On the Advantages of Modern Christians for the Spread of the Gospel.

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In dwelling upon the advantages which modern Christians possess for the spread of the glorious Gospel, we may notice:

1. The accumulated experience of the church of Christ for upwards of 1800 years. We have the pages of Ecclesiastical History for this long period laid open before us, and from them we may gather lessons of the greatest wisdom, and practical benefit, in our attempts to build up the temple of the Lord in these days. As the skilful mariner with a well executed chart in his hands has greatly the advantage over another who has none, and is able to avoid many dangerous shoals and rocks on which others have been wrecked; so has the church in modern days the advantage of the primitive one; inasmuch as we are able from the page of Ecclesiastical History to discriminate the errors into which our predecessors fell, and to trace out a more safe and in the end a more successful path in which to pursue our labours.

We have seen the sad and awful effects of daubing the pure temple of Christian truth with the untempered mortar of human philosophy, human traditions, and human imaginations; in the corrupting influence which Gnosticism, Platonism and Semi-Platonism had upon the church during the second and third centuries of the Christian era. We have seen the beginnings
of idolatry within the pale of the professing Christian church, arising out of a departure from the pure word of truth, an excessive admiration of illustrious men, and unwise concession to the carnal prejudices of the unbelieving world; and we have beheld the sword of Mohammed, like a sweeping pestilence from Jehovah, devastating the fairest portions of Christendom for thus embracing "the accursed thing" which his soul hateth—so that now the apostolic precept comes to us with tenfold force; "Little children, keep yourselves from idols." 1 John v. 21. "Wherefore, my dearly beloved, flee from idolatry." 1 Cor. x. 14.

We have seen the evil effects of leaning to human reason instead of embracing with humility and devout gratitude the mysteries of our holy faith; in the entrance of the Arian and Socinian heresies which deprived Christianity of all its vitality and saving power, and left men nothing to glory in but their own wretched performances and manifold short-comings.

We have seen the rise of ecclesiastical assumption proceeding from an undue depreciation of country pastors, and an unscriptural exaltation of the episcopal authority; and the sad effects which have flowed from this departure from apostolic simplicity, in the unholy feuds, vain janglings and ambitious conflicts for the supremacy, which arose amongst men who were seeking to lord it over God's heritage, instead of treading in the footsteps of those inspired apostles who said, "We preach not ourselves but Christ Jesus the Lord;" and unmindful of the words of him who said, "The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve." Luke xxii. 25, 26. We have seen the folly of depending upon antiquity in the interminable doubts and perplexities into which those have been plunged who have placed their faith in the conflicting statements of the fathers instead of the word of the all-inspiring Spirit of God. We have seen the sad effects of leaving the word of God for the fables and traditions of men, and keeping the key of scriptural knowledge from the laity; in the rise and awful delusion of antichrist, which overspread like a thick cloud the whole of Europe...
during the middle ages. We have seen how ignorance in every age has been the mother of superstition, and superstition the stepping stone to infidelity and anarchy. Witness the late revolution in France and the civil wars and anarchy which are now rending the fair kingdoms of Spain and Portugal in pieces. With this accumulated mass of historical evidence before us, the apostolic precept seems to come to us with peculiar power, "Prove all things, hold fast that which is good. Watch ye, stand fast in the faith, quit you like men, be strong." And here I would quote a passage from an excellent living writer which is most appropriate to this part of our subject.

"It is, we grant, far easier for us, educated among Christians and instructed by the history of the church, to see, and censure, and deplore the paganising of Christianity, than it could have been for the authors of the mischief to anticipate the consequences of their devious course. Unhappily, also, we are furnished with another apology for them, in the conduct of those moderns who ought to have learned wisdom from the folly of the ancients. For, if after the mischiefous effects of the error have been betrayed, these fathers are still exhibited as idols, must we not turn our severest reproofs from them to their worshippers? It was the misfortune of the fathers that time had not unrolled to them the melancholy tale which he has told us; it is the crime of the sons that they will not read and learn. Much of the mischief that was doing in one part of the church was hidden from another, when councils were provincial, not ecumenic, or universal; but while we may profit by the history of all countries, and all ages, many are as ignorant from choice, as the fathers were by the misfortunes of their birth and the inexperience of their times."—Vide Bennett's Theology of the Early Christian Church, page 356.

2. We may mention the fact that the world is far better known now, than in the days of the apostles. Navigation, commerce, and science are rapidly increasing on every hand, and opening up increasing facilities for the spread of the gospel. A voyage from England to India or China is not thought so perilous in these days as formerly one from Palestine to Italy was
considered. Within the last seven years the voyage from Great Britain to India and China has been shortened more than one half by the wonderful power of steam. Since the primitive times a new world has been opened to our view by the expedition of adventurous navigators, and within the last 50 years numerous islands in the great Pacific have been discovered, and by the efforts of British Christians many have become civilized and christianized. The press is continually teeming with publications of the topography of countries almost unknown till of late years. The unknown regions of Africa, the vast yet hitherto secluded country of China, and other parts of the immense continent of Asia; the island of New Holland—regions till within a few years almost unknown to civilized Europe, are becoming every year better known, and are presenting an inviting field for the missionary efforts of the Christian church. By the discoveries of navigators and the improvements in navigation, God is opening wide and effectual doors for the labours of his church in every direction, and bidding his people go up and take possession of the land.

3. We may mention also another advantage, namely, the invention of printing. Though this discovery has been a powerful engine in the hands of the enemies of Christianity in the spread of their pernicious errors, yet we cannot but view it upon the whole as a most effectual handmaid in the cause of Christian truth. Truth has nothing to fear from an increased and increasing publication, but error has much to fear. The latter is obliged to clothe itself in an assumed garb in order to make its poison palatable to the great majority; whilst the former, confident in its own majesty, needs no false covering to recommend it to the consciences of mankind. This wonderful invention appears to fill up that which was wanting in the primitive ages of the church, namely, a wide extension and an accurate knowledge of the word of God. The tedious and expensive method of multiplying copies of the sacred Scriptures by written manuscripts, necessarily prevented many Christians from obtaining a complete copy of the word of God. In some cases they only had a portion of the precious volume, and in other cases they had none;
so that we cannot wonder at the progress of superstition and error when we consider how few possessed an accurate copy of the whole of the divine testimony. Even in our own beloved country, which is now emphatically the land of Bibles, only 300 years ago the word of God was so scarce, that there was only one to be found in a parish, and that was chained up to a pillar in one part of the parish church. The price of one portion of the sacred Scriptures was £ 3. 6s. 8d. "The Register of the diocese of Lincoln gives many instances of the sufferings of the servants of Christ; they seem to have been either more numerous, or else more active in the countries of Oxford and Buckingham (then both in the diocese of Lincoln) than in other parts of the kingdom. Fox speaks of "great multitudes which tasted and followed the sweetness of God's holy word, almost in as ample manner for the number of well disposed hearts as now (i.e. 1563). The secret multitude of true professors was not much unequal: certainly the fervent zeal of those Christians' days seemed much superior to these our days and times, as manifestly may appear by their sitting up all night in reading and hearing; also their expenses and charges in buying of books in English; of whom some gave five Marks (£ 3. 6s. 8d.) some more, some less, for a book: some gave a load of hay for a few chapters of St. James, or of Paul in English. In which rarity of books and want of teachers, this one thing I greatly marvel and muse at, to note in the Register (of the bishops) and to consider how the word of truth notwithstanding did multiply so exceedingly as it did amongst them. Wherein is to be seen no doubt the marvellous working of God's mighty power: for so I find and observe in considering the Registers, how one neighbour resorting and conferring with another eftsoons with a few words of their first or second talk, did win and turn their minds to that wherein they desired to persuade them, touching the truth of God's word and his sacraments. To see their travels, their earnest seeking, their burning zeal, their readings, their watchings, their sweet assemblies, their love and concord, their godly living, their faithful marrying with the faithful, may make us now in these our days of free profession to blush with shame."  

Vide "Baxter's English Hexapla. Introduction."
By the aid of printing we can multiply copies of the word of God to any extent, and expose the absurdities and foul practices of popery and superstition as practised in other countries which otherwise would be unknown to us. The Pope with all his craft found the Bible Society such an effectual enemy to his ambitious designs, that he has been compelled to issue a Bull of excommunication against all those who have any participation in or any ways assist this heretical association.

The existence of this and other noble societies of our day, such as the Tract Society, is owing chiefly to the wonderful art of printing. The printing press is the grand instrument by which the evangelical machinery of these societies is worked, and through which they operate on the regions of error, idolatry, and superstition. Let us then be thankful to the God of salvation that he has put into our hands such a mighty instrument for the extension of his gospel, and use it to the utmost of our means. The efforts of the Puseyite party to introduce popery in a disguised form into England have met with a most effectual check, in the increased scriptural knowledge of the mass of the people, which has been effected chiefly by means of the Bible, Tract, and other kindred Societies. The advocates of these pernicious errors have found the laity too enlightened to submit to the absurdities and dogmas of a superstitious priesthood. The immense efforts of popery to maintain and increase her influence in the new world, have also been effectually thwarted by the scriptural instruction which is imparted throughout the length and breadth of that immense empire.

4. The principles of civil and religious liberty are better understood and practised now, than at any former period of the world. That golden sentiment of our Lord, "Render therefore unto Cesar the things which are Cesar's, and unto God the things that are God's," so full of practical wisdom to all civil and ecclesiastical governors, seems for a long time to have been completely buried in oblivion, by those who have at various periods of time occupied the high places of the earth. Men who ought to have borne each other's infirmities have bitten and devoured one another. Magistrates who should have wielded the sword only
for the terror of evil doers, have stepped out of their place to fine, imprison, and condemn to death men who have been the brightest ornaments of society, and patterns of Christian meekness and love. Men with triple crowns, cardinal's hats, and monk's cowls, infuriated by the firmness of those, who have contended earnestly for the faith once delivered to the saints, have instigated magistrates, kings, and councils to deeds of the vilest barbarity and cruelty against those whose only crime was, that on points of religion they dared to think for themselves, and to search the Scriptures to see whether these things were so. Men calling themselves the shepherds of Christ's flock, assisted by the power and influence of the state, have taken upon themselves to fine, torture, and imprison those whose only crime was, that in all temporal things they willingly submitted "to the powers that be;" but refused for conscience' sake to allow them to have authority in spiritual matters, and nobly confessed Christ as the Supreme Head and King of his church.

Thanks be to God that we live in times when such cruelties and unjust persecutions are seldom practised. Monarchs of the earth are beginning to learn the lesson which they might have learnt long since if they had studied the page of history with attention, viz. that to persecute industrious and loyal subjects for their attachment to Scripture doctrine and discipline, is as impolitic as it is cruel, and that perfect toleration in religion, is one of the most indispensable elements in the machinery of a wise and prosperous government. The voluptuary, blood-thirsty, and self-willed Henry, who wanted to be absolute lord in church as well as state, would not be tolerated in these days of advanced knowledge and liberty. The nations, who are eminent in knowledge, civilization and numerical strength, and in all the elements which constitute national greatness and prosperity, are those in which the principle of religious toleration is most thoroughly understood, and most practically carried out. Men are beginning to find out that uniformity in ceremonies is not unity; and that variety of sentiments on small and unimportant matters may exist with the most perfect union, and brotherly feeling on all those great and essential doctrines which form the foundation of the Christian system.
In all this we see a token for good, as the absence of persecution within the pale of the professing Christian church, must give the members of her various communities more time and opportunities to pursue with vigour, and perseverance, the great work, the work of our age, in which all the followers of Christ must feel a deep and growing interest; namely, the subjugation of Jews, Mohammedans, and Heathens, to the righteous authority of Him who is King of kings, and Lord of lords. When Christians shall learn to love instead of biting and devouring one another, when they shall begin to throw aside minor differences in the great work of bringing souls to Christ; we may hope that the time will not be far distant when the Lord shall pour out his Spirit upon all flesh. Never let it be forgotten that religious slavery and civil freedom can never exist together; both religious and civil freedom must go hand in hand, and mutually assist each other. On this subject I would quote a sentence from an excellent living author who has happily shown the union of the two. “All the art of man was never able to reconcile religious slavery with civil freedom. What can be the independence of him who, but by the permission of a priest, dares not read the Bible—that first and most perennial source of freedom; that highest fount of saintly principle, unhesitating courage, and fidelity strong as the grave; which while it ministers, beyond all philosophy, to the contentment of a private career, and divests the bosom of all eagerness for the trivial and vanishing distinctions of public life, yet lays every man under the responsibility of exerting his best powers for the public good; that book, which, teaching him to be zealous without violence, and aspiring without ambition, and filling his mind with calmer and loftier contemplations than the unsubstantial visions of earth, prepares him to look with composure on the severest sacrifices, solicit no other praise than the testimony of his own conscience, and silently devote himself to the cause of man, and of that mighty Being who will not suffer him to be tempted beyond his power.”

5. The present political aspect of the world must be considered as affording the most remarkable facility for the spread of the gospel. We may safely affirm that there never was a period
in the history of the world, when so great a portion of political influence was given into the hands of nations professedly Christian. Which ever side we look, to whatever side of the globe we turn our attention, we behold Christian governments extending their territories and influence. Of the three great portions of mankind into which the earth is divided, namely, Christian, Mohammedan, and Pagan, the former is the only one that is really aggressive, the two remaining divisions are decidedly on the wane. In all the elements which constitute national greatness, virtue, knowledge, and benevolence, the nations composing the former division are immeasurably superior to the two latter. If we look to the eastern hemisphere we behold the Pagan nations of Southern and Eastern Asia feeling the weight and influence of nations professedly Christian, and in some cases, such as India, incorporated within their dominions. To the north and west we see Russia gradually extending her influence over nations which were a few centuries ago the strong habitations of Islamism, and where once the crescent waved in all its glory. If we turn our attention to the far west, we behold the greatest portion of the new world under the influence of a free and enlightened government, and increasing every year in numbers, intelligence and civilization. And though there are some dark spots in the political horizon of the western world, arising out of the cupidity and selfishness of corrupt human nature, viz. the existence of slavery and a deficiency of national honor and honesty; yet we doubt not but that in due time even these will be removed under the purifying influence of Christianity. On every hand, in every part of the globe, we behold on the one hand governments professedly Mohammedan and Pagan, decaying and waxing old, whilst on the other we see Christian governments with knowledge, civilization, and pure religion in their train, marching forward in every direction to prepare the way for the reign of Him "on whose vesture and thigh is a name written, "King of kings, and Lord of lords." Mohammedanism and Paganism appear to be not only stationary but actually receding, and in these times we behold the fulfillment of the prophecy, recorded in Rev. xvi. 12. It is true that many of the acts of these governments have been any thing
but Christian, and that the way in which they have obtained possession of many of the countries which they now govern, has been any thing but just, still it is gratifying to behold the leaven of true Christianity working its way and exerting its holy influence, on the minds of many to whom is assigned the responsible office of ruling over men.

There is another striking feature connected with this part of our subject, viz. that the great proportion of this political power and influence is given to the reformed nations of Christendom. Popery, in point of political influence, was never in any period of its history so weak as it is at the present moment. Though it is now making some crafty attempts to regain its former power, yet it has evidently lost its former energy; and the very independence of the Papal states is only permitted to exist by the moderation or jealousy of the great European powers. Notwithstanding all the boasts of its advocates as to its increase of late years, in point of political power, Popery has evidently past the meridian of its strength, and its present extraordinary efforts are but as the expiring struggles of a palsy smitten frame.

The fires of Smithfield, the massacre of St. Bartholomew's day, and the fearful persecution of the poor yet noble minded Vaudois, have taught mankind a lesson, which we hope they will never forget—that Popery is an enemy to the peace, the liberties, and the happiness of mankind. There is also another fact worthy of our observation, namely, that the political influence is chiefly given to those nations whose commerce covers the face of the whole earth, and whose colonies are increasing with a rapidity never before witnessed. Do we not see in this arrangement the hand of Him; who doeth according to his will in the armies of heaven and among the inhabitants of the earth? Do we not hear His voice addressing the British nation and saying to us—'See I have given you the dominion of the seas that you may be the instrument of unfurling the banner of the cross, and may establish my kingdom in the uttermost parts of the earth.' "Who hath wrought it calling the generations from the beginning? I the Lord, the first, and the last, I am he."
Great Britain and British America* appear to be designed in the benevolent purposes of the Almighty, for effecting the most glorious revolution the world has ever witnessed; a revolution terminating in the redemption and sanctification of countless millions. Let us then be supremely anxious, by our increased activity and zeal in the cause of Christian missions, to fulfil the benevolent designs of the King of kings, and to discharge the important trust which he has committed to our hands. Let us seek to repair the old wastes, and the desolations of many generations, to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness from the prison house. Then shall our nation be called Hephzibah, and our land Beulah, for the Lord will delight in us. A mighty conflict is no doubt at hand, the numerous hosts of the Prince of darkness and light are now mustering their forces, but the issue will be glorious. "These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings, and they that are with him are called, and chosen and faithful."


The accessions made to literature by means of the Reports of our religious and benevolent Institutions is a circumstance which few can contemplate without pleasure. They will furnish materials for the future ecclesiastical historian, and indicate the character of the age in which they appeared. Some of these Reports are volumes of considerable size, and may be classed among the most interesting works which issue from the press. They form a great contrast to the puny publications which announced to the Christian community the first labours and successes of our noble Missionary, Bible, and Tract Societies.

* This term generally signifies only the British Colonies in America, but the writer probably means to include what may be called Britonized America, or the United States.—ED.
Nor does this arise from diffuseness of style, nor from the overminute detail of important facts; on the contrary, we observe the utmost compression of style, consistent with perspicuity, and a condensation of matter, which is in striking contrast with the present system of book-making. The Reports of our Auxiliary Societies and Local Committees may now vie in extent and interest with the first Annual Reports of the respective Parent Societies with which they stand connected.

We have just risen from the perusal of the 17th Report of the Madras District Committee of the London Missionary Society, a document consisting of 149 octavo pages, besides an Appendix of six pages. Though so large we could scarcely have wished it to be smaller, and we unfeignedly congratulate our friends that they have such an one to present to their numerous supporters in this country.

The following abstract of its contents may not be uninteresting to the readers of the Madras Christian Instructor. The various modes of missionary operation adopted by the brethren whose report is before us, may be conveniently arranged under "Education," the "Press," and the "Direct preaching of the Gospel." A few remarks under each will bring before us its more prominent features.

**Educational Establishments.**—The first undoubtedly in order and importance is the "Theological Seminary" at Bangalore. The report states that: "There has been a steady increase in the number of students, six having joined during the year, most of whom are young and of an age well suited for mental application. There are at present seventeen students in the institution; while the general working of the plan has been such as to encourage the hope that it will be the means, under the divine blessing, of gradually bringing forward an efficient body of men, whose character and attainments will be fitted to the times, and to the advancing state of the people among whom they will be called to labour."

The course of study pursued by these young men is not distinctly stated in the report, but we are at no loss to gather its general character from the account furnished of the annual exa-
ruination. "On the first day they were examined in Grammatical and Classical Tamil and Canarese, in their English studies, and in General Geography. The examination on the second day was exclusively Theological, being founded on the Prophetical, Priestly and Kingly offices of Christ, together with various subjects and doctrines which branch out from them. The students were also presented for examination on the first eleven chapters of Matthew, but the questions were principally confined to the sixth chapter." "On the third day the students were examined on various important subjects introductory to the study of General History, and of Church History, together with many facts connected with the early periods of each. They also passed an examination on some of the higher problems on the Terrestrial Globe, in which the senior class have made good proficiency."

It is not deemed sufficient to make these young men scholars, they are also trained for active usefulness. We are told that "several of the students continue to be employed in visiting the bazar, where they address the heathen, and in inspecting the Native schools." This we conceive to be of such high importance that no mere intellectual acquisitions will compensate for the want of it. It is gratifying to observe that our friends who direct the institution bestow no less pains on the formation of active habits than on the cultivation of the mind. Let those who enjoy the advantages thus afforded to them, seek to combine sound knowledge with the ability to use it for the good of others. Practical men are wanted for India, and that institution is greatly defective which, under God, is not instrumental in raising them up.

In connection with these missions are twelve orphan and boarding schools, containing 232 girls, and eight schools containing 104 boys, making a total of 336 children brought entirely under Christian influence. It is difficult to estimate rightly the value of these institutions. The pupils receive an education much superior to any that can be obtained in the ordinary day schools, where, under the best arrangements, it is difficult to secure the regular attendance of the children for a lengthened period. Moreover the system of boarding schools admits of
the children being kept from many evils inseparable from a residence in the midst of the heathen, and they are watched over with parental solicitude by those who take the most lively interest in their welfare. It is to be expected that such schools will produce a rich harvest of beneficial results. The Report of the Native Girls' Boarding School at Salem states: "We are happy to observe among the children an increasing spirit of industry and benevolence. The children have considerably supported the school, and contributed towards the objects of charity in connection with the mission. This is the more encouraging as the Hindus naturally are intolerably indolent and selfish, especially the lower classes, who generally work only to continue their existence, and as to assisting others in any way, it is utterly impossible, even had they a wish to do so, for none are poorer than themselves. We do not presume, if we say, that we look to the children of this and similar schools, as the future pillars of the Indian church. These children are praying and acting too, for the heathen of China, and for their own countrymen." The following pleasing circumstance appears in the Madras Report. "Our hearts were much cheered during the late season of the Society's Jubilee, by the deep interest our girls took in its proceedings, and their voluntary offer to 'give all they possessed to assist in sending messengers of that gospel to others which had been preached to them. They had a little fund in the hands of a friend, saved from small sums given to them for certain voluntary services, and to encourage them in their desire to contribute something monthly towards the support of their Native ordained missionary. When asked how much they wished to give, with one voice they exclaimed, 'all we possess,' and this amounted to 16 rupees, an exceedingly large sum for Native children. We may adopt the language of the brethren at Bangalore. 'The experience of missionaries has afforded abundant proof that such schools as these afford the fairest prospect of success in the training up of the young and tender mind in the nurture and admonition of the Lord. Such schools may be regarded as nurseries for our Theological Seminaries, and will under the divine blessing most powerfully aid their design.'"
The day-schools in connection with these missions are 111 in number—15 for girls, and 96 for boys—and they afford Christian instruction to 3,784 children of both sexes, of which 362 are girls, and the rest are boys.

There is considerable difference of opinion on the subject of education, among the most experienced and devoted labourers for the welfare of India. The question is not so much, whether the people should be educated, or whether Christian missionaries should give themselves to the task—here happily nearly all are agreed—it is rather as to the way in which this can best be done, with the greatest economy of means, and with the greatest probability of success. The brethren who first occupied the missionary field were led in the prosecution of their glorious object, to establish vernacular schools and to confide them to the care of heathen masters. Christian schoolmasters were not to be met with, and even had such been at hand, so strong were the prejudices of the people, that it is doubtful whether they would have succeeded in collecting scholars. Educational appliances were then few, and these required great caution in the use of them. It is but just to these honored brethren to say that "they did what they could;" had they attempted more, they might have accomplished less. Humble as was the character of the schools established, and inefficient as they were for the ends contemplated, they have provoked the heathen to jealousy, and the number of their schools has increased tenfold within the last thirty years. Meanwhile much discussion has arisen among the friends of education respecting the utility of vernacular schools taught by heathen masters. By some the system has been powerfully advocated, but by others it has been strongly decried. Judging from the report before us, the opinion is gaining ground that these schools have less importance than generally has been attached to them. Our brethren at Bellary write: "The difficulty of retaining them in the school beyond the age when their services become valuable to their parents, prevents us in general from advancing with them beyond the mere elements of knowledge. This we greatly lament, for we lose them at a period when they are most likely to profit by our instruction." The Salem Report gives utterance to a similar lamentation. "It
is greatly regretted, that the children are taken out of school before they are able to read and write properly, and therefore, ere they derive that benefit which we are anxious to impart to them.” “The vernacular schools,” quoting from the Vizagapatam Report, “hitherto connected with the mission have always been taught by heathen masters; but as little good has been found to result from such establishments, it was resolved, with the sanction of the Directors, to abolish them for the present; and endeavour, by devoting more attention to one central school, to raise up a class of teachers who may afterwards, if the Lord smile upon the efforts, become teachers of branch schools.”

No one can have failed to observe that the Natives of India, although indifferent to the acquisition of knowledge for its own sake, are longing for an acquaintance with the English language; and we have reason to expect, the proper stimulus being supplied, that this desire will gradually increase until it becomes general among all classes of the community. It would be a great thing to foster this feeling and to direct its exercise. It is for the Christian missionary to lead the youth of this country into the regions of true science and literature. Let him carefully observe the times, never more pregnant than at present with the elements of change, and apply with wisdom and fidelity the various means of usefulness the providence of God has placed at his disposal, and he will soon have the education of the rising race entirely in his own hands. The puerilities of Hinduism will vanish before the light of knowledge, and its abominations now practised without shame, by both old and young of either sex, in the face of open day, will be left to the hours of darkness in the seclusion of some half-deserted temple, and to the practice of the dissipated.

We say not that the conversion of India would be effected—that belongs to a higher power than the mere instrumentality of man; but we are fearless to affirm that a really good and universal system of education is a means of usefulness which can hardly be appreciated too highly; and as our ordinary calculations of success proceed on the adaptation of measures to secure it, all who are engaged in labours for the good of India should direct their early and best attention to provide
it on a scale commensurate with its importance. Our present position is one of great responsibility. Two grand principles are striving for the mastery, the one is education without religion—the non-interference scheme of government, or education combined with heathenism—the much sought for political lever of the Natives themselves; and the other is, education based on scriptural truth advocated by Christian missionaries. The contest we may expect to be long and arduous, but we cannot doubt which will eventually prevail.

Press.—There are two printing establishments connected with these missions in active operation, one of these is at Bellary, and the other at Vizagapatam. They are employed chiefly in the printing of the sacred Scriptures, religious tracts, and other works, having a direct bearing on the evangelization of India. During the past year upwards of two millions of pages have issued from these presses. We observe two Native newspapers and several school books among the number of publications. Some of the brethren have devoted much of their time to literary labours. The following statement appears in the Report of the brethren of Bangalore. "The epitome of the Old Testament History, noticed last year as having advanced to page 290, in its progress through the press, is now completed, and contains upwards of 700 pages, including a copious index. Being in the words of Scripture and arranged in chapters and sections according to the subjects, with appropriate headings descriptive of the contents of each portion, it will, we feel persuaded, prove a valuable and useful compendium of Old Testament History. It has been prepared by Mr. Rice, and printed at the expense of the Bangalore Bible, Book, and Tract Society. A corresponding work on the New Testament is also going through the press at Bellary, and will be completed, we expect, in a few months. In this work the four narratives of the life and labours of our Lord, given by the four Evangelists, are combined in one, in chronological order, according to the opinions of the best harmonizers, and followed by the Acts of the Apostles; the whole being arranged in chapters and sections with suitable titles to each, as in the Old Testament History. This has been
prepared by Mr. Sewell and revised by the Canarese missionaries in connexion with the London Missionary Society, at whose expense it is being printed at Bellary, the paper being furnished by the Bellary Tract Society.

"We have also given a considerable portion of our time and attention, in connection with many other of our missionary brethren in this part of India, to several matters preparatory to a revised translation of the whole Bible in the Canarese language. A Canarese Hymn Book, containing 72 hymns, including 17 taken by permission from the German Mission Hymn Book, has been prepared by Mr. Rice, with the assistance of Mr. Campbell."

Others of the brethren are known to have given themselves with great assiduity and zeal to the preparation of books, and to the translation of the Scriptures into Canarese and Telugu, whose labours have no record in the report before us. And when we consider the felt importance of the press at the present day, in all great movements among civilized men, we cannot but wish that its mighty powers were applied to the utmost for the renovation of India. Without it the highest order of schools can never attain their proper efficiency, and the effects of the preaching of the gospel itself will be of short continuance. The foundation must be laid broad and deep in sacred literature, and in whatever enlarges and refines the mind, ere we can expect the goodly superstructure of intelligence and piety to be built thereon.

It is a fact not perhaps generally known, that great efforts have been made of late to uphold Hinduism, by means of the press. Many of the most popular Native works have been printed, and are on sale at prices which place them within the reach of those persons who could not afford to purchase manuscript copies. And to these may be added Native newspapers which pander to the vitiated taste of the people, and are distinguished not less for their virulent attacks upon Christianity, than for the bigotry they display in their expositions and defence of Hinduism.

Ever since the invention of printing, the press has been a mighty engine for good or for evil. It contributed greatly to
the reformation from Popery, and was as the morning star which announced to the world that the long and dark night which had so long enveloped mankind had well nigh passed away. The master spirit of the age spake by its means to the inhabitants of Europe. Knowledge increased, the human mind attained its freedom, and from that hour to the present, there has been a gradual advance in all that elevates and adorns man, and promotes the glory of God.

We would affectionately urge upon our friends increased attention to this department of missionary operations, the Press.

Preaching.—We should unfeignedly regret if even the suspicion arose in any mind that we assign to the direct preaching of the gospel a lower place in the scale of missionary operations than either of those last mentioned. The Christian missionary ought never to lose sight of the fact that by the “foolishness of preaching” the first and noblest triumphs of the gospel were achieved. We know not whether, in the early ages of Christianity, any other method was employed for its dissemination. That which has the sanction of the Saviour’s command, and was practised by the apostles, may be considered as a safe precedent for the ministers of the gospel in all ages. The mass of the people can be reached only by oral instruction. The full and practical exhibitions of divine truth by preaching, comes to us recommended not only by the practice of the Lord Jesus Christ himself and his inspired messengers, but by its adaptation to the wants and habits of man. The propriety of other modes of missionary operations may be called in question and denied; but this cannot be done with reference to the preaching of the gospel. Here hesitancy and doubt is an arraignment of the wisdom which ordained it. The first preachers were heralds who announced to their fellow-men, by the living voice, the terms of reconciliation with God. Missionaries in modern times differ from them in nothing but this—they are not inspired. Now that the canon of Scripture is complete, the press may be considered as a substitute for miraculous gifts. At any rate it is a powerful adjunct to preaching, and had its mighty powers then been developed, we cannot
doubt that the apostles would have availed themselves of its aid. It is a trite remark, "Instrumentality is ours," then why should it not be left to the persons employing it to shape its appropriate character. Every "labourer in the vineyard of the Lord" should seek to have an enlightened judgment, and should feel his responsibility to employ his talents and influence for the spiritual good of the people among whom he is called to labour. Here he may be left. "To his own master he standeth or falleth." Has there not been observed in some minds a tendency to adopt extreme views of the respective means of usefulness now at the command of the church for the conversion of the heathen? In some cases, has there not been an advocacy of preaching so strenuous and exclusive as to lead to the inference that the establishment of schools, either English or vernacular, is improper? And on the other hand has not education been spoken of in terms which seemed to exclude the preaching of the gospel from the means of the world's renovation? This is much to be regretted, and cannot but have an injurious effect on the minds of many good men. In the report before us we are glad to observe, that the direct preaching of the gospel has a prominent place assigned to it, at the various stations whose operations are now under review. The following remarks are extracted from the Mysore Report. "We rejoice in being permitted to set forth the truth fully and clearly, and to accompany it with earnest and repeated appeals to the hearts and consciences of the people. This is our constant aim, and it is especially our endeavour to declare the things concerning Jesus, not contenting ourselves with the statement of a few generalities, but dwelling on the particulars of the Saviour's life, sufferings, death, resurrection and glory, with the doctrines connected with them. We know that the carnal mind naturally dislikes these truths; but we also know that the word of God is quick and powerful, and sharper than a two-edged sword; and that the spirit is able to make a plain and simple statement of these truths the instrument of converting many souls. It also appears to us that the more minutely and circumstantially the facts made known to us in the New Testament are stated to the people, the more their attention is arrested
and their interest excited. Of this we have observed many proofs during the past year, and therefore while we would not entirely neglect to expose the sin and folly of idolatry, and of other customs connected with it, we desire to preach more and more fully the word of the truth of the gospel, and in doing so we confidently look for His blessing whose gospel it is. It is evident from the remarks made by some of the people when conversing with us, that the great outlines of the gospel are now known by many, and that they are at least theoretically convinced of its truth."

In connection with the stations of the London Missionary Society in this district, are twenty-four ordained missionaries, three East Indian young men preparing for the work of the ministry, and fifty-one Native Assistants, exclusive of schoolmasters. We cannot contemplate so large a body of philanthropists devoted to the best interests of India without gratitude and hope. Seventy-eight Christian men daily bringing their instrumentality to bear on the ignorance, depravity, and abominable idolatry of this heathen land! And these are but a small fraction of the noble band whose labours are directed to the same object. We are naturally led to ask “what amount of blessing has been vouchsafed to the instrumentality employed?” And the reply may be given in the language of the brethren at Bellary. “Multitudes have heard the gospel, and their faith in the popular idolatry has been shaken thereby; in conversation with ourselves and in the presence of their countrymen, men of all classes revile the gods and speak against the practices which prevail around them. When urged to make a public profession of Christianity, they plead the fear of man, the loss of caste, and the numberless trials to which it would expose them. Though they join with others in all the superstitious observances and abominable wickedness of the place, [Humpee] their convictions being in favour of another creed, we observe much less of that blind and bigoted zeal said to have been exhibited in former cases. Thus far our labours have not been in vain.”

There has been a gradual increase to the number of church members, and they are becoming yearly better informed and partaking more closely of the character of “saints.” It is a
pleasing fact that some of them are alive to the duty and privilege of aiding to support their own pastors. It has frequently been asked with an air of triumph by men opposed to efforts for the conversion of the heathen, and with a deep feeling of despondency by others of limited knowledge, or whose faith seemed about to fail them, "What would become of the Christian churches planted in this country if extraneous aid were withdrawn from them?" We might reply with unshaken confidence, "The Lord would preserve them, and in the exercise of the principles they now exhibit they would prosper." We have great faith in the efficiency of the "voluntary principle" even in India, and in fact we have little hope of the conversion to God of its hundred millions of inhabitants, unless by the labours and prayers of an indigenous, self-sustained ministry.

There are many passages of the Report of great interest, which want of space alone prevents us from extracting. We would strongly recommend the document itself to the careful perusal of our numerous readers, being assured that we do them good service by calling their attention to its pages.

May the blessing of the Great Head of the church rest very abundantly on these honoured brethren, and may their respective spheres of labour become as "well watered gardens," in which the trees of righteousness shall flourish continually! We cannot hope to join with them in the celebration of the second Jubilee of their missionary operations upon earth; but faith directs us to the realms of glory where missionaries of all denominations and their numerous converts shall unite in one grand anthem of praise to "Him that sitteth upon the throne and to the Lamb for ever." The trials and difficulties of their mortal career shall all be forgotten in the joy of "having turned many to righteousness," and their having suffered "reproach for Christ," in their then shining as the "brightness of the firmament."
It is to be borne in mind that Luther had as yet no intention of separating from the church of Rome. He was full of reverence for the Pope, and in some respects a bigoted Papist. We consequently find him in the early part of 1518, publishing an explanation of his theses, which had created so much excitement, in what he called "solutions," which were written with great moderation, and intended to soften down some of those passages which had caused the most irritation, yet not so as to abandon any important position which he had taken under the impelling force of truth. These, he submitted to the decision of the Pope, in a letter of which the following are the concluding paragraphs.

"And now what am I to do? I cannot retract what I have said, and I see that this publication draws down on me, from all sides, an inexpressible hatred. I have no wish to appear in the great world—for I am unlearned, of small wit, and far too inconsiderable for such great matters, more especially in this illustrious age, when Cicero himself, if he were living, would be constrained to hide himself in some dark corner."

"But in order to appease my enemies and satisfy the desires of many friends, I here publish my thoughts. I publish them, holy Father, that I may dwell the more safely under your protection. All those who desire it may here see with what simplicity of heart, I have petitioned the supreme authority of the church to instruct me, and what respect I have manifested for the power of the keys."

* "Sed cogit necessitas me anseram strepere inter olores," adds Luther. (L. Epp. i. 121.)
† Quam puré simpliciterque ecclesiasticam potestatem et reverentiam clavium quæsierim et coluerim. (Ibid.)
If I had not acted with propriety, it would have been impossible that
the serene Lord Frederic, Duke and Elector of Saxony, who shines
foremost among the friends of the apostolic and Christian truth
should have endured that one, so dangerous as I am asserted to
be, should continue in his university of Wittenberg.

"Therefore, most holy Father, I throw myself at the feet of your
Holiness, and submit myself to you, with all that I have and all
that I am. Destroy my cause or espouse it: pronounce either for,
or against me; take my life, or restore it as you please; I will
receive your voice as that of Christ himself, who presides and speaks
through you. If I have deserved death, I refuse not to die;" the
earth is the Lord's, and all that therein is. May He be praised for
ever and ever. May He maintain you to all eternity. Amen.

"Signed the day of the Holy Trinity, in the year 1518. Brother
Martin Luther, Augustine."

In this letter we see the man of candour and sincerity, not
the blind fanatic or ultraist which he has sometimes been con­
sidered. In a letter written the same day to Staupitz, the
Vicar General of his order, he says in conclusion:

"As for those who threaten me, I have no answer for them but
the saying of Reuchlin: 'The poor man has nothing to fear, for
he has nothing to lose.' I have neither money nor estate, and I
desire none. If I have sometimes tasted of honour and good report,
may He who has begun to strip me of them finish his work. All
that is left me is this wretched body, enfeebled by many trials—
let them kill it by violence or fraud, so it be to the glory of God:
by so doing they will but shorten the term of my life by a few
hours. It is sufficient for me that I have a precious Redeemer,
a powerful High Priest, my Lord Jesus Christ. I will praise him
as long as I have breath. If another will not join me in praising
him, what is that to me?"

But while he was placing confidence in Rome, Rome was
entertaining thoughts of vengeance against him. Cardinal Ra­
phel de Rovera had written as early as the 3d of April, in
the Pope's name, to Frederic, intimating that some suspicion

* Quare, beatissime Pater, prostratum me pedibus tuae Beattitudinis offero, cum omnibus
que sum et habeo; vivifica, occide; voca, revoca; approba, reprouba, ut placuerit. Vocem
vocem Christi in te presidantis et loquentis agnoscam. Si mortem merui, non recu­
scbo. (L. Epp. i. p. 121.)

† Qui pauper est nihil timet, nihil potest perdere. (L. Epp. i. 118.)
was entertained of his fidelity, and to desire him not to pro-
tect Luther.

We are told also, on the authority of Father Paul, that
Luther was served with a citation on the 5th August, com-
manding him to appear at Rome within 60 days, and clear
himself of all the accusations alleged against him. The Em-
peror Maximilian was then holding a Diet of the empire at Augs-
burgh—so famous afterwards as the place where Charles V.
in person held a Diet in 1530, when the Lutheran Confes-
sion of Faith was drawn up—and wrote to the Pope on the
very day that the citation was served on Luther, urging the
immediate interference of the Holy See to quiet the religious
disturbances of the empire, and pledging himself to enforce,
throughout all his dominions, the measures which his Holi-
ness might dictate.

The Emperor’s letter at once roused the Pope to activity;
and without waiting for the expiration of the 60 days, he wrote
on the 7th August to Thomas de Vio, Cardinal of Gaeta—
commonly called Cajetan, from Gaeta where he was born,
who was his Legate at the Imperial Court—ordering him to
cite Luther instantly before him; and if he persisted in his
opinions to detain him a prisoner until he should receive in-
structions from Rome. He also wrote to the Elector, inform-
ing him of the instructions sent to the Cardinal, and exhort-
ing him to use all diligence that this “son of iniquity” be sent
to Rome if required; but promising that if found innocent
Luther should return in safety, as the Holy Father was mer-
cifully inclined.

This change in the councils of the Pope, though apparent-
ly it indicated only greater activity and zeal for the suppres-
sion of heresy, and was the result, in a measure, of a sugges-
tion which had its origin no doubt with the great enemy of
truth, yet was directed by the good hand of God for Luther’s
protection. It was also the effect in part of the representa-
tions, on the one side by the Legate, who, mortified in not
having excited a general war against the Turks—which was a
part of his commission—was anxious to signalize his embassy
by some splendid service, such as the extirpation of Luther’s
No. 6.
heresy would undoubtedly be, and had therefore requested that Luther might be examined before him in Germany, and on the other, by the Reformer's friends, who foresaw in his going to Rome only a private assassination, or a legalized murder. D'Aubigne says—

"The friends of Luther did not confine themselves to consultations and complaints. Spalatin wrote, on the part of the Elector, to Renner, the Emperor's secretary: 'Doctor Martin will willingly submit himself to the judgment of any of the universities of Germany, except Erfurth, Leipzic, and Frankfort on the Oder, which have forfeited their claim to be regarded as impartial. It is out of his power to appear at Rome in person.'

"The members of the university of Wittemberg addressed an intercessory letter to the Pope himself. 'His weak health,' they said, speaking of Luther, 'and the dangers of the journey, make it difficult, and even impossible, that he should obey the order of your Holiness. His distress and his entreaties incline us to compassionate him. We beseech you then, most Holy Father, as obedient children, to look upon him in the light of one who has never been tainted by any doctrines opposed to the tenets of the Romish Church.'

"The university, in its solicitude, addressed another letter the same day to Charles von Miltitz, a Saxon gentleman, who was chamberlain to the Pope, and was much esteemed by him. In this letter they gave a more decided testimony in favour of Luther, than they had dared to do in the former. 'The reverend father, Martin Luther, the Augustine,' said they, 'is the noblest and most distinguished member of our university. For several years, we have been witnesses of his talent, his learning, his intimate acquaintance with arts and literature, his irreproachable morals, and his truly Christian deportment.' This strong sympathy of those about him is one of the greatest proofs of Luther's worth. * * * *

"Luther did not now stand alone; and though his faith needed no other support than that of God himself, he had called up on all sides a power that protected him from his enemies. The voice of this man had been heard by the whole German nation. From his sermons and writings issued beams of light which awakened and illuminated his contemporaries. The energy of his faith rushed like a stream of fire upon the frozen hearts of men. The life

which God had given to this extraordinary mind was imparted to the dead body of the church. Christendom, which had remained motionless for so many years, was now alive with religious enthusiasm. The popular attachment to the superstitions of Romanism was daily lessening; those who came with money in hand to purchase pardon were every day fewer;* and the reputation of Luther was every day extended. Men's thoughts were directed toward him, and he was hailed with affection and respect, as the intrepid defender of truth and freedom.† Doubtless all did not penetrate the depths of the doctrines he proclaimed. It was enough for the greater number to know that the new doctor stood up against the Pope; and that, at his powerful word, the dominion of the priests and monks was tottering to its fall. The attack of Luther was to them like a beacon-fire on a mountain-top, which announces to a whole people the moment for bursting their bonds."

The decision of the Pope, however, to have Luther cited before his Legate in Germany, was only another device for securing his person, and having him eventually sent to Rome: for his instructions on this point to Cajetan were,

"If he should persist in his stubbornness, and you fail to get possession of his person, we give you power to proscribe him in all places in Germany; to put away, curse, and excommunicate all those who are attached to him, and to enjoin all Christians to shun their society."

"Even this is not enough.

"And to the end," he continues, "that this pestilence may the more easily be rooted out, you will excommunicate all the prelates, religious orders, universities, communities, counts, dukes, and potentates, the Emperor Maximilian excepted, who shall neglect to seize the said Martin Luther, and his adherents, and send them to you under proper and safe custody. And if, (which God forbid,) the aforesaid princes, communities, universities, and potentates, or any who belong to them, shelter the said Martin and his adherents, or give them publicly or secretly, directly or indirectly, assistance and advice, we lay an interdict on these princes, communities, universities, and potentates, with their towns, boroughs, countries, and villages, as well as on the towns, boroughs, countries, and villages, where the said Martin shall take refuge, as long as he

* Rarescebant manus largentium. (Cochlæus, 7.)
† Luthero autem contra augubatur auctoritas, favor, fid. e. estimatio.
shall remain there, and three days after he shall have quitted the same."

Such was the treatment that awaited Luther. The Roman despot had prepared every thing to crush him. Even the quiet grave was to be invaded; for those who should not obey the orders of the Legate, without delay or murmur, were declared reprobate, unable to perform any lawful act, and not entitled to Christian burial. Even the semblance of a just and impartial inquiry had been disregarded, and Luther had been declared a heretic, not only before he had been heard, but long before the expiration of the term allowed for his personally appearing.

"When Luther came to the knowledge of this brief, he gave free expression to his indignation. 'The most remarkable part of the transaction is this,' said he; 'the brief was issued the 23d of August; I was summoned the 7th of August; so that between the summons and the brief, sixteen days had elapsed. Now, make the calculation, and you will find that my Lord Jerome, Bishop of Asculan, proceeded against me, pronounced judgment, condemned me, and declared me a heretic, before the summons reached me, or, at the most, within sixteen days after it had been forwarded to me. Now, I ask what becomes of the sixty days that are granted me in the summons itself. They began the 7th of August—they would expire the 7th of October. . . . Is this the style and manner of the Roman Court, that in the same day she summons, exhorts, accuses, judges, condemns, and declares guilty, and this, too, in the case of one who is at such a distance from Rome, and who can have no knowledge of what is going on? What answer can they make to all this? They certainly forgot to clear their brains with hellebore, before they had recourse to such clumsy artifice.'"

In the midst of these trials the Lord, in loving kindness, sent Luther a friend who could sympathize with him and comfort him in his hours of despondency. This was Philip Melancthon, one of the brightest and yet sweetest and mildest stars which composed the glorious galaxy of the Reformation. His father was a skilful master-armourer in Bretten, a small town of the Palatinate. He was remarkable for the perfect up-

* L. Opp. (L.) xvii. p 176.
rightness of his dealing. He would often refuse to take from purchasers the price they offered for his goods, and if he knew they were poor would give back their money. He regularly rose at midnight, and offered a prayer upon his knees. His mother appears to have been very affectionate, discreet, and prudent. Some old German rhymes are ascribed to her pen.

"Philip was not eleven years old when his father died. Two days before his death, George summoned his son to his bedside, and exhorted him to 'set the Lord always before him.' 'I foresee,' said the dying man, 'that stormy times are at hand. I have witnessed great things; but there are greater still in preparation. God preserve, and guide you, my son!' After receiving his father's blessing, Philip was sent to Spire, that he might not be present at his father's death. He wept bitterly on taking his departure.

"Reuter, the worthy bailiff, Philip's grandfather, who had a young son of his own, performed a father's part towards the orphan. * * *

"Philip was remarkable for the excellence of his understanding, his quickness in acquiring, and his talent for communicating knowledge. He could never be idle, but was always seeking for some one with whom he might discuss the things he had heard.* It often happened, that learned foreigners passed through Bretten, and visited Reuter. On such occasions, the bailiff's grandson, immediately accosted them, engaged them in conversation, and pressed them so closely on the subjects discussed, that by-standers were astonished.

"To a powerful genius he united great sweetness of disposition, and thus gained the favour of all who knew him. He had an impediment in his speech; but, following the example of the illustrious Grecian orator, he laboured with so much perseverance to overcome this defect, that in after life no traces of it were perceptible. * * *

"At twelve years of age Melancthon went to the university of Heidelberg. It was there he began to slake his thirst for knowledge. At fourteen he was made bachelor. In 1512 Reuchlin invited him to Tubingen, where many eminent scholars were assembled. He attended the lectures of the theologians, the physicians, and the jurisconsults. There was no kind of knowledge that he deemed unworthy of pursuit. He sought not for fame, but for the possession and advantage of learning.

* Quiescere non poterat, sed querebat ubique aliquem cum quo de auditia disputaret. (Canerarius, Vita Melaneth. 7.)
Holy Scripture especially engaged his attention. Those who frequented the church of Tubingen had remarked that he had frequently a book in his hand, which he read between the services. The mysterious volume seemed larger than the ordinary mass books: and a report was circulated that Philip on such occasions read some profane author. But it turned out that the suspected book was a copy of the Holy Scriptures, recently printed at Bâle by John Frobenius. He continued to use this book all his life, with the most diligent attention. He always carried about him this precious volume, taking it with him to the various public assemblies which he was called on to attend.* Rejecting the vain systems of the schoolmen, he adhered to the plain word of God. Erasmus, writing at that time to Ecolampadius, thus expresses himself: 'I have the highest opinion and the most brilliant expectations of Melancthon. May our Lord so order events, that he may long survive us! He will altogether eclipse Erasmus.†

"Nevertheless, Melancthon then partook of the errors of his time. 'I shudder,' said he, at an advanced period of his life, 'when I think of the superstitious respect I paid to images, while I was yet a Papist.‡"

"In 1514, he was made Doctor of Philosophy, and began to lecture publicly. He was then seventeen. The grace and charm which he communicated to his instructions formed a striking contrast to the tasteless method then followed by the doctors, and especially by the monks. He took an active part in the contest in which Reuchlin was engaged with the ignoramuses of his time. Agreeable in conversation, gentle and graceful in manners, and beloved by all who knew him, he soon acquired great authority and established reputation among the learned.

"It was at this time that the Elector Frederic formed the design of inviting some man of distinguished learning to become professor of the ancient languages in his university in Wittemberg. He applied to Reuchlin, who recommended Melancthon. Frederic foresaw the celebrity that the young Grecian would confer on an institution so dear to him—and Reuchlin, overjoyed at so favourable an opening for his young friend, wrote to him in the words of the Lord to Abraham; 'Get thee out from thy country, and from thy kindred, and from my father's house, and I will make thy name

* Camerarius. Vita Philip Melancthonis, p. 16.
† Erasmi Epist. i. p. 405.
‡ Hermes quando cogito quomodo ipse accuserim ad statuas in papatu. (Explicit Evang.)
great, and thou shalt be a blessing.’ ‘Yes,’ continued the old man, ‘I trust it will be thus with thee, my dear Philip, my disciple and my joy.’* Melancthon acknowledged the voice of God in this summons. All the university grieved at his departure: yet were there some who envied and hated him. He bade farewell to his native place, exclaiming, ‘The will of the Lord be done!’ He was then one-and-twenty. * * *

“Melancthon arrived at Wittemberg on the 25th of August, 1518, two days after Leo X. had signed the brief addressed to Cajetan, and the letter to the Elector. * * *

“On the 29th of August, being four days after his arrival, he delivered his inaugural discourse. The whole university was convened on the occasion. The lad,† as Luther calls him, spoke such elegant Latin, and manifested so much learning, so cultivated an understanding, and such sound judgment, that all his auditors were astonished.

“When he had concluded his speech, all crowded around him to offer their congratulations; but no one felt more delighted than Luther. He hastened to communicate to his friends the sentiments of his heart. ‘Melancthon,’ said he, writing to Spalatin on the 31st of August, ‘delivered, only four days after his arrival, so beautiful and learned an oration that it was heard by all with approbation and astonishment. We soon got over the prejudices we had conceived from his personal appearance; we now extol and admire his eloquence. * * *

“Four days after his inauguration, Luther again wrote to Spalatin:

“‘I commend to your special regard that most learned and very amiable Grecian, Philip. His lecture room is always crowded. All the theologians, especially, attend his lectures. He puts them all, whether they be in the upper, the lower, or the middle classes, upon learning Greek.’‡

“Melancthon, on his part, felt he could return Luther’s affection. He soon discerned in him a kindness of disposition, a strength of mind, a courage, and a wisdom, which till then he had never found in any man. He revered and loved him. ‘If there be any one,’ said he, ‘that I love and embrace with my whole heart, it is Martin Luther.’§

* Meum opus et meum solatium. (Corp. Ref. i. 33.)
† Paer et adolescentulus, si sitatem consideras. (L. Epp. i. 141.)
‡ Summons cum mediis et infinis studiosos facit graecitatis. (L. Epp. i. 140.)
§ Martinum, si omnino in rebus humanis quidquam, vehementissimè diligo, et animo integerrimo complector. (Mel. Epp. i. 411.)
"With such feelings did Luther and Melancthon meet; and their friendship continued till death. We cannot sufficiently admire the goodness and wisdom of God, in bringing together two men so different, and yet so necessary to each other. Melancthon was as remarkable for calmness, prudence, and gentleness, as Luther was for wisdom, impetuosity, and energy. Luther communicated vigour to Melancthon—Melancthon moderated Luther. They were like positive and negative agents in electricity, by whose reciprocal action an equilibrium is maintained. If Melancthon had not been at Luther's side, the torrent might have overflowed its banks—when Luther was not by, Melancthon faltered, and gave way even where he ought not.* Luther did much by power: Melancthon did no less, perhaps, by following a slower and gentler method. Both were upright, open-hearted, and generous; both, full of love for the word of eternal life, proclaimed it with a fidelity and devotion which governed their whole lives. * * *

"The impulse that Melancthon gave to Luther in his work of translating the Bible, is one of the most memorable circumstances of the friendship between these great men. As early as 1517, Luther had made some attempts towards that translation. He got together as many Greek and Latin books as he could collect. With the aid of his dear Philip, his labour now proceeded with fresh energy. Luther obliged Melancthon to take part in his researches, consulted him in difficult passages; and the work, which was destined to be one of the grandest works of the Reformer, advanced more securely and rapidly to its completion. * * *

"The order for his appearance at Augsburg, before the Cardinal Legate, at length arrived. It was now with one of the princes of the Roman church that Luther had to do. All his friends besought him not to set out.† They feared that a snare might be laid for him on his journey, or a design formed against his life. Some set about finding a place of concealment for him. * * *

"From different quarters Luther received alarming information. Count Albert of Mansfeldt sent him a messenger to abstain from setting out, because some great nobles had bound themselves by an oath, to seize and strangle, or drown him.‡ But nothing could shake his resolution. He would not listen to the Vicar-general's offer. He will not go and hide in the convent of Salzburg: he will continue faithfully on that stormy stage where the hand of God

* Calvin, writing to Sleidan, observes: "Dominus eum fortiori spiritu instruit, ne gravem ex ejus timidiitate facturam sensit posteritas."
† (Contra omnium anciorum consilium comparvit.)
‡ U: vel strangulare, vel baptizer ad mortem. (L. Fpp. i. 120.)
has placed him. It is by perseverance in the midst of opposers, by loudly proclaiming the truth in the midst of the world, that the kingdom of the truth is advanced. Why then should he flee? He is not of those who draw back unto perdition, but of those who believe to the saving of their souls. That word of the Master, whom he is resolved to serve and love continually, resounds in his heart: 'Whosoever shall confess me before men, him will I confess before my Father which is in heaven.' Everywhere, in the history of Luther, and of the Reformation, do we find ourselves in presence of that intrepid spirit, that elevated morality, that boundless charity, which the first establishment of Christianity had exhibited to the world.

"With what feelings must he have quitted Wittenberg, and directed his steps towards Augsburg, where the Pope's legate awaited him! The object of his journey was not like that to Heidelberg—a friendly meeting—he was about to appear, without any safe-conduct, before the delegate of Rome; perhaps he was going to meet death. But his faith was not in word, it was in truth. Therefore it was that it gave him peace; and he advanced without fear, in the name of the Lord of Hosts, to bear his testimony to the Gospel.

"The courage of the Doctor, who was repairing quietly on foot to attend a summons, which, for so many before him, had been a summons to die, astonished those who beheld him. Interest, wonder, and compassion successively took possession of their hearts. John Kestner, provost of the Cordeliers, struck with apprehension at the thought of the dangers that awaited his guest, said: 'My brother, you have to meet Italians at Augsburg. They are shrewd people, subtle antagonists, and will give you enough to do. I fear you will not be able to defend your cause against them. They will cast you into the fire, and the flames will consume you.' Luther answered gravely: 'My dear friend, pray to our Lord God, who is in heaven, and put up a paternoster for me and for his dear child Jesus, whose cause is mine—that he may be favourable to him. If He maintains his cause, mine is safe; but if he will not maintain it, certainly it is not in me to maintain it; and it is he who will bear the dishonour.'

"Luther continued his journey on foot, and arrived at Nuremberg. Being about to present himself before a prince of the church, he wished to make a suitable appearance. The dress he wore

was old, and much the worse for his journey. He therefore borrowed a monk's frock of his faithful friend Wenceslas Link, the preacher at Nuremberg.

“They arrived at Augsburg in the evening of Friday, the 7th of October, and alighted at the convent of the Augustines. Luther was much exhausted; but he rapidly recovered; and doubtless his faith and the vivacity of his mind greatly conduced to his restoration to health.

“Immediately on his arrival, and before he had seen any one, Luther, desiring to show every mark of respect to the Legate, begged Wenceslas Link to go to his house, to announce that he was in Augsburg. Link did so, and respectfully intimated to the Cardinal, on behalf of the Doctor of Wittemberg, that the latter was ready to appear before him whenever he should require his attendance. De Vio was rejoiced at this intelligence. At length, then, he had the hot-headed heretic in his power; he inwardly resolved that he should not leave Augsburg as he had entered it.

“The Diet was over. The Emperor and the Electors had already left the place. The Emperor, it is true, had not finally taken his departure, but was hunting in the environs. The representative of Rome alone remained at Augsburg. Had Luther arrived whilst the Diet was sitting, he would have met powerful friends; but everything now seemed likely to yield before the papal authority.”

The following is Luther’s account of the preliminaries to his interview with Cajetan as given in his Autobiography.

“I entered Augsburg poor and on foot, my expenses on my journey having been defrayed by the Elector Frederic, from whom I also carried letters of recommendation to the senate, and to certain worthy persons. I was three days in the city before I saw the Cardinal, although I was frequently summoned to an interview; for I kept aloof by the advice of certain excellent friends, who dissuaded me not to hazard a meeting with such powerful individuals until I obtained a safe-conduct from the Emperor Maximilian. The Cardinal summoned me each day, and ordered the messenger to inform me that I had given him enough of trouble, but that, if I would retract my opinions, all things would be right. I had no faith, however, in their promises and prevarications. At the expiration of three days, the Archbishop of Trent arrived. I came before him most humbly; I fell at his feet, and remained in that position until he thrice ordered me to rise. My conduct pleased him greatly, and he imagined that I intended to retract. But when I saw him
next day, I refused to do so in the slightest particular. 'Do you think,' he asked me, 'that the Pope cares about Germany? Do you think that the princes will defend you with arms and armies? Certainly they will not. Where, then, will you find refuge?' 'Under heaven,' I replied. On the third day also one of the Cardinal's attendants waited upon me, and requested to know why I had not yet made my appearance, the Cardinal having graciously waited for me so long. I replied, that certain excellent individuals, to whom I had been recommended by the Elector Frederic, had urged upon me the necessity of procuring the Emperor's safe-conduct, and when it was obtained I would instantly attend the Cardinal. To this observation he replied with considerable warmth, 'What! do you think the Elector will take up arms on your account?' 'I am unwilling,' I said, 'to be the cause of such an extremity.' 'But if you had the Pope and Cardinals in your power,' asked he, 'what would you do with them?' 'I would show them all honour and reverence,' I replied. He snapped his fingers after the Italian manner, and cried 'Hem!' after which he departed, and I saw him no more. On that day, the imperial senate informed the Cardinal that the Emperor's safe-conduct had been obtained, and entreated him to deal gently with me. I was told that he said, 'It is well; I shall act according to my instructions.' These incidents occurred at the commencement of the business.'

The Cardinal was a man of considerable talent, moderate principles, and extremely anxious for the peace of the church. The learned Mosheim indeed represents him as proud and domineering, and says that he irritated the bold and energetic spirit of Luther. No doubt he greatly mistook the man, with whom he had to deal, and was too confident that he would retract when distinctly commanded to do so, by such a personage as himself, backed by all the authority of his Holiness the Pope. He did not attempt to refute Luther's opinions, though unwarily he was drawn into a discussion concerning the constitution of Clement VI., but only called upon him to submit to the mandate of the church. Yet his conduct on the whole was dignified. We can extract only a few particulars of the Conference.

'Luther repaired to the house of the Legate, accompanied by the prior of the Carmelites, his friend and host, by two friars of the convent, by Doctor Link, and by an Augustine, probably the
same that had accompanied him from Nuremberg. Scarcely had
he entered the Legate's palace, when all the Italians, who com-
posed the train of this Prince of the church, flocked round him,
desiring to see the famous Doctor, and pressed him so closely that
he could hardly proceed. On entering the room where the Cardi-
nal was waiting for him, Luther found him accompanied by the
apostolical nuncio and Serra Longa. His reception was cool, but
civil; and, according to Roman etiquette, Luther, following the
instructions of Serra Longa, prostrated himself before the Cardinal;
when the latter told him to rise, he knelt; and when the command
was repeated, he stood erect. Several of the most distinguished
Italians of the Legate's household entered the room, in order to be
present at the interview, impatient to see the German monk hum-
bble himself before the Pope's representative.

"The Legate was silent. He expected, says a contemporary, that
Luther would begin his recantation. But Luther waited reverently
for the Roman Prince to address him. Finding, however, that he
did not open his lips, he understood his silence as an invitation to
open the business, and spoke as follows:

"'Most worthy father, upon the summons of his Holiness the Pope,
and at the desire of my gracious Lord, the Elector of Saxony, I ap-
pear before you, as a humble and obedient son of the holy Christian
church; and I acknowledge that it was I who published the proposi-
tions and theses that are the subject of inquiry. I am ready to listen
with all submission to the charges brought against me, and, if I am
in error, to be instructed in the truth.'

"The Cardinal, who had determined to assume the tone of a kind
and compassionate father towards an erring child, answered in the
most friendly manner, commended Luther's humility, and expressed
the joy he felt on beholding it, saying: 'My dear son, you have
filled all Germany with commotion by your dispute concerning indul-
gences. I hear that you are a doctor well skilled in the Scriptures,
and that you have many followers. If, therefore, you wish to be a
member of the church, and to have in the Pope a most gracious
lord, listen to me.'

"After this exordium, the legate did not hesitate to tell him all
that he expected of him, so confident was he of his submission:
'Here,' said he, 'are three articles which, acting under the direc-
tion of our most holy Father, Pope Leo the Tenth, I am to pro-
pose to you:

"'First, you must return to your duty; you must acknowledge
your faults, and retract your errors, your propositions, and ser-
mons. Secondly, you must promise to abstain for the future, from
propagating your opinions. And, thirdly, you must engage to be more discreet, and avoid every thing that may grieve or disturb the church."

"Luther.—Most worthy father, I request to be permitted to see the Pope's brief, by virtue of which you have received full power to negociate this affair.'

"De Vio.—Your command, my son, cannot be complied with. You have to acknowledge your errors; to be careful for the future what you teach; not to return to your vomit; so that you may rest without care and anxiety; and then, acting by the command and on the authority of our most holy father the Pope, I will adjust the whole affair.'

"Luther.—Deign, then, to inform me wherein I have erred.'

"At this request, the Italian courtiers, who had expected to see the poor German fall upon his knees and implore mercy, were still more astonished than before. Not one of them would have condescended to answer so impertinent a question. But De Vio, who thought it scarcely generous to crush this feeble monk by the weight of all his authority, and trusted, moreover, to his own learning for obtaining an easy victory, consented to tell Luther what he was accused of, and even to enter into discussion with him. We must do justice to the general of the Dominicans. It must be acknowledged, that he showed more equity, a greater sense of propriety, and less irritation, than have subsequently been exhibited in a majority of similar cases. He assumed a tone of condescension, and said:

"'My beloved son! there are two propositions put forward by you, which you must, before all, retract: 1st. 'The treasure of indulgences does not consist of the merits and sufferings of our Lord Jesus Christ.'—2ndly. 'The man who receives the holy sacrament must have faith in the grace offered to him.'*

"Cajetan continued: 'I will not bring forward the authority of St. Thomas, and the other scholastic doctors to confute these errors; I will rest entirely on the holy Scriptures, and speak to you in perfect friendship.'

"Nevertheless, when De Vio proceeded to bring forward his proofs, he departed from the rule he had lain down.* He combated Luther's first proposition by an Extravagance or Constitution† of Pope Clement; and the second, by all sorts of opinions from the scholastic divines. The discussion turned at its outset upon this constitution

† This name is given to certain Constitutions of the Popes, collected and appended to the Canon Law.
of the Pope in favour of indulgences. Luther, indignant at hearing what authority the Legate attributed to a decree of Rome, exclaimed:

"I cannot receive such constitutions as sufficient proofs on subjects so important. For they wrest the holy Scriptures, and never quote them to the purpose."

"De Vio.—'The Pope has authority and power over all things.'

"Luther (warmly).—'Save the Scriptures.'"

"De Vio (in derision).—'Save the Scriptures! . . . Do not you know that the Pope is higher than the Councils, for he recently condemned and punished the council of Bâle.'

"Luther.—'But the university of Paris has appealed against his decision.'

"De Vio.—'Those gentlemen of Paris will receive their desert.'

"The Cardinal and Luther then proceeded to discuss the second article, namely, the faith that Luther declared to be necessary to render the sacraments efficacious. Luther pursuing his usual method, quoted, in favour of the opinion that he maintained, several passages of Scripture. But the Legate received them with derision. 'It is of faith in general that you are speaking now,' said he. 'Not so,' replied Luther. One of the Italians, the Legate's master of the ceremonies, provoked at Luther's resistance and answers, was burning with desire to speak. He often attempted to interrupt the conversation; but the Legate commanded silence. At last he was obliged to reprove him in so authoritative a tone, that the master of the ceremonies left the room in confusion."

"'As to indulgences,' said Luther to the Legate, 'if you can prove to me that I am mistaken, I am ready to receive instruction. We may leave that subject open, without compromising our faith as Christians. But as to that other article, concerning faith, if I yielded any thing here, I should be denying Christ. I cannot, therefore, and I will not yield that point, and by God's help I will hold it to the end.'

"De Vio (beginning to lose temper.)—'Whether you will or will not, you must this very day retract that article, or else for that article alone, I will proceed to reject and condemn all your doctrine.'

"Luther.—'I have no will but the Lord's. He will do with me what seemeth good in his sight. But had I a hundred heads, I would rather lose them all than retract the testimony I have borne to the holy Christian faith.'

* Salva Scriptura.  † L. Opp. (L.) xvii. p. 190.
“De Vio.—‘I am not come here to argue with you. Retract, or prepare to endure the punishment you have deserved.’”

As Luther now showed a disposition to withdraw, Cajetan said to him, with much condescension, repeating the question several times, Do you wish that I should give you a safe conduct to repair to Rome? But the Reformer was too sensible of the dangers awaiting him, even at Augsburg to fall into that snare. He had no intention of putting his head into the lion’s mouth. He therefore withdrew, strengthened in spirit. The next day he appeared with a Notary; and, attended by several friends, he entered the following written Protest.

“I declare that I honour the holy Roman church, and, moreover, that I will continue to do so. I have sought after truth in my public disputations, and what I have taught, I, to this hour, regard as right, true, and Christian. Nevertheless I am but a man, and I may be mistaken. I am therefore willing to be instructed and corrected wherever I may have erred. I declare myself ready to answer by word of mouth, or in writing, all objections and all charges that the illustrious Legate may bring against me. I declare myself willing to submit my theses to the decision of the four universities of Bâle, Fribourg in Brisgau, Louvain, and Paris, and to retract whatever they shall declare to be erroneous. In a word, I am ready to do all that can be required of a Christian man. But I solemnly protest against the method that has been pursued in this affair, and against that strange assumption which would oblige me to retract, without having convicted me of error.”

The Cardinal affecting mildness said, that such a protest was quite unnecessary. That he was anxious to settle the affair with paternal kindness; but when Luther attempted to speak he bore him down with a torrent of words, and would allow him no opportunity to reply. Luther finding that he could not be heard, requested leave to put in a written answer, to which at length the Legate incautiously assented and Luther again retired.

“On the following day, Luther returned to the Cardinal’s palace, attended by the counsellors of the Elector. The Italians crowded

round him as usual, and a number of them were present at the conference. Luther stepped forward and presented his declaration to the Legate. The Cardinal's attendants gazed intently on his writing, in their eyes so daring and presumptuous. The following is the declaration which the Doctor of Wittemberg handed to their master:

"You charge me upon two points. And first you bring against me the constitution of Pope Clement VI., in which it is asserted that the treasure of indulgences is the merit of the Lord Jesus Christ, and of the saints; an assertion which I deny in my theses.

"'Panormitanus' continues he, (applying that designation to Ives, Bishop of Chartres, toward the close of the eleventh century, and author of the famous collection of ecclesiastical law called Panormia)—'Panormitanus in his first book declares, that, in what pertains to our holy faith, not only a General Council, but even a private Christian, is above the Pope, if he can adduce clearer testimony from the Scriptures, and better reasons. The voice of our Lord Jesus Christ is far above the voice of all men, by whatever names they may be called.

"What most disturbs me and excites my most painful reflections is, that this constitution contains in it many things altogether contrary to the truth. First, it asserts that the merits of the saints form a treasury; whilst the whole volume of Scripture testifies that God rewards us far more richly than we have deserved. The prophet exclaims: 'Enter not into judgment with thy servant, O Lord, for in thy sight shall no man living be justified.' Woe to man,' says St. Augustine, 'however honourable and praise-worthy his life may be, if God were to pronounce a judgment upon him from which mercy should be excluded.'

"Thus, then, the saints are not saved by their merits, but solely by the mercy of God, as I have declared. I maintain this, and I take my stand upon it. The words of holy Scripture, which teach us that the saints have not merit enough, ought to be more regarded than those words of men, which affirm that they have merits in superabundance. For the Pope is not above, but under the authority of the word of God."

He also showed that if the indulgences could not consist

* L. Opp. (L.) xvi. 187.
† Ostendit in materia fidei non modo generalc concilium sed super papam sed etiam quomlibet fidelimum, si melioribus nitatur auctoritate et ratione quam papam. (L. Opp. lat. i. p. 263.)
‡ Ps. 143. 2.
§ Confess ix.
in the merits of the saints, neither could they in the merits of Christ. "No," he exclaimed, "the righteousness of Christ Jesus is not a treasure of indulgences excusing us from good works, but a treasure of grace quickening us to perform them. The righteousness of Christ is applied to the faithful, not by indulgences, not by the keys, but by the Holy Ghost alone, and not by the Pope. "I have affirmed," said he, adverting to the second charge, "that no man can be justified before God except by faith." He ended by saying:

"Deign, then, to intercede in my behalf with our most holy lord the Pope Leo X., that he may not treat me with so much severity. My soul seeks the light of truth. I am not so proud, nor so set upon vain-glory, that I should be ashamed to retract, if I had taught what is not agreeable to the truth. My greatest joy will be to see the triumph of that doctrine which is according to the mind of God. Only let me not be forced to do any thing that is against my conscience."

The Legate took the declaration, and having coolly told Luther that he had wasted many words, and written little to the purpose, he renewed the cry, retract, retract! But Luther was inflexible.

"Then the Cardinal began a long speech, borrowed from the writings of St. Thomas; he again extolled with all his might the constitution of Clement VI.; he persisted in maintaining that, in virtue of that constitution, the very merits of Christ are distributed to the faithful by means of the indulgences: he thought he had silenced Luther. The latter at times attempted to speak; but De Vio scolded and thundered on without intermission, and, as on the previous occasion, claimed the sole right to be heard.

"This manner of proceeding had on the first occasion been in some measure successful; but Luther was not a man to bear with it a second time. His indignation at length broke forth, and it was now his turn to astonish the by-standers, who thought him already conquered by the prelate's volubility. He raised his sonorous voice: he took up the Cardinal's favourite objection, and made him pay dearly for his temerity in entering the lists against him. 'Retract! retract!' repeated De Vio, showing him the constitution of the Pope. 'Well!' said Luther, 'only prove to me, by this constitution, that the treasure of indulgences is the very merit of Christ, and I consent to retract, according to the will and pleasure of your eminence . . .'."

No. 6. x x
"The Italians, who had not expected this, exulted at his words, and could not repress their joy at seeing the adversary at length taken in the toils. As to the Cardinal, he was like one beside himself; he laughed aloud—but it was an indignant and angry laugh; he stepped forward, took up the volume containing the famous constitution, turned over the leaves, found the passage, and elated with the advantage he thought he had secured, read it aloud with breathless eagerness. The Italians were now triumphant; the counsellors of the Elector were anxious and embarrassed; Luther waited the right moment. At last, when the Cardinal came to these words, 'The Lord Jesus Christ acquired this treasure by his sufferings,' Luther interrupted him; 'Most worthy father,' said he, 'deign to consider this passage well, and to meditate upon it carefully: He has acquired.' Christ has acquired a treasure by his merits; the merits then are not the treasure; for, to speak with philosophic precision, the cause is a different thing from that which flows from it. The merits of Christ have acquired for the Pope the power of giving such indulgences to the people; but they are not the very merits of the Lord which the Pope distributes. Thus, then, my conclusion is true, and this constitution, which you so loudly appeal to, testifies with me to the truth which I declare."

"De Vio still held the book in his hand; his eyes still rested on the fatal passage: the inference was unanswerable. Behold him taken in the very net he had spread for another; and Luther, with a strong hand, held him fast, to the utter astonishment of the Italian courtiers who surrounded him. The Legate would have eluded the difficulty; but all retreat was closed. From an early stage of the discussion he had given up the testimony of the Scriptures, and that of the Fathers; and had sheltered himself under this extravagance of Clement VI., and now he was taken in his strong hold. Still he was too artful to betray his embarrassment. In order to conceal his confusion, the Cardinal abruptly changed the subject, and vehemently attacked Luther on other points of difference. Luther, who detected this skilful manoeuvre, drew tighter on every side the net in which he had taken his opponent, making it impossible for him to escape: 'Most reverend father,' said he, in a tone of irony, veiled under the semblance of respect, 'your Eminence must not suppose that we Germans are altogether ignorant of grammar: to be a treasure, and to purchase a treasure, are two very different things.'

* Legit fercens et aspacias. (L. Epp. i. p. 145.) † Acquisivit. (L. Epp. i. p. 145.)
"'Retract!' exclaimed De Vio, 'retract! or I will send you to Rome, there to appear before the judges commissioned to take cognizance of your cause. I will excommunicate you, and all your partizans, and all who shall at any time countenance you; and will cast them out of the church. Full power has been given to me for this purpose by the holy apostolic see. Think you, that your protectors will stop me? Do you imagine that the Pope can fear Germany? The Pope's little finger is stronger than all the princes of Germany put together.'

"'Condescend,' replied Luther, 'to forward the written answer I have given you to Pope Leo X., with my most humble prayers.'

The Legate, at these words, glad to have a momentary respite, again assumed an air of dignity, and turning to Luther, said, in a haughty and angry tone:

"'Retract, or return no more!'

"The expression struck Luther. He must now answer in another manner than by words. He made an obeisance and withdrew. The counsellors of the Elector followed, and the Cardinal and his Italians, left alone, looked at each other, utterly confounded at such a result of the discussion.

"Luther and De Vio never met again: but the Reformer had made a powerful impression on the Legate, which was never entirely effaced. What Luther had said concerning faith, what De Vio read in the subsequent writings of the Doctor of Wittemberg, considerably changed the Cardinal's sentiments. The theologians of Rome saw with surprise and dissatisfaction the opinions touching justification, which he brought forward in his commentary upon the Epistle to the Romans. The Reformation did not recede, nor did the Reformer retract; but his judge, who had so repeatedly commanded him to retract, changed his views—and himself, indirectly, retracted his errors. Thus the unshaken fidelity of the Reformer was crowned with reward."

Though Luther returned to the Monastery, where he was a guest, with a conscience at peace, he could not but feel that he had reason to apprehend violence. The words of the Cardinal had thrown sufficient light on his designs, and tidings were brought to Luther that it was reported in the city he was to be seized and thrown into a dungeon if he did not

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* L. Opp. (L.) xvii. p. 197.
† L. Opp. (W.) xxii. 1321.
‡ Revera aut non revertere. (L. Opp. (L.) xvii. 202.)
retract; and even that Staupitz his friend, the Vicar General of his Order, had given his consent to this proceeding. Still he remained steadfast. Writing to his friend Carlstadt at Wittenberg he says:

"Either I shall return to you unhurt; or else under a sentence of excommunication I must seek shelter elsewhere.

"Whatever may happen to me, quit yourself manfully; stand fast, and glorify Christ joyfully and without fear. . . .

"The Cardinal always styles me 'his dear son.' I know how little that means. Still I am persuaded I should be to him one of the dearest and most acceptable of men, if I would but pronounce the single word: 'Revoco.' But I will not become a heretic, by renouncing the faith that has made me a Christian. Better far would it be to be cast out accursed, and perish at the stake.

"Farewell, my dear Doctor! show this letter to our theologians— to Amsdorff, to Philip, to Otten, and to others, in order that you may pray for me, and also for yourselves, for it is your cause also that is now trying. It is the cause of the faith of Jesus Christ, and of the grace of God."

"Sweet thought! which ever fills with consolation and peace the hearts of those who have borne witness to Jesus Christ, to his divinity and grace, when the world rains upon them from all sides its censures, its interdicts, and its scorn! 'Our cause is the cause of faith in the Lord.' And what sweetness also in the conviction expressed by the Reformer: 'I seem to feel that I am prayed for.' The Reformation was 'a work of prayer and of piety toward God. The struggle between Luther and De Vio was, in truth, one of a religious principle, then re-appearing in full vigour, with the expiring strength of the disputatious dialectics of the middle age."

Luther expecting to receive instructions from the Legate still remained at Augsburg. The Counsellors sent by the Elector to watch over his safety, and the other friends who came with him, apprehending a plot to have them all apprehended and cast into prison, left the town; but could not persuade him to accompany them. Not hearing from the Legate he wrote him a submissive letter, but neither to this did he receive any answer. This silence Luther thought ominous of evil, and as he had shown his courage by remaining

* L. Epp. i. 159.
after the departure of his friends, and nothing further seemed likely to be accomplished by his tarrying, he resolved to inform the Cardinal of his proceeding, leave an appeal to the Pope, and depart.

"On Wednesday, before daybreak, he was up and ready to set out. His friends had advised him to take every possible precaution, fearing, that if his departure were known, it might be opposed. He followed their advice as well as he could. A horse, that Staupitz had left at his disposal, was brought to the door of the convent. Once more he bids adieu to his brethren: he then mounts and sets out, without a bridle for his horse, without boots or spurs, and unarmed. The magistrate of the city had sent him as a guide a horseman, who was well acquainted with the roads. This man conducts him in the dark through the silent streets of Augsburg. They direct their course to a little gate in the wall of the city. One of the counselors, Langemann, had ordered that it should be opened to him. He is still in the Legate's power. The hand of Rome is still over him; doubtless, if the Italians knew that their prey was escaping, the cry of pursuit would be raised: who knows whether the intrepid adversary of Rome may not still be seized and thrown into prison? . . . At last Luther and his guide arrive at the little gate: they pass through. They are out of Augsburg; and putting their horses into a gallop, they soon leave the city far behind them.

"Luther on leaving, had deposited his appeal to the Pope in the hands of the Prior of Pomesaw. His friends advised him not to send it to the Legate. The Prior was commissioned to have it posted, two or three days after the Doctor's departure, on the door of a cathedral, in the presence of a notary and of witnesses. This was done.

"In this writing Luther declared that he appealed from the most holy Father the Pope, ill-informed in this business, to the most holy Lord and Father in Christ, Leo X. by name, by the grace of God, when better informed, &c. &c. The appeal had been drawn up in the regular form, by the assistance of the Imperial notary, Gall de Herbrachtingen, in the presence of two Augustine monks, Bartholomew Utzmaier and Wengel Steimbies. It was dated the 16th of October."

Thus ended this celebrated interview, by which the Romish church gained no advantage; but Luther acquired great re-

* Melius inforamandum. (L. Opp. lat. i. p. 219.)
The Cardinal was surprised and mortified at his departure, but did not employ the power vested in him to excommunicate the obstinate monk. He however poured forth his indignation in a letter to the Elector Frederic, calling upon this prince to send Luther to Rome, or banish him from his dominions. Neither did the Pope proceed at once to culminate a sentence of excommunication. He took a middle course. He issued a bull through Cardinal de Vio, confirming the doctrine of indulgences in the points which had been contested, without mentioning Luther’s name, or that of the Elector. This he thought must silence Luther, as he had always declared he would submit to the decision of the church, and would not offend the Elector, whose good offices he wished to secure in the anticipated election of an Emperor. The Cardinal published this decree at Lintz in Austria, on the 13th December, 1518. But Luther had anticipated the blow, and taken his position in a place of security. On the 28th November he had appealed, in the chapel of Corpus Christi at Wittemberg, from the Pope to a General Council. This appeal, being printed, was spread far and wide. In it he protested that he had no intention of saying any thing against the authority of the Apostolic See, and the Pope duly informed. “But,” continued he, “seeing that the Pope, who is God’s Vicar upon earth, may, like any other man, fall into error, commit sin, and utter falsehood, and that the appeal to a General Council is the only safeguard against acts of injustice, which it is impossible to resist—on these grounds, I find myself obliged to have recourse to it.” This was launching the Reformation on a new bottom, and the only one on which its conductors could outride the storms about to break upon them.

Luther, who on returning to Wittemberg had felt that he could not expose his friend, the Elector, by remaining in his dominion, contrary to the mandate of the Pope—and had even been officially informed that he must hasten his departure from Wittemberg—while holding a farewell meeting with his friends under the expectation of leaving immediately, received another communication from the Elector, allowing him to remain, in
hope of some adjustment of the existing difficulties by the mediation of a new Legate just appointed by the Pope. This was Count Miltitz, before mentioned. He was a Saxon nobleman of great discretion and influence. He had three several interviews with Luther, and, such was his moderation and address that he induced the Reformer to write a letter to the Pope in which, besides making various explanations, he acknowledged the authority of the church, and offered to abstain from discussions concerning indulgences, should his enemies also be obliged to keep silence. There was in the mind of the Legate, great hope of a satisfactory adjustment of these agitating questions, and to human foresight it seems possible, that a settlement of them might have been made, had not a circumstance occurred which revived all the excitement of the previous discussions, and was the proximate cause of the thunders of the Vatican being at length hurled against Luther, and of his writings being publicly burned by order of the Pope. This event was the famous dispute at Leipsic, to which Dr. Eck challenged Carlstadt and Luther. We have room for no particulars of these debates. That between Carlstadt and Eck was principally on the freedom of the human will, for which the latter contended and which the former denied. This lasted six days without either gaining the victory, though the advantage seemed rather on the side of Eck. It was followed by a discussion between Luther and Eck on the supremacy of the Pope, purgatory, indulgences, penance, and the remission of sin by human authority.

This lasted ten days more, and produced much personal bitterness between the parties. Both claimed the victory, but it was left to the decision of the Universities of Paris and Erfurt. Luther says of Eck, "he neither proved his own positions nor confuted mine." One thing he did, however, he provoked Luther by violent abuse, and personal attacks to withdraw all the submissions he had made to Count Miltitz.

In a letter to the Pope, written after the debate, he refers to Count Miltitz, and to the reconciliation almost effected between him and the church of Rome, which he says, "Dr. Eck completely frustrated by his vanity, lies, hypocrisy, and scurril-
ity." He then proceeds to denounce the usurped supremacy of the Pontiff, and to inform the Pope that there was no further hope of reconciliation. "Let no one," says he, "Most Holy Father, imagine that I will sing a psalmody, unless he wishes to excite a still greater storm. I will admit of no restraint in interpreting the word of God. Except in this, there is nothing to which I will not submit."

Eck and Cajetan being both at Rome when Luther's letter arrived, their influence was employed to stir up the Pope to immediate and decisive measures. A congregation of Cardinals, Prelates, Theologians, and Canonists was summoned to Rome by Leo in June, 1520, who after some discussion agreed on a bull of excommunication against Luther and his followers. They were allowed sixty days to make a public submission and recantation, and to commit their productions to the flames. If they should not thus submit, they were to be anathematized as incorrigible heretics, and all princes and magistrates were commanded to apprehend and send them to Rome, or expel them from their dominions.

Luther was in no way dismayed by this thunderbolt. He published his animadversions on the execrable bull of Leo X. Antichrist—denounced the Pope and Cardinals—and admonished them to repent; and declared that if they did not cease to molest him, he would deliver them all in turn—Pope, Cardinals, Prelates, and their execrable bull to Satan, hoping that they might be liberated at the second coming of Christ.

This was not all. Exasperated that his enemies had publicly burned his writings by order of the Pope, on the 10th December, 1520, he prepared a funeral pile in the city of Wittenberg, surrounded by a scaffolding, for the convenience of spectators. There he appeared accompanied by the rector, doctors, and masters of the University, and many of his adherents, and in sight of great numbers of the citizens, he committed to the flames the "execrable bull," the "decrees of Gro-tian," the extravagance of Clement VI. and Julius II., and the writings of his avowed and bitter enemies, Eck and Emser. The multitude rent the air with their acclamations, and the whole city held a joyful festival. The fame of this exploit
spread throughout the country, and was imitated in various districts of Germany.

When the tidings of this additional contumacy reached Rome, the final sentence of the church was issued January 6, 1521, and Luther was declared an outcast and a heretic, a son of perdition; expelled from the communion of the faithful, and delivered over to Satan. Thus Rome at length drew the sword, in earnest, and threw away the scabbard. Nor had she for ages done this without death following. But besides the other writings of Luther, his first *Commentary on the Epistle to the Galatians*—published soon after the dispute at Leipsic—and his *Appeal to the German nobility* published in June, 1520, had moved almost the whole German nation in his favour; so that the bull met a very cold reception. Another circumstance against it was its being put into the hands of Eck for promulgation, as a Nuncio of the Pope, and not sent as usual to the chief dignitaries of the church. This was considered by them an insult, and they were by no means forward in their efforts to give the decrees effect.

The Emperor Maximilian had also recently died, and the Crown of the Empire, after having been offered to the Elector Frederic, who was considered Luther's patron, had been, by his influence, given to Charles V., a young Prince, who had not at once time to attend to these religious discussions, and if he had, would have been unwilling to allow any violence unpleasant to the Elector who had helped him to the throne. Luther therefore had time to strengthen himself in his new position, until he was called, at the Diet in Worms, to appear before the Emperor in person.

(*To be continued.*)
SPIRIT OF POPERY.

The Madras Christian Herald, of May 14, contains notice of a correspondence between Sir Culling Eardley Smith, and the British Roman Catholic Institute, relative to certain statements made by him at a meeting of the London Missionary Society, in September last, to the effect that the Pope in 1842, had received £10,000 for making a woman a saint, and a large sum of money to say a single mass for the Begum Sumroo, the mother of Colonel Dyce Sombre. The result is an admission that the Pope had received £10,000 from the King of Naples for canonizing a female; but it is stated that the money was not taken as a bribe, but to pay lawyers’ expenses. “For the legal process,” the Com. state, is in reality a very long and expensive law-suit. Counsel are employed for and against the “saint.”

In regard to the other charge, the receipt of the money is also allowed, but it is said to have been a voluntary act of charity. No doubt it is easy to apprehend how, on the one hand, the Begum made a present of £12,000, and how, on the other, a gratuitous mass was said for the Begum’s soul. Such mutual considerations are not uncommon in illicit commerce; in this case certainly it could not have been said that the money was paid for “value received.”

The Herald well remarks in reference to the first named transaction.

“How truly is Rome declared to be, a mystery of iniquity. That a body of English gentlemen should quietly and gravely reason upon the propriety of Pope Boniface’s bill of charges for saint-making, and think it a reasonable thing that £10,000 should be charged for the legal process—that there should be such a puerile and base prostration of the mind of an English gentleman, in this day, to such gross and childish mummer and fraud as this, is a fact that we find it most difficult to comprehend.

‘Hearken, my beloved brethren, has not God chosen the poor of this world rich in faith, and heirs of the kingdom which He hath promised to them that love him.’ James ii. 5. But alas! if it costs 50,000 crowns to be made a saint, no poor man’s name can ever grace Pope Gregory’s Calendar.”
The same issue contains also a translation, by Sir Culling, of a bull by the Pope of Rome, May 8, 1844, against Bible Societies—an Association in New York called the Christian Alliance—and certain books, especially the History of the Reformation by Merle D'Aubigné, and Memoirs of the Reformation by John M'Crie. We have not room for all the documents at length, but give the principal parts, hoping that our readers will ponder upon them long and deeply. Sir Culling dedicates his translation to the "Members of the Church of Christ," by whom he means such as are designated by Peter when he says, "those that have obtained like precious faith with us." His language is:

"Would we know the faith of St. Peter, we need but refer to that confession of belief, on account of which Christ surnamed him a rock, and said that on this rock, he would build his church; 'thou art the Christ, the Son of the living God.'"

"What then is involved in that confession, and in Christ's acceptance of it? Let us develop St. Peter's creed. It asserts that Jesus is the predicted Christ, or anointed one. It presupposes that God and man are divided, and that Jesus is 'the' person who reunites them. It contemplates a just God, and a guilty race, and asserts Jesus to be the anointed Priest to atone for human guilt. It contemplates God as holy, and man as depraved, and Jesus as the anointed Prophet sanctifying his church by the agency of the Divine Spirit. It contemplates a disordered and lawless earth, and Jesus as the anointed King, who governs the events of the world and rules supreme and alone in his church. It assumes the deity of Christ, for it terms him the Son of God. It acknowledges his manhood, for it is a reply to questions in which Christ styled himself 'the Son of man.' The manhood is consented to by Peter, as well as the deity asserted. The Lord's acceptance of St. Peter's confession involves, moreover, the great cardinal doctrine of justification by faith. For He made the belief and avowal of this creed the test of discipleship. Whoever believes and professes what St. Peter believed and professed is built upon the rock, against which the gates of hell shall not prevail."

In calling upon this true church composed of all the living members of Christ's body, to unite in a protest against the assumption of Rome, Sir Culling forcibly adds:

"It would seem that Providence is at present reminding the true church that this her duty has been neglected. There has existed as a visible corporation for about twelve centuries and a half, a false church with a mortal head. She has dethroned Christ, under the pre-

* Matt. xvi. 16. † Exodus xxxviii. 41. ‡ 1 Kings xix. 16. § John v. 18.
tence that her president is his viceroy—even calling him 'Vice-God.'

Her head pretends to be a priest (sacerdos) and to make priests—to teach authoritatively, and to govern absolutely, even to the extent of assigning eternal punishment and granting free pardon. In her definition of the church, she has substituted for the faith of St. Peter an imaginary succession from St. Peter, asserting in contradiction to Christ, that Christians are not those who believe that apostle's creed, but those who have received some mysterious electricity from that apostle's hands. Thus having dethroned the Bridegroom, she has degraded his bride. Nor is it to be wondered, that, having thus adulterated Christianity, she strives to keep back from the world the only authorised communication that Christ has given of his will. Were that universally spread and universally believed, there would remain no doubt whether the church has an earthly head, or whether you, or the Roman community, are the catholic church.

"Now, is not the true church, to a certain extent, responsible for the current misapprehensions concerning Christ, his church, and his word? She has never, as a body, protested against the dethronement of Christ. She has never, as a body, asserted herself to be the spouse of Christ, and recognized all her own members, as sharers in that honour. She has never, as a body, raised her testimony in behalf of the sole, absolute and supreme authority of the word of God, and asserted the right of every human being to examine it for himself."

**EXTRACT FROM LETTER OF POPE GREGORY XVI. MAY 8, 1844.**

VENERABLE BRETHREN,

GREETING AND THE APOSTOLIC BLESSING.

"Amongst the principal machinations by which in this our age the Anti-Catholics of various names endeavour to ensnare the adherents of Catholic truth, and to turn away their minds from the holiness of the Faith, a prominent position is held by the Bible Societies. These societies, first instituted in England, and since extended far and wide, we now behold in one united phalanx, conspiring for this object, to translate the books of the Divine Scriptures into all the vulgar tongues—to issue immense numbers of copies—to disseminate them indiscriminately among Christians and Infidels—and to entice every individual to peruse them without any guide. Consequently, as Jerome* lamented in his time, they make common to the garrulous old woman, the doting old man, the wordy sophist, and to all men of every condition, provided only they can read, the art of understanding the Scriptures without an instructor; nay, which is absurdest of all, and almost unheard of, they do not even exclude unbelieving nations from such community of intelligence.

"Amidst these sectaries, thus frustrated in their hopes and reviewing with sorrowful hearts the immense amount of money already spent in publishing and fruitlessly distributing their Bibles, some have lately appeared, who, proceeding upon a somewhat new plan, have directed their machinations towards making their principal assault on the minds of the Italians, and of the citizens of our very city. In fact, from intelligence and documents lately received, we have ascertained that several persons of different sects met last year at New York in America, and on the 12th of June formed a new society, entitled 'the Christian Alliance,' to be increased by new members from every nation, or by auxiliary societies, whose common design shall be to introduce religious liberty, or rather an insane desire of indifference in religion, among the Romans and other Italians. *

"This object they feel sure of attaining, from the circumstance that so many Italians reside in various places throughout the world, and afterwards return in considerable numbers to their own country; many of whom, being influenced already of their own accord with the love of change, or being of dissolute habits, or being afflicted with poverty, may without much trouble be tempted to give their name to the society, or at least to sell their services to it. Their whole aim, then, is directed to procuring the assistance of such persons in every direction, transmitting hither by their means mutilated Italian Bibles, and secretly depositing them in the hands of the faithful; distributing also at the same time other mischievous books and tracts, intended to alienate the mind of the readers from their allegiance to the church and this holy see, composed by the help of those same Italians, or translated by them from other authors into the language of the country. Among these they principally name the History of the Reformation, by Merle D'Aubigné, and the Memoirs of the Reformation in Italy, by John Cric [John M'Crie]. The probable character of this whole class of books may be inferred from this circumstance, that it is a law of the Society, with regard to select committees for the choice of books, that there shall never be two individuals of the same religious sect upon any one of them.

"Having, therefore, taken into our council several cardinals of the holy Roman Church, and having gravely and maturely weighed the whole matter, with their concurrence we have decided to issue this epistle to you, Venerable Brethren, in which, as respects all the aforesaid Bible Societies, already reprobated by our predecessors, we again with apostolical authority condemn them; and by the same authority of our supreme apostolate, we reprobate by name and condemn the aforesaid new society of the 'Christian Alliance,' constituted last year at New York, and other associations of the same sort, if any have joined it, or shall hereafter join it. Hence be it known, that all such persons will be guilty of a grave crime before God and the church, who shall presume to give their name, or lend their help, or in any way
to favour any of the said societies. Moreover we confirm, and by apostolical authority renew, the aforesaid directions already issued concerning the publication, distribution, reading, and retention of books of the Holy Scripture translated into the vulgar tongues: while with respect to other works, of whatever author, we wish to remind all persons that the general rules and the decrees of our predecessors, prefixed to the Index of Prohibited Books, are to be abided by; and consequently, not only are those books to be avoided which are by name included in the same index, but those also to which the aforesaid general directions refer. * * *

"Given at Rome, at St. Peter's, the 8th May, 1844, in the fourteenth year of our pontificate."

GREGORY PP. XVI.

DELIVERANCE OF THE NESTORIAN CHURCH THROUGH THE INTERVENTION OF BRITAIN.

We are confident that every real disciple of the Saviour will rejoice at the intelligence contained in the following paragraph respecting the Nestorian Christians. Britain never appears so much in her true character as when she acts in her rightful capacity of defender and advocate of the oppressed, especially when the oppression is for conscience sake. Would that she had been as successful in the cause of the Tahitians as in that of the Nestorians, and yet we hope it will be well with them also. In the case of our persecuted brethren, the Nestorians, through the influence of our beloved country, in answer to the prayers of the church of Christ, once more have the united influence of Moslem rage and Popish intrigue been defeated.

May God sanctify to our Nestorian brethren the late dire persecution, not less severe and bloody than the terrible outbreaks of Rome pagan on the primitive churches.

URMIA (PERSIA,) DECEMBER 7, 1844.—Three French Lazarist missionaries, who had quitted Persia by order of the Shah last year, and who had retired to Mosul, have returned here. Their journey across the country of the Kurds has not been fortunate. Having been surprised in a gorge of the mountains by about twenty Kurd freebooters of the tribe of the Hukkary, they were pillaged to their shirts. They arrived here in a miserable state, and have taken up their residence with their countrymen who remained at Urmia after the disturbances which took place between the Nestorians and the Catholics last year. The news which we received by these Lazarists as to the fate of the unfortunate Tigari, (such is the name of the Nestorian mountaineers in the Kurdistan,) is
extremely satisfactory. The noble efforts made by Sir Stratford Canning, who despatched Mr. Stevens, the British Consul at Samson, to the spot to examine the position of affairs, have been attended with complete success. The Pasha of Mosul has received from the Porte the most positive orders to cause the Djeulamerk to be evacuated by the Kurds, and to suffer the remains of the unfortunate Nestorian population which had escaped the massacre of 1843, to return to their homes, and to take energetic measures to prevent the Kurds from re-commencing their attacks against the unfortunate Christians. Although the authority of the Pasha of Mosul does not extend beyond the walls of the city, whilst the Kurd chieftains are the real masters of the country, the Pasha, by the aid of diplomatic artifice has at length obtained from Nurullah Bey and Bader Khan, Kurdistan chieftains, that their bands should evacuate the country of those Christians which they had pillaged and ruined. The Patriarch of the Nestorians has returned to the village of Diss, his ancient residence in the mountains, and by degrees the Nestorian families who had fled from the lances of the Kurds are returning to their habitations. Mr. Stevens succeeded in reaching the residence of Bader Khan, notwithstanding the immense danger attending a journey across the Kurd mountains. Bader Khan, the most powerful chieftain in all Kurdistan, lives at four days' journey from Jesirah, in the wildest and the most inaccessible mountains. His residence consists of two citadels well fortified, which are ever guarded by 800 warriors. The formidable and fanatical chief, who is the real king of the mountain, does not wish to act in open rebellion against the Porte, and he received the British Consul most hospitably. Mr. Stevens, who speaks the Turkish language fluently, used his utmost efforts to obtain from Bader Khan that the Nestorian children who had been made prisoners, and were compelled to become Mohammedans, by the Kurds, should be set at liberty, and restored to their parents. At first, the Kurd chief would not hear of such a proposition, but when Mr. Stevens was taking leave of him he consented, and, according to the latest accounts brought by the Lazarists from Mosul, a certain number of Nestorian children have been set at liberty. Thus the noble energy of Sir Stratford Canning to prevent the destruction of an entire Christian population in Kurdistan has completely triumphed! This is a splendid result in the cause of humanity. But there is some reason to be astonished that the Ambassadors at Constantinople of the other great Powers, did not assist Sir Stratford Canning on that occasion.—Calcutta Christian Advocate.
BAPTISMS AT CALCUTTA.—On Sabbath afternoon last, another of the pupils of the Institution of the Free Church of Scotland, together with his wife, was baptized at the residence of the Rev. Dr. Duff, in the presence of a considerable number of Christian friends, belonging to the Free Church and other Christian Churches in Calcutta.

The name of the young man is Umesh Chunder Sackar. He has been long a student in the institution. For some time past his mind had been deeply influenced by the truth of the Gospel. This must have been suspected by his connections, and on this account his attendance at the Institution became of late less frequent. The excellent Missionaries of the Free Church were not immediately prepared to anticipate the decisive steps which he and his wife have taken. God's ways and thoughts are not as ours. As soon as the truth of the Gospel began to operate upon the mind of the young man, his first impulse was to teach his young and intelligent wife to read. She soon acquired the art, and made herself acquainted with the contents of the New Testament and Bunyan's Pilgrim's Progress in Bengali. The new and awakening truths contained in the sacred volume, and in "the Pilgrim's Progress, from this to the world to come," soon wrought their life-giving influence in her mind. Her first impulse was to be free. The feeling being mutual, husband and wife resolved to take up their cross and follow Christ. About a fortnight ago they made their escape from the parental roof and took shelter with Dr. Duff. The determination and shrewdness evinced by the wife, who is not more than thirteen years of age, appears to have delighted and inspired all who have conversed with her.

Umesh Chunder is connected with some of the wealthiest Native families in Calcutta. This conversion has, as a matter of course, made a considerable stir amongst the higher classes in the Native community. More than usual exertion has been made to induce the young man, either by persuasion or coercion, to return to idols, but in vain. The father applied to the Supreme Court for a Writ of Habeas Corpus. It was refused, the Chief Justice observing that the Court had no jurisdiction where the parties professedly detained were of full age, which was the case with Umesh, and where the restraint was only moral.

The points sworn to in the application for the writ will show the little importance attached to truth, by even the most respectable Natives. In substance it was sworn, That the youth was only fourteen years of age—he is known to be nineteen. That all his friends were prohibited from seeing or conversing with him—they had full access to him, this we can testify, having ourselves been eye and ear witnesses, nor were they over-scrupulous either as to the matter or manner of their conduct when an interview was permitted. That Dr. Duff had given a pledge to the Natives of Calcutta that none of the pupils of the
Free Church Institution should become Christians. This latter item we leave to speak for itself.

We are indeed gratified at this additional testimony of God to the faithful labours of our esteemed fellow-labourers, and the more so indicating, as it does, the right influences which are at work in the native mind, and specially amongst the more respectable Native females. A few conversions amongst the higher class females of India, well followed up, would, under the blessing of God, do much towards advancing the cause of the Gospel; far more than we are perhaps now prepared to believe. We are moreover gratified at this token of the Divine approbation towards our brethren, in as much as it must cheer them amidst the painful trials with which they have of late been visited, in the loss of their most efficient Native preachers. They have lost two, the Lord hath given three. "The Lord hath given, the Lord hath taken away; blessed be the name of the Lord."—Calcutta Christian Advocate.

Baptism of Five Native Converts.—Last Sabbath day the Rev. A. F. Lacroix baptized five Native converts at the London Society's station at Rammakalchoke. They have long been candidates for admission into the Church of Christ. Thus is the Lord adding from the people of this land of idols a few to make up the number of his elect. May they be of such as shall adorn their high profession and be ultimately saved through Christ.—Ibid.

Recent Baptisms.—Recently a Mohammedan named Abdul Razak, son of Abdul Rahman, has been baptized by the missionaries at Rajkote. He is 17 years of age, and has, it is said, an ardent thirst for knowledge. After a careful examination he became convinced that Mohammedanism presents no remedy for sin, and that Christianity alone reveals a way of salvation. Much effort has been used, but in vain, to shake his faith in Christianity.

On the 20th February a Hindu named Mahdoodas was baptized in Bombay by the Rev. Geo. Candy. He is 23 years old, and has been for about five years under instruction. The father threatened to destroy himself should his son be baptized, hoping in this way to deter him from embracing Christianity.

On Sabbath, the second of March, three persons were baptized at Nassick, viz. Rams Roday, a Koonbe, aged 50, Ramdeen Sewad, a Kulall, aged 25, and a Purdese female, 50 years of age, named Lalaoo Choohan. These are poor people. But through Christ there is salvation for the poor as well as for the rich.

Recently, within the period of a single month, 60 persons were baptized at Solo. And at Kapasdanga 71 individuals were baptized in a single day. Both of these places are in northern India, in which quarter, it would seem, many are disposed to listen to the gospel.
SERMONS, DOCTRINAL AND PRACTICAL, PREACHED AT COCHIN BY THE 
REV. H. HARLEY.

These Sermons 24 in number, the preface informs us, were preached 
to an English congregation, and were not at first intended for public­
ation, but are now printed in the hope of their being useful to 
others, besides those to whom they were orally delivered.

The sermons are short, popular and evangelical. They are we 
think well adapted for usefulness, especially when we consider the 
people to whom they were addressed. There is no fatigue of argu­
ment, there is no redundancy of illustration. The introductory matter 
is simple, and the closing remarks are pointed and practical. “Christ 
and Him crucified” is more or less the subject of every sermon; 
the preacher readily finds his way to the cross, and evidently feels 
it good to be there.

In the selection of his subjects, the preacher has preferred the 
useful and necessary, to the ornamental and speculative, he has taken 
those subjects “good and profitable unto men,” which the Apostle 
Paul would have ministers to affirm constantly. This is of no 
small consequence; for if we leave the staple matter of the Scriptures 
and prefer that which is merely incidental, we may be much inter­
ested, but cannot hope to be equally edified. For our own part, 
we should prefer sermons which enter more fully into the important 
subjects which are here discussed; we could sit with patience and 
pleasure to listen to a good discourse of at least an hour's length, from 
any of the texts which are here preached from; but we think the 
delivery of any of the sermons before us, would not occupy more time 
than from fifteen to twenty minutes. But others are not so patient as 
we are, their attention soon flags, their minds are soon wearied, 
they must not be overlooked, they must be fed with food convenient 
for them. These volumes will supply them with much wholesome 
doctrine, with sound scriptural knowledge, with truth whereby they 
may be saved.

RE-OPENING OF THE WESLEYAN CHURCH, POPHAM'S BROAD-WAY, 
MADRAS.—The old building, having long been unfit for public wor­
ship in consequence of the unsafe state of the walls and roof, it was 
resolved to demolish so much of it as was needful; and in April, 1844, 
the work was commenced which has now been brought to a most 
successful termination.

The first service was on the evening of Thursday, the 17th of April, 
when the Rev. Robert Kerr Hamilton, A. M., one of the Chaplains 
of the Scotch Church, delivered a most hallowed and eloquent dis­
course on Haggai i. 8, confining himself chiefly to the words “Build 
the house.” We believe all could say “it is good for us to be here.”
The Rev. Preacher designated the Chapel as "a tasteful and comely house."

On Sunday the 20th, at 7 A.M., the Rev. Robert Johnston, of the Free Church, gave us a most subduing sermon, on Luke xxii. 39 and 44. He descanted with great pathos and force on the sufferings of the Lord Jesus Christ, and referred most appropriately to the success of the Wesleyan Ministers in different regions to their constant holding forth of a crucified Lord.

In the evening of the same day, the Rev. W. Porter, of the London Missionary Society, favoured us with an elaborate and instructive sermon, on public worship, founded on Isa. lx. 13. He was listened to with great attention, and many will remember that evening as a time of edification and joy. Mr. Porter also alluded to the character of the building by calling it "a neat and commodious place of worship."

On Sabbath evening the 27th, the Rev. Miron Winslow, A.M., of the American Mission, occupied the Pulpit, and addressed us on Psalm lxxxvii. 5 and 6, dwelling with peculiar interest and devout anticipation, on the souls to be born there: "of Zion it shall be said this and that man was born in her." We never recollect our Rev. friend to have been more energetic, and rejoiced much to sit under his word.

Altogether the services have been cheering, the congregations good, and the collections satisfactory.

The Rev. Messrs. Joseph Roberts, Richard D. Griffith and Edward J. Hardey, each took a share in the public duties; and the only regret was, that their beloved colleague, the Rev. Samuel Hardey, was incapable through sickness of joining in the services.—Communicated.

Disconnect. CEYLON GOVERNMENT. 367

Disconnection of the Ceylon Government with Idolatry.—We learn from the Colombo Observer of the 1st inst. that agreeably to public notification, His Excellency the Governor held a Levee at the Pavilion at Kandy, on the 23d ult. which was numerously attended by almost all the Kandian Chiefs and Priests and other inhabitants of the central Province, for the purpose of making known to them the orders of the Home Government, forbidding in future the appointment and nomination of Chief Priests under the Governor's seal and signature, also any interference of the Government Agent in his official capacity, in Budhistical ceremonies, and requiring that the custody of the keys of the celebrated shrine of the tooth of Budhu, should be delivered over to the chiefs themselves, who must appoint a committee of their own body to superintend their religious affairs. The Chiefs and Priests are said to have received this communication with surprise, and in reply begged that His Excellency would allow the custody of the keys to remain with the Government Agent for a short time, till they could determine what course to pursue upon a matter of so much importance. With this request His Excellency
complied. Consequently a meeting was to have been held on the 25th April for the purpose of petitioning Her Majesty not to dissolve the connection the Government had hitherto sustained with Budhistical idolatry.

THE BISHOP OF CALCUTTA.—As every thing connected with the pious and exemplary Bishop of Calcutta, by whom so much has been done to promote the dissemination of Christianity and to advance the welfare of India, must needs prove interesting to our readers, we doubt not that they will find acceptable the following brief notice of his Lordship's movements while here.

Shortly after the Precursor had cast anchor in our roads, the Metropolitan came on shore and proceeded to the residence of the Rev. J. Tucker, where he continued during the period of the vessel's detention at Madras. He had borne the voyage from Calcutta very well, and was thought by those who saw him to be less changed in appearance since the occasion of his last coming here, on the way up, than the precarious state of his health and the sufferings which he has recently undergone might have led them to anticipate. The Most Noble the Governor, attended by the Chief Secretary, paid his Lordship a visit of some duration about noon, and at three o'clock the Archdeacon of Madras, with nearly the whole body of the Clergy residing at the Presidency or in its immediate neighbourhood, was admitted for the purpose of presenting an address which had been unanimously adopted by them at a previous meeting. His Lordship received each individual of this reverend body with much kindness but was unable to express his sentiments at any length. The Venerable Archdeacon read the valedictory address, a fitting answer to which was returned by his Lordship's Chaplain, the Rev. J. Pratt. After the reply had been delivered, the Metropolitan shook hands cordially with each one present and then withdrew, seemingly exhausted by the excitement and fatigue arising from the painfully interesting occurrence of the day.

His Lordship embarked again on Friday afternoon, to pursue that voyage which will, we heartily hope, be the means of ere long restoring him to India in renovated health and vigour. While speaking of his departure, it is impossible for us to avoid noticing the great change which has taken place in the position of the church under his oversight, since he became Bishop of Calcutta: a change, we believe partly attributable to his energetic and persevering representations on the subject to the authorities at home. When his Lordship arrived among us, in 1832, there was only one Bishop in his enormous diocese, whereas, now we find it divided into five Sees—Madras, Bombay, Australia, Van Diemen's Land, and Ceylon—beside the Metropolitical Diocese of Calcutta.
Again, the number of Clergy in the three Presidencies has been more than doubled during the period of his Lordship’s episcopate—but how far Ceylon and the Australasian Bishoprics may have partaken of this advantage, we are without the means of judging. In all likelihood, however, they have not missed some share of similar profit under his auspices.—Spectator, May 10.

THE BISHOP OF CEYLON.—The Right Rev. James Chapman, who has just been appointed to the new Bishopric of Ceylon, is in the forty-sixth year of his age, and was ordained exactly twenty-one years ago, viz. in 1824. He was educated at Eton and King’s College, and, as is well known, he was for several years one of the masters of Eton School. Ten years after he was ordained, viz. in 1834, he was presented by his own College to the living of Dunton Waylett, near Brentwood in Essex, which is valued at £442 per annum. In the same year he married Miss Keate, the daughter of the Rev. Dr. Keate, Canon of Windsor, and late headmaster of Eton, in which school, as before mentioned, Mr. Chapman had been for several years assistant-master.—Colombo Observer.

DEPARTURE OF DR. JUDSON.—We regret to announce the departure, for the United States, of our much esteemed friend and brother, Dr. Judson, of the American Baptist Mission at Moulmein. The protracted indisposition of his excellent wife, is the chief cause of this his temporary departure from a field in which he has so long and faithfully laboured. May the blessing of Him who dwelt in the bush, be with and guide him and his in all their ways.—Calcutta Christian Adv.

DEATH OF THE REV. J. MACK, OF SERAMPORE.—"We have only time in our present issue to announce the death of one of our oldest and most valued missionary friends and fellow-labourers, the Rev. J. Mack, of Serampore. He was removed by that fatal scourge the cholera, on Wednesday evening, the 30th April.

"Mr. Mack had been a resident in India upwards of twenty-three years. His age was 48. He was a man of great natural and acquired abilities. He was an original and deep thinker, a devoted labourer in the cause of truth, and one whose place will not be readily supplied. As a man of talent, a minister, a teacher of youth, an adviser and friend, few equalled our good, honest, cheerful and devoted friend, John Mack of Serampore. He rests from his labours. The Lord enable us to meet him in the skies."

The above is from the Calcutta Christian Advocate. An affectionate tribute to the memory of Mr. Mack is given in a well written article in the Friend of India, which, but for the want of space, we would transfer to our pages. This we the more wish to do from having had the pleasure of some acquaintance with the deceased at two different periods, several years
since, the pleasing recollection of which tends to corroborate the high eulogy of a personal friend, and fellow-labourer, as being in the main well deserved.

Mr. Mack, it appears, was born in Edinburgh, March 12, 1797, and was educated there, at the High School. Subsequently he entered the Baptist College at Bristol, under the direction of the Rev. Dr. Ryland, with a view to missionary labour in the east.

He was there introduced to the late Rev. Mr. Ward, of Serampore, and having entered into the married state (his widow still surviving) accompanied him to India in 1822, to act as Professor in the Serampore College. He became, of course, a fellow-labourer with those fathers of Indian Missions, Carey, Marshman, and Ward, whom he always aided while they lived, and whose labours he endeavoured, as far as possible, to carry on as they successively were removed by death. When the Friend of India in its present form was established in 1835, he took an active share in its editorial management, and continued to contribute to it, so long as he could command the needed leisure. He performed his duties as Professor for 14 years. In consequence of illness contracted in 1836, he was obliged to visit England, from which he returned in 1839; and subsequently took charge of the Educational establishment of Dr. Marshman, vacated by his death, and raised its reputation to the first rank of such private establishments in India.

The Friend says:

"Few men have ever come out to this country who appeared to be so eminently fitted for public usefulness, by the extraordinary endowments of nature and his personal acquirements, as our deceased friend. He was a well read classic, and an able mathematician, and there were few branches of natural science in which he was not at home, and in which he did not succeed in keeping himself up to the level of modern discoveries. He was especially attached to the science of Chemistry, which he had cultivated with success under the most eminent professors in London. * * *"

"As a public writer, he had few equals among us. His compositions bore the exact impress of his mind, and were remarkable for their purity, clearness, and vigor. He cultivated his style with no little assiduity, and was remarkably happy in clothing his thoughts in the strongest and most appropriate expressions."

We have room only to add the circumstances of his lamented death and interment, and to express the hope that such a removal may be a warning to remaining labourers to be up and doing; for, "Brethren, the time is short."

"He passed the evening of Tuesday the 29th of April, in the company of his intimate friends, and never appeared to enjoy better health, or to exhibit more life and cheerfulness. On rising the next morning, he complained of a slight diarrhoea, and in the hope of shaking off the attack, took a long ride on horseback; but by ten o'clock in the day, it became manifest that he was labouring under a severe attack of spasmodic cholera. Medical aid was promptly afforded, and nothing which the assiduity of relatives and friends, or the resources of professional skill could supply, was wanting; but the disease had already obtained too firm a grasp of his frame, and he expired about half past ten on the night of the 30th April. He was interred the following afternoon in the cemetery which contains the remains of his beloved
1845.

OBITUARY.

371

colleagues. His corpse was followed to the grave by a large body of friends, and by his missionary brethren of various denominations from Calcutta, amidst the lamentations and tears of the inhabitants of the town, of which he was so distinguished an ornament.”

Death of the Rev. Christian Essig, of the German Mission at Malsumoodra, S. M. C.—This Mission has been called to mourn the loss of one of its most valuable members which, coming so soon after the loss of the late Rev. Mr. Hall, makes the affliction so much more severely felt.

He was appointed to the charge of the Christian Colony near the village of Malsumoodra (about 40 miles east from Dharwar) on Mr. Frey’s being compelled to return to Europe on account of bad health, and he had won the affection of all with whom he had come in contact. Two men in the colony were attacked with cholera in the beginning of the week, one of whom recovered and the other died on Thursday, the same day on which Mr. Essig was taken ill. Mrs. Essig was first seized with it on Wednesday, but after severe sufferings, recovered so much on Thursday as to be able to attend her husband when attacked at night. He did not consider it was cholera, till death was near. Being of a delicate constitution, he sank rapidly, and after the crisis was past was perfectly exhausted, and fell asleep from which it was hoped he would receive benefit and recover, as was the case with his now sorrowing widow. During his sleep he did not suffer much, but his breathing became short and irregular, and at length, in the same state of calm repose, his spirit escaped from its earthly tabernacle at a little before five o’clock on Friday morning, the 2d instant, and this servant of God “fell asleep” in Jesus. He was buried in the evening by his brethren the Rev. Messrs. Hiller of Bettigerry (four miles N. E. from Malsumoodra) and Stanger who was his fellow-labourer at the colony.

Mr. Essig arrived in Mangalore on the 15th of January, 1839. So that he has been only about six years and a half in India. He died at the age of 31. A zealous and most devoted missionary, and a thorough Canarese scholar; his death is a most severe loss, not only to the interesting and prosperous colony at Malsumoodra, but to the whole Mission, by whom he was universally beloved.

Mr. Hall died on the 28th of February last, from small-pox. His death was also sudden, having been but five days ill. He was however at the time weakened by a lingering attack of jungle fever caught when on a missionary tour in the South. They are both buried at Malsumoodra in a piece of ground which is to be enclosed for a burying ground. They are in a clump of date trees, about a quarter of a mile from the Mission House.—Bombay Witness.

Death of the Rev. J. Burnford, M. A.—We have seldom a more affecting comment on the saying, “In the midst of life we are in death,” than in the sudden decease of this clergyman on the 13th ult. by apoplexy, occasioned it is supposed by exposure to the sun. He had arrived from England only three days before, and the evening that he was gazetted as Acting Chaplain for Vepery, he was a corpse.
On the Death of a Missionary.

BY N. P. WILLIS.

They laid him down with strangers; for his home
Was with the setting sun, and they who stood
And look'd so stedfastly upon his grave,
Were not his kindred; but they found him there,
And loved him for his ministry of Christ.
He had died young. But there are silver'd heads,
Whose race of duty is less nobly run.
His heart was with Jerusalem, strong
As was a mother's love, and the sweet ties
Religion makes so beautiful at home,
He flung them from him in his eager race,
And sought the broken people of his God,
To preach to them of Jesus. There was one,
Who was his friend and helper. One who went
And knelt beside him at the supulchre
Where Jesus slept, to pray for Israel.
They had one spirit, and their hearts were knit
With more than human love. God call'd him home
And he of whom I spake stood up alone,
And in his broken-heartedness wrought on
Until his Master called him.

Oh is it not a noble thing to die
As dies the Christian, with his armour on!
What is the hero's clarion, though its blast
Ring with the mastery of a world, to this?
What are the searching victories of mind—
The lore of vanished ages? What are all
The trumpeting of proud humanity,
To the short history of him who made
His sepulchre beside the King of kings?

MONTHLY MISSIONARY PRAYER MEETING.

The Address at the last Meeting by the Rev. M. Winslow, was "On the Prospects of Missions among the Tamil People."

The Meeting on the 2d instant is to be held at the Scotch Church. Address by the Rev. M. Bowie, M. A., Senior Chaplain—"On the History of the Moravian Church, or Church of the United Brethren; chiefly to illustrate their Missionary spirit and operations."