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Remarks on the History and Constitution of the Moravian Church,

OR CHURCH OF THE UNITED BRETHREN, WITH ESPECIAL REFER-
ENCE TO THE MISSIONARY SPIRIT AND OPERATIONS OF THAT
ANCIENT SECTION OF THE CHRISTIAN CHURCH.

Delivered at the Monthly Missionary Prayer Meeting in St. Andrew's
Church, on the first Monday of June, 1845.

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THIS subject was suggested to me by my recent visit to South Africa, where I became acquainted for the first time with the Moravian brethren, and had an opportunity of witnessing much and hearing much, of their procedure as missionaries. It seems an appropriate subject for a missionary meeting in this part of the world, where so little is known of the united brethren. There are probably not a few of our fellow Christians around us who never heard of their existence, and who consequently know nothing of their tenets nor of their claims to consideration at a missionary meeting. Such persons, therefore, should know that the people of whom we are about to speak, were our *first* Protestant missionaries, and were so in more senses than one, they were *first* in point of time. They existed as a church fifty years before Luther began to preach the doctrines of the Reformation in Germany, and they have been a missionary church almost from their first formation. They

are *first* if we look at the description of people they have selected as their chosen field of labour, the inhospitable climates they have encountered, and the changes they have been the instruments of effecting amongst the Greenlanders, the American Indians, the Caffers, and Hottentots of South Africa; and they are *first* also if we look at the extent of their labours as contrasted with the extent of their means; at the manner in which the riches of their liberality have abounded out of their deep poverty. What other section of the Christian church has used the means and opportunities at its command for the conversion of the heathen, with the same diligence and fidelity that the Moravian brethren have! For these reasons they have peculiar claims upon the honour and respect of missionaries, and of all who support the cause of missions. What I had proposed in this address was merely to make remarks on the history of this people, bringing before you some of their leading features and characteristics as a church of Christ; but I soon felt that, in order to render my remarks intelligible to the great body of my auditors, it would be necessary to give a brief outline of the history itself, which accordingly I now proceed to do—showing *when* and *where* this church arose—how it *prospered* for the first two hundred years of its existence, and then was almost extinguished. How it *revived* again in a different locality about the year 1722, and has continued to prosper ever since.

The provinces of Moravia and Bohemia were anciently united, and formed one independent principality or government. They have now for many generations formed part of the dominions of the Emperor of Austria. They occupy the centre of Europe, and besides being naturally elevated, they are very mountainous. It was in the kingdom of Bohemia, and on the 6th of July, 1415, that John Huss suffered martyrdom, for his adherence to the light and liberty of the gospel, as revealed in holy Scripture, and his open resistance to the unauthorized impositions of the Church of Rome. The writings of Wickliff had recently reached Bohemia, and had been the means under God of enlightening the mind of Huss. He was then Professor of Theology in the University of Prague, Minister of Bethlehem Chapel,

where he preached with great acceptance to crowded audiences, and Confessor to Sophia, the wife of Wenceslaus or Queen Consort. He witnessed a good confession in presence of the Council of Constance, one of the most celebrated that ever was assembled, and which included almost all that was at that time great and learned and dignified in the world; and he sealed his testimony with his blood, dying with such composure and holy joy, that the hearts of all who were capable of feeling in such a cause, were wonderfully attracted by it towards him and towards the cause in which he suffered; and the seeds of divine truth which he had sown in Bohemia were fondly cherished, and yielded fruit many days after. *It was out of his ashes that the Moravian church sprang.* A few of his followers and disciples having obtained a settlement in a place called Lettitz, on the confines of Moravia, retired thither in hopes of finding in this retired and desert place, what they could not find at home, the opportunity of worshipping God according to their consciences without any to make them afraid. There they formed themselves into a congregation, chose Michael Brudacius to labour amongst them as their pastor, took to themselves the name of "brethren" and "sisters" to mark the unity, equality, and affection which prevailed and should prevail amongst them; and "brethren of the law of Christ," to show that in spiritual matters they were not to be governed by any law of man. This latter designation, however, was by and by dropped, as it might convey the idea of a new monastic order, and that of "brethren" only retained; and when in process of time new companies of emigrants joined them, from Bohemia and other parts, they added the word "united," and have ever since been called the "Moravian or United Brethren." This took place about the year 1453, nearly half a century after the martyrdom of John Huss.

In preparing the ground-work of a new ecclesiastical constitution, the brethren adopted as fundamental principles the two following doctrines; the one derived from their venerable founder John Huss, and the other probably suggested by the mischievous and bloody wars in which they had seen their countrymen engaged to revenge his death.

The two doctrines were, 1st. "That the New Testament sup-

plies the only infallible rule for the guidance of Christians in matters of church government as well as in all other things, and that all regulations not enjoined by the word of God or fairly deducible from it, are to be viewed as mere matters of expediency, and may be altered according to circumstances." A most important principle this, and one which is substantially held by all the churches of the Reformation. The other doctrine was, "that it is their duty to suffer all for conscience sake, and not to use arms in defence of religion, but to seek protection from the violence of enemies by prayer to God, and by dispassionate remonstrance." The accordance of this doctrine with Scripture is by no means so obvious. To attempt to *extend* Christianity by force of arms is at once acknowledged to be both preposterous and unlawful, but not so the *defence* of it. We are permitted to defend our lives, our families, our property, our civil liberties by force of arms; and are we forbid to defend in the same way what is more valuable than any or all of those, our religious liberties? Reformers in other countries have not concurred with the united brethren in this sentiment, but have thought themselves warranted by Scripture and reason in resisting *religious* as well as *civil* despotism, and in maintaining by force their rights and privileges as *Christians*, as well as their rights and privileges as *citizens*.

Another remarkable feature in the ecclesiastical polity of the brethren was thus early developed, *viz.* their having recourse to the lot, in cases of difficulty, and allowing it to decide the particular line of conduct which they should choose and pursue. Additional ministers were required for the pastoral care of the congregations, and a synod—their highest ecclesiastical court—was summoned to devise means for obtaining the requisite supply; and the result was as follows: They first nominated 20 men, from among whom *nine* were chosen, being in their opinion duly qualified for the office of the ministry—men of approved piety, of much scriptural knowledge, and practical experience. Of this number, they determined that *three* should be appointed BY LOT for the ministerial office—and the following was the method adopted to ascertain

the determination of the lot. They prepared 12 slips of paper, and on three of them wrote the Latin word "*Est*," or "This is the man"—leaving the nine remaining ones, blank. All the 12 slips were then folded up, put into the lap and mixed together; a little boy was called, a slip was given by him to each of the nine men, leaving of course three undistributed, and on the slips being opened, it was found that all the three with the word "*Est*," had been distributed, and the holders of those were of course regarded as solemnly set apart by God himself for the work of the ministry. It was a close imitation of the method pursued by the Apostles in filling up the vacancy occasioned in their number by the apostasy of Judas. These three men thus set apart could have received formal ordination by the imposition of hands from the ministers now labouring amongst them, and who had themselves all been ordained within the pale of the established church, but these were only Presbyters, and the question arose, would such ordination be valid, and could a legal succession of the priesthood be thus continued and transmitted.

The mind of the brethren in this point as stated by their own historian was, that Presbyterian ordination was consonant to apostolic practice, and the usage of the primitive church; consequently that the newly elected ministers might be lawfully ordained by those now labouring amongst them; but as for many ages no ordination had been deemed valid in the reigning church unless performed by a bishop, they resolved if possible to obtain episcopal ordination, not that they thought it essential, but that their enemies might be deprived of every pretext for discrediting their ministry. But how was this to be accomplished—no bishop of the established church could be expected to transfer this right or authority to the brethren—and they knew of only one other Christian community to which they could apply, viz. that of the Waldensian church. The Waldenses had long existed as a distinct body of Christians. They were a regularly organized society, traced the succession of their bishops to the times of the apostles, and had then several congregations in Austria served by their own bishops and ministers. To the Waldenses therefore they re-

solved to apply. They selected three of their ministers who had been already ordained as priests, sent them to the Waldensian bishop, Stephen, who received them with the most cordial welcome, and assisted by another bishop, had these three regularly consecrated *bishops* of the Brethren's church by the imposition of hands; and a succession of bishops has been carefully preserved in the Moravian church ever since. Their power, however, is greatly limited, and a general synod can review and control all that they do. It belongs to them not only to ordain ministers, but also to appoint them, and remove them from place to place as they may deem proper for edification. The people are not consulted in the choice of their minister, nor have patrons any power of presenting a minister to them.

The Moravians have differed from almost all the other reformed churches in this, that they have never published any confession of their faith or bound themselves by subscription to any articles of religion. Their creed, however, has been substantially that of John Huss and all the early reformers, and at a later period, they, by a solemn deed of their synod, declared their adherence to the Augsburg confession as presented by the Protestants of Germany to Charles V., in 1530.

The church of the united brethren, as thus organized, continued to extend itself not only in Moravia and Bohemia, but in several of the German States, and especially in Poland. It hailed the rise of the Reformation in Germany with cordial welcome, and entered into friendly correspondence with Luther and Calvin, and the other leaders of the Reformation. It was destined, however, to meet with a great reverse, and towards the end of the seventeenth century, the church of the Moravian brethren was well nigh extinguished. This was very much owing to the desolating effects of the 30 years' war, and to the fact that Moravia and Bohemia were, by the treaty of Westphalia, given up without reserve to the tender mercies of the Catholic House of Austria; the Protestant interests of these countries having been cruelly overlooked and neglected. About the year 1722, a small party of emigrants escaping from Moravia where religious liberty was almost entirely

extinguished, formed a settlement in upper Saxony, at a place which they called Herrnhut, and which has retained that name ever since, and formed the nucleus of the *revived* church of the Moravians. To have a satisfactory view of the subsequent history of this church, it would be proper to enter minutely into the account of this settlement, the individual families of whom it was composed, the remarkable indications of Divine Providence which guided and directed them, and the simple piety and energy with which they set themselves to the work of rebuilding the walls of their Zion; but this is impossible in an address of this kind, and I must content myself with remarking that the individual under Providence to whom the Christian world is mainly indebted for the revival and remarkable extension of the Moravian church is Count Zinzendorf. This distinguished individual—a man of noble descent, of high birth, of extensive property not only in Saxony, but in other parts of Germany, a distinguished scholar, and from his earliest years exhibiting a spirit of unfeigned piety—esteemed the reproach of Christ greater riches than the honours, emoluments, and pleasures of an earthly court. He not only gave the united brethren a place on his property for their settlement of Herrnhut, but he afterwards gave himself to them and to their cause. He divested himself of all his extensive possessions, resigned the situation which he held at court, and became a minister of the gospel in connection with the Moravian brethren. From this date, but not owing to this circumstance alone, their church continued to grow and increase, till before the end of the century it had attained a degree of importance greatly beyond what its warmest friends could have ventured to predict for it. I have before me a table showing the statistics of the Moravian church in 1822, exactly a century after its *revival* by the half-dozen emigrants, who arrived without friends, without wealth, without worldly influence of any kind, and pitched their tent at Herrnhut in 1722; and this table shows a list of no fewer than 68 settlements in Europe, Asia, and in North and South America, containing in all 16,125 individuals in full communion with this church; also a table of 43 societies, *i. e.* societies of persons, who contribute

to the support of the Moravian church, avail themselves of the ministrations of its pastors—though not actually members—amounting to 79,184 individuals; so mightily had this vine out of Egypt ramified and spread itself during the century.

But it is its missions which form its true glory, and indicate a degree of spiritual life and vigour, which is quite unparalleled among the churches of the Reformation. Towards the close of the century, the brethren were labouring, for their conversion to Christianity, among seven heathen nations, viz. the Greenlanders, the Esquimaux, the American Indians, the Negroes, the Hottentots and Calmucs, and had attempted, but without success, to establish missionary stations, on the coast of Guinea, in South Carolina, in Ceylon, in the Nicobar Islands, in China, in Persia, in Egypt and Abyssinia, amongst the wandering tribes of Gypsies on the shores of the Black Sea, and among the Jews in Holland. In this service at the close of the century 171 missionaries were engaged, and the number of persons receiving instruction exceeded thirty thousand. And all this when several other reformed churches were doing NOTHING, to send the gospel to the heathen—were merely debating whether it were a duty incumbent upon them to do so.

I should now proceed to make remarks upon the leading features and characteristics of the people whose history I have thus briefly sketched, but time will not allow me to dwell upon this part of my subject.

1. Perhaps the most remarkable feature in the character of this people is *their love of unity and peace both amongst themselves and in reference to all other sects and denominations of Christians.* They have remarkably vindicated the propriety of the designation they assumed for themselves of "*the United Brethren.*" They have ever regarded schism as one of the greatest evils that could befall the church, and a causer of divisions as one whom every Christian should avoid. They have on every occasion manifested a disposition to pass over and throw into the shade those *minor* points in which Christians differ among themselves, and to give importance and prominence to those

weightier matters on which they are agreed. These remarks might be fully illustrated by a reference to the slowness and reluctance with which the brethren separated themselves from the church of Rome at first, and the efforts they have made to unite themselves with sound bodies of Christians whenever they could find them. At a meeting of synod so early as 1489, it was unanimously resolved, that "if it should please God in any country to raise up sincere teachers and reformers in Christ, they will make common cause with them;" and in the synod held at Marienborn in 1769 after an interval of 300 years, we find the same spirit still prevailing. This synod numbered 120 persons and had in it deputies both from the American and European churches. Its sentiments therefore on this subject may be fairly taken to be the sentiments of the whole church. The following is its solemn deliverance. "It is moreover characteristic of a church of Christ to use all her influence in promoting the fulfilment of our Saviour's prayer, that they all may be *one*, and therefore to endeavour to preserve love and unity among all the children of God on earth, to avoid all religious dissensions, and to love all who love the Lord Jesus;" and who will question that these are just and scriptural sentiments? but the evil is that while the truth of them is admitted in word it is practically denied; but not so with the united brethren, all their instructions to their missionaries and ministers, and all their regulations in reference to their intercourse with other denominations of Christians, proceed upon the idea of perfect equality among Christians, and that a diversity of forms and ceremonies should not interrupt the communion of saints.

2. A second remarkable feature in the church of the brethren is *its attention to discipline*, and its adherence to it at all times and in all places and over all classes of its members. The church admonishes, reproves, and finally excommunicates, all who are notoriously wicked or scandalous in their lives. This was one of the grounds of their original dissent from the church of Rome, that godly discipline had ceased in that church; and in all their subsequent history they have contended earnestly for this right and the exercise of it. When they saw how the reforma-

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tion prevailed in Germany under the preaching of Luther, they rejoiced in it; but observing a grand defect as they thought, on the point of discipline, they sent again and again to remonstrate with the great Reformer on the subject. At first he was displeased and began to criticise their rules of discipline and to reflect upon them. In the end however he pronounced this eulogium upon the brethren and their discipline, which is honourable alike to the bestower and the receivers of it. "Since the days of the apostles there has existed no church, which, in her doctrine and rites, has more nearly approximated to the spirit of that age than the Bohemian brethren—although they do not exceed us in purity of doctrine, yet they far excel us in the observance of regular discipline, whereby they blessedly rule their congregations, and in this respect they are more deserving of praise than we are. This we must concede to them for the honour of God and the sake of truth, for our German people will not bend under the yoke of discipline."

3. A third feature which well deserves our notice, in the church of the united brethren, is *the clearness and constancy with which it has held the great doctrine of Christ's atonement, as the only ground of human salvation.* Other reformed churches hold and have held this doctrine, but every one knows that there are long periods in the history of all of them when it was held only in the letter, and how every thing like vital religion languished in consequence. In perusing the records of the Moravian church, few things will strike the intelligent reader more than the steadfastness with which it has adhered to this doctrine, at all times, in all places, and in every variety of circumstances. He will see synod after synod recurring to it, and cordially embracing it anew as the anchor of its hopes for eternity. "We reminded each other," says the journal of one synod, "of the holy and blessed foundation on which we have been built and united together by the Holy Ghost, to wit—the great mystery of godliness that God was manifested in the flesh, bath borne our sins and by his blood obtained eternal redemption for us, to the end that we should be his own and in his kingdom live under him, and serve him in righteousness, innocence,

and happiness. We solemnly vowed and bound ourselves anew to abide in this doctrine—in which many thousand wretched sinners have found deliverance and preservation, and that neither height nor depth, things present nor things to come should ever separate us from it.” And the results which have followed from the use of this doctrine in their missions, even amongst the rudest and most barbarous, formed a sort of discovery in the management of missions, which has guided the brethren ever since. This I shall read to you as I find it recorded in a recent history of the united brethren. Vide Holme’s History, vol. I, page 390.

“One circumstance, connected with the missionary history of the brethren at this period, ought not to be passed over in silence. They began the instruction of the heathen in Christianity from the best and purest of motives; but they had still to learn what was the only successful mode of reaching the hearts and consciences of the heathen. On this subject they could receive little or no information from their brethren, or other pious friends at home; for they were all equally inexperienced. God himself was pleased to teach them; but not till he had permitted them to try that method, which to human wisdom would naturally suggest itself as most likely to succeed. The experiment was made in Greenland, for five or six years, with invincible perseverance; but made in vain. They began by teaching the natives the existence and attributes of God, and their being accountable to him as their Creator and Lord, hoping thus by degrees to prepare their minds for the reception of the peculiar doctrines of the gospel. The natives heard them, went away, and thought no more about it. But on hearing the missionary Beck read the narrative of our Saviour’s passion, and with artless simplicity enlarge on the amazing love of Jesus in suffering for the sins of mankind; the point was gained. The doctrine of Christ crucified found entrance. One of the company, Kajarnak by name, stepping forward, and earnestly addressing the missionary, said, ‘How was that? tell me that once more; for I too desire to be saved.’

“Thus in the case of this Greenlander, and afterwards in that of many hundreds of his countrymen, the preaching of the cross of Christ, which is foolishness to them that perish, was made the power and wisdom of God unto salvation. From this single occurrence, being a matter of fact, the brethren have derived more information respecting the method of successfully instructing the

heathen, than they could have obtained from the most diligent study. God gave them grace to profit by it in so much that, without neglecting other means for promoting the spiritual and temporal improvement of the heathen, they have in every mission laid this doctrine as the foundation of all instruction. We shall add another instance, which, as it happened at this very period and among heathen, who in point of mental endowment are superior to the Greenlanders, tended to confirm the brethren in their resolution to preach Christ crucified.

“John Tschcop, an Indian belonging to the brethren’s church in North America, formerly a very wild and profligate heathen, and one of the first, in whom the gospel evidenced its saving power, once gave the following simple account of his conversion: ‘Brethren, I have been a heathen, and have grown old among them; therefore I know how heathen think. Once a preacher came and began to explain to us, that there was a God. We answered, “do you think us so ignorant as not to know that? Return to the place from whence you came.” Again another preacher came and said, “you must not steal, nor lie, nor get drunk,” &c. We replied, “You fool, do you think us ignorant of this? learn first yourself and teach the people to whom you belong these things. For who steal, lie, are more drunken, than your own people?” And thus we dismissed him also. Some time after, brother Rauch came into my hut, sat down and spoke nearly as follows: “I come to you in the name of the Lord of heaven and earth. He sends to let you know that he will make you happy and deliver you from the misery in which you lie at present. For this end he became a man, gave his life a ransom, and shed his blood for sinners,” &c. When he had finished his discourse, he lay down fatigued with his journey, and fell into a sound sleep. I thought, what kind of man is this? Here he lies and sleeps; I might kill him and throw him into the wood, and who would regard it? But this gives him no concern. However I could not forget his words. They constantly recurred to my mind. Even when asleep I dreamed of the blood of Christ shed for us. I found this to be very different from any thing I had heard before; and I interpreted Rauch’s words to the other Indians. Thus, by the grace of God, an awakening commenced among us. I say, therefore, brethren, preach Christ our Saviour and his sufferings and death, if you would wish your words to gain entrance among the heathens.’”

But perhaps some will be disposed to inquire is there no dark side to this picture. Having found so much in the Moravian

brethren to commend, is there nothing of a contrary nature, nothing which we must discommend, yea which we must condemn and repudiate. The question is highly proper, and there can scarcely be any doubt or hesitation as to the answer we must return to it. It is with churches as it is with individuals there is none that doeth good and sinneth not. Water cannot rise above its fountain, and an institution cannot be more perfect than the framers of it. The use made of the *lot* to the extent and on the occasions on which it is used by the brethren is certainly highly objectionable, and argues a superstitious, or we should rather call it, fanatical turn of mind, which has exposed the system to much obloquy and contempt. God has given us Scripture and reason to guide us, and we are not at liberty to abandon these and to adopt unauthorized methods of our own of discovering his will. The same remark applies to the use which they often make of the text of the day, finding in it a prognostication of the events of the day. But my dwelling upon these and similar things on the present occasion could tend to no good. With all their defects God has highly honoured this people; and it will be for our interest as it is our duty, to observe their excellencies that we may learn to imitate them, rather than to mark their faults that we may condemn them.

Should God grant me opportunity, I hope on a future occasion to give you some account of the different missions belonging to this church.

History of the Augsburg Confession.

[As a proper sequel to our Review of D'Aubigne, as well as for its own intrinsic merit, we offer our readers the following well written paper on this subject by the REV. C. E. STOWE, D. D., Cincinnati, U. S. A.]

IN May, 1525, Frederick the Wise, elector of Saxony, died, and was succeeded by his brother John. The death of Frederick was a great loss to the cause of the Reformation, and contributed much to embolden its enemies. The elector of

Saxony and the young landgrave of Hesse were the only princes of much political consideration, who had till then espoused the interests of Luther; and their dominions were in the vicinity of violent and embittered enemies, particularly duke George of Saxony and the elector Joachim of Brandenburg. The latter had urged with great vehemence, during the diet at Worms, that the imperial word ought to be broken, and Luther put to death there; and he actually drew his sword on the elector palatine Lewis for opposing this perfidious counsel. Subsequently, Elizabeth, the wife of Joachim, embraced the doctrines of the Reformation, and so uncontrollable was his rage that he gave orders to have her built up in a wall with brick and mortar, and there left miserably to perish; but she found means to escape, and fled to Wittenberg, where she took refuge in the family of Luther. This violent and cruel papist entered into a league with George duke of Saxony, Henry duke of Brunswick, and Albert electoral archbishop of Mentz, to assault by surprise the elector of Saxony, and the landgrave of Hesse, and divide their dominions among themselves, unless they withdrew from Luther their protection.

The elector and landgrave, on discovering this conspiracy, consulted with Luther whether it would be right for them to take up arms against these princes. He answered most decidedly in the negative, exhorting them to do violence to no man, to stand firmly for the right, and repose unwavering trust in God. His two brief, but eloquent and most Christianlike papers on this occasion are given entire by Von Gerlach, Vol. IX. p. 160-4. This was Luther's uniform course; he never would permit the name of God to be defended by an appeal to arms; but he subsequently addressed letters to duke George and the cardinal Albert, which were sharper than swords, and more piercing than bayonets.

The emperor Charles had been obliged at first to be lenient towards Luther, for he greatly needed the aid of the princes who desired reformation, especially the elector of Saxony in the cabinet, and the landgrave of Hesse in the field. His plans of ambition were very extensive; he was surrounded by jealous rivals and enemies; and the Turks were pressing fearfully on

the eastern borders of his empire. In 1529 they actually besieged Vienna, made a furious assault upon the city, and were with very great difficulty repelled. The princes favorable to reformation, therefore, though few in number, it was important for him to conciliate. Accordingly, though to satisfy the papists he issued an edict against Luther, and put him to the ban of the empire, immediately after the diet at Worms he withdrew to Spain, and left the edict to execute itself.

The emperor's plans for a while were very successful. At the battle of Pavia he defeated his rival Francis I. of France, took him prisoner, carried him to Madrid, and dictated to him peace on his own terms. The pope, attempting to check the progress of Charles in Italy, the imperial troops, under the constable Bourbon, took the city of Rome by storm, ravaged and pillaged it in the most thoroughgoing manner, shut up the pope and cardinals as prisoners in the castle of St. Angelo, and treated the old men so savagely as to make their situation very uncomfortable. When Charles heard that the pope was a prisoner, he affected the most pious horror at such sacrilege, ordered the public rejoicings for the birth of his son Philip to be suspended, and directed prayers to be offered in all the churches for the immediate release of his holiness and the holy college; seeming to forget that the smallest bit of paper signed with his name would be more effective towards setting the pope at liberty than all the prayers of all the papal priests in Christendom. However, he let the pope be prayed for long enough to make full proof of the efficacy of papal prayers, and then dictated to him such terms of peace as he had to Francis. When Charles saw that every thing was arranged just to his mind, then there came a wonderful answer to the prayers of the faithful, and the pope regained his freedom.

In his arrangements with the pope, Charles on his part agreed to put down the heretics, and exterminate them, if need be, with fire and sword. This he was fully disposed to do, and so far as human means were concerned, he had abundant power to accomplish it. He was of a very haughty spirit, and could not endure that any body in his dominions should presume to think for themselves without asking his leave. The despotic

character and gloomy magnificence of the Romish religion suited well the tenor of his mind; and, moreover, he had made a compromise with conscience, and intended by the strictness of his catholicity to make amends for the total want of moral principle which he manifested in all his political dealings. He was free from degrading vices; he was not intemperate, lewd, or cruel; he had a fine person and a commanding air; he was always very becomingly dressed, and his manners were such as became a mighty prince; and such was the whole impression made by his person, station, and character, that even the vehement Luther always spoke of him with the greatest respect, and manifested toward him a high degree of affection. This respect of Luther, Charles fully reciprocated; but as to the affection, he had little capacity of feeling any for any one except himself. With all his magnificence, his soul was cold, dark, and selfish. Never was there a more perfect contrast than was exhibited in the characters of Charles and Luther.

Under these circumstances, when the imperial legislature assembled at Spire in 1529, the papal princes, knowing the determination of the emperor, and having a decided preponderance in numbers, wealth, and military power, assumed a very confident tone, and carried matters with a high hand. Frederick the Wise had been four years dead, and his successor John had neither the tact nor the influence of his elder brother. The reformers were already divided on the sacramental controversy, and a most painful schism was created by the obstinacy of Luther in making his opinion on that point a condition of communion. Had it not been for the clear-sightedness, the decision, and the firmness of the landgrave of Hesse at this crisis, it seems as if the hopes of the reformers would have been entirely wrecked.

The diet at Spire by a large majority passed an edict, that the reformed religion should not be extended beyond the places in which it was already established; that, not only should the reformed princes have no power to extend the reformation even in their own territories, but they must allow the papal priests full power to celebrate their worship and make proselytes wherever they chose. When this edict was passed, the

minority, (twenty out of about two hundred,) on the 19th of April, 1529, entered a solemn protest against it, and demanded that their protest should be placed on the records of the diet. The protest took the ground that in matters of conscience the majority should not bind the minority, that they had equal rights with the papal princes, and could not give them up; and, moreover, it had been agreed upon in the diet at Worms, that all religious differences should be referred to an impartial general council, which had not yet been called together. On the 25th of April they issued an appeal from the decision of the diet to the emperor, and to a national or general council, and to all impartial Christians. The signers of this protest and appeal were referred to in the debates of the diet as the *Protestants*, and hence the origin of the name. They were the following, namely, John elector of Saxony, George margrave of Brandenburg, Ernest and Francis dukes of Luneburg, Philip landgrave of Hesse, Wolfgang prince of Anhalt, and the deputies from Strasburg, Ulm, Nuremberg, Constance, Reutlingen, Windsheim, Memmingen, Lindau, Kempten, Heilbronn, Isny, Weissenburg, Nordlingen, and St. Gall. A brief but clear account of this momentous transaction, and two striking letters of Luther in reference to it, are given in Von Gerlach, Vol. IX. p. 177-190.

The diet refused to put the protest and appeal on record, whereupon the Protestants sent a deputation of three of their number to present the papers to the emperor, who, having just completed his league with the pope, was then at Placentia in Italy. Charles met the deputies with a frown, and because they importuned him from day to day and insisted that he should receive their papers, he at length, on the 13th of October, put them all under arrest. But he did not then fully understand the men with whom he had to deal. The imprisoned deputies found means to issue a protest against their unlawful imprisonment by the emperor, and they appealed from him to a free Christian council. Charles, after holding them in durance seventeen days, and finding that he had gained nothing by it, at last set them at liberty. It was now plain that the emperor meditated violence, and the Protestant princes, though feeble

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and divided, began again to think of defending themselves by arms. But this Luther now, as he had always done before, decidedly opposed, and such was his influence, that no religious war broke out till after his death. The letter which he wrote to the elector on this occasion is given by Von Gerlach, Vol. XIV. p. 208-12. It was one of the wonderful things in Luther's conduct, that with all his ardour and fearless courage, and vehement indignation against wrong, he always on principle resisted every appeal to arms in the cause of religion.

But whence did Luther look for help? This may be seen from a little book which he published a short time after this, a commentary on Psalm cxviii., (see particularly verses 5-15,) in the preface to which he says, "I have returned to my estate, and taken before me my dear psalm, the beautiful cxviii., and have now put my thoughts upon it on paper, because I am sitting here in solitude, and must sometimes relieve my head, and intermit the toil of translating the Hebrew prophets, which, nevertheless, I hope to have completed very soon. This, I say, is my psalm, for I love it; for although the whole Psalter and all the Holy Bible is dear to me, and is, indeed, my only comfort and life, yet I am especially indebted to this psalm; so that it must be called mine and be mine, for it has often done me very great service, and has helped me out of many and great difficulties, so as no emperor, king, sage, saint, or prudent man could help me, and it is dearer to me than all the honor, wealth, and power of pope, Turk, emperor, and all the world, so that I would not exchange this one psalm for them all. If any one thinks it strange that I should boast of this psalm as my psalm, when it belongs to all the world, let such an one know that when I make this psalm mine, I do not take it away from any body else. Christ is mine, and yet the same Christ belongs to all the saints besides. I will not be stingy with my psalm, I will be very generous. Would God that all the world might lay claim to this psalm as well as I; that would be a glorious, lovely litigation, such that no harmony or peace were worthy to be compared with it." (See *Lomler II.* p. 441-43.) These were the feelings which sustained Luther. The word of God was to him in place of all other weapons whether of offence

or defence, and this weapon, the sword of the Spirit, though not carnal, was mighty through God; and the world looked on in perfect amazement at the skill and power with which he wielded it.

January 21st, 1530, the emperor summoned a new diet to meet at Augsburg on the 8th of April following. Here it was expected and affirmed that definite measures would be taken for the final adjustment of all religious difficulties. The Protestants looked forward to the time with the greatest anxiety. During the diet at Spire, Luther, at the request of the elector, had sketched the heads of a remonstrance, which the princes were to draw up in form and present to the legislature and the emperor. Considering all the circumstances under which it was composed, it is one of the noblest documents ever written. It is inserted entire in Von Gerlach, Vol. IX. p. 183-86. It is too condensed to admit of abridgment, too closely woven together to allow of selections, and too long to be copied entire into this article. Let the reader peruse it just as Luther wrote it, and see how calmly, dispassionately, I may even say, sweetly, this great man would speak, and yet with the most unwavering decision, at a time when every thing he valued was in imminent peril, and he was exposed without human aid to the vengeance of the mightiest monarch of the age.

February 24th, 1530, Charles was crowned by the pope at Bologna, and though all the subsequent German emperors were Roman Catholics, this was the last time the ceremony of the coronation was performed by the pope.

The elector of Saxony was earnestly advised not to attend the diet at Augsburg, but he had no intention of showing the white feather on such an occasion. On the 14th of March, he sent to Luther to draw up a creed to be presented to the diet as the Protestant confession of faith. Luther immediately composed seventeen articles, which, having been received by the elector in the city of Torgau, are known by the name of the Torgau articles. These seventeen articles are the groundwork on which the famous Augsburg confession was afterwards constructed. They may be found in the Leipsic edition of Luther's works, Vol. XX. p. 1-3.

On the 3d of April, the elector set out for Augsburg, taking with him, besides a large company of nobles and lawyers, the theologians, Luther, Melancthon, Spalatin, and Justus Jonas. At every place where they stopped long enough to admit of it, Luther preached to immense congregations, which were always ready to concentrate on any point where it was supposed his voice might be heard. They at length arrived at Cobourg, a small city with an old fortified castle on the northern frontier of Saxony. Here the elector was determined that Luther should remain, and not hazard his person in Augsburg. As an outlaw, he had no legal protection, and at Augsburg there were thousands of papists who would think they were doing God service by assassinating him. Luther remonstrated, but the elector was inexorable. He assigned him a small but strong room in the third story of the castle, promised that he would keep him constantly informed of all that was going on at Augsburg, and take no important step without his advice: and then ordering the garrison to keep a guard of at least twelve armed horsemen constantly, day and night, in the yard before Luther's apartment, he took his departure.

Luther again found himself a prisoner, as he had been in the Wartburg. He filled up his time with writing, and turned off new works with almost superhuman rapidity. But the confinement preyed upon his health and spirits; he suffered extremely from pains in his head and breast; and was so afflicted with nervous depression, that, thinking he must soon die, he selected a spot in the castle ground where he desired to be buried. As was usually the case when he was most depressed, his disposition to fun and drollery was most irrepressibly active. It was at this time that he threw off those unique specimens of wit and humour, the *letter to his messmates in Wittemberg*, and to *his dear little son Jacky*, then about four years old.

The elector reached Augsburg on the 2d of May, and though the city was then full of nobles, ecclesiastics, and military men in attendance on the diet, the emperor had not yet arrived. The elector immediately employed Melancthon to draw up from the seventeen articles of Torgau a Protestant confession of faith, and that distinguished theologian then made the first

draft of the afterwards so celebrated Augsburg confession. On the 11th of May, the elector sent a copy to Luther, for his revision, who returned it unaltered, saying it was as good as it could be, and he had no corrections to make. Luther had not a particle of jealousy or envy in his composition, and whatever any one did well, pleased him quite as much as if he had done it himself. But though Luther was satisfied, Melancthon was not; for, on looking it over a second time, he made a great number of changes, and sent it again to Luther, who again returned it unchanged, with the remark that it was good enough before, and better still now, and that he was not capable of improving it.

The Protestant princes all brought their preachers with them, and they had divine service in some of the city churches every Sunday, on the reformed model. This was a great eye-sore to the papists, and they were exerting all their influence with the emperor to get it prohibited; but the landgrave of Hesse avowed his determination to have Protestant preaching at the point of the sword, if he could get it in no other way. On these and other topics the elector kept up a constant correspondence with Luther, and nothing gives the image and body of the time like those letters, none of which, so far as I know, have ever yet appeared in English. They may be found in Von Gerlach, Vol. X. p. 60-66.

On the 1st of June, Luther published what he had written the April preceding, *an admonition to all the clergy assembled at the diet in Augsburg*, one of his most eloquent and effective productions. He here depicts the oppressiveness, the corruptions, and the abuses of the Romish church in colors so lively and yet so true, and demonstrates so forcibly the necessity of reformation, that the papists dared not attempt a reply to it. It was read with avidity by the imperial court at Inspruck, and the bishop of Augsburg even took it into an assembly of the Romish clergy, and read it there. "The Romish church (says Seckendorf, Lib. II. p. 188) is here so truly and so vividly painted, that it were to be wished that the *admonition* might be read by all the world"—a wish, I am sure, which every friend of morals and religion, who reads it, will heartily reciprocate. There is a deep, solemn

earnestness in its style, a crystal-like clearness in its statements, a full-hearted, glowing sincerity in its tone, that makes you love Luther with an overflowing love, and brings the warm tears to your eyes, at almost every page. It may all be read in Von Gerlach, Vol. X. p. 8-60.

On the 14th of June, while the emperor was waiting at Innsbruck, his high chancellor Mercurius Gattinara died. This was a sad blow to the Protestants, for Gattinara was a wise and prudent man; he had great influence with Charles, and notwithstanding the feebleness of his health, he had determined to accompany the emperor to Augsburg for the express purpose of preventing any violent measures against the reformers. The cause of the Reformation, to human appearance, was now desperate. Charles, a powerful and politic prince, brought up under the strictest papal influences, and constitutionally inclined to superstition, flushed with his successes against his most powerful rival, the king of France, and his recent victory over the pope himself, was now inclined to put forth all his power to compel religious uniformity; while the Protestants were numerically weak and divided by controversy. Melancthon was timid, and inclined to make almost any concession for the sake of peace; and every thing seemed to depend on the confidence and energy of Luther and the unflinching steadfastness of his two principal friends, the elector of Saxony and the langrave of Hesse.

It had been cunningly arranged that the emperor should make his public entry into Augsburg on the 15th of June, Corpus Christi day, a festival on which such ceremonies would be performed, that it would be almost impossible for the Protestant princes to attend to their official duties about the imperial person, without seeming to countenance by their presence the most idolatrous portion of the Romish ritual. The elector of Saxony and the landgrave of Hesse made up their minds beforehand, that, whatever it might cost them, all the world should see that they no longer had any connexion with the Romish superstitions.

At about six o'clock in the afternoon, the emperor, in company with his brother Ferdinand, king of Hungary, was met

with great ceremony by the princes and ecclesiastics belonging to the diet, on the bridge outside of the city, the elector of Saxony, as grand marshal of the empire, bearing the naked sword before him. Joachim, elector of Brandenburg, addressed the emperor in a Latin speech, "because (says Spalatin) none of the bishops understood Latin well enough to attempt the task." Within the walls his imperial majesty was received by the bishop of Augsburg and his assembled clergy. The procession then proceeded to the Cathedral, where the bishop pronounced the benediction on the emperor, who went directly afterwards to the great altar, knelt before it for some time in silent prayer, then arose from his knees and took his seat in the choir. The *Te Deum* was then sung and high mass celebrated. When they came to the passage in which the ritual requires all to kneel, Charles, to show his devotion and set a good example to others, rejected the embroidered cushion which had been provided for him, and placed his royal knees directly on the hard brick floor, which, besides being cold and damp, was probably none of the cleanest. But the elector of Saxony and the landgrave of Hesse would take no hints, not even from the emperor, and kept to their feet, notwithstanding that George, duke of Saxony, already on his knees in the extremities of devotion, enforced the imperial example by nodding and shaking his fist at his brother with great energy. George, margrave of Brandenburg, a younger brother of Joachim, and a sincere and whole-hearted Protestant, under the influence of long habit and the circumstances of the occasion, at first knelt with the rest; but happening to raise his eyes and observe the tall, majestic form of the elector of Saxony, as calmly erect as one of the pillars of the cathedral itself, and the fierce little landgrave of Hesse stiffly upright and looking defiance at all the world, he also sprang to his feet as if the floor burnt his knees; and these three princes, of all the great lords of Germany, were the only ones who dared to stand during that ceremony.

When the ceremony was over the archbishop of Saltzburg, as it was his duty to do, began to pronounce the benediction; but the papal legate came bustling up, exclaiming, "It is not for you to pronounce the blessing, that belongs to me," and

taking the words out of the archbishop's mouth, finished the benediction himself. During this scene, the landgrave of Hesse, to show that he had neither part nor lot in the matter, set himself down behind one of the wax candles. The emperor bore every thing with exemplary patience, and seemed to take no notice of these little incoherences.

It was ten o'clock at night before he retired to his lodgings in the palace of the bishop of Augsburg; and notwithstanding the lateness of the hour, and the fatigues of the day, he summoned the princes of the empire to meet him there immediately. Here king Ferdinand, in the name of his brother, peremptorily ordered the Protestant princes to put an end to Protestant preaching in the city, and to join in the procession to be formed the next Lord's day, in honour of the sacrament of the body of Christ. They respectfully, but decidedly, refused to do either the one or the other. The margrave George of Brandenburg, the youngest of the princes, standing directly before the emperor, said to him, "Before I will thus deny my God, I will kneel down here before your imperial majesty and let my head be taken off," at the same time stooping forward and drawing the edge of his hand across the back of his neck. Charles blushed and smiled, and said in reply, "No, my dear prince, no heads off, no heads off, I hope." The emperor gave them time till next morning for consideration; but that very night, before he retired to rest, he issued a positive order that they should do as his brother had commanded.

The citizens of Augsburg were strongly Protestant, and but very few of them still adhered to the Romish church. They sent a deputation to Charles with an honorary present, which he received very graciously; and with great appearance of devotion he begged an interest in their prayers, both for himself and his brother Ferdinand. "Pray (said he) to Almighty God for me a poor sinner, that he may grant me his Holy Spirit, to instruct me, and lead me in the right way, that these great matters may be settled in a satisfactory and Christian manner, and that God's wrath may not be excited against us."

The next day the elector of Saxony was sick and unable to wait on the emperor, but the other princes appeared before him,

and in their name George, margrave of Brandenburg, reiterated their determination neither to discontinue the Protestant preaching nor attend the Corpus Christi procession. "So far are we (said the margrave to the emperor) from being willing to sanction by our presence and example usages so manifestly contrary to the word of God and the commands of Christ, that we hereby avow our determination to banish, so far as in us lies, all such ungodly human abuses entirely out of the church of Christ, that the pure and sound members of the church be not corrupted and destroyed by the deadly poison. Let not your imperial majesty be angry with us; for in a matter which pertains to God and our own consciences we shall stand firm, whatever dangers may threaten us; for it is written, we ought to obey God rather than man. In this matter, therefore, which I know to be eternal truth, and the voice of the Son of God, I am ready to die if need be; for I hear that death is threatened to all who persist in the profession of the truth." As to the preaching, they affirmed, they would no more dispense with that than with their daily food, nor did they think it right that the word of God should be bound. In this they went further than Luther advised. Charles for the present made no reply, but hastened to prepare himself for the great procession which was to take place that very day.

The host was carried by the archbishop of Mentz, and followed by an immense multitude in most splendid array, consisting of the princes who had come to attend the diet and their military followers; but all the Protestants absented themselves, and of the citizens of Augsburg (says Spalatin) not a hundred were present. So great had been the influence of the Reformation in that city. Of all that numerous procession no one seemed so pious and devout as Charles. He followed directly after the host in his heavy imperial mantle, bareheaded, and with the burning sun beating directly into his face, and holding a large wax candle in his hands, and so continued during the whole morning till the clock struck one.

The emperor, finding that the Protestants were not to be shaken from their purpose, issued by his herald the following proclamation in the public streets. "Hear ye, hear ye, hear

ye, what the Roman imperial majesty now ordains; that no preacher here in Augsburg, be he who he may, henceforward preach, except those whom his imperial majesty himself shall appoint, as they would avoid the highest displeasure and severity of his imperial majesty." Accordingly there could be no preaching during the session of the diet by either Protestants or Catholics; and till further orders public worship must be celebrated by prayers, church music, and reading the Scriptures only. In this arrangement, on account of its apparent impartiality, the Protestants silently acquiesced; determined, however, that if any papist ventured to preach they would preach also. Charles sent his Spanish secretary to Melancthon to obtain from him a brief summary of the Protestant doctrines for his private use. On this occasion the secretary told Melancthon, that the Spaniards generally supposed the Lutherans to be complete atheists, and that to kill a Lutheran was doing God a greater service than even to kill a Turk.

On Sunday, the 20th of June, the emperor summoned all the princes to his lodgings to attend him to church and hear solemn mass before the opening of the diet. The elector of Saxony replied that he would attend the emperor with the drawn sword as grand marshal of the empire, but that he should not recognize the mass at all, nor join in any of the rites of worship. Similar declarations were made by all the Protestant princes. With this understanding they all attended as officers of the empire, but were careful to do nothing that could be construed into a recognition of the religious services of the occasion.

Monday, June 21st, the elector of Saxony shut himself up in his room and spent the entire day in fasting, prayer, and reading the Scriptures, particularly the Psalms, in reference to the difficulties and dangers which now pressed so hard on him and the whole Protestant cause. In the evening he called all the Protestant princes and theologians to his lodgings, and with great anxiety and many tears they deliberated as to what they ought to do, and with earnest prayer committed their whole cause to God. Melancthon in his anxiety and timidity was willing to make great concessions for the sake of peace; but

the elector, true to his promise, would take no important step without first writing to Luther and getting his advice. When Luther's answers came, they always thundered away all Melancthon's concessions, and scattered them to the four winds. In all this there was no interruption of friendship between these two great and noble men. Melancthon still venerated Luther next to Jesus Christ, and almost worshipped him; and Luther loved Melancthon more than any other human being except his own wife and children. All this is manifest from their correspondence and their whole intercourse with each other.

Luther, in his seclusion at Coburg, was very busy with his commentaries on Daniel, Ezekiel, the Psalms, and other parts of Scripture; he was writing on schools, composing school books, and refuting the papists; and his correspondence alone seemed enough to take the whole time of several men. June 20th, 1529, he writes, "Every morning the letters pour in upon me up to my neck; and here they lie, my table, my chairs, my footstools, my writing-desk, the very floor itself covered with them." He preached continually, and administered the sacrament of the Lord's Supper every alternate Sabbath. He spent much time in prayer, he read the Bible much for devotional purposes, and sang many hymns, especially his own magnificent psalm which he had lately written and set to music :

"Ein veste Burg ist unsrer Gott,
Ein gute Wehr and Waffer.

A tower of strength, our God is still
A good defence and weapon."

An idea of his habits and feelings at this time may be formed from a letter written to Melancthon by Veit Dietrich, a young man who was studying theology with Melancthon, and who remained with Luther in the capacity of personal attendant during the whole of his stay at the castle of Coburg. "I can never sufficiently admire (says Dietrich in his letter) Luther's exceeding steadfastness, joy, faith, and hope, in these distressing times. This feeling he augments every day by a diligent use of the word of God. Not a day passes in which he does not spend at least three hours, and those the best for

study, in prayer. I sometimes have the good fortune to overhear his prayers. My God! what a spirit, what faith there is in his words; he prays so devotionally, as one who is speaking with God, and yet with such confidence and faith, as one who is talking with his father. 'I know (said he in his prayer) that thou art our dear God and Father, and therefore I am certain that thou wilt bring our persecutors to naught. If thou doest it not, the danger is thine as well as ours; the whole cause is thine; what we have done we were obliged to do; and therefore, dear Father, thou wilt protect thine own cause.' When I heard him from a distance praying in such words, with his clear sonorous voice, my heart burnt in my body for joy, because I heard him speaking so devotionally and so lovingly with God; but especially because he urged so hard the promises in the Psalms, as if he were certain that what he asked for must be granted. Therefore I doubt not that his prayers will be a great help to us in this (to human appearance) desperate cause, which is now in discussion before the diet."

With this knowledge of the devotional habits of Luther, we can easily account for the style and tone of the letters which he wrote at this time to his friends in Augsburg. For more than two months he wrote nearly every day, and every letter breathes the same spirit which Dietrich describes as pervading his devotions. These letters would make a volume of intense interest, illustrating the power of faith and a good conscience more vividly perhaps than any thing else that ever proceeded from an uninspired pen. We can give only a few extracts as specimens, like a broken stone or two from an edifice such as Solomon's temple. In a letter to Brueck, chancellor to the elector of Saxony, dated August 5th, 1530, he says, "Some of our friends are anxious and desponding as if God had forgotten us; but he cannot forget us, he must forget himself first. Otherwise, our cause were not his cause, nor our doctrine his word. But if we are certain and without doubt that this is his cause and his word, then our prayer is certainly heard, and help for us is already resolved upon and prepared; and we shall be helped, and there can be no failure. For He says, 'Can a woman forget her infant, that she should have no feeling

for the fruit of her body? Yes, she may forget, yet will I not forget thee; behold, I have engraven thee on the palms of my hands.'

"I have lately seen two wonders: First, I was looking out of my window at night, and saw the stars in the heavens, and God's great beautiful arch over my head, but I could not see any pillars on which the builder had fixed this arch; and yet the heavens fell not, and this arch stood firm. Still there were some who were seeking for the pillars, and were longing to touch them and feel of them. And because they could not do this, they stood quivering and trembling, as if the heavens would certainly fall, and for no other reason than because they could not see and feel the pillars which held them up. If they could only grasp the pillars, then the heavens would stand fast.

"Secondly, I saw great thick clouds sweeping over us, of such weight and burden that they might be compared to a mighty sea; but there was no floor for these clouds to rest upon, and no barrels to barrel them up; yet they did not fall upon us, but saluted us with a scowling visage and fled away. And when they had gone, then both the floor and our roof, which had held them up, shone down upon us, the beautiful rainbow. Yet that was so small, thin, weak a floor and roof, that it disappeared in the clouds, and seemed more like a shadow, like an image in a painted glass, than such a strong floor, so that one might well be in doubt whether such a floor could bear up so great a weight of water. Yet, in point of fact, the waters were borne up and we were protected; still some will be feeling to see what holds the waters up, and because they cannot find it, are in dread of an eternal flood.

"Such a work as God by his grace has given us to do, he will by his Spirit prosper and advance; and the way and time and place to help us will come right, and will be neither forgotten nor delayed."

In a letter to Melancthon, dated June 29th, 1530, he writes: "I hate from the heart your great anxiety about which you write; it is not the great perils of the cause, it is your own great unbelief which distresses you. There was far greater

peril in the time of John Huss, and at many other times, than in our times. And though the peril may be great, yet He whose the cause is (for it is not ours) is also great; he hath begun it, and he will carry it through. Why give yourself such constant trouble? If the cause be not a good one, why, then, let us give it up; but if it be a good one, why should we make God a liar in so many and great promises which He has given us that we may be quiet and content? *Cast thy care upon the Lord*, Ps. lv. 23; 1 Pet. v. 9. 'The Lord is high to all that call upon him,' Ps. xxxiv. 19, cxlv. 18. Think you that He speaks such words to the wind, that he casts such pearls before swine?

I sometimes have fears, but not all the time. It is your philosophy and not theology that plagues you so. What can the devil do more than put us to death?

"I pray you for God's sake take up arms against yourself, for you are your own worst enemy, and give the devil all the weapons he can use against you.

"Christ has died unto sin once for all, but to righteousness and truth he never dies, but lives and reigns. If this be true, why should we fear for the truth while he reigns? Yes, you reply, but by God's wrath is the truth cast down. Then let it be cast down by God's wrath, and not by our cowardice. He is our Father, and he will be the Father of our children.

"I pray for you constantly, and am troubled because your anxiety, greedy as a horse-leech, sucks out all your blood and makes my prayers powerless. So far as the cause is concerned, I have no anxiety, (whether from stupidity or from the Spirit my Lord Christ knoweth.) God can raise the dead; he can maintain his cause although it fall; he can raise it up, he can make it prosper; if we are not fit for the work he can do it by others. If we cannot have confidence in His promises, who in the world is there that can? But of this more another time, though I am but carrying water to the ocean. May Christ himself comfort, strengthen, and teach you by His Spirit. Amen.

"If matters go ill with you, I shall scarcely any longer be able to refrain myself from hurrying to you, that I may see

how terrible the devil's teeth look round about, as the Scripture saith in Job xli."

In another letter to Melancthon of the 27th of June, he expresses himself as follows: "I am occupied with our cause day and night; I think it through, examine it, dismiss it, search throughout the whole Scripture; and I become more and more convinced every day that it is the cause of truth; and this confidence, by God's help, no man can ever take from me, let things go as they will." "The father of lies hath sworn to be the death of me, that I know well; he will give himself no rest till he have swallowed me up. Very well, let him swallow me—by God's will, he will then get a stomach-ache and a purging such as he never had before." "If Christ be not with us, where in the whole world shall we look for him? If we are not the church, or at least a part of the church, where then is the church? Is the duke of Bavaria, the pope, the Turk, and the like of them, the church? If we have not the word of God, who is it then that has it? And if God be for us, who can be against us?"

In another letter to Melancthon, of June 30th, he says, "If it be a lie, that God spared not his own Son, etc., Rom. viii. 32, then the devil may be a man in my place: but if it be true, then what do we with our empty care, fear, trembling, and sorrow, as if He would not stand by us in those little matters when he has given his own Son to die for us, or as if the devil were stronger than God?"

"I pray you for Christ's sake, cast not to the winds the divine promises and comforts, as when He says, '*Cast thy cares upon the Lord,*' Ps. lv. 23. '*Wait on the Lord, and be of good comfort,*' Ps. xxii. 14; and such like passages, of which the Psalms and the Gospels are full. As for example, John xvi. 33, '*Be of good cheer, I have overcome the world.*' That Christ has overcome the world, I know full well; and why should I fear a conquered world as if it were the conqueror? Were we obliged to go on our knees to Rome or Jerusalem for such promises, we should value them; but now we have them so numerous and so near at hand, we regard them not. This is not good. I know well that it comes from the weakness

of our faith. Let us pray with the apostles, 'Lord, increase our faith,' Luke xvii. 5.

"As to my own salvation, I sometimes have doubts; but as to the great cause, I never have any. You say that you can at any time hazard your life, but your fears are for the great cause. You fear for the cause as I for my own salvation; and I have no fear for the cause, as you have none for your salvation. As to the cause itself, I am quite at ease and content; for I know it is the cause of truth and righteousness, and, what is more, the cause of God and Christ. If with such a cause we fall, then Christ falls with us, Christ the ruler of the universe. And should Christ fall, then would I far rather fall with Christ than stand with the emperor. To tell the truth, the cause depends not on us; yet I stand by you with prayers and tears. Would God I could be with you in bodily presence.

"I have not undertaken this work on my own account; I have sought neither honor nor profit in it. This the Spirit testifies to me; and my own course shows it to the world, and will continue to show it more and more to the end."

On the 21st of June, Charles gave orders that the Protestants must have their confession ready to present to the diet by the 24th. This put Melancthon into a great tremor, for he thought he could not possibly revise it and get it all right by that time; but the elector told him he must have it ready by the morning of the 23d, and then it must be read article by article before all the Protestant princes and theologians before it was presented to the diet. Melancthon and his associates immediately set themselves to work, and laboured day and night till the morning of the 23d, when, at the general meeting for consultation, with some few verbal corrections, it was unanimously approved. They all agreed to stand by it to the last, and on the morning of the 24th it was ready for public presentation.

The diet was held in the city hall; the number of the princes was forty-two, besides the deputies from the free cities. Charles was seated upon the imperial throne hung with golden embroidery, his brother king Ferdinand sat over against him,

and Frederick elector palatine of the Rhine opened the sessions with a brief address to the princes and deputies.

(To be continued.)

Draft Act—Hindu Memorials against it—and Government Reply to the Memorialists.

MANY and perhaps most of our readers are acquainted with the drift of these different papers. The first, proposed by the Indian Law Commission, contained the following provision which was objected to in the Hindu Memorials, that "so much of the Hindu and Mohammedan law as inflicts forfeiture of rights or property upon any party renouncing, or who has been excluded from the communion of either of those religions, shall cease to be law in the Courts of the East India Company." In opposition to this, Memorials were sent to the Government from the Calcutta Dhurma Sabha, from Baboo Oshlosh Dey, an opulent Hindu gentleman, and from the Hindu Inhabitants of Madras. To these Memorials the Government have given a reply addressed to the latter, as the principal body of Memorialists; but intended also for the others. The most weighty objection in the Madras Memorial was, that the Act would not only be "a palpable invasion of their ancient rights, a direct attack upon their religion, and a peremptory subversion of their ancestral and inalienable law;" but "a breach of faith on the part of the Indo British Government, incompatible with the engagements of former Governments, and diametrically opposed to the feelings and intentions of the House of Commons at the time of the renewal of the Company's Charter."

Very weighty objections certainly if true; but they happen to need the somewhat important adjunct of a foundation in fact. They are quite baseless, and cannot be propped up by any assertions or sophisms. The answer of the Government upsets at once those which are grounded on a supposed engagement of former Governments and a pledge in the Charter. It

states distinctly that "no such engagement exists," and that the Hindu law "is not protected by a pledge, that its provisions shall be enforced in all future time;" on the contrary the Charter provides for alteration in the "Courts of Justice and Police establishments, forms of judicial procedure and laws; due regard being had to the distinctions of caste, difference of religion, &c." The phantom therefore of a Governmental *pledge*, so often conjured up both by rulers and ruled, is at length fairly laid and consigned to the shades. May it rest in quietness; and the Hindus be content with the same privilege granted to their fellow subjects, *perfect toleration*. Entire *neutrality* on the part of a Christian Government is certainly all that they ought to claim, and not the power of inflicting pains and penalties. It is all that even Christians have.

As to the "attack upon their religion," and "subversion of their ancestral and inalienable law," no reasoning can show that any attack is made; and if the law is as intolerant as is represented, the sooner it is subverted the better. It is stated in the Government Reply: Para. 30th. "The Memorialists say that the XII. clause will, if actually passed, annul the Hindu law of inheritance. If this were true, it would follow that the whole Hindu law of inheritance consists of provisions for punishing freedom of conscience, and the Government might feel bound to annul it." We will not however argue as to the meaning of the law at any length. They ought to understand it better than we, and they give the following extract from the *Daya Bhaga* or Law of Inheritance, Chap. 5, Sec. 19: "Since a son delivers his father from the hell called Put, therefore he is named Puttra by the self-existent himself. His connexion with the property is, therefore, the reward of his beneficial acts. If he neglect them how can he have his hire?" This may possibly mean what the Memorialists contend, and may be Hindu law, and Hindu morality; but it is not *eternal justice*. It is founded in supreme *selfishness*. Has the son no natural right, none but that depending on redeeming his father from Put? We are aware that it is said in the *Mahabharata*, that no one can see the heaven of Siva who has not, or has not had a son; yet he is there also taught that though not a father himself he can adopt a son, or his wife can supply the

deficiency; and for the latter even, he has the highest examples. But this, bad as it is, has a show of kindness in it, compared with setting aside the claims of nature and binding the conscience of the son to do what he may disapprove. Besides the *shradha*, or funeral obsequies, are to be performed by the *eldest* son. Have then the daughters and the younger sons no inheritance? If they have, how is that forfeited on their becoming Christians? If the elder son has done his duty, the father is released from the hell called *Put*, or in the way to be, and the conduct of the younger children has nothing to do with his purgatorial state. And again, suppose the elder son has lost caste or died—which the Memorialists class together—*after he has performed the shradha*, and his father is released from *Put*—to which it is to be hoped he would not return—why should he then lose his portion of the ancestral possessions; or if it pass from him by death or otherwise, why should his children if he have any suffer? Much more why should he or they be deprived, not only of ancestral but also of all *acquired* property? Still again, and let it be borne in mind—notwithstanding the above statement of Hindu law—that the condition of the father after death depends very little, by their own showing, on the disposition of his property. He must first have a son; this is more important than having property, and then the son must perform the *shradha*, for which no great expense is necessary. If there be no son, or if the son be not in a condition to perform the ceremonies, of course the wife and the other children and relatives will do what they can to make up the deficiency; but taking the son's property will not deliver the father's soul from *Put*. What was found necessary for the ceremonies might be taken from the estate, but to confiscate the whole portion, would only be an act of injustice and persecution. Were, the son deformed, diseased, or a lunatic, by which he would lose caste, should not the property be devoted to his support, and why not if he have lost caste by becoming a Christian? We suspect were the law, which is laid down with so much positiveness by the Memorialists, properly examined, it would be found too defective for any social purpose whatever, except as a bugbear to prevent any from overstepping the bounds of caste. Though said to be "inalienable law," it

is inconsistent with unchangeable and universal equity, and can never stand the progress of civilization, to say nothing of true religion. It is a rotten prop to hold up a falling house, and the sooner—and we say it with all kindness to our Hindu friends—it is abandoned, the safer it will be for them.*

The Government answer comes with crushing weight upon the Memorialists as to another inconsistency. They object to the clauses of the Draft Act which except from the operation of Hindu and Mohammedan law those excluded from, or who have left their religions; and they ask consequently that the Hindu and Mohammedan law may remain as they were. But says the reply—

“*Para. 15.* If the Government were really pledged to enforce every provision of Hindu law, it would be equally pledged to enforce every provision of Mohammedan law.

“*Para. 16.* The Memorialists cannot be ignorant that the Mohammedan law does not permit a Mohammedan, who has been converted from the Hindu religion, to be deprived of any property, or subjected to any disadvantage in consequence of his conversion.”

Here then is a dilemma which the Memorialists in their ardour for ancient rule seem to have overlooked. Perhaps they have

* As the Memorialists are so anxious for the Hindu law of inheritance, it would be only retributive justice to give them the *whole* law, when they would have enough, even to their hearts content. Whether any of them could then *lawfully* retain their possessions would be a question. Sir W. H. Macnaghten, in his *Principles and Precedents of Hindu Law*, a work published at the expense of the Bengal Government for the use of their courts, says—

“According to the Hindu law, an impotent person, one born blind, one born deaf or dumb, or an idiot, or mad or lame, one who has lost a sense or limb, a leper, one afflicted with obstinate or agonizing diseases, one afflicted with an incurable disease, an outcaste, the offspring of an outcaste, one who has been formerly degraded, one who has been expelled from society, a professed enemy to his father, an apostate, a person wearing the token of religious mendicancy, a son of a woman married in irregular order, one who illegally acquires wealth, one incapable of transacting business, one who is addicted to vice, one destitute of virtue, a son who has no sacred knowledge, nor courage, nor industry, nor devotion, nor liberality, and who observes not immemorial good customs, one who neglects his duties, one who is immersed in vice, and the sons whose affiliation is prohibited in the present age, are incompetent to share the heritage; but these persons, except the outcaste and his offspring, are entitled to a suitable provision of food, raiment, and habitation. On which our author remarks, ‘were these disqualifying provisions indeed rigidly enforced, it may be apprehended that but very few individuals would be found competent to inherit property, as there is hardly an offence in jurisprudence, or a disease in nosology, that may not be comprehended in some one or other of these classes.’”

forgotten the tender mercies of the Mohammedans for 600 years, when the poor Hindu had no right to speak of his law of inheritance in any Mussulman court; and when there could be no question who would go to the wall, in a contest of the kind between Hindus however powerful, and a convert to the faith of his rulers. Will the Memorialists have the Mohammedan law also enforced? What then will become of the Hindu law, in case of one becoming a Mussulman. The two cannot consist together. Will they give way to the Mohammedan, and not to the Christian? Will they say to their present rulers, we are content to leave our law of inheritance in abeyance as to those who lose caste by being *circumcised*, but we will not do it as to those who are *baptized*. Forbid it Hindu gratitude, if there be, as we believe there is, such a thing! The Government answer referring to the fact that the Hindu law of inheritance was set aside by the Mohammedans; says—

“*Para. 23.* The British Government delivered the Hindus from this oppression, and gave them the free enjoyment of their own law of inheritance.”

Let it be remembered then, that this was a *boon*—and a boon to the *Hindus* not intended to affect the rights of Mohammedans, neither of Christians—each was left respectively to be judged by his own laws. “In all matters of inheritance, general property, and other civil rights, was the privilege of being directed and judged by their own law, *restored* to the Hindus as a free boon, *spontaneously conferred by the British Government; and not as the result of any promise or pledge or compact whatsoever.*”

If then the Hindus would convert this boon into a penal act against converts to the religion of those who bestowed it, they deserve to be sent back to their former masters, under whom they would learn to have less presumption.

The Government, in their able answer to the Memorials, having plainly shown the grounds on which they are proceeding—in a way intended doubtless to influence others, and those in higher stations than the Memorialists; and as directly, perhaps, in England as in India—and having fully sustained the *principle* of the

Draft Act by unanswerable reasons, so far comply with the prayer of the Memorialists as to express their intention to remove the obnoxious clauses from the *Lex Loci*, and "to place them in a separate Act."

We hope that in doing this, they will obviate the objections stated in our Journal for March last, by making the Act universal, and not limiting its operation to the Courts of the *East India Company*; also that the Act will be as it now is *definite* in the declaration, "that no Hindu or Mohammedan shall, by renouncing the Hindu or Mohammedan religion, lose any rights of property;" and not leave the subject as did the Statute of 21st George III. to be decided, when the parties were of different religions by the laws and usages of the *defendant*; because it may be expected that as the property is in the hands of Hindus, the convert to Christianity must usually appear as a plaintiff to obtain his share, and not as a defendant, to be secured in what he already possesses; and especially if he be young. At any rate whether as plaintiff or defendant, it is desirable that the law should be explicit, as to his suffering no attainder by his conversion.

We hope also as the *Lex Loci* is intended to give substantive English law to a large class in this country, and as it is almost unanimously agreed that none of the English marriage acts extend to India, but that marriages here are governed by the law of England as it existed antecedent to the marriage Act 26 Geo. 2. C. 33, and that by that law, marriages solemnized by an individual not Episcopally ordained, though valid for some purposes are not for all, the Government will make the provisions of the proposed law more extensive; and as it is competent for them to do, under the special provisions of the Parliamentary Charter, pass an Act suitable to the emergency.

Spirit of the Native Press.

WE rejoice in every indication of the onward progress of society in India, of which the support of a Native press, we consider one, and of Native schools—for the study of English and European science—another. These are in themselves important steps in advance of the position in which the Hindu social system was for ages. Almost from time immemorial to a very recent date, its course was retrograde rather than progressive. But there is a serious drawback to our gratulations, in finding the press desecrated by scurrilous attacks on Christianity; and the schools instead of being open portals to the sacred temple of truth from every point, wholly closed on the side leading to the altar of the true God, and open only to the outer courts of human and worldly wisdom. Both thus become, through the depravity of man, nurseries of superstition; or at best only aids to that knowledge which puffeth up. They may give an impulse to the mass of society, which is beginning to be moved, but it will too often be in a wrong direction; and, therefore, dangerous in proportion to its momentum.

We are happy to think, whatever may be the state of the higher schools at the different Presidencies—established in opposition to mission schools—whether all are equally hostile to Christianity with those at Madras or not—that the press, both at Calcutta and Bombay, is somewhat more respectable than it is at this Presidency. We have perhaps but little reason to complain of any except that under the direction of the Sadur Veda Sidhanta Sabha, but that manufactures scurrility enough for all. Not only is there issued from it a semi-monthly newspaper, dealing much in low abuse, but occasional tracts against Christianity, or in commendation of Hindu superstition, are sent out to distant parts of the country.

Did real zeal for imagined truth, and desire for the best welfare of their countrymen actuate those concerned, while we should regret the misdirection of their energies, and might have some fear of injurious results from their efforts, we could at

least respect their motives; and look upon them as in some sense honourable antagonists.

But when we find respectable Natives of their own creed intimating that those connected with that press and the "Preaching Hall," as they term it, are mainly anxious either for notoriety or to gain a livelihood, we cannot but shrewdly suspect that the love of truth, and tender concern for their fellow-men in danger of being led astray, is not at the bottom of all their proceedings. They apply, it is said, by letter and otherwise to the more wealthy Hindus in different parts of the country, for the means of defending their common superstition, and obtain considerable sums for the purpose. These enable them to meet the expenses of their lecturer and his assistants, and of the tracts and books distributed. We do not know whether any account is rendered of the manner in which monies collected are appropriated. It appears that two of their agents at Combaconum were fined, respectively, Rupees 100 and Rupees 50, for disturbing the worship of a Christian assembly. If justice were always as strictly administered, or we should perhaps say if all the instances of similar disturbance were reported, and strictly adjudicated upon, some part of the revenues of the Sabha would be needed for fines. We hope they will learn that while a good cause has nothing to fear from examination and public discussion, a bad one cannot be made good by any species of violence.

All that the friends of Christianity ask is a *fair discussion* of its claims, and the Hindus certainly ought not to be afraid of this, if they have truth on their side; for they have caste, custom, a hereditary priesthood, and the love of sinful indulgences—not to speak of aid from the powers of darkness—to oppose to whatever of extraneous influence may here accompany the gospel. It must be evident to all who think for themselves in the least, that the holy and exclusive doctrines of Christianity can never prevail against such obstacles, unless attended by a divine power; and if made powerful by this, those who oppose have certainly reason to beware lest haply they be found fighting against God.

We are not alarmed, but grieved at the abuse and blasphemy of some of the organs of the Sadur Veda Sidhanta Sabha,

and without any fear of defeat, we urge them as they value their own future peace, and even present respectability, to discuss the weighty subjects which they take in hand, with fair arguments and some serious regard to the claims of truth. What can be thought by any man who knows any thing of history or of present facts of the following extracts from one of their publications.

THE DAWN OF TRUE WISDOM.

This (Tract) was written by Kuthirvela Kavirayar, who conducts the principal Tamil Poetry, Rhetoric, Prose Composition, and public speaking, in the Preaching Hall belonging to the congregation who profess the Four Vathams, and printed at the Calvicalangium Press belonging to Umabathi Moodalier of Seithapuram.

Let us always worship the feet of the God revealed in the Four Vathams, that the doctrine (therein contained) which is a great praise to the six sects, might cause the dawn of true wisdom to shine, remove the darkness of false philosophy, and continue for ever, in order that men might not be entangled in the net which the ignorant and sophistical pádris spread for them.

1. I will describe briefly in thirty verses, the manner in which the (doctrine of the) Trinity, and the name of Protestantism came into the world; the mode of God's existence in heaven; the manner in which cruel hell as well as heaven were created; the way in which the Israelites entered (Canaan) by a stratagem; the way in which Satan himself cursed God; and the way in which the filthy gospel was introduced (into the world.)

2. Having fixed your mind on the true subject (now under consideration) and dipped into the flood of exceeding joy which is difficult to be conceived, see, my friend, (how that) Luther, in order to fill his stomach of a span long, gratify his lust upon some villainous flesh-eating women, give vent to his indecent rage, and indulge in the drunkenness of stinking liquor, fabricated a book, called it "The Bible," and sent it abroad into the world.

3. Through revenge it was that the vile sinner sent it abroad into the world. In order to cast a great number of people into hell he gave them a new religion. He himself, who was a murderer and a thief, shamelessly threw a stumbling-block in the way of wise men of many (other) sects. He forsook the Roman religion, became enraged, and taught his doctrines with great industry, with

the intention that they should fall into his horrible pit. Thus has he raised a great commotion in the earth.

4. The turbulent Matthew, Mark, Luke and John, were four persons, having met together on the earth, and thinking that if they could sow a great lie in the world, they would (as the fruit of it) experience no lack of food; these four persons (I say) separated, and whilst remaining apart (from each other) in four different countries, wrote splendidly four separate treatises on the subject which they had unanimously chosen. What shall I say of the falsehood which they have thus written!! * * *

9. See my friend. If he who is called Christ be God, why was he born as a man into the world? why did he roam about pinched with hunger? why through reproach did he fall into the hands of the devil? why was he adorned with the beautiful crown of thorns? why did he suffer stripes for the poor? Ponder well and tell me why he lost his life by dying on the cruel cross; inquire diligently into this.

10. It is a religion full of ten millions of devils; a religion which sprang from a destroying and devastating famine; a religion which makes many people catch many more; a religion which destroys the inhabitants of the world through reproach; a religion which stalks through the earth heaping calumny. If my friend, you stumble and fall into this religion of the Christians, who have already proved the ruin of their families, you will surely have to roam about with a beggar's cup in hand. * * *

14. They pretend to describe the nature of God, but they do not search and ascertain what their own nature is. "If a cow is a good one and lows well, will it not fetch a price in a village in the interior?" So if Christianity which is embraced by so few be the true religion, would they go from island to island, and call to the people, "come, come," just as a harlot who lays hold of persons walking in the streets by the cloth around their waist, and forcibly draws them after her? * * *

17. That you might not (my friend) thus sneak (into the compounds of the pádris), nor hide yourself, nor relent, nor go aside (when you meet with high caste men), nor go about with an empty face (without ashes or sacred earth), nor give occasion to the country folks to cry out "fy, fy upon you;" do not, I beseech you, through pride and arrogance, consent to destroy yourself with the religion of Jesus; nor believe that these pádris are sincere men, seeing they wander about in different sects.

18. If you fix and detain the Triune and Eternal One, who is

called Vishnu, Braman, and Ruddran, in a post, a water-jar, or an image, and believe with all the affection of your heart that the idol itself is very God, you will obtain a clear intellectual perception of the Heavenly Being. They who with tumultuous noise deride the idol, are a stupid race. Believe not their confused orations, but quickly seek the "Eternal One" (in the manner above prescribed.)

19. I have distinctly explained to you all the methods of seeking (God.) The Sittar (or ascetics) and the Munivar (sages of antiquity) have announced these methods to you but obscurely. The gospel which is now decaying is altogether a lie. The doctrine of the beef-eating pádris is a lie indeed. They who are acknowledged as Father, Son, Holy Ghost, Abraham, Isaac, and the rest of them, are all a lie. What I say in these thirty verses is briefly expressed. The pádris will soon retreat from this country. * * *

23. If you request me to state clearly all the deceit of the pádris (listen). Their saying that a stone idol is not God, because it cannot see and hear, is a great sin, for they themselves made a "brazen serpent," set it up, worshipped it and thereby prospered. Splendid! Judging as they do with such partiality, they disgrace themselves.

24. The pádris daily eat cow (flesh). They collect men into the deep pit of ignorance. After eating fish full of maggots, they go and preach with unwashed teeth. When they profess to teach a doctrine sweet as honey, they only proclaim the praise of a carpenter who died on the cross. If, my friend, you fall through negligence (into that pit) you will walk the lanes (of the city) with a chatty in your hand and tears in your eyes.

25. They (the Christians) habitually weep and weep with flowing tears, and pretend to feel compassion for the men of the world. They revile our *white* ashes and call them "cow-dung," but this is all vain babbling, for on Ash-Wednesday they themselves burn the cadjan-leaf,* and though they know its nature (that it produces *black* ashes) they call it "white ashes," and rub it on their *foreheads*. They moreover deride our ablutions, yet they themselves administer baptism by *water*. This is the snare they lay (for us) Hindus.

But we will not farther attempt to make such darkness shine. If this be "dawn," we can only pity those in the gloom of the preceding night, without attempting to describe how great must be its darkness.

* This refers to a custom among the Roman Catholics of making a cross of cadjan-leaves, on Ash Wednesday, burn it, and rub the ashes on their foreheads.

We turn to a hasty view of the Calcutta Press, and particularly to its remarks on the excitement arising from the recent conversion of several youths in the *Free Church Institution*.

From the Prubhákur, May 16th, 1845.

The son of the brother of an acquaintance of ours, like a bird from its cage, having escaped with extended wings in company with his wife from his home, has fallen into the hands of a certain fowler in Calcutta. On this our friend with some of his relatives, by spreading the net of *habeas corpus*, endeavoured to rescue the silly little bird from the clutches of the fowler. But the fowler—the white incarnation, seeing this, said to our friends, all your efforts are vain, for the little bird has come to my house and I shall endeavour to keep it. I cram it daily with the food of knowledge with my own bill, it has already learned to chirp a few pretty notes, so that it will no more relish your attentions; after saying this he dismissed our friends without even allowing them a single sight of the boy. Alas, we fear that God has made the heart of these white-faced ascetics of the hardest stone. Hence it is, that although they hold in their hands the mirror of mercy for a time, it never reflects the face of justice and kindness, for without the least compunction they snatch away from the embraces of affectionate parents, their precious and much-cared-for offspring.

We fear a pádri much more than we do the serpent by whose poisonous bite life is in so much danger; for the evil effects arising from the serpent's bite, may be removed by the application of medicine, or by repeating suitable mantras, but there is no remedy for the sting of the serpent-like, white-faced pádri.

The tiger is a fearful and powerful animal, but he can be overcome by sticks and other weapons, but God himself is scarcely able to punish these wolves (!) that roam the forest wilds, (i. e. the missionaries.)

The sword is a terrible weapon, for by its stroke alone the body can be cut into pieces, and the soul freed from the body escapes to the shades of death; but the ravages of the sword even may be staid in a variety of ways, but the sword-like words which proceed from the blood-red mouth of the white-faced teachers, how sharp are they? if they but strike one even in secret, they tear to pieces his own soul, and the hearts of all his friends!

Disease is a terrible enemy, but physicians have discovered many remedies by which the most fatal diseases which affect the body,

and cause death, may be overcome: but when exposed to the pestilential atmosphere of the pádris' influence, a youth is affected with the fatal disease of Christianity, he is irretrievably lost: for this disease there is no cure, no remedy.

Death is very terrific, for by its very mention the soul is almost driven out of the body, and when once gone, there is no hope of recovering life: still we do not fear death so much as the influence of the pádris, for death oftentimes performs the office of a friend; when we are oppressed with sorrow, disease, and poverty, and are not able to bear up with the ills of life, when we remember that one's death is certain as one's birth, the sorrow occasioned by death, is removed. But alas, alas, if a person becomes a Christian, he and his family are utterly ruined. There is no disgrace in death, but when one's son becomes a Christian, the disgrace entailed on the family is beyond calculation; for the children of the deceased become the promoters of their family's honor and respectability, but when a child forsakes the religion of his ancestors, and so contemns the dignity of his family, he brings disgrace upon his children, grand-children, and great-grand-children. Wherefore, on account of the reasons already stated, we infinitely more dread the influence of the missionaries than the attack of all the enemies we have already named.

From the Prubhákur, May 20th, 1845.

After a long time, God, we hope, is about to deliver us from the machinations of the merciless pádris. Suitable measures are taken to instruct the children of Hindus in the mysteries of their own religion; for this purpose an English Free School will shortly be established in this great city, which will be supported by the Natives of this country of all classes. On last Sunday a meeting of respectable wealthy Hindu gentlemen, who are the promoters of knowledge, was held in a friend's house in Jorásánko. * * * Rájá Rádhákanta being chosen president of the meeting, with much condescension and blandness, after stating the object of the meeting, said—I suppose that all the members of this assembly have seen and wept over the account of the machinations of the missionaries, which appeared in the letter of the Tattwabodhini, therefore I have no wish to say more on this subject than has already appeared; after saying this he read an extract from the Tattwabodhini letter, and continued, if we do not forthwith establish a Free School, we shall not be able to resist the designs of the Christians.

The assembly being delighted with the Rájá's excellent speech, agreed to subscribe towards the funds necessary for the support of the school, each according to his ability. A subscription paper was prepared on the spot, and handed round, and the members willingly subscribed various sums according to their means, but we cannot to-day publish a list of donations and monthly subscriptions, but we, however, hope to publish for the information of our readers such a list in a few days. In the meantime we have much pleasure in giving publicity to the fact, that at the above meeting, Bábú Moti Lál Sil made by far the most liberal donation to the proposed school. He made over his own school, called Sil's College, with a large building, and promised 300 rupees per mensem for the support of the school. We shall hereafter say something about the donations of other Natives. We are informed that the above school will be opened on the first of June next. What a joyful day will that be to us, for on that day a weapon will be found by which the insidious efforts of the missionaries will be destroyed, for when a free school is established by the Hindus, the poor children of the destitute will no longer be exposed to destruction, by the mad freaks of the missionaries. Then will the sorceries of Dr. Duff, the greatest alligator (devourer) among the pádris be destroyed.

O thou first of June, haste thy speed and come, at thy approach all Bengal will rejoice. We can suffer our anguish no longer, our writings have for a long time cried out with a loud voice against these evils. We cannot say how often we have addressed the leaders of the Dharma Shabbá on this subject. One thing, however, is certain, that notwithstanding the delay which has occurred, a happy result has ensued from it. For how delightful is it to see that the gentlemen who, formerly intoxicated with the pride of rank, blamed other people for meeting together for the purpose of seizing every lucky incident that might promote their interest, are now convinced of their error and have their divisions brought to a happy termination. And we have no doubt but that when unity is brought about, the country will be delivered from disgrace; for Hindu youths will be taught to understand and defend their own religion. Bábú Deb Chandranáth Thákur and Bábú Hari-mohan Sen are the chief promoters of this great work. Both these gentlemen were the first to make this matter known by going about from house to house, with much labour, and they still continue to do so. These deserved praises are heaped upon them in particular, for their great exertions, for it is the duty of all to call down innumerable blessings upon them.

(Translated from the *Bhaskar*, May 23d, 1845.)

We have heard that some wealthy young men, with the assistance of their friends, are intending to get up a college in opposition to one of the missionary institutions in the city of Calcutta. They have determined to raise a subscription, among the Native Hindu zemindars, for the purpose of carrying their intention into effect. When they have collected the subscriptions, a principal of one lakh of rupees will be invested, from the interest of which the expenses of the college will be defrayed. In connexion with the proposed college will be established a printing press for the purpose of printing many books in opposition to the Christian religion. In this way, the missionaries will, by gradual efforts, be forced out of the country. For the projectors infer that as a matter of course, when boys receive instruction at their new college without paying fees, no one will any more set his foot in a missionary institution. It is thought, that learning will be so effectually disseminated by new books of a tendency opposed to Christianity, that the missionaries, not being possessed of sufficient learning to enable them to refute them, will therefore, of necessity, be compelled to abandon the country.

That our readers may be the better able to understand these extracts, we add from the *Calcutta Christian Advocate*, which has principally furnished them, the following account of the religious parties or clubs among the Natives in that Presidency.

1. *The Dharma Sabhá.* This Society is composed of the wealthy, orthodox, bigoted Hindus. It was called into existence at the time of the abolition of *Sati*. In a public point of view, it has for years been *non est inventus*.

The *Dharma Sabhá* would, had it the power of the dark tribunal of Popery, be the Inquisition of Hinduism. The power for ought, save calling a meeting to mourn over past, present and future, is happily lacking in this antiquated, inquisitorial and arbitrary body. This most orthodox society has not, however, been without its troubles. A dispute, ending in division, happened some time ago. *Rája Káli Krishna* is the head of one section, *Rája Rádákánth Deb*, the president of the other. Both are equally orthodox and bigoted. The avowed organ of this Society is the *Chandrika*, a weekly paper.

2.—*The Brahma Sabhá.* This sect originated with the late *Rám-mohan Roy*. Its members are Vedantists. Their object is to reform Hinduism and bring back the people to the worship of the one God, according to the Vedas or Scriptures of Hinduism. The number of

adherents is now comparatively small. It has only lingered on since the death of its founder. The disciples of the Brahma Sabhá meet every Wednesday evening, for worship, in an upper-room in the Chitpur Road. The service consists in the delivery of an oration on some curious or moral subject, and in the singing of hymns to the one God, accompanied by Native instrumental music. We remember once hearing a discourse at this meeting designed to prove that, as God was in every thing so he must be in language.

3.—The *Tattvabodhini Sabhá* is an off-shoot from the Brahma Sabhá. Its members are principally young men who having received the benefits of a liberal education, are disgusted with the idolatry and superstition of their own faith, but not prepared for the sacrifices or practices of the gospel. They have attempted to strike out a middle path. They would, if possible, reform Hinduism. Their object, so far as it can be ascertained, is to lead men to the worship of the one God. Their system, if system it can be called, is a kind of Orientalised Unitarianism. Man, in his wisdom, has in every age endeavoured to appease the cravings of an immortal spirit by some such plan, with what success let the systems of many of the schools of the ancients testify. This Sabhá has some initiatory rite, by which its members are inducted. It consists in an avowed rejection of idolatry, and if the party be a Bráhman, in the breaking and casting away the bráhmanical thread in Sabhá; another thread is adopted on leaving the meeting, and to all practical purposes, the Vedantists appear amongst the mass of the people as other men. Like other sects who feel the folly and burden of idolatry, they have not courage to practise their belief in what they think their more correct views of God and his will. In its constitution it is professedly more liberal than the Dharma Sabhá.

This body has a paper entitled the *Patriká*. It is published in English and Bengálí.

4.—*Young India* or *Young Bengal*. This appellation has recently been attached to a numerous body of educated and what are called liberal young men. Educated either in our Government or Missionary Seminaries, they have imbibed not a few European ideas, and strive to imitate the people of the western world. In too many instances, we regret to say, this imitation relates only to the least desirable of European habits—eating and drinking. To eat beef-steaks and drink cherry-brandy and champagne, is with them to be like Europeans. Some there are amongst them who have professed to aspire to better things; they appear anxious to improve their countrymen. The British India Society owes its origin to this class. From the reports and speeches of the Society we should fear that

Young Bengal is aiming at things too high for its juvenility. The Police, the Zamindary system, and the like, are, we apprehend, beyond the reach of the present patriots of Bengal. Polygamy, the re-marriage of widows, education of respectable females, and of the poor, and works of benevolence generally, these are within their province and may be pursued with a reasonable hope of success, and with great credit to themselves.

One feature distinguishes all these varying sections of the Hindu family—HOSTILITY TO CHRISTIANITY. Towards the gospel and its claims they entertain only the most united and bitter enmity. The Dharma, Bráhma, and Tattwabodhini Sabhás—Young Bengal—the bigoted and the liberal, orthodox and reformer, the gross idolater and the pure Vedantists, all are united in hatred and opposition to the gospel.

The absence of moral courage is the great bane to religious improvement amongst the people of India. They will only move in masses. Hundreds, we firmly believe, are Christians in heart, but they have not courage to come out and declare that belief before the world.

On the subject of Mission Schools, the following extract furnished by the *Dnyanodaya*, of July last, from the *Prubhakur*, a Native newspaper at Bombay, will show something of the state of feeling there; and with this, we close our present notice of the subject.

We extract the following from the *Prubhakur* of the 22d June, to show the liberal feelings which are beginning to be professed by some of the Brahmins in Bombay towards the efforts of missionaries.

Having mentioned that a new English school is about to be established in Bombay by the new missionaries from Scotland (of the Established Church) and that this school is to commence on the 1st of July, the Editor takes occasion to make some suggestions to Hindus. He says:

“Although our views differ entirely from those of missionaries who desire to convert all the Hindus to Christianity, still there is one thing in which we should imitate them. It is this—they make no secret of the fact that they teach Christianity, and they use no unfair means to bring scholars into their schools. On the contrary they make known to all from the very first that they will teach Christianity, and that they hope by this means the children of Hindus will become Christians.

“Under these circumstances, people, although they abhor the thought of their children becoming Christians or even learning Christianity, still send their children to these schools in order that they may learn English. And if in attending these schools they become Christians, what fault can be charged upon the missionaries? But when such a thing takes place, people wake up as if out of sleep, abuse the missionaries and their religion, proceed to violence or else petition the Courts, and then resolve that no children shall be allowed to go any longer to the missionaries’ schools. Some even accuse fate; but of what use then is all their abuse or effort. On the contrary all their applications to the Courts for redress and all their rage, only prove a source of trouble to themselves in the end.

“All are well aware of the fact that a fierce controversy has for some time past raged in Bombay, because a few Brahmins maintained that a Brahmin boy who had been living with the missionaries might according to the Shastras be received back into caste. Inasmuch then as many castes here, fearing the *wurnashunkur*, (amalgamation of all castes into one), have maintained so earnestly that a boy once defiled cannot be purified, we hope that they will not send their children to this new school without due reflection. Those who care not whether their children become Christians or not, may very properly send them there, but those who fear such an event will not do so, otherwise they may well be called fools.

“We hope that the missionaries will not be angry with us for making these suggestions to our people, *for we wish equally with them* that all should study English, become learned and moral and *well acquainted with Christianity*. If any believes the Christian religion to be true and embraces it, let not his friends quarrel with him on this account. On this point also our views agree entirely with those of the missionaries. The missionaries themselves acknowledge that those Hindu parents who do not wish their children to become acquainted with Christianity, make a great mistake in sending them to missionary schools, and it is this we are endeavouring to point out to our people. Parents are at liberty to send their children if they please to the schools of missionaries, or to instruct them in the principles of their own religion. If instead of doing the latter, they thoughtlessly send them to the missionaries, and then reap the fruits of so doing, they have no one to find fault with but themselves.”

Religious Intelligence.

THE NEW CATHOLICS OF GERMANY.

As many English Christians seem to hail the rise of a German Catholic Church as an accession to the cause of the Reformation, it appears advisable to warn them not to place implicit trust in the statements of newspapers which cannot but draw their information on continental subjects from very questionable sources. The famous Ronge has characterized himself sufficiently in his "justification" as a weak man. Public opinion has lifted him up for a while because he joined in the cry for progress, but the time is not distant when it will drop him again. Ronge has not been a believer in the doctrines of the Roman Church from the time of his studies; yet he served it as priest, till an anonymous letter of his published in a Saxon newspaper (1842) and viewed by his superiors as an aggravation of sundry offences against church-order, placed him under ecclesiastical censure: and as he would not submit to the award he was suspended (January, 1843.) He took to private tuition, and seizing the moment when Germany was irritated by the pompous exhibition of the holy Tunic at Treves, he inserted an inflammatory epistle in the same liberal journal. He had nothing to lose when he thus opened his lips, he knew he was but the voice that gave utterance to the sentiments of thousands. His protest against Romanism is merely based on what he asserts to be his rights as a man and citizen. He exhorts the clergy to become German citizens and national teachers, instead of serving the Roman Bishop. He who knows the weapons at the command of Rome will not suppose that she is frightened beyond measure, by phrases about human rights and liberty of thinking and speaking. But what of Ronge? When a number of liberal Catholics met together to consider the steps next to be taken, he was silent. They ask for his decision: he begs them to go on with their discussions, matters would in the meanwhile become clearer to his mind. A question is moved as to the definition of a sacrament: oh, says Ronge, that is an action which is performed only once; upon which a Catholic spy set all a laughing by the dry remark: then hanging forsooth is also a sacrament! Pious Chris-

tians asked R. for his confession. As to that, he answered, it must grow out of the congregation that is forming: the time for professing definite Christian doctrines is not yet come. "The priests, he writes, speak of church and of reconciliation, but they cleave to the dead letter, they do not know that mankind is the church, and that the reconciliation required is the adjustment of the difference between the high and the low, the educated and the vulgar. This work is the vineyard of the Lord, who indeed does require labourers, not mere speakers in the fields white for the harvest."

The bigots of the episcopal chapter of Breslau were foolish enough solemnly to excommunicate Ronge, and by sermons and pamphlets to set heaven and earth in motion against him. The more enlightened citizens took his part; they had for leader Professor Regenbrecht, a man whom the Romish Church was most sorry to lose (December, 1844). Meanwhile addresses, gold and silver cups, offers of money and congratulations were raining in upon Ronge from all parts of Germany. The world loves what is its own: those who stand up in the sole name of Christ crucified are honoured with cups of a different description. The excitement spread to the neighbouring province of Rosen, where a church constituted itself at Schneidemuhl. These proceeded at once to acknowledge the Nicæan Creed as containing the belief of the new church, and then declared distinctly in what points they differed from Rome. They retain the seven sacraments, mass, transubstantiation, and even something of purgatory: but reject the authority of tradition, celibacy of priests, exclusion of laymen from the cup, primacy of the pope, saints worship, &c. But how is it with justification? It is not so much as mentioned. There is no consistency in this: the merits of saints, and the use of fasting are expressly denied, but the insufficiency of all human works is no where declared—a sacrament of repentance is retained, but the priest's power of absolution abandoned—in short how can the righteousness by faith find place in a church that cherishes the doctrine of transubstantiation, and thinks a continued repetition of Christ's sacrifice necessary for the justification of the living and of the dead. The only point which must rejoice the hearts of believers, is the free acknowledgment of the formal principle, that the word of God, without tradition, is the only authority for the belief of the church. They have however given but a poor sample of the sort of belief they profess to derive from the Scriptures.

Ronge and his friends profited at last by this example: and commenced to build, after having till then bestowed all their thoughts

on pulling down. They found the task rather more difficult, at least in their first assembly, (23d January, 1845,) but to the wonder of all it was solved already in the third meeting. Well informed persons think, that but for the weighty voice of Professor Regembrecht, who stemmed the torrent of the neological majority, the positive results would have been a minimum of Christian doctrine. Their creed whilst acknowledging the authority of Scripture (3d article) protests as well against the Pope (1st article) as against any authority which might pretend to regulate the interpretation of the Bible. (4.) The church believes in God the Father, in Jesus Christ our Saviour who has redeemed us from the service of sin by his doctrine, life, and death, (leaving out his sonship, conception by the Holy Spirit, resurrection, ascension, and second advent) and in the working of the Holy Ghost on earth, &c. (dropping the resurrection of the body.) 5. It has only two sacraments and rejects most outworks of the Romish system (6-18). The pastors to be chosen by the congregations from divines who can prove their moral and scientific qualifications (without demanding from them a confession of faith.) 19, &c. They thus fell into the inconsistency of giving a creed, however meagre, whilst they have the interpretation of scripture unconditionally free. Remembering as we do that Gregory the XVI. has lately issued a bull that takes the word of life from the nations, we may rejoice to see this very stone rejected by Rome made the corner-stone of the new Catholic Church: however impure the mouth, how confused the voices, here is a cockcrow intended to awaken Peter to repentance and tears. But as for the new church it will fall if it do not confess Christ and him crucified. A new separation may take place, the few chosen ones will eventually join the evangelical church, and the rest sooner or later fall into the nets of the mystery of iniquity.—*Communicated.*

BAPTISM AT THE UNION CHAPEL.—On Sabbath morning last the rite of baptism was administered to the wife and children of Kálícharan Bannerji, the Bráhmán convert whose case in the matter of property, wife and children, we have so fully recorded from time to time. His wife, an intelligent Bráhmán, aged twenty-one, the mother of two children, it will be remembered eloped, as it was singularly enough stated in the public prints, with her husband some months back. In other words she determined to escape the imprisonment and wretchedness of Hindu widowhood while her husband was in life. He had committed no crime, but only followed the dictates of an enlightened conscience in matters of religion. This she thought no evil, and determined to prove in the most practical manner, her sense of the recti-

tude of the course he had pursued, and her attachment to him. This in a Hindu female, and one too of the highest caste, who had never been outside the walls of the zenana, required great courage and affection. She possessed both; acting under their influence she left her home and friends to cast in her lot with her husband and his people, saying in action what Ruth said to Naomi, "whither thou goest I will go, thy people shall be my people, and thy God my God."

From the first day of her residence amongst Christians, up to the day of her baptism, her cheerful and happy conduct have been the best evidence of the sincerity of her motives and the rectitude of her principles. Since her escape from her Hindu prison she has learnt to read and write in Bengali, and to speak somewhat in English, a proof that she is not wanting in natural abilities. It may be remembered that this new convert was compelled by her heathen relatives, under a purdah (unseen but by them) to swear that she did not wish to live with her husband on account of his change of faith. How cruel is heathenism! On Sabbath morning we had the pleasure of witnessing the baptism of this interesting woman and her two children, a son and daughter. The rite was administered in Bengali by the Rev. A. F. Lacroix. He questioned the new convert as to her views of Christian doctrine and practice, to which she made appropriate replies. Mr. L. afterwards interrogated the father as to his children, and explained to both the duties they owed to themselves and their offspring in the new and solemn relation they had now entered into.—*Cal. Chris. Adv.*

With pleasure we record that on Sabbath the 14th of June, a young Native, twenty-five years of age, was baptized by the Rev. J. Long at Taki Pukar. He has been an inquirer for the last year and a half. His attention was first directed to the subject of Christianity by the visit of a catechist to his village.—*Ibid.*

BAPTISM BY THE REV. DR. DUFF.—Another young Native was on Tuesday evening, July 1st, baptized at the Free Church place of worship. The service was performed by Dr. Duff, who stated shortly the leading points in the history of the young man, and of the way by which God has led him from the darkness of heathenism into the light of the gospel. He had been strongly impressed many years ago, shortly after his admission into the General Assembly's Institution, by the reading of the Ten Commandments. He had been removed from that institution and sent to the Hindu College in consequence of the alarm excited by the baptism of Mádhab Chandra Basák three years ago. Latterly he had been employed as head Native teacher in the school established by Lord Auckland at Barrackpore. He left that situation some time ago, his friends thinking that employment in an office in Calcutta would be likely to drive from his mind those thoughts that he still cherished of embracing Christianity. The means employed however did not succeed.

About six weeks ago, more or less, he applied to the missionaries of the Free Church for baptism; since that time he has been an inmate of Mr. Smith's house, where, amid the trying scenes that took place there in regard to Baikantanáth, his sincerity and decision were well tested. Having thus given a brief detail of the leading points of his history, Dr. Duff put to him many questions in regard to his faith and knowledge, which he answered in the most distinct manner. He was then baptized in the name of the Father and of the Son and of the Holy Ghost. May the prayers offered up in his behalf be heard and richly answered!—*Calcutta Christian Herald*.

WESLEYAN MISSIONARY SOCIETY.—The Annual Meeting of this Society was held on Monday, the 5th of May, in Exeter Hall, London.

The Marquis of Breadalbane took the Chair.

The Meeting was addressed by several distinguished persons, and the proceedings of the day were characterized by a high tone of Christian feeling.

The following is the financial statement communicated in the Report.

Income for the year 1844, £105,687. 5. 7; Expenditure, £109,188. 6. 3.

The following is the general summary of the Society's operations.

Central Stations, 288; Chapels and Preaching places, 1,865; Missionaries, 383; Other paid agents, 1,608; Unpaid Teachers, &c. 5,081; Church Members, 101,999; On trial, 4,913; Scholars in the Schools, 64,688.

CHURCH MISSIONARY SOCIETY.—This Society held its 45th anniversary at Exeter Hall on Tuesday, the 6th of May, the Earl of Chichester in the chair, supported on the platform by Lord Ashley, Lord Sandon, Sir R. H. Inglis, the Bishops of Chester, Ripon and Cashel, and upwards of 800 clergymen and gentlemen. About 4000 persons were in the body of the Hall, of whom 3700 were ladies. The Receipts of the year were £105,249. The Report gave a very encouraging view of the Society's operations.

SUMMARY OF THE MISSIONS OF THE AMERICAN BOARD.—The number of missions under the care of the Board is twenty-five, connected with which are ninety-four stations. At these stations are labouring one hundred and thirty-three ordained missionaries, eight of whom are physicians, with seven physicians not preachers; also sixteen teachers, nine printers and book-binders, five other lay helpers, and one hundred and seventy-eight married and unmarried females; in all three hundred and forty-eight labourers sent forth from this country. If we add to these seventeen Native preachers and one hundred and twenty-two other Native helpers, we shall have, as the whole number of persons labouring in connection with the missions of the Board and

sustained from its treasury, four hundred and eighty-seven. Of this number twenty-two, including nine preachers and thirteen female assistant missionaries, have entered on their labours within the year.

Gathered by these missionaries, and under their immediate pastoral care are sixty-two churches, embracing an aggregate of 25,612 members in regular standing. The whole number gathered into the mission churches since the missions were commenced, exceeds 32,800. This number does not include some hundreds of hopeful converts among the Armenians, Nestorians, and other communities in Western Asia.

The number of printing establishments connected with the missions of the Board is fifteen, belonging to which are six type-foundries, thirty presses, thirty-two founts of type, with preparations for printing in thirty-one different languages, exclusive of the English. At these and other presses the printing executed for the missions has, during the year, amounted to 46,796,016 pages. The whole number of pages printed for the missions of the Board since their commencement has been about 488,000,000, in thirty-seven different languages, besides the English.

In the department of education there are, in connection with the mission, six seminaries designed principally for training Native teachers and preachers, in which are 383 students; also thirty-eight other boarding schools, embracing 526 male and 503 female pupils, making the whole number of boarding pupils under special Christian instruction 1,412; also 639 free schools, in which are more than 30,000 pupils; raising the whole number of pupils in a course of education under the care of the missions to about 32,000. These missions, since their beginning, have been instrumental in teaching more than 75,000 persons, adults and children, to read the Scriptures in their own language, who probably would otherwise never have enjoyed this means of learning the way of salvation.—*Thirty-fifth Annual Report.*

ECCLIASTICAL MOVEMENTS.

THE *Rev. J. Sewell*, of the London Mission at Bangalore, leaves on the next Steamer for England, on account of the continued illness of his wife, who has been for some time in England.

The *Rev. F. D. W. Ward, M. A.* has returned from Bangalore with his health somewhat improved; but he will probably be obliged to proceed ere long to America for more complete restoration.

MONTHLY MISSIONARY PRAYER MEETING.

THE Address at the last Meeting by the *REV. J. BRAIDWOOD, M. A.*, "*On Hindu Opposition to Christianity*," is well worthy of perusal in print. It appears in the *Native Herald*.

The Meeting on the 4th instant is to be in the Wesleyan Chapel—Address by the *REV. W. GRANT*—"On the Superiority of the Gospel over all other kinds of Religion, as a means of promoting the happiness of Mankind even in the present life."