that you were a Christian, but you never taught me what Christianity was; I used to see you pray, but you never told me how to pray; I used to see you call the members of your family around you to hear the word of God and join in worshipping him, but you never called me either to hear or pray; I used to see you go to the house of God sabbath after sabbath, but you never advised me to go there; you were on the way to heaven, I to hell, and you knew it, but you never gave me one call, you never taught me one word, and here I am and must for ever remain in torments." Call this not exaggeration, fanaticism. It is plain, Bible truth. With a heart weighed down with grief at the neglect that prevails on this subject, we beg you, Christian masters, for the glory of God and the value of the soul, to consider the spiritual wants of your servants and make them the object of your more earnest care.

But though it be true that charity should begin at home, it is not right to allow it to stop there. The number brought by the providence of God under your immediate influence is small compared with the multitude to whom you are related by no other ties than those of our common humanity. But these, too, have just claims upon your prayers and personal efforts.

There are in all the cities and larger towns of the Presidency Christian schools for Native youth. They are the hope of the nation. What character would it give to these institutions, what encouragement to the missionary who has them in charge, what impulse to teachers and pupils were you occasionally to visit them. An half hour of each week thus spent would be productive of most salutary results upon the interests of Christianity.

Supply yourselves with a few copies of the Scriptures and Tracts in the Native languages. Occasions are ever presenting themselves in which you might give one or a few away with a hope of their being read and doing good.
The needy are often at your door asking alms, accompany your pecuniary gift with a few words of admonition upon the wants of the soul, and Him who came to supply those wants.

But while the Natives call loudly for your aid, forget not the ignorant and morally debased Europeans frequenting the streets of our larger cities. A friend of ours in a late walk through one of the by-streets of Madras met with an East Indian who, though far advanced in life and at one time connected with a large establishment at the Presidency, had never possessed a Bible, and seemed not to understand in any small degree the character and offices of Jesus Christ. This may be an extreme case. But were the cities and towns of Southern India thoroughly pervaded with Christian colporteurs, as they are in Britain and America, we doubt not that multitudes of cases, similar in kind, though it may be less in degree, would be brought to light.

There is connected with the church to which you belong a Sabbath School, or a Bible Class. Can you allow such an opportunity of doing good to remain misimproved? This is a system of benevolence that commands the best energies of many honoured ones in our fatherland, and shall Christians in India be behind their relatives and friends "at home?" All, we rejoice to say, are not. Our appeal is addressed to those who are. May it not be in vain.

Bible and Tract Societies would gladly furnish any traveller with the means of leaving a testimony for the truth to the people of the towns and villages through which he might pass. We know a gentleman in the department of Engineers who is often accompanied on his tours by a missionary, thus fulfilling so far as possible the duties he owes to his Heavenly and earthly Sovereign.

As to pecuniary aid in sustainment of Christian missions, and other institutions of benevolence, we need say but little. This is a most important and necessary method of doing good. We rejoice that it is heeded by so many. Increasingly large sums are given yearly by British Christians towards the spread of the gospel in this land. We honour the gentleman who gives more than 3000 Rupees yearly, and we would that the example were followed by the many whose do-
nations in this best of charities bear but a small proportion to their incomes. The question has at times occurred whether it be not the duty of every Christian in India to give one day’s salary each year for the dissemination of Christian truth among the Natives; and whether if that 1/365th part were given, the amount would not far exceed all that now finds its way into the funds of Missionary and Bible and Tract Societies from residents in India. We suggest the question for the consideration of those whom it may concern.

But we must close, and we do it with an historical illustration. During the prevalence of the cholera in Ireland in 1832, when the utmost apprehension prevailed in every cabin, an ecclesiastic is said to have devised the following expedient to quiet the fears of the people. A piece of burning turf was exhibited on a certain occasion, said to have been lighted by fire from heaven. Pieces of it were distributed among the people, with the injunction that each man should go to his own house and kindle his fire with this sacred turf; and they were assured that so long as the fire was perpetuated, the pestilence should not come nigh their dwelling. But one condition of this sacred gift was, that every man after lighting his own hearth should carry a piece of the fire to his nearest neighbour who was without it; and thus in an incredibly short space of time it spread from house to house, and from hamlet to hamlet, over the whole district. Now what was in this case a mere imposture is in the case of the gospel a reality. It is true that the “children of this world are wiser than the children of light.” But ought it so to be? Are you willing, Christian reader, to own that in your case it is so? When the bitten Israelite looked to the brazen serpent and was healed, did he not at once feel a desire that others who were wounded should do the same? Did he, can we suppose, leave the work to Moses and his publicly delegated associates? And will you lay the whole burden of instructing and warning the Pagan and the Mohammedan and the ungodly European, upon the minister, the missionary? And if the number of conversions be few, will you ascribe it to some defect in the character and conduct of the ordained preachers of the gospel?

Christianity has claims upon the personal services of each one.
of its disciples; "Whatsoever thy hand findeth to do, do it with thy might." "Son, go work to-day in my vineyard." "Let him that heareth say, come." "He that hath my word let him speak my word faithfully." Each Christian is singed out and addressed as if he were the only disciple on earth. When the early Christians were "scattered abroad, they went throughout the regions of Judea and Samaria, preaching the gospel." Who? Not the apostles, for they, we are informed, remained at Jerusalem, but individual Christians. We do not urge that private members of the church should trench upon the duties of the public preacher. By no means. But there is an important sense in which each disciple of Christ should make known the truth.

Christians of India, what are you doing, as individuals, in the noble work of subduing this empire to the rule of Christ your king! Nothing? Then are you what you profess to be? "If a man have not the Spirit of Christ, he is none of his." "Let the same mind be in you that was also in Christ Jesus." God is deeply dishonoured by the multitudes around you. The souls of immortal beings are in danger of eternal death. Opportunities of doing good are placed at your command. Let these considerations engage your attention. Let the motives they suggest produce their appropriate effect upon you in the formation of your plans and the pursuance of your daily engagements. Be faithful to your God, faithful to yourselves, that when you enter the new Jerusalem, you may find some ignorant and de-based heathen who, through your example, your word of counsel, and your prayers, shall have been led to a participation in its eternal blessedness.

Rouse to some work of high and holy love,
And thou an angel's happiness shalt know—
Shalt bless the earth while in the world above;
The good begun by thee shall onward flow
In many a branching stream and river grow;
The seed, that, in these few and fleeting hours
Thy hands unsparing and unwearied sow,
Shall deck thy grave with amaranthine flowers,
And yield thee fruits divine in heaven's immortal bowers.
Notice of D'Aubigne, Vatha-Villaccum, and Walther's Church History.

TO THE EDITORS OF THE MADRAS CHRISTIAN INSTRUCTOR.

Gentlemen—That we live in eventful times is admitted by all who think seriously on the subject, and to such it will be evident that truth and error have not yet had their final conflict. Judging by the signs of the times, it would appear that truth, in connexion with Bible Christianity on one hand, and error, in league with the pompous formalities of a Romanizing religion on the other, are preparing for another struggle. The time is gone by in which we thought the rock of our Protestant principles was too strong to be removed, and one appears to be near at hand, when every true Protestant will have to buckle on his armour and be found active at his post. The very rapid growth of papistical principles within the Protestant church as well as the rapidly multiplying popish agencies without it, prove, I think, that the above supposition is not without foundation. I am not afraid for the final results; for truth must eventually prevail over error; but its ultimate victory may be long delayed by the supineness of the Protestant church.

In connexion with this subject, and with the progress of truth in general, I have been much concerned to see the rapidly increasing thirst in the reading world, for works of fiction. Increasing demand has caused an increasing supply: hence in addition to multiplied volumes of novels, the press has, in its monthly and quarterly publications, poured forth its streams of highly seasoned fiction. I fear that this is at once delaying the final conquest of error, and nerving it for an obstinate and prolonged resistance. I shall be glad to see some one of your correspondents take up this subject; but let such an one count the cost; for in encountering the “Sam Slicks,” the “Nicholas Nicklebies,” and the “Strathems” of the day, he will disturb a nest of hornets.

But gentlemen, my object in writing to you at this time, is to bring before your readers two or three books that have
lately come under my own notice, a review of one of them now appearing in your pages, might seem to render this partly unnecessary; but as my remarks will not at all interfere with the work of the reviewer, I send them to you.

The books to which I have just alluded are D'Aubigne's History of the Reformation, Beschi's Vatha-Villaccum, and Walther's Church History. The first, at least as far as it has appeared in an English dress, is, or may be in the hands of your readers: the two other are in Tamil, and consequently accessible only to Tamil scholars.

I know that all that I can say on behalf of D'Aubigne's work will tend but little to enhance its value in the estimation of those who know it; but I may be permitted to recommend it to those who know it not. In my earlier life I read many works of fiction; but in point of real interest I remember none worthy to be compared with this work of truth. In it you have real character, well delineated; real scenery accurately drawn; much real incident, well detailed: you have an extensive landscape, painted by the hand of a master; an historical cartoon which lives, and moves, and breathes before you. In the fore-ground are the extensive plains of Germany and France and Italy; and behind, the mountains of Switzerland, and the towering Alps; and over all, heaven's bright cerulian.

On the right of the picture, the humble miner of Mansfeldt with his interesting family arrests your attention: on the left, the patriarchal Zwingle, and his shepherd sons. In the broad front ground are crowded, though not confused, monks, and nuns, and abbots, and cardinals, and legates, and popes, and students, and electors, and dukes, and princes, and kings and emperors; and higher than popes and emperors, Luther, and Melancthon, and Zwingle, and Calvin; and higher still, God's eternal truth.

I am not astonished that the Pope should fix his ban on the history of the Reformation; but he is too late: D'Aubigne will be read until another angel shall cry mightily saying, "Babylon the great is fallen, is fallen!"

The Vatha-Villaccum, or, as the name imports, "The light of Scripture," was written in Tamil against the Protestant missionaries in Tranquebar, about a century ago. Since then it has had
an extensive circulation in manuscript: recently it has been brought more publicly forward in a printed form, and under the auspices, as the title-page testifies, of the Romish Bishop of Pondicherry. Had the Vatha-Villaccum remained in manuscript, probably I should not have been induced to notice it thus publicly; but as it is now printed, it becomes an authorized expression of modern popish sentiment. The author of the Vatha-Villaccum was an Italian Jesuit missionary: his European name was Beschi; but he is more commonly known in this country, by his Tamil name, Veera-mamunivar. I read this book in manuscript some years ago, and then thought that, were it translated into English, it would overturn that which it was intended to establish. In it the writer assails Protestants with all kinds of abuse, and garnishes every page with hemlock: on every occasion he styles the Protestants, heretics. The Rev. E. Hoole, in referring to this work of Beschi, says, "In attempting to refute Protestantism, he pays no regard to truth or candour; and so colours even the facts which he adduces, as to make them produce a contrary impression to that which would be made if they were fairly told."

In the copy printed at Pondicherry all the falsehoods and aspersions are retained: even the alleged mistakes said by Beschi to exist in the Tranquebar translations of the Scriptures, are repeated, though I do not believe that one of them now remains.

In order to give your readers some idea of the character of this work, I will translate for them a passage or two.

In introducing the great reformer Luther, the writer gives him credit for having been a most devoted and attached son of his holy mother, the Romish church, and proceeds to account for his fall as follows:

"A bull issued by his holiness the Pope in the year 1517, was one that Luther could not bear: and as a man who has lost his eyes stumbles and falls into thorns or rolls in the mire, so Luther stumbled and fell into all the holes of sin. Up to the period just named, the monks of the Augustinian order had been chosen by the Pope to dispense the merits of the

* i. e. in plain English, to sell indulgences.
death of Christ, the treasury of which is deposited in the church for the benefit of the needy. But in the above year, for some cause or other, his holiness the Pope removed this privilege from the order of the Augustinians, to that of the Dominicans. Luther (who was an Augustinian monk,) thinking this a disgrace to his order, became angry and complained, just as a poisonous snake hisses when it is struck; but the Pope paid no regard to his complaints. Hereupon one day having drunk a large quantity of brandy, he fell down drunk, and losing the use of his reason he contemptuously exclaimed, 'What is this treasury of merit? and who is the Pope? Is he not a great thief and the representative of the devil?' As he refused to retract what he had said in his drunkenness, the holy souls of the Augustinian order were very angry with him and punished him severely. But as the tookenan-kooravee, (the bird that suspends its nest,) obtained no good by giving advice to the monkey, so the monks only obtained in reply from Luther, 'Who are the monks? and who are the superiors?' They then prepared to imprison him, but this coming to his knowledge, he absconded."

Beschi goes on to describe a treaty which he says was made between Luther and the devil, in which the devil informs Luther that if he will attend to his teaching and act according to his directions, he will secure to him honour and fame. To this Luther is represented as consenting, and henceforth Beschi always speaks of the devil as Luther's gooro or religious teacher. The following is the account he gives of the death of the reformer; he has just detailed the proceedings of the Council of Trent and concludes as follows:

"The Council having cursed Luther and all his followers with a great curse, cast them out of the church. At first he pretended to laugh at the curse; but the weight of his sins was too heavy for him to endure. One day after eating a large supper, he seized his neck with his own hands, and forcing out that tongue which had been the cause of so much sin, he died, and to the great joy of the devils he plunged into the abyss of hell."

I had marked other passages, but regard to the length of
this article constrains me to omit them. Permit me however to add one more; it is the triumphant close of the chapter on the worship of images. Beschi says:

"I have thus shown that the worship of images has been continued from the establishment of the church by Christ, without cessation or diminution to the present time; that it has not been shaken by opposition, but has been confirmed by miracles, and by martyrs who have gloried to shed their blood in its support; and by the testimony in Council of seven hundred and thirty-three blameless bishops. Nevertheless a lying sect springs up after one thousand five hundred and twenty years, who, taught by the devil, say, that the worship of images is idolatry, that the miracles are all deceptions, and that the learned bishops were all blind and mistaken men!

"Oh, ye mad heretics! can you cover the sun with your hand? can you dry up the sea? or can you by the nasty, stinking droppings of your mouth, mix it with dirt? While you are blind can you persuade others that the noon-day-light is darkness?"

I have translated enough to enable your readers to form an opinion of this Roman Catholic "Light of Scripture." I hope some one will furnish a Tamil antidote suited to the minds, and within the reach of those who are in most danger of imbibing the poison.

The third book I mentioned was Walther's Church History.* This work was published at Tranquebar, in Tamil, as an answer to the Vatha-Villaccum, and was so far successful that neither Beschi nor his party ever attempted a reply to it.

Walther's book is a plain chronicle of the events of Church History; beginning with the creation; it gives a clear, though succinct account of the church of God in all ages up to its own times. The writer adhering to a sententious style, and introducing foreign subjects only when absolutely necessary to the thread of his history, has succeeded in compressing a mass of matter into a small octavo volume.

From this brief notice it will be seen that Walther and

* An excellent notice of this work may be found in "Hooe's Missions in Madras," &c., page 60; and I join with that gentleman in earnestly recommending its being reprinted.
D'Aubigne have the same object in view; namely, the overturning of papistical error by clear historical truth; still they differ widely in the mode in which they aim at the accomplishment of that object. Walther's style is plain Doric: D'Aubigne's, is highly but chastely ornamented Corinthian. In the choice of these different modes of writing, the writers have manifested much wisdom. Walther had to draw a straight line by which the sinuosities of a most consummate Jesuit might be tried. D'Aubigne had to recall the attention of the Protestant world to facts already known, and to show the bearing of those facts on the astonishing developments of the present day. He has succeeded, and his work will remain when the mystic Babylon "shall be found no more at all."

Allow me a little more room while I present your readers with a single specimen of Walther's History. Out of several that I had marked, I select his account of the death of Luther, for comparison with another version, already given of that event.

"In the close of his last sermon," writes Walther, "Luther said, 'We have received the word of God with thankfulness, and with all our hearts. May He give us grace to be steadfast, to increase in the knowledge of his Son, and, with increasing faith to publish the gospel.' Thus Luther finished his work as a teacher, and showed that he did not draw back from the truth that he had always confessed. During his visit to his native place, Eysleben, he partook twice of the Lord's Supper. The night before he died he discoursed with much firmness and joy on eternal life. When he lay down he said, 'The Lord reigneth! Father into thine hands I commit my spirit: thou hast redeemed me, O Lord God of truth!' This was a passage which he frequently quoted. In the middle watch of the night, he opened his eyes and knowing that his end was near, and that he was about to finish his course in his native place, he prayed as follows: 'O my Father! The Father of our Lord Jesus Christ! The God of all grace! I praise thee that thou hast revealed thy beloved Son unto me! I believe in him; I have preached him; I love him. O God! thou art the Saviour of all, and our God: unto God the Lord be-
long the issues from death! Some who stood by said, 'It is needful that we should die in Christ, and holding the doctrines which you have preached!' To which he answered promptly, and with an audible voice, 'Yes!' After this he fell asleep for half an hour. When he awoke he lay still for a time; then sighing deeply, in the third watch of the night, on the eighth day of the month Mas, (February 18,) in the presence of the two Counts of Mansfeldt, being sixty-three years of age, he died happy in the Lord."

Mofussil, March 18, 1845.

Yours, &c.

TERTIUS.

REVIEW.

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

BY J. H. MERLE D'AUBIGNE.


(Continued.)

It is not necessary formally to refute the often repeated calumny that Luther was instigated to oppose indulgences because their sale was taken from the order of the Augustines, to which he belonged, and given to the Dominicans. The fact that this disreputable commerce was first offered to the Franciscans and refused by them, and the statement of the Cardinal Pallavicini, a Romanist, that the Augustines as a body never held this office, are a sufficient refutation. It may be satisfactory to some, however, to see a letter of Luther himself detailing the circumstances of his controversy with Tetzel. It is given in the Autobiography of Luther.

"It was in the year 1517, when the profligate monk Tetzel,* a

* The character of Tetzel was notoriously immoral. It is said that he had been convicted of adultery, and ordered to be thrown into a river of Germany called the Inn, but received a pardon at the intercession of the Elector Frederick of Saxon. He died of a broken heart in 1529. There is an attempt made to defend him in "Scriptores Ordinis Predicatorum," &c. by James Echard and James Quetif, tom. ii. p. 40, 41.
worthy servant of the Pope and the devil—for I am satisfied that the Pope is the agent of the devil on earth—came among us selling indulgences, maintaining their efficacy, and impudently practising on the credulity of the people. When I beheld this unholy and detestable traffic taking place in open day, and thereby sanctioning or encouraging the most villainous crimes, I could not, although I was then a young doctor in divinity, refrain from protesting against it in the strongest manner, not only as directly contrary to the scriptures, but as opposed to the canons of the (Romish) church. Accordingly, in my place at Wittemberg—in which university, by the favour of God, and the kindness of the illustrious Elector of Saxony, I was honoured to be professor of divinity—I resolved to oppose the career of this odious monk, and to put the people on their guard against the revival of this infamous imposition on their credulity. When I put my resolution into practice, instead of being abused and condemned as I have been by these worthless tyrants and impostors, the Pope and his mercenaries, I expected to be warmly patronized and commended, for I did little more than make use of his (pretended) Holiness' own language, as set forth in the decretals, against the rapacity and extortion of the collectors. I cautioned my hearers against the snares which were laid for them, showing them that this was a scheme altogether opposed to religion, and only intended as a source of emolument by those unprincipled men. It was at the festival of All Saints (All Hallows evening) when I first drew their attention to the gross errors touching indulgences; and about the same time I wrote two letters, one to the most reverend prelate and prince, Albert, Archbishop of Magdeburg, the other to the ordinary of the diocese, Jerome, Bishop of Brandenburg, within whose jurisdiction Tetzel and his associates were carrying on their scandalous traffic, pointing out the consequences of this imposition, and entreaty those bishops to interfere by preventing them. To both these letters I received no answer whatever, and indeed I knew not at the time that the Archbishop of Magdeburg had bargained with the Pope to receive one half of the money raised from the sale of these indulgences, and to remit the other half to the Pope. These were my first steps in the matter, until the increased insolence and the lying representations of Tetzel, which seemed to be sanctioned by the silence of his superiors, as well as my determination to maintain the truth at all hazards, prompted me to adopt more decisive measures than a mere personal remonstrance, or a series of cautions to those with whom I was more particularly connected, to beware of those arch-impostors and blasphemers.
"Finding my remonstrances disregarded, on the eve of All Hal­lows (the festival of All Saints in November), in the year 1517, I read in the great church of Wittemberg a series of propositions against these infamous indulgences, in which, while I set forth their utter inefficiency and worthlessness, I expressly declared in my protest that I would submit on all occasions to the word of God and the decisions of the church. At the same time, I was not so presumptuous as to imagine that my opinion would be preferred above all others, nor yet so blind as to prefer the fables and decrees of men to the written word of God. I took occasion to express those opinions rather as subjects of doubt than of positive assertion, but I held it to be my duty to print and circulate those propositions throughout the country for the benefit of all classes—for the learned, that they might detect any inaccuracies—and for the ignorant, that they might be put on their guard against the villanies and imposi­tions of Tetzel, until the matter was properly determined. But some copies of my propositions found their way to Frankfort, where Tetzel then was acting as inquisitor in that place, and selling indul­gences under the authority of the Elector (Archbishop) of Mentz. Foaming with rage, and alarmed at the propositions I set forth, he published a set of counter propositions in reply, to the number of one hundred and six, in which he maintained the most insolent and blasphemous doctrines respecting the pretended power and infallibility of the Pope; and in a second series of propositions, he assumed the office of general interpreter of scripture, and rail­ed against heretics and heresiarchs, by which name he denominated my friends and myself; and he concluded his insolence by burn­ing my themes publicly in the city of Frankfort. When the tidings of this madman's proceedings reached Wittemberg, a number of persons collected together, and having procured Tetzel's produc­tions, retaliated upon him by burning them in the great square, amidst the cheers and derision of many of the inhabitants. I was not sorry that such a mass of absurdity and extravagance met with the fate it deserved; but, at the same time, I regretted the manner in which it was done, and I solemnly assert that I knew nothing of it at the time, and it was done without the knowledge either of the Elector or the magistrates.

I soon found that Tetzel was not the only opponent resolved to take the field against me, although I had maintained nothing in my propositions inconsistent with the avowed doctrines of these hire­lings; and indeed I had advanced my propositions more by way of doubt than in a positive manner. John Eccius made his appearance in a violent attack upon me; but as his observations consisted more
of the nature of abusive reproaches than of conclusive arguments, that personage did a vast deal of harm to his own party, while he rendered me unintentional service. Another antagonist also entered the list against me, in the person of Silvester Prierio, a Dominican, who, with the pedantry peculiar to his office of licenser in the metropolis of popery, chose to answer all my propositions in a way most convenient to himself, by declaring, without advancing any argument, that they were all heretical. In my reply, I exposed the absurdity of this mode of reasoning, which, however, is the usual style of argument adopted by the Romish tyrants. Prierio again attacked me; but when I found the man asserting that the authority of the Pope was superior to the councils and canons of the church, and that even the sacred scriptures depended on the mere authority of those representatives of antichrist, I thought it unnecessary to reply further to such blasphemy and falsehood, but contented myself by declaring that the said Prierio's book, being a compound of blasphemies and lies, must certainly have been the work of the devil, and that if the Pope and Cardinals sanctioned such writings, which I did not then believe, although I now know it well, Rome must be the seat of antichrist, the centre of abominations, and the synagogue of Satan. Who is antichrist, if the Pope is not antichrist? O Satan, Satan, how long wilt thou be suffered to abuse the patience of God by thy great wickedness? Unhappy, abandoned, and blasphemous Rome! the wrath of God is upon thee, which thou richly deservest, as the habitation of every thing that is impure and disgusting, a very pantheon of impiety.

“In this way passed the year 1517, I maintaining the truth, and these apologists for impiety railing against me with their false accusations, for hitherto Pope Leo had taken no notice of the matter, and as I was afterwards credibly informed, not wishing to interfere at all, thinking that the zeal of both parties would soon subside. In the meantime, I began to consider the measures I ought to adopt, for I knew that no reasonings of mine would have any weight with such obstinate and insolent disputants as Tetzel, Eck, and Prierio. They were bigoted slaves of that system of iniquity

* Luther's tirade against Rome in his reply to Prierio is admirable: “Sit habitatio draconum, lemurum, larvarum, lamiamum, et juxta nomen suum, confusio sempiterna, idolis avaritiae, perfidis, apostatis, cynedes, prispis, latronibus, simonibus, et infinitis alis monstris ad os plena, et novum quoddam Pantheonem impiesticis. Vale, mi Lector, et doiori meo egnoce, et compaterc.”

† It is said that when Prierio pointed out to Leo the opinions of Luther, and the controversy which was begun in Germany respecting indulgences, he coldly replied, that “Luther was a man of talents, and these were only the squabbles of monks.”
and licentiousness which I myself had witnessed when in Rome, the sight of which I would not give for a thousand florins; and the recollection of it now recurs with additional force, when I think of that stronghold of abomination."

It is stated by D'Aubigne that these theses were affixed to the door of the church in which Luther says they were read. Probably this was done after the reading. The step was exceedingly bold, and not less important. Luther was not himself aware of the consequences depending on it. He had not consulted any of his friends, and he stood forward alone; not at first it is true as an antagonist of the Pope, but of Tetzel, and of the abominations practised in the Pope's name. It mattered not that some of his blows might affect even his prince, who had obtained special indulgences from the Pope for the church in Wittemberg which he had built and filled with relics. On the feast of All Saints those relics, encased in gold and silver, and adorned with precious stones, were set out to dazzle the eyes of the people with their magnificence. Whoever on that day visited the church, and there confessed himself, obtained a plenary indulgence. The pilgrims, therefore, flocked in crowds to Wittemberg, and the theses were at once extensively scattered.

Of these famous productions we give the following:

"6. The Pope cannot remit any condemnation; but can only declare and confirm the remission that God himself has given; except only in cases that belong to him. If he does otherwise, the condemnation continues the same.

"32. Those who fancy themselves sure of their salvation by indulgences will go to the devil with those who teach them this doctrine.

"35. They teach anti-christian doctrines who profess that, to deliver a soul from purgatory, or to purchase an indulgence, there is no need of sorrow or of repentance.

"36. Every Christian who feels true repentance for his sins has perfect remission from the punishment and from the sin, without the need of indulgences.

* "Christ," said Luther on another occasion, "lived three and thirty years on earth, and went up every year thrice to Jerusalem, which maketh ninety and nine times that he went thither. If the pope could show that Christ had been but once at Rome, what a boasting and bragging he would then make! Yet, notwithstanding, Jerusalem was destroyed to the ground."—Collectanea, p. 83.
“52. To hope to be saved by indulgences is to hope in lies and vanity; even although the commissioner of indulgences, nay though even the Pope himself, should pledge his own soul in attestation of their efficacy.

* * * *

“Here then was the beginning of the work. The germs of the Reformation were inclosed in these theses of Luther. They attacked the indulgences, and this drew notice; but under this attack was found a principle, which, while it drew much less of the people’s attention, was one day to overturn the edifice of the Papacy. The evangelic doctrine of a free and gracious remission of sins was for the first time publicly professed. The work must now go forward. In fact it was evident that whoever should receive that faith in the remission of sins proclaimed by the Doctor of Wittemberg—whoever should possess that repentance, that conversion, and that sanctification, of which he urged the necessity—would no longer regard human ordinances, would throw off the bandages and restraints of Rome, and acquire the liberty of God’s children. All errors would fall before this truth. It was by this that the light had just entered the mind of Luther; it was likewise by it that the light was ordained to spread in the church. A clear perception of this truth was what had been wanting to the earlier Reformers. Hence the unprofitableness of their efforts. Luther clearly saw, at a later period, that in proclaiming justification by faith, he had laid the axe to the root of the tree. ‘It is doctrine that we attack in the followers of the Papacy,’ said he. ‘Huss and Wickliff only attacked their life; but in attacking their doctrine, we seize the goose by the throat. Everything depends on the word of God, which the Pope has taken from us and falsified. I have overcome the Pope, because my doctrine is according to God, and his is the doctrine of the devil.’

* * *

“No one appeared next day at the university to impugn the propositions of Luther. Tetzel’s traffic was too generally derided and too disreputable for any other person than himself, or one of his followers, to dare to accept the challenge. But these theses were destined to find an echo beyond the vaulted roof of the academy Hardly had they been nailed to the church door of the castle of Wittemberg, when the feeble sound of the hammer was succeeded by a thunderclap, which shook the very foundations of proud Rome; threatened with instant ruin the walls, gates, and pillars of the Papacy; stunned and terrified its champions; and at the

* Wenn man die Lehre angreift, so wird die Gans am Kneige gegriffen. (L. Opp. (W.) xxii. p. 1369.)
same time awakened from the slumber of error many thousands of men.*

"These theses spread with the rapidity of lightning. Before a month had elapsed, they had found their way to Rome. 'In the space of a fortnight,' says a contemporary historian, 'they had spread over Germany, and within a month they had run through all Christendom, as if angels themselves had been the bearers of them to all men. It is difficult to conceive the stir they occasioned.'† They were afterwards translated into Dutch, and into Spanish; and a traveller carried them for sale as far as Jerusalem."

To understand how these propositions could produce so prodigious an effect, we must consider the situation of Germany at the time, as already illustrated; and remember that they penetrated the study of the learned, the cell of the monk, and the palaces of princes. Reuchlin on receiving a copy of them said, "Thanks be to God they have now found a man who will give them so much to do that they will be very glad to leave my old age to pass away in peace." The cautious Erasmus was rejoiced to see his secret desires for the reform of abuses so courageously expressed; he commended their author, only exhorting him to more moderation and prudence. When the Elector of Saxony afterwards asked his opinion of Luther's affair, he said, smiling, "I am not at all surprised that he has occasioned so much disturbance, for he has committed two unpardonable offences—he has attacked the tiara of the Pope, and the bellies of the monks."

"The ancient and famous episcopal see of Wurzburg was then filled by a pious, kind, and prudent man, Laurence of Bibra. When a gentleman came to announce to him that he destined his daughter for the cloister, 'Better give her a husband,' said he. And he added, 'If you want money to do so, I will lend you.' The Emperor and all the princes had the highest esteem for him. He deplored the disorders of the church, and especially of the convents. The theses reached him also in his episcopal palace, he read them with great joy, and publicly declared that he approved Luther's view. He afterwards wrote to the Elector Frederic: 'Do not let the pious Dr. Martin Luther leave you, for the charges against him are

unjust.' The Elector rejoiced at this testimony, copied it with his
own hand, and sent it to the Reformer.

"The Emperor Maximilian, the predecessor of Charles V. himself
read and admired the theses of the monk of Wittemberg. He per­
ceived the wide grasp of his thoughts; he foresaw that this obscure
Augustine might probably become a powerful ally in Germany,
in her struggle with Rome. Accordingly, he sent this message
to the Elector of Saxony: 'Take care of the monk Luther, for a
time may come when we may have need of him:' and shortly after,
meeting Pfeffinger, the confidential adviser of the Elector, at the
Diet—'Well!' said he, 'what is your Augustine about? Truly his
propositions are not to be despised. He will show wonders to the
monks.'

"Even at Rome, and at the Vatican, the theses were not so ill
received. Leo X. regarded them rather with the feelings of a friend
of learning than a Pope. The amusement they gave him made
him overlook the stern truths they contained; and when Silvester
Prierias, the master of the sacred palace, besought him to treat
Luther as a heretic, he answered: 'That same brother, Martin
Luther, is a man of talent, and all that is said against him is mere
monkish jealousy.'

"There were few on whom the theses of Luther had more effect
than on the student of Annaberg, whom Tetzel had so unmerci­
fully repulsed. Myconius had entered into a convent. That very
night he had dreamed that he saw a wide field covered with ripe
grain. 'Reap,' said the voice of him who seemed to conduct him;
and when he excused himself as unskilled, his guide showed him
a reaper labouring at his work with inconceivable activity. 'Follow
him, and do as he does,' said his guide. Myconius, panting,
like Luther, for holiness, gave himself up in the convent to watch­
ings, fastings, macerations, and all the works of man's invention.
But in the end he abandoned all hope of attaining the object of his
pursuit. He left off study and applied himself only to manual la­
bours. Sometimes he bound books, sometimes he wrought as a tur­
ner, or at some other mechanical occupation. This activity of body
was unavailing, however, to quiet his troubled conscience. God
had spoken to him; he could not relapse into his former sleep.

* Dass er uns den Munch Luther fleissig beware. (Matt. 15.)
‡ Che frato Martino Luthero haveva un bellissimo ingegno, e che cestete erano invidie fra­
tesche. (Brandelli, a contemporary of Leo and a Dominican. Hist. Trag. pars 3.)
§ Melch. Adami Vita Myconii.
This distress of mind lasted several years. Men sometimes imagine that the paths of the Reformers were altogether pleasant, and that when once they had rejected the burthensome observances of the church, nothing remained but ease and delight. Such persons do not know that they only arrived at the truth by internal struggles a thousand times more painful than the observances to which servile spirits readily submitted.

"At length the year 1517 arrived: the theses of Luther were published; they ran through all lands; they arrived at the convent in which the student of Annaberg was immured. He retired with another monk, John Voit, into a corner of the cloister, that he might read them undisturbed.* There was indeed the truth he had learned from his father—his eyes were opened—he felt a voice within him responding to that which then resounded throughout Germany; and a rich comfort filled his heart. 'I see clearly,' said he, 'that Martin Luther is the reaper whom I beheld in my dream, and who taught me to gather in the ripe corn.' Immediately he began to profess the doctrine which Luther had proclaimed. The monks listened to him with dismay, combated his new opinions, and exclaimed against Luther and his convent. 'That convent,' replied Myconius, 'is as the Sepulchre of our Lord; some men attempt to hinder Christ's resurrection, but they cannot succeed in their attempt.' At last his superiors, seeing that they were unable to convince him, forbade him for a year and a half all intercourse beyond the walls of his convent; prohibiting him from writing or receiving letters; and threatened him with perpetual imprisonment. However, the hour of deliverance came also to him. Appointed shortly after pastor at Zwickau, he was the first who openly declared against the Papacy in the churches of Thuringia. 'Then it was that I was enabled,' says he, 'to labour with my venerable father Luther in the harvest of the gospel.' Jonas has designated him a man capable of all he undertook."†

But though many rejoiced in secret at the attack on existing corruptions, and some encouraged the Reformer openly, the greater part even of his friends expressed their fears.

"The celebrated historian, Albert Kranz, was lying on his deathbed at Hamburgh, when the theses of Luther were brought to him. 'Thou hast truth on thy side, brother Martin!' exclaimed the dy-

* Legit tunc, cum Johanne Voitio, in angulum abditus, libellus Lutheri. (Mel.)
† Qui potuit quod voluit.
ing man, 'but thou wilt not succeed. Poor monk, get thee to thy cell, and cry, O God, have mercy on me!' *

"An old priest of Hexter in Westphalia, having received and read the theses in his presbytery, said, in low German, shaking his head: 'Dear brother Martin, if you succeed in casting down that purgatory and those sellers of paper, truly you will be a great man.' *

"The Bishop of Bradenburg, grieved at seeing so important a controversy originating in his own diocese, would have wished to stifle it. He resolved to set about it with mildness. 'I find,' said he to Luther, by the Abbot of Lenin, 'nothing in the theses concerning the indulgences at variance with the Catholic faith. I even myself condemn those imprudent proclamations; but for the love of peace, and out of regard to your bishop, cease to write on this subject.' Luther was embarrassed that so distinguished an abbot and so great a bishop should address him with such humility. Moved and carried away by the first impulse of his heart, he answered; 'I consent; I prefer obedience even to the working of miracles, if that were possible to me.'

"The Elector saw with regret the commencement of a contest, legitimate doubtless, but one of which the result could not be foreseen. No prince more sincerely desired to maintain the public peace than Frederic. Yet now what a vast conflagration might not this little fire kindle! what great contentions, what rending asunder of the nations might this quarrel with the monks produce! The Elector sent Luther repeated intimations of his uneasiness on the subject.†

"In his own order, and even in his convent of Wittenberg, Luther met with disapprobation. The prior and the sub-prior were frightened at the outcry made by Tetzel and all his companions. They went to brother Martin's cell, alarmed and trembling; 'Pray,' said they, 'do not bring disgrace upon your order! The other orders, and especially the Dominicans, are already transported with joy to think that they are not alone in their obloquy.' Luther was affected by these words; but soon recovering himself, he answered: 'Dear fathers! if the thing is not of God, it will come to nought; if it is, let it go forward.' The prior and the sub-prior were silent. 'The thing is going forward still,' adds Luther, after having related this

* Frater, abi in cellam, et dic, Miserere mei. (Lindner in Luther, Leben, p. 93.)
† Bene sum contentus: malo obedire quam miracula facere, etiam si posseum. (Epp. i. 71.)
‡ Suumque dolorem sese significavit, metuens discordiasmajores. (Malanc. Vita Luth.)
We are not however to suppose that these animadversions, and the accusations brought against him, did not make some impression on Luther’s mind. He was in fact much affected. He was disappointed. He expected to see many of the heads of the church, and the most distinguished among the philosophers and learned men of the nation, publicly join him, whereas a word of encouragement hastily bestowed by a few, was all the comfort he had from them, while others whom he regarded with veneration were loud in their condemnation.

“No one can describe better than himself the struggle he then suffered in his mind. ‘I began this affair,’ said he, ‘with great fear and trembling. What was I at that time? a poor, wretched, contemptible friar, more like a corpse than a man.† Who was I, to oppose the Pope’s majesty, before which not only the kings of the earth and the whole world trembled; but also, if I may so speak, heaven and hell were constrained to obey the slightest intimation of his will? No one can know what I suffered those first two years, and in what dejection, I might say in what despair, I was often plunged. Those proud spirits who afterwards attacked the Pope with such boldness, can form no idea of my sufferings; though, with all their skill, they could have done him no injury, if Christ had not inflicted upon him, through me, his weak and unworthy instrument, a wound from which he will never recover. But whilst they were satisfied to look on and leave me to face the danger alone, I was not so happy, so calm, or so sure of success; for I did not then know many things which now, thanks be to God, I do know. There were, it is true, many pious Christians who were much pleased with my propositions and thought highly of them. But I was not able to recognize these, or look upon them as inspired by the Holy Ghost; I only looked to the Pope, the cardinals, the bishops, the theologians, the jurisconsults, the monks, the priests. It was from thence that I expected the Spirit to breathe. However, after having triumphed, by means of the Scriptures, over all opposing arguments, I at last overcame, by the grace of Christ, with much anguish, labour, and great difficulty, the only argument that still stopped me, namely, ‘that I must hear the

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† Miserrimus tunc fraterculus cadaveri similior quam homini. (L. Opp. l. i. p. 49.)

* L. Opp. (L. vi. p. 518.)
church;* for, from my heart, I honoured the church of the Pope as the true church, and I did so with more sincerity and veneration than those disgraceful and infamous corrupters of the church, who, to oppose me, now so much extol it. If I had despised the Pope, as those persons do in their hearts, who praise him so much with their lips, I should have feared that the earth would open at that instant, and swallow me up alive, like Korah and his company."

In the mean time the counter theses of Tetzel, already mentioned in Luther's letter, and other similar productions, though not greatly valued, had opened out the subject in dispute, and the heads of the church were obliged to take a nearer view of the questions at issue. Some of them expressed themselves strongly against the Reformer.

"I know not, truly, on whose protection Luther can rely," said the Bishop of Brandenburg, 'that he ventures in this way to attack the authority of the bishops.' Perceiving that this new conjuncture called for new precautions, the Bishop came himself to Wittemberg. But he found Luther animated by that inward joy which springs from a good conscience, and determined to give battle. The Bishop felt that the monk was obeying a power higher than his own, and returned in an angry mood to Brandenburg. One day, (before the close of the winter of 1518,) while seated at his fireside, he said, turning to those who surrounded him, 'I will not lay my head down in peace until I have cast Martin into the fire like this faggot,' and as he spoke he cast the faggot on the blazing hearth. The revolution of the sixteenth century was to be no more indebted for support to the heads of the church than that of the first century had been to the sanhedrim and the synagogue. The dignified priesthood was again, in the sixteenth century, opposed to Luther, the Reformation, and its ministers, as it had formerly been to Jesus Christ, the Gospel, and his Apostles, and as it too often is, in all periods, to the truth. 'The Bishops,' said Luther, speaking of the visit of the prelate of Brandenburg, 'begin to see that they should have done what I am doing, and they are ashamed. They call me arrogant and audacious; and I do not deny that I am so. But they are not the people to know either what God is, or what we are.'†

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* Et cum omnia argumenta superassem per scripturas, hoc unum cum summo difficultate et angustia, tandem Christo favente, vix superavi, Ecclesiam scilicet audiendam. (L. Opp. lat. i. p. 49.)

† Quid vel Deus vel ipsi sumus. (L. Epp. i. 224.)
"A more formidable resistance than that which Tetzel had offered had now sprung up against Luther. Rome had answered him. A reply had gone forth from the walls of the sacred palace. It was not Leo X., however, who condescended to meddle with theology. 'A squabble among the monks!' said he: 'the best way is to take no notice of it.' And on another occasion he observed: 'It is a drunken German* that has written these theses; when he is sober he will talk very differently.' A Dominican of Rome, Sylvester Prierias, master of the pontifical palace, filled the office of censor. In that capacity he was the first to take cognizance of the theses published by the Saxon monk.

"This Roman censor, this prior-general of the Dominicans, this dignitary, whose office empowered him to determine what doctrines Christian men should profess, and on what points they should be silent, was eager to reply. He published a writing which he dedicated to Leo X., and in which he spoke contemptuously of the German monk, and declared, with an assurance altogether Roman, that he should like to know whether that Martin had indeed an iron snout and a head of brass, which it was impossible to shatter.† Then, under the form of a dialogue, he proceeded to attack Luther's theses, employing by turns ridicule, reviling, and threats.

"The Bible had decided Luther's destiny: it had moulded the Reformer and commenced the Reformation. Luther's belief depended not on the testimony of the church. His faith had come from the Bible itself: from within, and not from without. He was so deeply convinced that the evangelical doctrine was immovably built upon the word of God, that all external doctrine was to him superfluous. This experimental knowledge possessed by Luther opened to the church a new futurity. The living spring, which had gushed forth for the refreshment of the monk of Wittenberg, was to become a mighty river that should slake the thirst of nations.

"The age therefore was ripe. The bold movement by which Luther shifted the support of the highest hopes of man's heart—loosening them with a strong hand from the walls of the Vatican to fix them on the rock of the word of God, was hailed with enthusiasm. This was the object the Reformer had in view in his answer to Prierias.

"Passing by the principles the Dominican had laid down at the

* Ein voller trunkener Deutscher. (L. Opp. (W.) xxii. 1337.)
† An ferreum nasum aut caput æneum gerat iste Lutherus, ut effringi non possit. (Sylv. Prieratis Dialogus.)
opening of his work—'I,' said he, 'following your example, will also lay down certain principles.'

"The first is this passage of St. Paul: 'If any one preach unto you another Gospel than that is preached, though he should be an angel from heaven, let him be accursed.'

"The second is the following, from St. Augustine writing to St. Jerome: 'I have learned to render to the inspired Scriptures alone the homage of a firm belief, that they have never erred; as to others, I do not believe in the things they teach, simply because it is they who teach them.'

"Here Luther, with a steady hand, establishes the fundamental principles of the Reformation. The word of God—the whole word of God—and nothing but the word of God. 'If you rightly understand these principles,' continues he, 'you will also understand that your whole Dialogue is overturned by them; for you have done nothing but bring forward phrases and opinions of St. Thomas.' Then, openly impugning the axioms of his adversary, he freely confesses that he thinks both Popes and Councils may err. He complains of the flatteries of the Roman courtiers, who ascribe this and that power to the Pope. He declares that the church exists virtually in Christ alone, and representatively in a General Council.* And then, alluding to the insinuation of Prierias: 'Undoubtedly you judge me by yourself,' said he; 'but if I aspired to be made a bishop I certainly should not use the language which you find so offensive. Do you imagine I am ignorant of the manner in which bishoprics and priest’s orders are obtained at Rome? Do not the very children sing, in every street of that city, these well known words:

‘Of all foul spots the wide world round,  
The foulest here, in Rome, is found?‘†

(Such songs had been current in Rome before the election of one of the last Popes.) Yet Luther speaks of Leo with respect. ‘I know,’ says he, ‘that he may be compared to Daniel in Babylon; his innocence has often endangered his life.’ He concludes by replying very briefly to the threatening language used by Prierias. ‘Lastly, you say that the Pope is both pontiff and emperor, and that he can employ the secular arm to compel obedience. Do you thirst for blood then? I protest to you that these rhodomontades and menaces

* Ego ecclesiam virtualiter non scio nisi in Christo, representative non nisi in concilio.  
(L. Opp. lat. p. 174.)

† Quando hanc pueri in omnibus plateis urbis cantant: Denique nunc facta est fedesima Roma.  
(Ibid. p. 183.)
of yours give me not the slightest alarm. For what if I were to lose my life? Christ still lives; Christ my Lord, and the Lord of all, blessed for ever. Amen.'

"Thus fearlessly did Luther, in opposition to the infidel altar of the Papacy, set up the altar of the holy and infallible word of God; an altar, before which he would have every knee to bow, and on which he declares himself ready to offer up his life."

While combating with those in high places, Luther also laboured indefatigably to diffuse sound religious knowledge among the multitude.

With this view he published about this time several popular tracts, among which were his *Sermons on the Ten Commandments*, preached two years previously; and his *Explanation of the Lord's Prayer*. He also in the spring of 1518 attended a chapter of his order at Heidelberg, and, in a convent of the Augustines, maintained a public discussion on various propositions which he had drawn up in the form of paradoxes, and which were attacked by five doctors of divinity. As the contest drew near to a close, one only continued to argue with the powerful disputant. Being much pressed he said, with an accent of fear, "If our peasantry heard such things, they would stone you to death." This was the closing of the argument, which however had awakened much interest.

"Three youths, especially, were much affected. One of them, by name Martin Bucer, was a Dominican, of twenty-seven years of age, who, in spite of the prejudices of his order, seemed unwilling to lose a word of the Doctor's remarks. A native of a small town in Alsace, he had, in his sixteenth year, entered a convent. He soon showed such capacity, that the more enlightened of the monks formed high expectations of him.* 'He will, one day,' said they, 'be an honour to our order.' His superiors accordingly sent him to Heidelberg, that he might apply himself to the study of philosophy, theology, Greek, and Hebrew. At that period, Erasmus published several of his writings. Martin Bucer read them with avidity.

"Shortly after this, the first published writings of Luther appeared. The student of Alsace hastened to compare the doctrines of the Reformer with the Holy Scriptures. Some misgivings as to the

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* Prudentioribus monachis spem de se praeclaram excitavit. (Melch. Adam. Vit. Bucerii, p. 211.)
truth of Popery were then awakened in his mind.* It was in this way that light was spread in those days. The Elector Palatine took notice of the young man. His powerful and sonorous voice and agreeable manners, his eloquence, and the freedom with which he attacked the prevailing vices, made his preaching remarkable. Appointed chaplain to the Elector, he was fulfilling the functions of his office, when he heard of Luther's visit to Heidelberg. How great was his joy! He was among the first to repair to the hall of the convent of the Augustines. He had with him paper, pens, and ink, intending to take notes. But whilst his hand rapidly traced the words of Luther, the hand of God wrote in imperishable characters on his heart the great truths he heard. The first gleams of the doctrine of grace diffused themselves in his soul in the course of that memorable hour.† The Dominican was won to Christ.

"Not far from Bucer sate John Brentz, or Brentius, then nineteen years of age. Brentz, son of a magistrate of a town in Suabia, had been entered student at Heidelberg in his thirteenth year. His application was unequalled. He rose at midnight for study. This custom had become so confirmed, that in after life he could never sleep after that hour. But at a later period he devoted the stillness of these seasons to meditation on the Scriptures. Brentz was one of the first to discern the new light then appearing in Germany. He hailed it with a soul overflowing with love.‡ He eagerly perused the writings of Luther. But how was he rejoiced at the opportunity of hearing him at Heidelberg! One of the Doctor's propositions especially struck young Brentz. It was this: 'That man is not justified in the sight of God who does many works; but he who, without having yet done works, has much faith in Christ.'

"A pious woman of Heilbronn, on the Necker, the wife of one of the council of that town, named Snepf, following the example of Hannah, had dedicated her first-born son to the Lord, in the fervent desire to see him devote himself to the study of divinity. This young man, born in 1495, made rapid progress in learning; but either from liking, or from ambition, or else in compliance with his father's desire, he took to the study of jurisprudence. The pious mother grieved to see her son Ehrhard pursuing a course different from that to which she had consecrated him. She admonished him,

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* Cum doctrinam in ea traditam cum sacris litteris contulisset, quidam in pontificiâ religionem suspecta habere consit. (Ibid.)

† Primâm lucem purioris sententiae de justificatione in suo portico consit. (Melch. Adam. Vit. Buceri, p. 211.)

‡ Ingens Dei beneficium iatrus Brentius agnovit, et gratâ mente amblexus est. (Ibid.)
expostulated, and again and again reminded him of her vow made at his birth. At length, overcome by his mother’s perseverance, Ehrhard Snepf complied, and he soon had such a relish for his new studies, that nothing could have diverted him from them.

“He was very intimate with Bucer and Brentz, and this friendship continued as long as they lived; ‘for,’ says one of their historians, ‘friendships founded on the love of literature and of virtue are always lasting.’ He was present with his two friends at the disputation at Heidelberg. The paradoxes and courageous efforts of the Doctor of Wittemberg gave a new impulse to his mind. Rejecting the vain opinion of human merit, he embraced the doctrine of the free justification of the sinner.”

“The next day, Bucer went to Luther. ‘I had,’ says he, ‘a familiar private conversation with him, a most exquisite repast—of no ordinary viands, but of the truths which he set before me. To every objection that I made, the Doctor had a ready reply; and he explained every thing with the greatest clearness. Oh! would to God I had time to write you more about it.’† Luther was himself affected with Bucer’s deep emotion. ‘He is the only brother of his order,’ he wrote to Spalatin, ‘who is sincere; he is a young man of great promise. He received me with simplicity, and conversed very earnestly. He deserves our love and confidence.’‡

“Brentz, Snepf, and many others, moved by the new truths which were beginning to enlighten their minds, also visited Luther; they talked and conferred with him; they requested an explanation of what they had not understood. The Reformer, leaning on the word of God, answered them. Every word that he spoke imparted fresh light to their minds. A new world seemed to open before them.

“After the departure of Luther, these noble-minded men began to teach at Heidelberg. It was fit that they should carry on what the man of God had begun, and not leave the torch that he had kindled to expire. The disciple will speak when the teacher is silent. Brentz, young as he was, undertook to expound St. Matthew’s Gospel—at first in his own room—afterwards, when that apartment was found too small, in the hall of Philosophy. The theologians, envious at the concourse of hearers that this young man drew together, betrayed their irritation. Brentz then took orders, and transferred his lectures to the college of the canons of the Holy Ghost. Thus the fire, already kindled in Saxony, was
communicated to Heidelberg. The light spread rapidly. This period has been called the seed-time of the Palatinate.

"But it was not the Palatinate alone that reaped the fruits of that memorable disputation at Heidelberg. These courageous friends of the truth soon became shining lights in the church. All of them attained to eminent stations, and took a conspicuous part in the transactions to which the Reformation gave birth. Strasburg, and afterwards England, were indebted to the labours of Bucer for a purer knowledge of the truth. Sneep first declared it at Marburg, then at Stuttgart, at Tubingen, and at Jena. And Brentz, after having laboured at Heidelberg, taught for a long time at Halle in Suabia, and at Tubingen."

The discussion had in fact carried the Reformer himself forward, and we soon find him with his feet fixed on the rock of God's word disputing the Pope's infallibility; declining obedience to his mandate requiring him to appear at Rome, insisting on being heard in Germany; and when called to Augsburg before the Legate, standing erect as a witness for the truth, alike uninfluenced by the promises and threats of the great ones of the earth.

(To be continued.)

Correspondence.

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

REPLY TO INQUIRER.

TO THE EDITORS OF THE MADRAS CHRISTIAN INSTRUCTOR.

Gentlemen—Called upon by "Inquirer" in your number for this month, I again ask for a little room in the pages of your Instructor.

As my object from the first in moving the question of Missionary Success in India, has been to lead to inquiry, I hail with joy its appearance: I shall feel that much of my object has been accomplished, if the subject is brought to a thorough sifting. Let
this only be done in the light and spirit of the gospel, and then the cause of truth must be the gainer; nothing can be lost but that which is valueless.

I have looked over my last letter to find out what Inquirer refers to when he says, "From the manner in which Mr. C—— speaks, especially in his last article, I infer that he has in store a large amount of facts and reasonings, which he has not yet made public;" but I know not to what he alludes. Other principles than those on which I rest my arguments in my former letters on this subject, I have none. Facts confirmatory of the proposition, "That the preached gospel is God's appointed and anointed instrument for the conversion of the world," I have in abundance. They are found brightly shining on every prosperous page of the church's history; and the darker pages are such in consequence of the sheathing of that instrument in some scabbard of man's invention.

Before I attempt any reply to Inquirer's questions, permit me to say that he has grounded several of them on supposed cases: now whatever facts I might have in store, I do not see how I could make them stand on supposition, either to suit his state of mind, or the state of a mind much less inquisitive and logical. With this remark I proceed to make a few brief replies to each question: I have only referred to the questions by number: it would have taken up too much room to have written them at length.

1. This first question is one of the class I have just referred to: it is raised on a "may it not be possible?" perhaps it may; perhaps not.

2. Certainly it ought to be an object with every minister, to secure a succession of faithful men: As far as this rests with him, however, he will select them from men already converted to God, and men whom he thinks have gifts and graces for the work. But it by no means follows, that he must have raised them up from mission schools.

3. It may be correct, that, "in many parts of India a large proportion of the people are unable to read," but it is not so, as far as I have had opportunity for observation. Indeed the proportion of persons who are able to read in India, I think, is far greater, than it was in England before the comparatively recent multiplication of Sabbath-schools. But allowing the statement in the question, viz. that "a large proportion of the people are unable to read," I would ask, is learning necessary for the reception of saving truth? Were the gospel, in its saving clauses capable of
being understood only by those who had made some proficiency in
learning, then would it be necessary for instruction to precede
the gospel; but that is not the case. However desirable it is that
the heralds should be well instructed, "wayfaring-men, though
fools," may receive the message.

4. No facts can be produced from that which has not been tried:
as far as my knowledge extends, there have been no preachers
in India "devoted exclusively to preaching." Here I must remark
that I have not put in practice the system I advocate; for I have
never considered myself at liberty to carry out my own views,
but have maintained the school establishments on every station
to which I have been appointed. At the present time, I have up­
wards of four hundred boys in schools under my charge.

5. The cases are widely different: in England Christianity is not
only introduced but established; and the youth are now the bona fide
property of the church. Besides, the part which ministers take in
the educational movement there, is of a very different character to
the one missionaries at present take in this country. An hour spent
once a fortnight, or once a month on a committee, with an occa­sional
visit to a flourishing school under an efficient and trust-worthy
master, is a very different thing to the engagement of hours of every
day, and days of every week in the management and control of hea­then children. During my residence in England, I asked numbers
of eminent ministers if they were willing to take under their per­sonal care seven or eight schools; and the answer in every instance
was in the negative.

6. I know of none; nor am I in any way an advocate for an un­educated church. Where there is a church, I hold it to be the
duty of its ministers, in every possible way consistently with their
more important duties, to promote the education of such church.

7. This is another of the cases of supposition; and one on which
I am unwilling to speculate. We have not to do with what St. Paul
would have done under supposed circumstances, but with what he
did do. I think that his heathen hearers were as ignorant of di­vine truth as are the Hindus; and their morals, as exhibited in
Rom. i. &c., answer to those of this country, as face answers to
face in a glass.

8. By no means.

9. I have in my last letter stated my reasons at length for think­ing that the Native church at Jaffna would have been in a better
state, had the apostolic model been followed: and to that commu­nication I beg to refer "Inquirer" for an answer to this question. I
add a remark or two however on the explanatory sentence appendi-
ed to the question. I have not on any occasion either said or intimated that mission schools were useless, or that young men brought up in them would have been better had they remained with their heathen parents. Christian men like Mr. Poor cannot labour in any work, much less in the education of the rising generation without doing good: but this does not affect the point at issue. An ambas­sador may do good, in many ways, whilst he may leave that especial work for which he was sent by his prince either undone, or but partially done. I am willing to “account” as much of the “Native preachers, catechists, assistants, teachers,” &c. at least as Mr. Poor does; all the knowledge I possess of them is drawn from that gentle­man’s report.

10. I ask Inquirer’s pardon, but can he have read St. Paul’s Epistles to the Ephesians, the Philippians, the Colossians, the Thessa­lonians? or even those through, from which he has selected his references? If there is no “evidence” that Paul’s converts were superior to ours, then is the assertion that they were so questionable and may be “doubted.” but is it unsupported by evidence?

And have the Apostles and the Saviour himself left us such an imperfect exemplar, that it is only to be “imitated when the cir­cumstances are similar?”

11. Will “Inquirer” permit me to take his place under this question? for it has put my mind also into a state of inquiry: What does Inquirer mean by the state of the age? What by those deep and aggravated sins which India has committed? Are they sins for which the Lamb of God has made no atonement? Are they too aggravated for the infinite mercy of the God of love? Whence has he his information concerning “the cup of indignation” which India has to drink? From the manner in which “Inquirer” speaks, especially in his last question, I infer that he has a large store of facts and reasonings which he has not yet made public.

With the above remarks I leave the questions, and proceed to consider the subject itself which has given rise to them. My ob­jections to mission schools, as I have repeatedly stated, do not arise from education itself, but from its usurping the place of a preached gospel. Indeed I am convinced that had the heralds of the cross clung to the “foolishness of preaching,” we should, ere this have had more, and more efficient schools than we now have. But leaving speculation, let us examine a little the scripture view of the subject. It will not be questioned by believers in revelation that the gospel is the instrument, by which God has resolved to recon­cile the world unto himself, nor that the preaching or publishing of that gospel is the mode. By the word gospel, when I use it in
such a connexion as the above, I mean God's revealed plan of redemption, in which the "cross of Christ" is the centre, around which move, in circles more or less proximate, all the doctrines of revealed truth. In this definition of the gospel, I believe we shall be agreed; but the method of preaching or publishing it, is a point on which there appears to rest in the present case difference of opinion. I hold that plain and repeated statements of the gospel to all classes, (by no means excluding children) made directly, by men of God's appointing, is preaching the gospel: whilst others say that the gospel must be introduced into India, indirectly, by a process of education; that after a certain (or rather uncertain) time, the mass of the Hindu population will be prepared to receive truths, which without such a process, they are not capable of receiving.

I know that on this subject even among those who may be said generally to range on one side, there exists a difference of opinion: hence I ask the forbearance of those who may find either too much, or too little for them, in the statement which I have just made.

An examination of the terms used by the sacred writers, translated in the English Bible by "preach," "preach Christ," "preach the gospel," &c. will have a tendency I think to elucidate this matter. Allow me however to premise that I make no pretensions to Hellenistic learning, but simply take the words as I find them explained by lexicographers, &c.

The word most frequently used in the above way is **κηρύσσω**, which signifies, to proclaim, to announce publicly, to publish. Thus John the Baptist "Came **κηρύσσων**, preaching," &c. Matt. iii. 1; so Jesus also "Began to **κηρύσσειν**, to preach and to say," &c. Still more, to the purpose is our Lord's commandment to the seventy disciples when he sent them to the lost sheep of the house of Israel: "And as ye go," said he, "**κηρύσσετε**, preach, saying," &c. As also when he finally commissioned his apostles he said, "**Γο—and κηρύξατε, preach the gospel,** &c. And of the same import is St. Paul's charge to Timothy, "**Κηρύξω τον λόγον, preach the word.**" 2 Tim. iv. 2.

Will the warmest friends of the educational scheme take **κηρύσσω** for the foundation of their system?

Next to the above, the word most frequently rendered in English by the verb to preach, is **ἐυαγγέλζω**, to bring glad tidings, to announce as glad tidings, to declare as matter of joy. From this we have **ἐυαγγέλζων, a messenger, an evangelist.** Of the use of this verb I will only quote two instances. The first is from Luke iv. 18, 19, "The Spirit of the Lord is upon me because he hath anointed me to **ἐυαγγέλζησαι, preach the gospel,** &c. The other
passage is in Acts viii. 35, "Then Philip opened his mouth and began at the same scripture and εὐαγγελίσατο, preached to him Jesus.

Now I ask, will this verb fairly express the kind of preaching that is the constant work of our mission schools? Is the lifting up of the cross of Christ, and proclaiming the glad tidings of reconciliation with God by it, the immediate object of all, or of any of our mission-day-schools?

Another word, sometimes rendered to preach is καταγγέλλω, to announce, to proclaim, to declare. The way in which this word is used by the sacred writers may be learned from Acts xvii. 3, 18, "Opening and alleging that Christ, &c. whom I καταγγέλλω, preach unto you." "And he seemeth to be a καταγγέλευς, setter forth of strange gods."

Perhaps this word comes nearer to the idea of our friends than either of the two former, but I apprehend they will not enlist themselves under its banner.

But some may ask, why have you omitted the general commission given to the Apostles as recorded by St. Matthew? He uses a word different from any of the above, and one which, says Mr. Sewell, "we do well to consider." So we do; and I thank him for the suggestion; because on this charge as recorded by St Matthew, I believe the question might be safely rested. "Go ye therefore," says the Saviour, "and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe; &c. In this reading our translators have, showing their preference of Latin to Greek, made our Lord use a tautology strange enough; "Go ye therefore and teach all nations—teaching them," &c. The word rendered in the first clause, teach is from the verb, μαθήτευς, to disciple, &c. Hence Doddridge reads, "proselyte all nations;" Wesley, "disciple all nations;" and Campbell, "convert all nations." From the last learned writer, I add the following note: "There are manifestly three things which our Lord here distinctly enjoins his apostles to execute, with regard to the nations, to wit, μαθήτευς, βαπτίζειν, and διδάσκειν; that is, to convert them to the faith, to initiate the converts into the church by baptism, and to instruct the baptized in all the duties of the Christian life."—In loco.

If then the commission given by our Lord to his disciples, ran in these terms, and that man would be bold who would say that it did not, then is his command just the reverse of what it ought to be in the estimation of the advocates of the educational scheme.
Instead of saying, Go teach and then convert, he says, Go convert and then teach. I am well aware that on this point as the heavens are higher than the earth, so are God's decisions higher than man's reasonings. He has decreed that the gospel, which St. Paul styles "the foolishness of God," should be the instrument, "and the foolishness of preaching," the mode of its application, in the saving of the world; and who shall change what he has decreed, or say, what doest thou? Still I shall be asked what I mean by preaching the gospel? In explicitly replying to this, I desire any who are taught of God to correct me if I am in error. By preaching the gospel, then, I do not mean merely occasional, or stated visits to places of public resort for the distribution of religious tracts: not an occasional address on religious subjects delivered in a street or bazaar: not the praise-worthy, but necessarily very imperfect though zealous exertions of the recently arrived missionary: not the preaching that burns with zeal, so long and only so long, as curiosity attracts a crowd to a newly opened room, or to observe a new form of worship. But I mean a constant, diligent, prayerful, persevering, exhibition of divine truth, in such a way as to make that truth bear on the mass of native mind, in the locality where the missionary may be appointed to labour. I mean such a constant lifting up of the mirror of the gospel as shall leave the ignorance of men without excuse on the all important subjects of revelation: and this not only for a few weeks or a few months, but, by the missionary or his successors, onward, and onward, and onward, from street to street, from place to place, through good report, and through evil report to all ranks, and characters—of course not excluding children—till God shall "cause his righteousness to go forth as brightness, and his salvation as a lamp that burneth." And if after the missionary has qualified himself for this by an efficient knowledge of the language, besides daily replenishing his quiver from the armoury of God, and drawing his living water from the well of truth, he has still time enough and to spare, let him employ it in schools, or in any other way that his liberal heart may devise.

From yours respectfully,

Manargoody, 18th March, 1845.

THOMAS CRYER.
REPLY TO DR. H. GUNDERT.

[The first paragraph of this communication is omitted, as it is not known that any editorial application was made to Dr. Gundert, for his opinion on the address noticed by him, in our last issue. We are not cognizant of all the measures taken by our friends to obtain contributions for us, but from the results—not being pressed by them beyond measure—we think they must be highly discreet, and not always attended with as good success as in the present instance. Our pages are open to the discussion of the important subject of these communications, while conducted in a spirit of charity, and with proper reverence for the only infallible rule of faith, the word of God.]—Edts. M. C. I.

TO THE EDITORS OF THE MADRAS CHRISTIAN INSTRUCTOR.

Dear Sirs—Mr. Gundert's remarks on the address of Mr. Lewis seem to me to be any thing but relevant to the subject which is therein treated. Had there moreover been any coherency in them, and had they borne upon the arguments adduced by Mr. L., they might have been met in a tangible form; but the confused manner in which queries, assertions, verbal criticisms, rebukes, and insinuations are commingled, defies any attempt at a reply, except it be to some isolated statements and questions.

After a careful perusal of the address and of the animadversions made upon it, I cannot but think that Mr. L. has not had justice meted out to him, for it seems to me that he is represented as holding views on some subjects of importance, which, as far as I am acquainted with his real sentiments, he would utterly repudiate, and as explaining some passages of holy writ in a sense which would do credit neither to his head nor his heart. But to come to particulars, Mr. G. objects to Mr. L.'s making use of such phrases as "conversion of the world," "conversion of the entire human race," "universal reception of the gospel," because "they are phrases never made use of by inspired writers." Is not Mr. G. aware that when he states his own views, he also employs certain forms of speech which were "never made use of by inspired writers." e.g. "The office assigned to the Spirit," "personal coming of Christ," "the coming down of the Son of Man," "come, O Lord, as thou hast promised in clouds," "the great task of the passover day," "we cannot absolve our Lord," "he has
bound himself by his promises,” &c. If this identical phraseology is “never made use of by inspired writers,” why does he “throw a stone” at Mr. L.? Perhaps, however, Mr. G.'s meaning is that these phrases are contrary to the express declarations of God's word, if so, methinks they are such as the following: “The earth shall be full of the knowledge of the Lord.” “All kings shall fall down before him, all nations shall serve him,” “all nations shall call him blessed.” “Let the whole earth be filled with his glory,” &c. It strikes me that there is not so much difference between the real meaning of Mr. L.'s “terms” and the true import of these scripture declarations, as Mr. G. seems disposed to contend for; and it seems to me quite unaccountable how he could have discovered in the address that these terms “are explained as meaning, the putting of all enemies under the feet of Christ before his return to judge the earth.” On a more careful perusal of the address, it is possible that he may yet find that no such explanation is given of them, and thereby avoid in future the grief which he felt when he supposed this “error” had been committed.

Mr. G. does not seem to place much reliance on the “preaching of the gospel” as the means whereby “the earth shall be full of the knowledge of the Lord;” he however admits that it is now our great charge and that nothing for the present should supercede this divinely appointed means of spreading our Saviour's name.” He does not however inform us at what period prior to the earth's being “full of the knowledge of the Lord,” the servants of Christ will be released from this “great charge.” As that period is doubtless well defined in his own mind he might have shown by “phrases made use of by inspired writers” when it will arrive, or if he attempts not to prophesy, as “some brethren” have done, and are still doing, what number of “months, weeks, and days” will intervene between that period and the present, he might have informed his readers by what other means than the “preaching of the gospel,” “the earth shall be full of the knowledge of the Lord.”* Surely our blessed Redeemer gave no intimation of any in his last injunction to his disciples, “Go ye into all the world and preach the gospel to every creature.” Let Mr. G. apply his literal meaning to this passage, especially the words world and every, and then repeat what he says regarding Mr. L.'s address: “The title appeared to me to be of an unscriptural character.” It is no marvel to me that “some brethren are growing luke-

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* The frequent repetition of these words will, I hope, be excused, as I am desirous in this instance of using phrases “made use of by the inspired writers.”
warm in this paramount duty” of preaching the gospel “to every creature,” seeing that they are expecting to be released from it, as it would seem very speedily. They might at all events wait with patience till they are discharged from it, and be “steadfast and immovable, always abounding in the work of the Lord,” even as the Saviour himself has commanded them, “occupy till I come.” These brethren, we are informed, “were once of the writer’s opinion,” (that the earth shall be full of the knowledge of the Lord by means of the preaching of the gospel) but have at all events since found out new scripture truths where formerly they only saw what he now sees; and these new truths have made the brethren grow lukewarm in their duty, a circumstance to be regretted by Mr. G. but one not easily accounted for by him. Here I would beg to propose one question, Is it “new scripture truths” that these lukewarm brethren have found out, or new interpretations of the old scripture truths? Probably this query never suggested itself to their minds. It seems to me that the latter is the subject of recent discovery. Supposing, however, it be the former, what good I ask, have these “new truths” done to the brethren, or to others through their means? They have had at least this effect upon them that they have rendered them lukewarm, which implies that when “they were of the writer’s opinion” and held only the old scripture truths, they were more zealous in their paramount duty” than they now are. The question then very naturally reduces itself to this form, which are the more likely or probable to have been taught by the Spirit of God, the old truths which lead to activity and zeal in the work of the Lord, or the “new truths” which engender lukewarmness.

Mr. G. does not approve, it seems, of Mr. L.’s exposition of Rev. xxii. 17, and proposes a different rendering of it from that which is given in the address. As a guide to a correct explanation of the passage, it is necessary in the first place to ascertain by whom the language is employed; by the “Spirit and the Bride” in their own names, or by the Saviour through them. This may be learned, I apprehend, from the context, ver. 16, “I Jesus have sent mine angel to testify unto you these things in the churches, &c., and the Spirit and the Bride say, Come; and let him that heareth say, Come; and let him that is athirst, come; and whosoever will, let him take the water of life freely.” The same person still speaking in the 18th and 19th verses, commencing with, “For I testify to every man,” &c. viz. “I Jesus,” mentioned in the 16th verse. This, as it seems to me is further evident from the 20th verse, where John himself says, “He that testifieth these things saith,
Surely I come quickly,” &c. Taking the language then addressed by our Saviour, “to every man,” Mr. L.’s exposition has at least this advantage over that of Mr. G.’s, that it is consistent with itself and with other portions of holy writ. Mr. L. e. g. represents the Saviour as inviting mankind through his Spirit and church (his representatives on earth) to come to him that they might have life. This agrees with what the Apostle Paul says regarding the work, or at least a part of the work of the Holy Spirit. “Therefore, as the Holy Ghost saith, to-day if ye will hear his voice, harden not your hearts;” and also of the work assigned to the ministers of the cross, “We beseech you in Christ’s stead be ye reconciled to God.” Proceeding on what I regard the principles of fair interpretation, Mr. L. considers the latter part of the verse, viz. the receiving of “the water of life freely” as connected with the invitations in the former part of it. There is thereby a congruity preserved between its several parts. Thus, “The Spirit and the Bride say, Come, (take the water of life freely) and let him that heareth (the invitation of the gospel addressed by the Spirit and the Bride) say, (to his fellow-creatures) Come, (take the water of life freely) and let him that is athirst, come, (and take the water of life freely) and whosoever-will, let him take the water of life freely.” Who can fail to discover the agreement between this exposition of the passage, and some other portions of divine truth, where almost the identical phraseology is employed; thus, Isa. lv., “Ho every one that thirsteth, come ye to the water, and he that hath no money; come ye, buy and eat, yea come, buy wine and milk, without money and without price.” John vii. 37, “Jesus stood, and cried, saying, If any man thirst, let him come unto me and drink.” The living waters here mentioned are clearly stated to be the “Spirit” or the influences of the Spirit, which in its operation cleanses and purifies the hearts of those who are the subjects of it. Is this to “set scripture against scripture in so odious a manner,” as Mr. G. charges upon the lecturer? Let us now consider Mr. G.’s own exposition of the passage under review. He regards the language as addressed by the Spirit and the Bride to the Saviour, and as “expressing an anxious desire for the coming down of the Son of Man.” But with this view of the passage how are we to reconcile one part of it with another? Let us try. “The Spirit and the Bride say, Come, (down Lord Jesus) and let him that heareth say, Come (down Lord Jesus) and let him that is athirst come, (down Lord Jesus) and whosoever will, let him take the water of life freely, (down Lord Jesus).” To say nothing of Mr. G.’s novel, and, as I consider, decidedly unscriptural method of representing the Holy
Spirit as supplicating the Saviour, calling him his "Lord," I would simply ask, which of the two expositions above given, appears to be the more consistent with itself as well as with other portions of holy writ, and which of the two best commends itself to the common sense of scripture readers? If the above is a fair specimen of Mr. G.'s interpretation of divine truth, "I hope our brother may yet learn a slower and surer method of arguing on scripture."

Moreover Mr. G. is very vehement in his opposition to Mr. L.'s views regarding the "influence of divine love and the force of moral truth upon the minds of the inhabitants of heaven, sweetly constraining them to do the will of God." "When we hear, he says, 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 finds in the words, 'as in heaven,' an innuendo 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. I cannot find in the address that Mr. L. affirms that the word is preached in heaven. He only remarks that "the influence of divine love and the force of moral truth upon the mind" leads those who are in heaven to hallow the name of God and do his will. This view of the subject seems to me to be well supported by such passages as the following: "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." "Worthy is the Lamb that was slain to receive power and riches," &c. Here the love and death of Christ, together with the inestimable blessings resulting therefrom, are surely set forth as the theme of the redeemed, on account of which they hallow and praise God and the Lamb. Nor can it be too much to add that these truths operate sufficiently powerfully upon their minds to lead them "to do the will of God." Happily for them they have no need for "the preaching of the word there;" they fully know, feel, realise, and enjoy it without the aid of preachers; and from aught that we learn in scripture, their praises, joys, and enjoyments are the results of moral truths or of moral power exerted upon the mind by those truths. As the opposite of moral power is physical power; it seems to me that Mr. G.'s meaning is that
the hallowing of God's name, the doing of his will, &c. is the effect of physical power exerted by the Saviour, and therefore that the hallowing of God's name, &c. on earth, must be the result of the same power. If this be not his meaning there is no point in his remarks. He does not however inform us in what way the inhabitants of heaven are constrained by physical power. The only thing in the form of argument he adduces in support of his views is that "we know that there is in heaven such a thing as war of angels, casting out angels." "Whence this information" about war in heaven now, or about there ever having been a war there of a physical nature? Are we to adopt Mr. G.'s principle of literal interpretation here also, and say that the angels fought with limbs and weapons against the Great God, and that he in the same manner defended himself and defeated his enemies? This would be indeed heathenising the Deity and Miltonising heaven. Would it not be more consistent with all that we know of God, who is a pure Spirit, to say, that the war was of a moral rather than of a physical nature, i.e. that its seat and operation were in the mind only? To say that the war was not waged so much by evil spirits against God himself, as against good angels, is not to the point; for it is the kind of power that Christ exercises in heaven that is the subject under consideration. I do not doubt that evil angels were cast out of heaven, by the power of God, but this is not ad. rem. This exertion of power was not made with a view of constraining the evil angels to hallow the name of God and do his will in heaven, the only subject which Mr. L. treats of in page 72.

Before I conclude, allow me to offer a few remarks on the last para. of Mr. G.'s correspondence. His words are, "our brother quotes one and the other prophet, 'disposing figures,' in order to refer the most glorious results exclusively to the Spirit. We know sufficiently the crucible in which Juda, cities of Juda, Jerusalem, house of Jacob, Zion, &c. are melted down to pass henceforth for 'church of the Gentile Christians.'" I for one, do not deny the existence, or reject the use of this valuable crucible when required. Perhaps Mr. G. will feel no little surprise when he is told that Mr. L. and his brethren were furnished with this "crucible," gratis, by the Apostles Paul and James. How? Paul, addressing the believing Hebrews, tells them, "Ye are come to Mount Sion." If by this the Apostle means either the earthy matter of which that mount is composed, or the temple built upon that mount, what difference could there be in point of privilege between them and their unbelieving countrymen who were also there; and if by his saying, "ye are come," they were to understand simply their having actually
arrived on the spot, what need had they to be informed by the Apostle of a fact which was palpably known to them, any more than Mr. G. has to be told that he has come to India? But I will not expose the absurdity of literal exposition any further. The Apostle has evidently been employing the crucible, and has “melted down Mount Sion,” “City of the living God,” and “Jerusalem,” and made them to pass henceforth for the general assembly and church of the first born, whose names are written in heaven. With the same crucible he melts down Hagar into Mount Sinai in Arabia, and the freewoman or Sarah, into Jerusalem. This is not all, he subjects them to a second process, and melts down Hagar and the freewoman into “two covenants.” He does not stop here, but again melts down the bondwoman and her son into the persecuting Jews, and also Isaac the son of promise into the persecuted Christians. James appears to be quite as skilful a spiritual alchymist as his brother Paul. In speaking of the success with which God had crowned the labours of Peter among the Gentiles, he quotes a passage from Amos ix. 11, 12, as a prophecy whose fulfilment was realised in this very instance of Peter’s success. Acts xv. 14, 15, 16. “Simeon hath declared (verse 7) how God at the first did visit the Gentiles, to take out of them a people for his name: and to this agree the words of the prophets; as it is written, I will return and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up.” Nothing can be more clear to my mind than that James makes the “building of the tabernacle of David” and “the ruins thereof” to be the same, in substantive meaning, as “visiting the Gentiles, to take out of them a people for his name.” This I take to be undeniable from the language which connects the two in verse 15th, “and to this agree the words of the prophets.” Here then is the crucible by which James melts down “the tabernacle of David,” and makes it to pass henceforth for a church of the Gentile Christians.” With the same crucible our Lord also melted down (excuse the expression) the prophet Elijah, who was to have been his forerunner, into a John the Baptist. This Mr. G. must admit or else, following his literal interpretation, maintain that the Messiah has not yet “tabernacled among us.” Mr. G., I should imagine, disdains not altogether the use of this destructive crucible himself. He would have no hesitation to take in hand and “melt down” Juda, the fourth son of Jacob, into the descendants of Juda, “cities of Juda,” i. e. the materials of which they were built, into the inhabitants of those cities. Thus, by “dropping figures” he commits the very fault which he charges upon Mr. L. How important that those who take in hand to reprove
others should first look to their own blameless character. “Thou that teachest others wilt thou not teach thyself?”

Mr. L. as far as I understand his language, does not “prove that the gospel will succeed in making every man perfect,” but only states that it is calculated and designed to do so. Were it not so, why should the Apostles be commanded to preach it “to every creature;” why should it be said that “God so loved the world that he gave his only begotten Son” to die for it, and that he is “the propitiation for the sins of the whole world,” if after all, the world, in its most extensive meaning, cannot find in the death of Christ sufficient hope that its “sins” can be removed.

Mr. G. cannot bring his mind to believe that “Providence will always befriend the church.” For my own part I never entertained a doubt that it always has befriended, does, and always will befriend the church to the end of time. The Saviour, I am told, is appointed “head over all things to (or for the good of) his church,” that to him is given “power over all flesh that he might give eternal life to as many as the Father has given him,” and that under his administration “all things work together for good to them that love God.” It is true that he does at times answer the prayers of his church “by terrible things in righteousness,” and suffer persecution, war, famine, and pestilence to sweep off multitudes of his people. But shall we be presumptuous enough to say that in all this “Providence does not befriend the church?” or rather “shall not the Judge of all the earth do right?” To maintain that Providence is inimical to the best interest of Christ’s spiritual church, is in my humble opinion virtually to deny that the Saviour is faithful to the charge committed to him by the Father, who hath given him “power over all flesh.” If Mr. G. entertains views so derogatory to the glory of the Redeemer, he would surely do better to keep them in the back ground and not publish them to the world.

I close by stating that I entertain for Mr. Gundert the highest regard as a Christian, and “esteem him very highly for his work’s sake” as a missionary of the cross to the deluded people of this land. It would therefore afford me unalloyed pleasure if I could feel myself at liberty to say so much regarding his theological tenets, and his ability as an interpreter of the “oracles of God.”

A MILLENIARIAN.
LETTER FROM CHINA.

The year eighteen hundred and forty-four has been an eventful year to our Mission in China. We believe that Jehovah has had special regard unto us individually, and as a mission; and we have been enabled to confide in Him while passing through dark and mysterious, as well as bright and encouraging, scenes.

In our last annual letter we mentioned that we were encouraged to believe that the Spirit of the Lord was at work with a number of hearts among this great heathen people, who had been for some time under the regular preaching of the gospel in their own language. Our hopes have been more than realized, and eighteen Chinese have been baptized during the year, upon a profession of their faith in Christ. All these were received into the church after repeated and careful examinations, both private and public. Some of them are men of high attainments in their own literature, and have already proved of great usefulness to the mission. Of these eighteen, only one, and he the least promising, has been excluded from the church, while all the others give evidence of holding on to their profession. We now have between twenty and thirty cases of interesting inquiry, affording more or less encouragement. One of the native converts has finished his short career of discipleship. He had been a priest of the Budha sect for nine years. He was overwhelmed with unhappiness by the loss of his wife when a youth, and entered the priesthood in hopes of finding consolation by constant devotions at Budha's altars. He was punctual in all his duties, yet all failed to afford him comfort, and he still sighed for peace. Being at Hongkong on a Sabbath, his attention was attracted by the Chinese name upon the chapel, and he immediately entered. He listened with anxious attention, and when he heard Christianity announced as a system of glad tidings, offering to all who heartily embraced it, solid joy in the life that now is, and eternal bliss in the world to come, he felt that that was just what he had been in vain searching for ten long and sorrowing years. He came to Mr. Shuck after the service had ended, and said that if he would teach him such "joyful doctrines," he would be willing to become his shoe-cleaner and yard-
sweeper. After more than a whole year's close Christian instruction, he was baptized, and proved a worthy, happy, and useful disciple. His Christian course was a short but an useful one, and he was the means of bringing into the church his father, his only brother, and an intimate friend. He died peacefully in October last, saying "he had no fears, for he relied upon the Lord Jesus."

We have thirteen Native preachers daily at work at Hongkong and the neighbouring towns and villages on this and other islands, and also on the mainland, preaching the gospel, and scattering far and near tens of thousands of Christian books and tracts. The truths of the gospel are evidently spreading and taking hold of the minds of multitudes all around us. One of our most active native preachers came to the pastor a few days ago and said, "Teacher, during this year upon which we have entered, great numbers of the Chinese are going to turn to the Lord." Our Chinese Sabbath congregations at the chapels are remarkably attentive, and sometimes crowded to excess. *

In the demise of Mrs. Shuck, her husband and five little children have been called to grieve over a loss to them extremely distressing; we individually mourn the final absence of a cheerful, pious, and intelligent friend and efficient fellow-labourer; while the mission has been deprived of its brightest ornament, and most active member. Our numbers, already few and feeble, are being still further reduced by our Father's mysterious hand. While our hearts bleed over the tomb of one so well qualified by her knowledge of this difficult language, so devoted and so useful, we would bow with profound submission to the will of Him who in all dispensations is as wise and as good as he is mysterious. She had enjoyed excellent health for several months previous to the 27th November, when, having given birth to a healthy son, she sank from exhaustion one hour and a half afterwards. For months previous her mind had been in a specially interesting religious state, such was the case to the last, and she died peacefully, without scarcely any apparent pain, literally falling asleep in Jesus, in the 28th year of her age, and the tenth of her successful missionary career. Her missionary cares and labours are now cheerfully borne by her endeared friend Mrs. Devan.

One of the last of Mrs. Shuck's many benevolent efforts was the erection of the girls' school-house, sufficient for the dormitories of twelve girls, which was under her entire direction; and when she was, in the very midst of her labours, called to her bright reward above, she had secured, by her own exertions, funds sufficient to defray half of the expenses of the building. It stands, with its
terraced roof and pretty balustrades, as one of the many monuments of her unquenchable missionary zeal. Mr. Shuck is now making arrangements to send his two eldest children, who are boys, to the United States, in the Ship *Loo Choo*, Captain Crocker.

English preaching has been regularly kept up at the Queen's Road Chapel every Lord's-day evening throughout the year. Good congregations have been in attendance, and there are several cases of encouraging inquiry.

Several Christian tracts and books in the Chinese language have been printed by our mission during the year. In November we sent a supply of Chinese tracts to the Christian Tract and Book Society of Calcutta, for distribution among the Chinese population of that city, said to amount to upwards of five thousand.

Mr. Dean has had charge of the Teo Chew department of the mission, and has laboured with much encouragement during the year. Large congregations speaking this dialect have attended the Queen's Road Chapel, at 1 p. m., on Lord's-days. This department of the mission has been seriously interfered with by the failure of Mr. Dean's health, which has rendered it necessary for him to leave for the United States. He sailed with his little daughter for New York in the Swedish Ship *Zenobia*, Beckman, on the 17th December. Two of the eighteen baptized, and three of the thirteen native preachers are connected with the Teo Chew department. The Rev. Mr. Goddard, now pastor of a Chinese church of about twenty members, at Bangkok, Siam, is familiar with the Teo Chew dialect, and we are expecting him to join our mission at Hongkong during the present year. Dr. and Mrs. Devan have started an interesting little Sabbath-school for European children. In the midst of their varied occupations, Dr. and Mrs. D. make the study of the language their primary object. All our native converts observe the monthly concert of prayer, and are regular monthly contributors to missionary objects.

For some time previous to the arrival of Dr. Devan and lady, Kowloon and its vicinity, which are said to contain some ten thousand inhabitants, had been one of the mainland out-stations of this mission. The insufficiency of foreign missionaries had, however, compelled the mission to entrust the work of preaching the gospel at that place chiefly to the labours of the native assistants. But as some attention to the subject of true religion had been manifested on the part of a number of the inhabitants, and as it had been determined that Dr. Devan and lady should devote themselves to the Canton dialect of the language, it was thought on the arrival of those missionaries that the time had arrived for a more
systematic and zealous cultivation of that field, more especially
as by opening a dispensary for gratuitous medical aid to the sick,
it was thought a more general attention would be given to the
labourers and their doctrines. Hence, early in November, Messrs.
Shuck and Devan proceeded to the mainland, and waited on the
Mandarins of Kowloon, to procure their assent to the undertaking.
These rulers immediately granted the missionaries the undisturbed
use of either of the two temples of idolatry in the town, for a
dispensary, rent free, and at the same time granted full privilege
to preach the gospel and distribute tracts to their hearts' desire,
provided they would not undertake to pass the night within the
precincts of the district they governed. To this the missionaries
agreed. From that day to the present these brethren have made
a weekly visit to this place, accompanied by four or five native
assistants. Before leaving their own houses, the brethren, together
with the assistants, invariably engage in united prayer to the Master
of the vineyard, that he will smile on the efforts of the day. On
arriving at the temple selected for dispensary operations and which
is about eight or ten miles from Hongkong, a few prefatory remarks
are made to the crowd of people who congregate about the mission­
aries, and prayer is offered to the true God for a blessing upon the
work. They then prescribe for the sick, giving to each patient
a card containing two or more appropriate passages of Scripture.
To these his attention is particularly directed, while at the same
time a Christian tract is given, and he is exhorted by a native
assistant to turn from worshipping idols to the true Jehovah. The
crowd whom curiosity has brought around the dispensary table,
hear the remarks made, and at the same time a tract is given to
each one. If sufficient time yet remains after closing the dispen­
sary, the assistants disperse throughout the town, distributing tracts
and scriptures, accompanied by exhortations to all they meet. This
employment absorbs one whole day of every week. At this moment
arrangements are being made to open two dispensaries, to be simi­
larly conducted at different places on the island of Hongkong. * *

Hongkong.—His Excellency John Francis Davis, Governor;
Honorable Major General D'Aguilar, C. B., Lieutenant Governor,
Commanding all the Forces in China; Rev. Mr. Staunton, Colonial
Chaplain; Rev. Mr. Ball, M. D., and family, and Rev. Dr. Bridge­
man, of the American Board Com.; Rev. Mr. Brown, Morrison Ed.
So.; Rev. Dr. Devan and family; and Rev. Mr. Shuck and family,
of the American Baptist Board; Rev. Dr. Legge and family, and
Dr. Hobson and family, and Rev. Mr. Gillespie, of London Mission­
ary Society; Rev. Dr. Happer, of the American Presbyterian Board.
Canton.—F. C. MacGregor, Esq., British Consul; R. B. Jackson, Esq., British Vice Consul; Paul S. Forbes, Esq., United States Consul; Rev. Dr. Parker and family, of the American Board Com.; Rev. Mr. Roberts, of the American Baptist Board.

Amoy.—R. Alcock, Esq., British Consul; G. G. Sullivan, Esq., British Vice Consul; Dr. Cumming, American Missionary; Dr. Hepburn and family, and Rev. Mr. Lloyd, of the American Presbyterian Mission; Rev. Mr. Doty and family, and Rev. Mr. Polhman and family, of the American Board Com.; Rev. Mr. Stronach and family, and Rev. Mr. Young and family, of the London Missionary Society.

Ningpo.—R. Thom, Esq., British Consul; T. H. Layton, Esq., British Vice Consul; Henry Wolcott, Esq., United States Consul; Dr. Macgowan and family, of the American Baptist Board; Rev. Mr. Culbertson and family, and Rev. Mr. Way and family, and Rev. Mr. Loomis and family, and Rev. Mr. Lowrie and Dr. MacCarter, all of the American Presbyterian Board; Miss Aldersey, English Missionary.

Shanghai.—G. Balfour, Esq., British Consul; D. B. Robertson, Esq., British Vice Consul; Rev. Dr. Medhurst and family, and Dr. Lockhart and family, of the London Missionary Society.

Foo-chow-foo.—G. T. Lay, Esq., British Consul; no Missionary!!!

In addition to the above, the Rev. Messrs. Smith and M’Klatchie, of the Church Missionary Society, and Mr. Cole, Printer, and family, from the American Presbyterian Board, have arrived in China, but are not yet located. T. W. Waldron, Esq., United States Consul for Hongkong, and a friend to our Mission, died suddenly of cholera, at Macao, in September last.

In behalf of the American Baptist Mission in China,
Yours sincerely,

Hong-kong, January, 1845. J. Macgowan.

LETTER FROM SIAM.

In our last letter, we had the great pleasure of saying, that death had not, during the first half of the year, invaded our Mission band. But since that period God has been pleased to remove one of our number, to enter, we trust, upon the reward of the blessed. Miss Mary E. Pierce, who at the time of writing our last letter was in feeble health, continued gradually to decline till the morning of
September 22d, when she sweetly fell asleep in Jesus. Her disease was consumption and diarrhea. She was a native of Butternuts, New York State, U. S. A. Having in early life consecrated herself to the service of Christ and his church, she felt a strong desire to render herself useful to those who were destitute of the blessings and privileges of the gospel. With this in view, she qualified herself to teach, and at one time was on the point of going to reside in a destitute place in one of the Canadas. But God in his providence directed her to this field of labour. Five years ago this day she arrived at this city in company with a part of a re-enforcement sent out to this mission in the autumn of 1839. Here her strength was principally spent in efforts for the education of children and youth; and although she had many obstacles to encounter and many discouragements to try her faith, still she persevered in these labours, and had the pleasure of witnessing some fruits of the same. Some youth whom she diligently instructed, now bid fair to prosecute their studies, and become intelligent and useful men among their countrymen. Besides these labours, she performed a good work in translating that very valuable book for children, viz. Todd's Truth Made Simple. She was truly devoted to her work. Her desire was, to live and die in labours for the spiritual welfare of this people. And she had the pleasure of doing so. Her Christian character was marked by great conscientiousness, and a scrupulous regard for the honor of the cause which she had espoused. In her last sickness, she enjoyed a calm and peaceful state of mind, and for a few weeks prior to her death, she seemed fast ripening for the joys and employments of heaven. And we cannot doubt that she is now participating in those perennial joys, and engaging in those delightful employments. In her death the Siamese have lost a true friend, one who loved them and prayed much for them; and we, as a mission company, have lost a fellow-helper in our labours for the conversion of this benighted people.

Among other things which have engrossed our attention somewhat during the last half of the year, we will mention the subject of vaccination. About the 20th of July last, Dr. Bradley received some vaccine virus from America, with which he commenced the work of vaccination. He had before made many unsuccessful experiments with different parcels of virus apparently far more hopeful than this, and when almost despairing of success, this parcel took, after the second experiment in a child of an obscure family, and from that time to this has been propagated. At times, however, the means of prosecuting this work have well nigh been cut off; there having been but one genuine pustule out of a large number of cases, from which
to vaccinate others. We hope, through the Divine blessing, it may be propagated here for the benefit of this afflicted people for a long time to come. In this labour of love, Dr. Bradley has been kindly assisted by Dr. Goddard, who for a season took upon himself the labour and responsibility of vaccinating in his own neighbourhood, and with a good degree of success. About 800 cases have been vaccinated, and more than 350 have proved genuine. Dr. Bradley has attempted to awaken an interest among the people in respect to the value of this antidote, both by means of hand-bills, inviting them to come and receive it, and by a small treatise on the subject, setting forth its merits, and stating its history briefly from its origin down to the present time. An edition of 500 copies of said treatise has been distributed, and a second edition, with some improvements, is in preparation for the press. Besides this Dr. B. has memorialized his Majesty, the King of Siam, on this subject, and has had the pleasure of hearing that his communication had reached the Royal Foot, and was to lie on the table till after his Majesty's annual visit to the Wats was finished. Whether he will deign to take any further notice of it, is doubtful. But we trust the time will come, when the King and his nobles and all in authority here, will duly appreciate its value, and will give encouragement to those who are disposed to engage in the work; and when the common people will seek after it as a shield against that scourge which sweeps away so many of them annually to an untimely grave.

As formerly, opportunities are frequently afforded Dr. Bradley to practise the healing art among those high in rank and office, and thus the way is opened for making known the distinguishing truths of Christianity to many who otherwise could not be reached by the oral preaching of the gospel. Such opportunities have been eagerly embraced for this purpose, by which means we trust that the glorious gospel of our Lord and Saviour Jesus Christ is beginning to cast its light on some minds hitherto enveloped in the thick moral darkness of superstition and idolatry, and we hope that it will not only enlighten the minds of such, but will also renovate and sanctify their hearts.

In a former letter it was said that some of high rank were beginning to have confidence in foreign medicines, particularly in quinine, whose virtues some of them had tested. We think this confidence is increasing. With some it is so strong that they have actually bought it by the bottle, paying a large price for it. The head physician of the kingdom, who is a brother of the King, has recently offered to purchase some 50 bottles for sale at the English mercantile house here, and has expressed a desire to invest several
hundred ticals in the purchase of this article. We trust that this movement will be the precursor of similar changes in public opinion here, which will prepare the way for the introduction of the gospel among the rich, the mighty, and the noble of this dark land. * * *

With regard to our labours, as a mission, for the spiritual good of the Siamese and Chinese here, we may say that we have pursued much the same course as was spoken of in our last letter, steadily keeping in view the importance both of the oral preaching of the gospel, and the distribution of the scriptures and Christian books. Two brethren of the Siamese, and one of the Chinese department of the mission have occupied the tract house, situated in the great market, as a preaching stand, and with increasing encouragement in their labours. At the Siamese station, the printing presses have been kept in operation. Much reprinting has been done. The third edition of the Life of Christ has just come from the press, much improved and enlarged. Preaching in Siamese has also been maintained here twice on the Sabbath, besides which the natives dwelling at the station have received instruction in Bible classes. At the Chinese station, one brother, who also preaches at the tract house as mentioned above, has conducted a small boarding school of Chinese lads with encouraging prospects, which he has made the nucleus of a congregation on the Sabbath. The other brother who labours in that department, has occupied a house in the market place, about half a mile from the tract house, where he has had great facilities for preaching the gospel orally, and for the distribution of Christian books. But his plans of labour here have been frustrated, inasmuch as the King proposes to occupy the ground of his rented building, in enlarging a Wat near by. He has therefore removed to the tract house, which in some respects, is preferable to the house he has occupied the last six months.

Recently, a tour was made by two of the brethren to the west of Bangkok, for the purpose of preaching both to Siamese and Chinese. They proceeded as far as Petchaburi, situated on a river of the same name, and afterwards ascended the Meklong river as far as Raptree, where a native Chinese member of our church resides, teaches a small school, and acts as a helper in labours for the salvation of the Chinese in that place. He seems to be exerting a happy influence in the community where he resides, and some appear inclined to listen to the truths of the gospel. We hope that he may be the means of doing something toward planting the standard of the cross in that place.
AUSTRIA.

Struggles between Romanism and Protestantism.—Notwithstanding the efforts of the Austrian government to check the encroachments of the Roman Catholic priesthood upon the liberty of conscience, especially with regard to the issue of mixed marriages, the Protestants complain of oppression and indirect proselytism. They attribute the great number of changes from the Protestant to the Romish faith, of which the Romish papers boast, (the numbers being, according to official accounts, in the proportion of sixteen proselytes to the Romish Church, to one who leaves the Roman for the Protestant communion) to the present state of the law, which enables the Roman Catholic clergy to refuse all the offices of their church, and to act merely in the character of official witnesses of the marriage contract, in the case of all mixed marriages, while the Protestant ministers are inhibited from the performance of any religious ceremony whatever, in all cases of marriage where one of the parties belonging to the Roman communion, that church has withheld her sanction. The consequence is, that as the idea of marriage by mere civil contract is abhorrent to the feelings of the people, Protestants, desirous to contract marriage with Roman Catholics, generally submit to the condition which the priests attach to the religious celebration of it; which not only secures, in almost every instance, the baptism and education of the children in the Romish faith, but frequently leads to the ultimate apostacy of the Protestant party from his or her communion.

Movements in the Roman Catholic Church.—A movement has lately taken place in the northern districts of Bohemia, which has caused great alarm among the authorities of the Roman Catholic Church. The opinion is fast spreading among the laity of that communion, that a reform is needed, and the points principally insisted on are: Communion in both kinds, abrogation of the compulsory celibate of priests, the use of the vulgar tongue in Divine service, the unrestricted circulation of the Bible, and the abolition of auricular confession. The fact that the parties who are foremost in this movement, disclaim all intention of separating themselves from the church, and the titles of two tracts extensively circulated by them, (one, “In the Name of the Triune God,” the other, “Necessary and wholesome Questions, with Brief Answers thereto from Holy Scripture,”) clearly indicate, that this is not an outbreak
of rationalism, but a truly religious movement. The Romish authorities have taken active measures to suppress it; and several persons have been arrested. What renders these transactions more important, is an almost simultaneous movement in the Tyrol, where a Romish priest of the Benedictine order, named Jager, has declared open war against the Jesuits and their ultramontane doctrines, and has hitherto received, not only the warm support of public opinion, especially in the German part of the Tyrol, but also the countenance and protection of the local government. In the Italian parts of the Tyrol, the feelings of the people are much more favourable to the Jesuits, who there, as elsewhere, are making strenuous efforts to regain their former footing. Among other places they have lately returned to Venice, where, on the 31st of July last, being the feast of Ignatius Loyola, they took possession of their ancient house with great pomp and solemnity, and, according to the account of the Amico Cattolico di Milano, under the most lively demonstrations of joy and good-will on the part of the civil and ecclesiastical authorities, and of the people generally.—English Review.

ROMANISM IN FRANCE AND SWITZERLAND.

It would seem as if the friends of evangelical religion on the continent were awake to the difficulties and dangers which threaten them from the opposition and machinations of Papists. It would seem also, as if Popery were putting forth strenuous efforts, and making a desperate struggle to regain its ascendancy over the civil powers. A crisis will come, and the conflict between Protestantism and Popery is approaching, when the battle of the Reformation must be fought over again, not with carnal weapons, but with the weapons of truth and the sword of the Spirit, which is the word of God. The sooner the friends of evangelical religion arm themselves for the conflict the better. The existence and influence of Popery is incompatible with civil and religious liberty, and with the renovation and conversion of the world to God, because Popery ever has been and still is the enemy and opposer both of civil and religious liberty. And when this contest comes, as come it will, if Popery exists in sufficient strength, Popery will resort to its old weapons, and dip its hands in blood. A recent letter from M. Monod, of Montauban, to the Free Church of Scotland, after alluding to the decided revival of true religion in France during the last twenty years, speaks of the serious ob-
stacles to its spread arising from revived Popery. M. F. Monod, in another letter, speaks of the solemn impression, that such is the rising spirit of Popery, and its ascendancy over the civil power, that soon the door of usefulness will be closed, and violent persecution begin. A late circular of the Geneva Evangelical Society says of France:

The union which is forming between the Roman clergy and the civil authorities, turns the ambiguity of the laws more and more to the advantage of the Papists. In many places congregations would be formed if a guarantee for peaceable, regular worship had not been refused. We must expect a new state of things to be seen in France, from the bonds with which the Court of Rome seeks everywhere to entangle governments.

Prof. Gaussen, an eminent member of the Evangelical College of Geneva, addressing his students on the prospects of France, &c., after speaking of the Popish and Protestant forces, says:

I do not allude to a battle of argument and controversy, but to a violent assault on the faith and patience of the saints. It seems clear to me, that we are on the eve of times when, like our fathers, we must hold our lives in our hands as an offering to Jesus Christ. The church, apparently vanquished, dispersed, reduced to the smallest number, will begin to conquer again by the preaching of the cross, by patience, and by faith.

Prof. Monod bears a similar testimony:

We live in a time in which God does great things. But we cannot but take notice that this happy movement meets with great obstacles, and that we are in the epoch of crisis and transition, whose results it is impossible to foresee.

The first obstacle arises from the Romish church. Although that church had rarely descended more low in doctrine, and although there reigns almost everywhere a great incredulity regarding her and the gospel which she compromises, it is certain that the influence of that church, here, as elsewhere, increases in a frightful manner. A strange fact! without reigning over the heart, it enslaves the mind. Even indications of persecutions manifest themselves here and there. More than one young person has been carried off and put into a convent, in particular, the young Abbe de L——; and his parents have recovered him only after great difficulty. You will have observed that the daughter of the Dutch Minister at Turin has been carried off for a similar purpose. I understand that the daughter of one of the most distinguished
of the evangelical pastors in French Switzerland is about to enter a convent of her own choice.

By the law-suit instituted by the Abbe Maurette, we are threatened to lose the liberty of controversy. In seeing what is passing in France just now, we rub our eyes, and ask if we are really awake.

The Abbe Maurette was a cure of the Romish church, unexceptionable in character, abundant in labour, who has been sentenced by the judgment of two courts to one year's imprisonment with felons, and a fine of six hundred francs for publishing the reasons why he abandoned the communion of the church of Rome.—*Evangelist.*

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**THE BAPTISM OF AN EDUCATED YOUNG NATIVE AT THE FREE CHURCH.**

—It is with pleasure we have to record the accession of another convert from Hinduism to the Church of Christ. The young man, Guru Das Maitra, 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 Guru 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 Guru Das. He too, in his understanding, fully believed in the truth of Christianity, and yet, he too had hitherto practically rejected it. The reflection wrought 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. Adv.*
APPLICATION FROM NATIVE CONVERTS TO BE EMPLOYED IN CONNECTION WITH THE FREE CHURCH MISSION AS CATECHISTS.—It is our agreeable duty to record the great satisfaction we experience in being enabled to announce the fact, that four of the Native converts, in connection with the Free Church Mission here, have applied to the Presbytery of Calcutta, to be taken on trial as to their fitness to receive employment as Catechists. The movement on the part of the young men is quite a spontaneous one, and was made known to the Presbytery by the reading of a joint letter, which they had addressed and forwarded to the Rev. Dr. Duff. The letter is a happy specimen of Christian simplicity and devotion to the service of God. They adduce four reasons for wishing to enter upon this work. 1. Love to the Saviour; 2. Desire to promote the glory of the Saviour; 3. Love to our fellow-sinners; and 4. The gloriousness of the work. The application was taken into consideration at the meeting of Presbytery held on the 30th of December last, and the Clerk was instructed to inform the candidates, that the application had been joyfully received, and to request them to attend the meeting of Presbytery held on the evening of the 10th of February last. They were in attendance accordingly, and received the instructions of the Presbytery as to their examination on scriptural knowledge, and other branches of study, selected as tests of their general attainments. The whole Presbytery was formed into a committee of examination, and a day appointed for commencing that process. One meeting has already been held, when the candidates were subjected to a lengthened and searching examination on scripture doctrine, to the entire satisfaction of the examiners. We cherish the sanguine hope, that these young men may ere long be duly appointed to labour earnestly and faithfully for the promotion of that cause, which in the midst of much difficulty and opposition they have embraced. May the Father of mercies preserve and guide them, and keep them unspotted from the world.—Free Churchman for March.

JEWISH MISSION IN CONNECTION WITH THE ESTABLISHED CHURCH OF SCOTLAND.—We are happy to learn that a Jewish Mission in connection with the Established Church of Scotland was commenced about the beginning of the year at Cochin under Mr. E. Lasseron, a converted Jew, his wife, and Mrs. Burge from Scotland. The mission has commenced under favourable circumstances. Some of the resident Europeans have taken a deep interest in the mission and greatly aided the missionaries; and they have been welcomed by the Jews among whom they labour. A school of 28 boys, which has an allowance from his Highness the Raja of Travancore, has been kindly given over to Mr. Lasseron's superintendence, and a Jews' school established for girls, at
which about an equal number attend. The New Testament is read by
the scholars in conjunction with the Old, and it is earnestly desired by
those who carry on the mission, that Christians will give a place in
their prayers to this effort in behalf of God's ancient people.—Dnya-

Obituary.

Death of the Rev. George Hole.—We regret to announce the
death, from dysentery, of the Rev. George Hole of Trincomalie, a Mis-
sionary in connexion with the Wesleyan Society, well known and
highly respected at Madras. He arrived in this country in company
with the Rev. T. Haswell, of Bangalore, 1836, and subsequently pro-
cceeded to Southern India, and ultimately to Ceylon. He died at
Paumban, on his way from Trincomalie to Colombo, leaving a young
widow, and two infant children.

Death of the Rev. H. Fisher.—We regret to announce the
death of the Rev. H. Fisher, Senior Chaplain on the Ecclesiastical
establishment of this Presidency. Mr. F. "fell asleep in Jesus" at
Mussorie, on the 16th March, aged 73. He had resided in India
upwards of thirty years. He was one of the truly Catholic ministers
of the Episcopal Church. He was almost, if not the last link which
connected the race of Martyn, Corrie, Brown, Carey and Marshman,
with the present less golden age. Mr. Fisher was, when in the full
possession of health, very useful in the conversion of the souls of
guilty men. As a man he was possessed of a naturally lovely and
amiable spirit; as a Christian, of a Catholic and feeling heart. His
life was useful and his end peace.—C. C. Jde.

We sincerely regret to announce the removal by death of Mahendra
Lal Basak, a Catechist of the Free Church of Scotland. He fell
a sacrifice to that fearful scourge the cholera, on the 7th of April, at the
early and promising age of 22 years. Mahendra was one of the ablest,
matured, consistent and useful of the Native converts connected
with the Free Church Mission in Bengal. Amongst the Native con-
verts generally, in point of natural and acquired ability, he had few if
any equals. In the college department of the Assembly's Institution,
he carried off many prizes in mathematics, and in all the higher
branches of study he ever excelled. His spirit was peculiarly amiable
and Christian. When he entered upon the probationary work of the
ministry, he did not allow his previous success as a student either to
intoxicate or draw him from his great work. The language of his life
was, "I am determined to know nothing amongst men save Jesus
Christ and him crucified." So rare a union of natural, acquired and
Christian excellence has seldom been witnessed in the native character.
His end was hopeful and tranquil. How mysterious are the ways of God. In one short month has this mission been deprived of two of its most promising Catechists; for it is scarcely a month since we recorded the death of Kailás. In human estimation they could ill be spared; not so was the mind of God, and we can only say with our afflicted brethren, "Even so, Father, for so it seemeth good in thy sight."—Ibid.

MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

Mr. Morris and family, of the American Mission at Loodianah, left India for America, via England, on the Recorder, on the 18th March. The German brethren, connected with M. Gossner’s Berlin Mission, have proceeded to establish a mission in the Cole country.—The Rev. W. Fairbrother, and Mrs. F. of the London Society’s Mission, arrived in Calcutta on the Kelsa, on the 15th March; Mr. and Mrs. F. are on their passage to China. They are to be stationed at Shanghai.—The Rev. Mr. Dean and daughter, of the American Baptist Mission at Hong-Kong, sailed for the United States on the 17th December.—Dr. and Mrs. Devan, of the same mission, arrived at Hong-Kong on the 23d October.—Dr. and Mrs. Maegowan were expected to sail from Hong-Kong almost immediately for Ningpo.—The Rev. A. Stronach, of the London Mission, is now at the Society’s station at Singapore. Mr. Budden, of the Mirzapore Mission, proceeded to Europe on the Bentinck, on the 8th March.—Calcutta Christian Observer.

Madras.—The Rev. S. Hardey and family are just leaving for England on the “City of London,” his health being, we regret to say, very little improved.

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

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

MONTHLY MISSIONARY PRAYER MEETING.

The Address at the last Meeting by the Rev. J. Anderson, was, as intimated, “On the Special Temptations that assail Missionaries and their Converts in India.”

The Meeting on the 5th inst. will be in the Wesleyan Chapel, recently opened by the Rev. M. Winslow.
The Goddess Laktshmi

Lithographed for the Malvase Christian Institution by
This goddess is painted yellow, and is represented as sitting on an expanded water-lily. In the accompanying figure she has four hands, in two of which she holds the lotus, while of the other two, one is open downwards signifying blessing, and the other upwards as protecting. She is perhaps more frequently represented with two hands, in one of which is a necklace, and in the other the pasu, or divine cord.

Lutchmi has appeared at different times, and in various forms. It is said she was created in the beginning as a beautiful female, by Vishnu out of his attribute of mercy, to bless mankind; and was placed by him on his side near his heart.

It is also related that she was born as an infant from a water-lily in the sea, from whence she was taken by Rāvenna, the giant king of Ceylon; who finding it prognosticated that there would be danger to his kingdom from her, caused the infant to be enclosed in an ark of gold, and again committed to the deep. Being wafted by the winds and waves, it was carried to a country called Mit'hila, where it was washed ashore and covered with mud and sand. The King Junuku while ploughing found the treasure, his ploughshare striking against the ark and revealing the preciousness of its material. He had it conveyed with great care to his palace and opened, when a lovely female infant was discovered enclosed. He gave her the name of Sita from the furrow in which she was taken. As she grew up, very wonderful properties were manifested by her; one of which was immense strength. There was a bow of Siva in the king's palace, which a thousand men had in vain attempted to lift. As this young female was playing with some others, a ball sent by her lodged under the bow. Her companions said, as you sent if there you must now get it. With her left hand she immediately removed the bow, and took out the ball.* The king being convinced of her divine origin, decreed that, though she had many suitors, she should accept of none until one appeared who could break the bow. This was done at length by Rama, an incarnation of Vishnu, who married her. She being afterwards carried off by Rāvenna to

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* Ward says she was in the habit of sweeping the room, and lifted the bow for that purpose.
Ceylon, he went thither in search of her, with an army of monkeys under Hunuman, and destroyed the kingdom—thus accomplishing the prognostic before mentioned.

Other incarnations are mentioned, but, as the wife of Vishnu, she is generally said to have been obtained by him at the churning of the sea; she in this resembling Venus who sprung from the froth of the sea. The account of which noted event as given in the Bharata, or Fifth Veda, is briefly as follows:

Indra, who lives in the sky and exercises his power over the three worlds, desiring to be exempt from gray hairs, wrinkles, old age and infirmities, called forth his 330,000,000 of gods, 48,000 munies, and others, and went to Voikuntu, the abode of Vishnu. While they were there worshipping Vishnu, and calling out, O Parandama, Kovinda, Narayana, &c. Vishnu, being pleased, said, O King of heaven, what is your object in coming here? Have mercy upon us, replied he, that we may be exempt from gray hairs, wrinkles, old age and infirmities. Then Vishnu said, O King of heaven, if you eat of the nectar, to be obtained by churning the milk-ocean, you will be exempt from gray hairs, wrinkles, old age and infirmities. Let one of you bring Mount Mundura, for a pivot, and you may churn the ocean. On hearing this, Indra and the others being surprised, said, Is that a small mountain? Is it possible for one to bring it here? It is very great; and he stood in silence. But the great Serpent Aununtu, looking at Indra, said, O King of heaven, why are you grieved, I will bring it: and immediately he brought the mountain taking it up from the bottom. For this exploit, Indra and the others praised him. They then prayed Vishnu to give success in their attempt to churn the ocean, and to grant them nectar. Vishnu went to the ocean, and ordered the mountain to be used as a pivot, the moon as a churning stick, the Serpent Voisuki, the next younger brother of Aununtu as a rope, and that the gods and asuras, should churn, taking each party one end of the rope. When they had churned with all their might for a few days, the serpent being distressed, vomited poison, which came forth like fire to burn them to ashes. Indra, and the others affrighted, thinking that Siva only could interpose and avert their danger, cried out, O thou who dwellest in Koilasu, husband of Parvuti, wearer of snakes, &c. Siva, always accessible to his worshippers, appeared to
them, and swallowing the poison removed their distress. He then went to Koilasu; and they again churned the ocean with pleasure. Then appeared gems giving all treasure on the touch, a white elephant, white horse, divine cow, \textit{\&c.}, the goddess \textit{Lutchmi}, \&c. and last of all the nectar, or water of immortality. While Vishnu was engaged in distributing them, he thought, before giving the nectar, the asuras are naturally strong and wicked, and if they eat the nectar they will become immortal and distress the world still more, a stratagem must be employed; thinking thus, he made a very beautiful damsel, out of his vanity, with every accomplishment, who displayed herself meretriciously before the gods and asuras. The asuras were overcome with admiration, and thought they had never seen so beautiful a damsel in any of the three worlds. But the gods perceiving that it was Vishnu himself in the form of a female, to entice the asuras, did not indulge their senses; but waited to see the issue. All the asuras, gazing at the symmetry of her form, sat as lifeless bodies, motionless, with their mouths open. Then Vishnu addressed them, O gods and asuras, some one must divide the nectar among you; I order this damsel to do it, you may all eat. He then directed the damsel to divide it, giving into her hand a vessel and a spoon. She made all manner of bewitching gestures before the asuras, that they might be entangled in the net of her eyes. When she was distributing the nectar, two of the brethren of Aunnuntu said, What is this? it is a great loss; shall there be deception in the feast? Does not that which is obtained by the labour of all, belong to all? The gods only eat the nectar, leaving us and the asuras who laboured with them. We must go to the feast under the disguise of gods, lest we lose the nectar. They went and sat in a certain place at the feast under the disguise of gods. The damsel gave the nectar to them as well as to the gods, but they ate it improperly. The sun and moon who sat by observed this, and saw, that, though gods in appearance, they were asuras in conduct, and gave signs of it with altered aspect. Then the damsel split their heads with the spoon in her hand, and gave the nectar to the gods, who worshipped and ate with mutual congratulation. The two asuras who in disguise had attempted to eat the nectar, considering that their mishap was owing to the sun and moon, performed penance, and obtained power from the god, to take them at certain seasons into their mouths, and spit them out again. This is now called in the world the eclipse of the sun and moon. At last Vishnu, and the others, having placed the remainder of the nectar in a golden pot in the sky, and put a guard of gods over it with divine arrows, repaired to their respective residences.

One account states that Vishnu gave the giants their choice of
the beautiful damsel or the nectar, and that they chose the former, and began to quarrel about the possession while the gods were taking the nectar. The two who finally attempted to partake saw this was vain, and left the company of the giants for that of the gods. Lutchmi was taken by Vishnu, while all the gods were greatly captivated by her, and Siva it is said was quite overcome by his passion.

The worship of Lutchmi, according to Ward, is celebrated in Bengal at five different periods of the year. "The ceremonies," he says, "are performed before a basket used as a corn measure painted red. The worshippers fill this measure with rice in the husk, and put round it a garland of flowers; then cover it with a white cloth, and encircling it with a number of small shells, place before it a box containing red paint, a comb, &c. The officiating Brahman performs the usual ceremonies, varying but little from those at the worship of Vishnu, in the name of the master or mistress of the house. No bloody sacrifices are offered. Brahmans are entertained rather liberally at this festival; but on the day of worship no alms must be given to the poor (except cooked food), nor any money lost; lest this goddess, who is supposed to preside over wealth, and to have taken up her abode at the worshipper's house, should be angry at her riches being wasted. * * * The morning after the festival, the women take up the com measure, and preserve it for some future time of worship; the rice is used in worship during the whole year. At the close of the festival, if a female of the family remembers any stories respecting Lukshmi she relates them, and the rest of the family, joined by two or three neighbouring females sit around and speak. In some places, a number of persons subscribe towards the expense of making an image of Lutchmi and worship it on any of the days before mentioned. It is not to be wondered at that Lukshmi is generally worshipped as she is the goddess of prosperity."

Names.—The names of this goddess are Lutchmi or Lukshmi, the goddess of fortunate signs; Pudmatiya, she who dwells on the water-lily; Pudma, she who holds in her hand the water-lily; Shrée, she in whom all take refuge; Huree-priya, the wife of Huree.