A RELIGIOUS REVIVAL,
WHY TO BE DESIRED, AND HOW TO BE SOUGHT BY MISSIONARIES,
AS WELL AS OTHER MINISTERS.

BY THE REV. M. WINSLOW, M. A.

By a religious revival is usually understood a fresh, and uncommon, effusion of the Holy Spirit. Strictly speaking it is applied only to Christians, either individually or collectively, as it implies the previous existence of that religious principle which is revived; but in a larger sense, as referring to the state of religion generally, it embraces new conversions, and these indeed in a special manner, because by them religion is revived in the world, and the church extended. In this latter sense, it is proper, as it is usual, to speak of any uncommon attention to religion even among the heathen, or other unevangelized people, as a revival; referring to the influences of the Spirit, whether upon them, or upon those previously Christians. The phrase, though exceptions have been taken to it, and though among some it is in ill-favour on account of the extravagancies which have passed under the name, is Scriptural, at least in its derivation, and proper. The prophet Habakkuk prays, "Oh Lord, revive thy work;" and the Psalmist inquires earnestly, "Will thou not revive us, again?" Taking the cause for the effect, this reviving is with like propriety termed an out-pouring of the Spirit. The promise by Joel was, "I will pour out my Spirit upon all flesh," and on the day of Pentecost, when the Spirit came as a rushing mighty wind, and three thousand were converted, the Apostle says, "this is
that which was spoken by the prophet Joel.” A revival of religion in its general acceptation, as implying an uncommon effusion of the Spirit, usually on more than one person, and extending to those previously impenitent as well as to the converted, cannot be objected to on Scriptural grounds, as it is only the greater or less extension to others, of that divine influence by which every true Christian is regenerated and sanctified, and which if it can quicken one, either saint or sinner, may, if it please the Lord, quicken hundreds and thousands at the same time. These Pentecostal seasons, when the Spirit is poured out from on high, are emphatically called religious revivals, or revivals of religion; or simply, and by way of eminence, REVIVALS. Such revivals are to be desired and sought by missionaries.

We need not enter into the objections drawn from spurious excitements, and occasional out-breakings of fanaticism, as we speak only of Scriptural revivals. There is nothing too good or too true to escape being counterfeited. The great, and too often successful, efforts of Satan to mar religious revivals, and to bring them under suspicion, is a proof of their immense importance, rather than an argument against them. The difficulty which some have felt on account of the intermittent character of religious feeling, which is supposed to be indicated, is a more serious objection; but it arises principally from mistaken views of a real religious awakening. There may doubtless be in the purest, some false excitement, and in the most genuine religious feeling, an intensity which cannot be long sustained; but a real revival of religion is not spasmodic, and does not leave those who have enjoyed it in a state of collapse, or even in a state of indifference like that from which they were roused. The real Christian is not the worse for the excitement, but the better, and the impenitent sinner, if a real subject of the work, is savingly converted.

If the idea of a revival implies previous comparative languor, it does not imply, necessarily, a return of all that languor, a recurrence of that death-like stupor which preceded the awakening, even if there be some abatement of the fervor manifested in its early progress. In the most favoured churches
there is at times what may be called, by a slight solecism, a 
perpetual revival.

I. *A revival is to be desired*, because—

1. **The Holy Spirit is honoured.**—Every individual conversion
is the work of the Spirit, but in single cases the divine influence
is not usually so manifest as when many at the same time are
brought from darkness to light, from the power of Satan unto
God. When different classes are affected, the change is not so
readily referred to education or peculiar circumstances. There
is felt to be a mysterious agency at work. The places of assembly,
if not filled with a rushing mighty wind, are filled with the
Spirit, whose presence is acknowledged. As the Apostle says of
prophesying, and “If there come in one that believeth not, or
one unlearned, he is convinced of all; and so falling down on
his face he will worship God;” as “with them of a truth.”
The exclamation of trembling sinners and rejoicing saints, is,
“How awful is this place, it is none other than the house of
God, the gate of heaven.” It then appears to all that God is not
limited to one form of operation; that He is not the God of
the hills only, but of the vallies also—the God of mixed con-
gregations, more heathenish and less taught, as well as of
schools, and of those longer instructed.

In a revival at Jaffna, in 1824, several of the heathen said, at
different times, “we before heard the missionaries talk of the
coming of the Spirit, but could not understand it; now we
see what they meant, we see it in the countenances and eyes
of these converts.”

In the labours of Brainerd, among degraded and but partially
instructed savages, we see the Spirit of God thus honoured.

One day, after Mr. Brainerd had preached on the parable
of the great Supper, when he was speaking with such individu-
als as were under concern about their souls, the Spirit of
God appeared to descend on the whole assembly, and with
astonishing energy overpowered all opposition, like a mighty
torrent, which, with irresistible force, sweeps before it whatever
comes in its way. It seemed as if he now beheld a second
Pentecost. Almost the whole congregation, the old, the middle-
aged, and the young, were overwhelmed with its influence. Even the most stubborn hearts were made to bow. One of the principal Indians, who previously had felt secure in the armour of self-righteousness, because he possessed more knowledge than most of his countrymen, and who only the day before had asserted, with the utmost assurance, that he had been a Christian for upwards of ten years, was now impressed with deep concern on account of his sinful, miserable state; his self-confidence vanished like a vision of the night; his tears flowed in streams down his cheeks. There was also a young woman who was so thoughtless and ignorant, that she seemed scarcely to know she had a soul, but who having heard of something strange among the Indians, came to see what was the matter. Having called at Mr. Brainerd’s lodging by the way, he informed her of his design to preach immediately, at which she laughed and seemed to mock. She came, however, to hear him, and before he had concluded his discourse, not only felt she had a soul, but was so impressed with her sinfulness and misery, that she seemed like one pierced through with a dart; she could neither walk, nor sit, nor stand, without being supported. She could only cry out, “Have mercy on me, Oh, God, and help me to give thee my heart.” By such displays of grace the Holy Spirit is especially honoured, “When the Lord shall build up Zion, He shall appear in his glory.”

2. Christians are edified; and quickened to new life, and love, and joy.—The promise to the disciples was, “when He, the Spirit of truth, shall come, He shall lead you into all truth.” This is in measure fulfilled at such seasons, to the most humble believers. They learn more of divine things in a few days, or even hours, than they had learned before in their whole lives. The Spirit takes of the things of Christ, and shows them to his people.

Brainerd says, concerning the principal revival among the savages to whom he preached—

“I doubt not but that many of these people have gained more doctrinal knowledge of divine truth since I first visited them in June last, than could have been instilled into their minds, by the most diligent use of proper and instructive means, for whole years together, without such a divine influence.”
This corresponds with general experience. At such a time also, new life is given to those who before had a name to live and were dead. During a revival which we witnessed in the Theological Seminary at Andover, N. E. several years since, among seventy or eighty students preparing for the ministry, who had most of them previously taken a degree at College, and were thought to be truly converted, not less than seven or eight lost their former hope in Christ and appeared to be at that time born again. They commenced a new era in their spiritual life. Not only they, but nearly all in the Institution, received a fresh unction from the Holy One, and that school of the prophets was like a well watered garden, filled with beauty and fragrance.

President Edwards, speaking of the love and joy of some who were subjects of a work of grace, of which he wrote a lengthened and discriminating account, says of one in particular, "there was a very frequent dwelling for some considerable time together, in views of the glory of the divine perfections and Christ's excellencies; so that the soul has been as it were perfectly overwhelmed, and swallowed up with light and love, a sweet solace, and a rest and joy of soul altogether unspeakable."

Brainerd says of the Indians—

"As their sorrows under convictions have been great and pressing, so many of them have since appeared to rejoice with joy unspeakable and full of glory, and yet I never saw any thing ecstatic or flighty in their joy. Some of them have said, when their hearts were glad, 'they could not help crying for all.'"

These experiences verify in a measure, such declarations of Scripture as the following, which many seem to think intended only for apostolic times—

"The peace of God, which passeth all understanding, keep your hearts and minds;" "With open face beholding as in a glass the glory of the Lord"—"being changed into the same image, from glory to glory, as by the Spirit of our God."

Should we not then earnestly offer the prayer. "Wilt thou not revive us again, that thy people may rejoice in thee?"

3. Souls are Saved.—All who know any thing of revivals, grant that, usually whatever mistakes are made in them, by men,
some are truly converted by the Holy Spirit. The only doubt is whether a larger number are saved by such periodical visitations than would be by more continuous though less extraordinary influences. It might be thought sufficient to say, that if the Lord pleases to send showers of blessings, though at intervals, instead of more constant dew or rain, we should only be thankful, and not think lightly of his mercy; but we are inquiring as to what may appear to us desirable, and in the belief also that the agency of men is concerned in bringing down or preventing these blessings. A continued revival would no doubt, be most desirable, but in looking at the history of the church hitherto we are not perhaps to expect this at present, in any high sense. We have in one place, it may be, occasional droppings, somewhat uniformly, for a series of years; and in another, a shower at intervals, succeeded by longer or shorter seasons of drought. Of the two, the latter, if the showers be at all copious, may be considered in general preferable. A state of even occasional warmth and zeal, though followed by an undesirable coldness for a time, is better than a continued lukewarmness, which has little power for good. The progress of Christianity hitherto has been such, that for any speedy conversion of the world, it is generally believed, either that the Lord Jesus must appear in person, to extend his kingdom, or the Spirit be poured out more abundantly from on high. Without discussing the first supposition, or the premillenial advent, in this connexion, it is sufficient to say that the second, or the abundant out-pouring of the Spirit, appears sufficient for the universal triumph of Christianity.

Within a few years whole islands of the Pacific have been brought from savageness to civilization, and from idolatry to the worship of the living and true God. This has been principally by revivals. The history of Taihiti and the other Society Islands is well known. The Sandwich Islands, whose inhabitants, but little more than a quarter of a century ago, were degraded cannibals, have taken a place among the nations of the earth. Of one of the principal revivals there, one of the missionaries says—

"Though I have seen many revivals, (in the United States)
was never before where the Spirit of God seemed so ready to follow up every truth exhibited before the people. Every sermon seemed to do thorough execution. If terror was preached, the people were terrified; if love was the theme, they were melted; and those who had before been the most set against the Gospel, were in many cases the first to fall under its power. Our house was thronged from morning till night, with those who came to inquire the way of salvation." Another says, "I usually preach from seven to twenty times a week, and the people are still eager to hear. A large congregation can be collected on the shortest notice, and at almost any time of day or night. Our congregation at the station has sometimes swelled to five, six, and even 7,000. 'Who are these that fly as a cloud, and as doves to their windows?' Christ rides gloriously in the chariot of salvation. His arrows are in the hearts of His enemies. There is a great quaking among sinners through this field."

In the Friendly Islands, where the Wesleyan Missionaries are labouring, there have been like displays of grace. The Report of 1836, says—

"The divine influence which began to descend at Vavou spread over Habai and extended to Tonga, in such swift progression as to exceed the power of description; and multitudes in the extraordinary visitation were brought almost simultaneously to experience the peace and joy of saving faith."

Of the converts from heathenism in Jaffna the greater part, and those most decidedly pious, are the fruit of religious revivals.

We might bring instances also from mission stations in the West Indies, in South Africa, and even India; but one or two from Christian lands may serve, with these, to establish the point, that by such visitations souls are saved in an eminent degree. We should prefer to quote facts, as might be done from Revivals in Scotland, which have often been powerful, or England, but have not the needed data.

A judicious and devoted pastor, a congregationalist, of a country parish in New England, in course of about forty-years of labour, among a scattered population, received into the church six hundred and seventy-four persons. Of these, it appears, that 56 were from other churches, 141 were received from time to time from the world, when there was no general attention to
religion, and 477 as the fruit of seven revivals. As this was always a lively church, and received accessions at other times, in nearly as great proportion, considering the smallness of the population, as churches generally which do not look for special revivals, the greater number gathered in connexion with these displays of grace, is something like a measure of their value. Another excellent Presbyterian minister, in a small town during a ministry of 25 years, was favoured with eight revivals of religion, of which one continued eighteen months, another a year, and others for a shorter time, by which 725 were added to the church. These were received with caution, as he says, "seldom in times of revivals have we admitted persons to communion in less than six months after they first become serious." He states also, that "very few apostasies had occurred." Of the subjects of the revivals twelve had entered the ministry, and nine more were in course of preparation. He adds, "between these seasons of special refreshing we have constantly had additions;" but the number appears not to have been large compared with the fruit of the more extended visitations of mercy.

The narrative of the state of religion in the Presbyterian church of America, in May, 1832, says—

"It is our delightful privilege to report, that sixty-eight Presbyteries, including seven hundred congregations, have been blessed, during the last year, with the special influences of the Holy Spirit, reviving the churches, and bringing perishing sinners to the knowledge of the truth. In many places thus refreshed by the showers of divine grace, the displays of the power of the Gospel have been glorious almost beyond example. Several Presbyteries have had their whole territories pervaded by a heavenly influence, and every separate congregation has become a harvest field, for the in gathering of souls to the fold of the good Shepherd."

Other denominations, as Congregationalists, Episcopalians, Wesleyans and Baptists, enjoyed like visitations; so that it was computed about 2,000 congregations were refreshed, and scarcely less than 100,000 souls in a population of about 12,000,000 were converted in one year; which would be equal to 5,000 in Madras.

It is no doubt different in other countries; but in regard to
America, the remark of a competent witness, who had fully examined the subject, will not probably be doubted; that "far the greater number of those who are turned from darkness to light, so far as we can judge, experienced this change during revivals of religion." It would be easy to bring other proof that such revivals are to be desired, but it is unnecessary. All well acquainted with them must join an eminent minister in saying, "If anything is to be found on earth which has much of heaven in it, it is a genuine revival of religion."

II. The means by which a revival is to be sought.—One of the first steps is to believe one possible. This may not be easy; especially for a missionary in some circumstances. He may be ready to say, "should the Lord make windows in heaven, might this thing be?" Yet why should he not believe? Are there many under greater disadvantages than Brainerd, preaching to a few ignorant savages through an interpreter? With Brainerd's spirit, there would be more of Brainerd's success. Doubtless it is one of the devices of Satan to make the minister, or the missionary, believe that under his circumstances a revival is impossible. Perhaps he can scarcely fix on one person, concerning whom he can have faith; but let him know that the fault may be in himself, and cry mightily to the Lord until he can look into the eyes and countenances of those to whom he ministers, with agonizing desires for their safety, and preach to them in the assurance, that the Holy Spirit can make the word as fire and as a hammer, to break the hardest heart.

Revivals in a great degree depend on faith in their possibility. "Them that honour me I will honour," is the declaration of the Almighty.

2. Another necessary preliminary is to long for a revival.—If not most earnestly desired it will not be sought, and usually not enjoyed. God says, "I will yet for this be inquired of by the house of Israel to do it for them." The tendency of nature is to indolence, and there must be much grace in one's own soul to meet the demands of any extended work of grace, by his instrumentality, among others, to enable him to travail in birth for souls until Christ be formed in them. It is easy to
desire the *comforts* of a revival, but the labour, the self-denial, the strong crying and tears, by which successful conflicts with the great enemy are generally to be maintained, are not easy. There are many things we would like on some accounts, which we do not on the whole long for, or even really desire, and so it may be as to greater degrees of holiness in ourselves, or greater effusions of the Spirit, on others. It is with some truth said, that each one is as holy as, all things considered, he wishes to be.

Are we straitened in God, or is it not rather in our own bowels? Our Saviour said, "He that believeth on me, out of his belly shall flow rivers of living water," and this spake he of the Spirit. But there must be deep digging, and the rocky heart must be frequently smitten, before such springs can be expected to well up in the soul, and flow out in streams, as from a fountain, to refresh all around. The blessing must be coveted above all other blessings; for it was the special purchase of the Son of God by his own blood. To have that sympathy with Christ in the travail of his soul for lost men, which is necessary, and to be in agony for one and another, and many, under the wrath and curse of God, one of the best preparations may be to take God's word as a glass—a telescope—and by it to look upward to heaven, and see there the bright forms of glorified spirits, then to look into the bottomless pit, and behold the torments of lost souls, in that lake that burneth with fire and brimstone. Let these scenes be contemplated, and made realities, by any one who has the benevolence of a Christian, and he will long for the coming of the Spirit, to save souls, to "pluck them as brands from the burning."

3. *There must be earnest and persevering prayer.*—The residue of the Spirit is with God, and must be prayed down, by holy importunity. There must be the prayer of faith. A writer on this subject says—

"I was acquainted with an individual who used to keep a list of persons that he was specially concerned for; and I have had the opportunity to know many for whom he became thus interested, who were immediately converted. I have seen him pray for persons on his list, when he was literally in an agony for them."
He mentions also another who was ill of a lingering disease.

"He was a poor man. An unconverted merchant in the place, had a kind heart, and used to send him now and then some things for his comfort, or for his family. He felt grateful for the kindness but could make no returns as he wished to do. At length he determined that the best return he could make, would be to pray for his salvation; he began to pray, and his soul kindled, and he got hold of God. There was no revival then, but by and by, to the astonishment of everybody, this merchant came out on the Lord's side. The fire kindled all over the place, and a powerful revival followed, and multitudes were converted.

"This poor man lingered in this way for several years, and died. After his death, I visited the place, and his widow put into my hands his diary. Among other things, he says in his diary, 'I am acquainted with about thirty ministers and churches.' He then goes on to set apart certain hours in the day and week to pray for each of these ministers and churches, and also certain seasons for praying for the different missionary stations. Then followed, under different dates, such facts as these: 'To day,' naming the date, 'I have been enabled to offer what I call the prayer of faith for the out-pouring of the Spirit on — church, and I trust in God there will soon be a revival there.'

"Thus a number of places and churches were mentioned, and one missionary station, at all of which the Spirit of God was subsequently poured out."

Another man of whom he gives an account, used to take the map of the world before him, and look over the different countries and pray for them, until overcome with agony. Were these prayers in vain? They could not be. It is still true, "Prayer moves the hand that moves the world." The same writer says, "I once knew a minister who had a revival fourteen winters in succession. I did not know how to account for it, till I saw one of his members get up in a prayer meeting and make a confession. 'Brethren,' said he, 'I have been long in the habit of praying every Saturday night till after midnight, for the descent of the Holy Ghost among us. And now brethren,' and he began to weep, 'I confess that I have neglected it for two or three weeks.'"

With prayer, fasting may be properly conjoined, as an im-
important aid, when circumstances allow; and these devotional acts should be performed not only privately and by individuals, but publicly by numbers uniting in calling upon God, with one heart and one voice. There are special and peculiar promises to united prayer, and God honours those who publicly honour him. Before a revival at all the missionary stations in Jaffna, in 1824, when there were many converts, the missionaries of the different denominations observed days of fasting and prayer for some months; and at a monthly prayer meeting before the revival was fully commenced, except at one or two stations, the presence of God was so manifest in their midst, that some of those leading in prayer, had scarcely strength to proceed. It was a time of evident answer to united intercession. "Great," said Chrysostom, "will be the force of our united supplications, if we offer them with an afflicted soul, and a contrite heart."

A godly minister, a doctor of divinity, in speaking of a great revival in his church and congregation, says—

"It commenced most signally, as an immediate answer to the united prayers of God's people. The session, impressed with a sense of the comparatively low state of religion among us, agreed to spend an afternoon together in prayer. The congregation were informed of this on the Sabbath, and a request made, that Christians would at the same time retire to their closets, and spend a season in prayer for the influences of the Spirit to descend upon us. The season appointed was the next afternoon; and that evening was the monthly prayer meeting, which was unusually full and solemn; and before the week was out, it was manifest that the Lord was in the midst of us, in a very special manner. Many cases of awakening came to my knowledge, and the work soon spread throughout the congregation."

To give another instance from an equally credible witness, afterwards a president of one of the New England Colleges.

"The Friday before the first Sabbath in September, (which was our communion Sabbath) was observed by the church as a day of fasting and prayer. On Sabbath morning a meeting was held expressly to pray for a blessing on the word that day. Some went with little impression, who found themselves and their brethren lost in that desire, and returned with a strong hope that
such a blessing would follow. The next day I found several Christians saying, that they never had had such a sense of the truths, brought out on the Sabbath before. At a meeting in the evening, I saw and felt such tokens of the divine presence, that I had no longer a doubt, that a revival had begun. It had begun with mighty power. In all such seasons, if any feeling had been more prominent than the rest, it was a deep sense of absolute dependence; but never had I so deep a sense of this before. I could not keep at home; I was constantly going from house to house; and yet I felt that I was doing nothing but holding a torch to the tinder, which God had prepared. The work extended to about the same number of congregations as before, and by the same means; the ministers going out two and two as in the former case. Ninety-eight joined the church at one time, and about two hundred in all."

Another, at the time president of a young but flourishing college, describing a revival among the students, perhaps 200 in number, of whom many were previously serious, says—

"The revival began in the church, as is most commonly the case. For several weeks there was a manifest increase of concern for those 'who were ready to perish,' till there came to be mighty wrestlings with the Angel of the covenant—such as I believe, always prevail. The 'noise and shaking among the dry bones' was sudden, and the work was rapid in its progress. The word of God was quick and powerful! In many cases, convictions of sin were extremely pungent. In some, they may be said to have been overwhelming. But, in most instances, they were short. When the student became convinced, that the wrath of God was justly abiding upon him, he shut himself up with his Bible, and stricken heart, under the full persuasion that the crisis of his eternal destiny had come. 'Once he was alive without the law;' but now 'the commandment came,' sin revived, and the young Pharisee, as well as the Publican, 'died.' In a few days about thirty—among them several who had been very far from the kingdom, and leaders in the broad way—were raised up, as we trust, and made to sit together in heavenly places in Christ Jesus. It was a glorious change—a most delightful spectacle."

Still a cloud of witness might be brought to attest the efficacy of prayer for this object; but the testimony of a very devoted minister early removed to his rest would be the testimony of
all, "God is ready to work anywhere when his people are ready for the reception of his Holy Spirit—and if truly prepared, we need but to ask to receive."

This accords with the divine promises, and though "the preparations of the heart in man, and the answer of the tongue is from the Lord," we should seek these preparations; and if we would have the work of the Lord prosper in our hands, we should prove the last and utmost efficacy of wrestling prayer; for "the effectual fervent prayer of the righteous man availeth much."

4. There must be a preparation of condition, on the part of those who seek a revival.—This general proposition embraces all that we propose to say further on the subject. It is general, and must be treated in a general way, to meet the varied circumstances of all. The principal point is to feel the importance of using every Scriptural means to "prepare the way of the Lord;" for each one to work as though every thing depended on his efforts—the destinies of eternity—the weal or woe of never dying souls—with the glory of God also at stake, and yet to do all, to use all means, under the deepest sense of their utter impotence, and in entire dependence on God alone; continually exclaiming, "my soul, wait thou only upon God, for my expectation is from him."

The things intended may be expressed, in Scripture language, under three heads—to remove stumbling-blocks; to break up the fallow ground; and to sow the seed.

First, to remove stumbling-blocks, whether in ourselves—in our indulgence, our unbelief, our selfishness, our covetousness, our uncharitableness, our evil-speaking or dishonest acting, our inconsistencies, of conduct or worldliness and vanity of mind; or in others—their ignorance, prejudice, infidelity, immorality, intemperance, Sabbath-breaking, gambling, or whatever else, so far as may be possible, all must be removed. The sons of Levi must first sanctify themselves, and then the people. The great revival under the preaching of President Edwards, commenced in reforms among the young, as to Sabbath-breaking and vain amusements. Many revivals have commenced in a renewed
strictness of church discipline; and it is well known that the temperance reform has been followed extensively, by the operations of the Holy Spirit in conversion. Let then all stumbling-blocks be removed, that the way of the Lord may be prepared.

**Secondly, to break up the fallow ground.**—This is the duty of each one for himself; to break up the fallow ground of his heart—the crust of its selfishness—to carry the plough-share of self-examination, and harrow of repentance through the stubble and thorns, and under-brush, which have sprung up to choke the good seed. The heart must be subdued and made soft by godly sorrow. This will not be done by mere resolves; but, looking for the aids of the Holy Spirit, by bringing our conduct to the standard of the divine law, and examining in the light of God’s word all our sins of omission and commission, until we cry to God with the Psalmist, “Hide thy face from my sins and blot out all mine iniquities.” “Restore unto me the joys of thy salvation, and uphold me with thy free Spirit; then will I teach transgressors thy ways, and sinners shall be converted unto thee.”

So far as we can, in any way, be instrumental in bringing others also to a like state, we should strive to do it. The command is to all, as to the Israelites, “Break up your fallow ground; for it is time to seek the Lord, till he come and rain righteousness upon you.”

**Thirdly, to sow the seed; “sow in righteousness,” “reap in mercy.”** This is the command and promise. “Blessed are ye that sow beside all waters.” Religious instruction should be given in every possible form—by preaching, by teaching, by private conversation; in the public assembly, the social circle, the family, the Bible class, the Sabbath school; in the house, and by the way; to children, to youth, to the middle aged and old, to all there should be “line upon line, precept upon precept.” Men are begotten by the truth. Let all be taught the word of God. It may be made effectual to salvation. “Fill the water-pots.” Many revivals of religion, as well as individual conversions, are to be traced to the prayerful study of the Scriptures.
Some have supposed that a particular kind of preaching—perhaps that addressed more to the affections, more hortatory—is alone suitable to a revival. But it will probably be found that the principal thing is to have the preaching, while not less doctrinal than usual—nay, it may often be more so—adapted to counteract prevailing errors; to drive sinners out of their refuges of lies; to lay bare their consciences, and leave them without excuse. If those addressed are fatalists, as are the Mohammedans and most of the Hindus of this land, they do not need so much pressing with the doctrine of the divine sovereignty—except to show how it differs from fatalism—as with that of their personal and awful accountability; but if they make the will of man independent of a higher power, they need to be shown clearly their helplessness and entire dependence. Whatever arguments are used, let them be more of the heart than of the head. Let them be all Scriptural, and mostly from the Scriptures. The word of God is the sword of the Spirit, and “there is none like it.”

The press should be wisely and widely employed. When God fought against Sisera, we are told that with his people were, “they that handled the pen of the writer.” Their employment may have been official. In these latter days, it is more general, and the pen and press have great power! Let them scatter everywhere the “leaves of the tree of life,” which are “for the healing of the nations.”

Tracts for the Times, short, attractive and powerful, should be scattered abroad; and larger works also judiciously distributed. In some places a religious newspaper in a native language may be found highly useful. Scripture and tract readers, and colporteurs, and lay labourers in different forms, may greatly help the minister or missionary. Societies for mutual instruction, or for teaching the ignorant, may be very important, and united meetings in which different ministers and others may combine in a common testimony for the truth, and in a common effort for its success, will have the double effect of exciting attention to their message and giving it weight. There are also peculiar promises to such union, which have often been realized in “times of refreshing from the presence of the Lord.”
But we cannot enlarge. If any think lightly of such times of refreshing, we hope the hints given may tend to expand and elevate their views. We believe and therefore speak. "He that winneth souls is wise." A distinguished Bishop of the Episcopal church in America, says—

"Whatever I possess of religion, began in a revival. The most precious, steadfast and vigorous fruits of my ministry have been the fruits of revivals. I believe that the spirit of revivals, in the true sense, was the simple spirit of the religion of apostolic times, and will be more and more the characteristic of these times as the day of the Lord draws near."

A celebrated writer on moral Philosophy, says—"I believe in the existence of revivals of religion as much as I believe in any other fact either physical or moral."

May we not then conclude that a revival of religion is a blessed reality; and that, as we have attempted to show, it is to be desired, because the Holy Spirit is honoured; Christians are edified; and souls saved: and to be sought, by believing such a work possible; and longing, praying, and preparing for the blessing. In the first progress of Christianity, it is said of Paul and Barnabas, "they so spake that a great multitude both of the Jews and Greeks believed." Here was a revival; and not owing to miracles wrought, but to the truth preached, and to the manner of preaching—"they SO spake." Oh, where is now this soul-quickening influence? Has it left the churches? "No, it is not dead but sleepeth." The word is still quick and powerful, when not muffled, and when applied to the heart and conscience, so directly that it cannot be parried. The Holy Spirit still accompanies divine truth; but for this they that handle it must themselves experience its transforming influence. Baxter says, "When I let my heart grow cold, my preaching is cold; and when it is confused, my preaching is confused also; and I have often observed it in the best of my hearers, that when I have grown cold in preaching they have grown cold accordingly." Ministers who would seek a revival must feel the constraining love of Christ, and an inexpressible love, a passion for dying souls; so as not to be able to rest while any thing remains undone that can be done for their
THE AUGSBURG CONFESSION.

A history of this celebrated Confession is given in our Journal, for August and September, of last year, and we doubt not has excited a desire in many of our readers, to see so noble a production of sanctified human talent applied to divine subjects. But it is scarcely accessible to the English reader, at least in India. A gentleman in the Madras Civil Service, in the midst of high and pressing official duties, has done us the favour to take a copy of it for us, out of Hall's Harmony of Protestant Confessions, arranging the Articles in the order in which they appear in Latin in the Sylloge Confessionum. We doubt not, the offering will be truly acceptable to many.

ARTICLES OF FAITH.

I. Of God.

The Churches with common consent among us do teach, that the decree of the Nicene council, concerning the unity of the Divine Essence and of the Three Persons, is true and without doubt to be believed: to wit, that there is one Divine Essence, which is called and is God, eternal, without body, indivisible, of infinite power, wisdom, goodness, the Creator and Preserver of all things visible and invisible; and that there be Three Persons of the same essence and power, which also are co-eternal, the Father, the Son, and the Holy Ghost. And they use the name of Person in that signification, in which the ecclesiastical writers have used it in this cause, to signify, not a part or quality in another, but that which properly subsisteth.

They condemn all heresies sprung up against this Article, as the
Manichees, who set down two beginnings, good and evil; in the same manner the Valentinians, Arians, Eunomians, Mohammedans, and all such like. They condemn also the Samosatenses, old and new, who when they earnestly defend that there is but one Person, do craftily and wickedly dally after the manner of Rhetoricians, about the Word and the Holy Ghost, that they are not distinct Persons, but that the word signifieth a vocal word, and the Spirit a motion created in things.

II. Of Original Sin.

Also they teach, that after the fall of Adam, all men, descended one from another after a natural manner, have original sin even when they are born. We mean by original sin, that which the holy fathers and all of sound judgment and learning in the church do so call; namely, that guilt whereby all that come into the world are, through Adam's fall, subject to God's wrath and eternal death; and that very corruption of man's nature derived from Adam. And this corruption of man's nature comprehendeth both the defect of original justice, integrity, or obedience, and also concupiscence. This defect is horrible blindness, and disobedience; that is, to wit, to want that light and knowledge of God which should have been in our nature, being perfect; and to want that uprightness, that is, that perfect obedience, that true, pure, and chief love of God, and those other gifts of perfect nature. Wherefore, those defects and this concupiscence are things damnable, and, of their own nature, worthy of death. And this original blot is sin indeed; condemning and bringing eternal death even now also upon them which are not born again by baptism and the Holy Ghost.

They condemn the Pelagians; who deny original sin, and think that those defects, or this concupiscence, are things indifferent, or punishments only, and not of their own nature damnable; and dream that man may satisfy the law of God, and may for that peculiar obedience, be pronounced just before God.

III. Of the Incarnation of the Son of God.

Also they teach, that the Word, that is, the Son of God, took unto him man's nature in the womb of the blessed Virgin Mary, so that the two natures, the Divine and the human, inseparably joined together in the unity of one person, are one Christ, true God and true man: who was born of the Virgin Mary, did truly suffer, was crucified, dead, and buried, that he might reconcile his Father unto us, and might be a sacrifice, not only for the original sin, but also for all actual sins, of men. The same also descended into hell, and did truly rise again the third day. Afterward he
ascended into heaven, that he might sit at the right hand of the Father, and reign for ever, and have dominion over all creatures, sanctify those that believe in him, by sending the Holy Spirit into their hearts, and give everlasting life to such as he had sanctified. The same Christ shall openly come again, to judge them that are found alive, and the dead raised up again, according to the creed of the Apostles.

IV. Of Justification.

That we might obtain these benefits of Christ, namely, remission of sins, justification, and life everlasting, Christ hath given us His Gospel: wherein these benefits are laid forth unto us, as it is written in the last of Luke, "That repentance should be preached and remission of sins in his name among all nations." For whereas all men born after a natural manner have sin in them, and cannot truly satisfy the law of God: the Gospel bewrayeth our sin, and showeth us Christ the Mediator, and so instructeth us touching remission of sins. When as the Gospel doth convict us of sin, our hearts, thereby terrified, must firmly hold that there is presented unto us freely, for Christ's sake, that remission of sins, and justification through faith, by the which we must believe and confess, that these things are given us for Christ's sake, who was made an oblation and appeased the fathers wrath for us. Notwithstanding, therefore, that the Gospel do require repentance; yet, to the end that the remission of our sins may be certain and undoubted, it teacheth us, that this remission is granted us freely; that is, that it doth not depend upon the condition of our own worthiness, nor is given for any works that went before, nor for the worthiness of such as follow after. For then should remission be uncertain, if we should think that then only we obtain remission of sins when we had deserved it by our former works, or when our repentance were well worthy of it. For in true terrors the conscience findeth no work which it may oppose against God's wrath; but Christ is given and set forth unto us to appease the wrath of God. This honour must not be transferred from Christ unto our own works; therefore St. Paul saith, "Ye are saved freely," Romans iii. 24; again, "Therefore by faith, freely, that the promise might be sure." Romans iv. 16; that is, thus shall remission be certain, when we know that it dependeth not upon the condition of our worthiness, but is given us for Christ's sake. This is a sure and necessary comfort to all godly minds that are terrified with the conscience of their sins. And thus do the holy fathers teach; and there is a notable sentence in St. Ambrose, worthy the remembering, in these words: "This hath
God appointed, that he which believeth in Christ should be saved without any work, by faith alone, receiving the remission of sins." Now, this word faith doth not only signify a knowledge of the history of Christ, but also to believe and assent unto this promise, which is proper unto the Gospel, wherein remission of sins, justification, and life everlasting, are promised unto us for Christ's sake. For this promise also doth pertain to the history of Christ; even as, in the creed, unto the history is added this article, "I believe the remission of sins;" and unto this one the other articles touching the history of Christ, are to be referred. For the benefit is the end of the history: therefore did Christ suffer, and rise again, that for Him remission of sins and everlasting life might be given unto us.

V. Of the Preaching of Repentance and Remission of Sins.

For this cause Christ hath appointed the ministry of teaching the Gospel, which preacheth repentance and remission of sins: and the preaching of either of these is general and layeth open the sins of all men, and promiseth remission of them, unto all that believe; to the end that remission might not be doubted of, but that all distressed minds might know that they ought to believe that remission of sins is undoubtedly granted unto them for Christ, and not for their own merits or worthiness. All these do certainly obtain remission of sins. And when as we do in this sort comfort ourselves by the promise of the Gospel, and do raise up ourselves by faith, therewithal is the Holy Spirit given unto us. For the Holy Spirit is given, and is effectual by the Word of God, and by the sacraments. When as we do hear or meditate of the Gospel, or do receive the sacraments, and comfort ourselves by faith, therewithal the Spirit of God is effectual; according to that of St. Paul to the Galatians iii. 22, "That the promise, by the faith of Jesus Christ, might be given to them that believe;" and to the 2 Corinthians iii. 8, "The Gospel is the ministry of the Spirit," and to the Romans x. 17, "Faith cometh by hearing." When, as then, we do comfort ourselves by faith, and are freed from the terrors of sin by the Holy Spirit, our hearts do conceive the other virtues, acknowledge truly the mercy of God, and conceive the true love and the true fear of God, trust, hope of God's help, prayer, and such like fruits of the Spirit.

Such, therefore, as teach nothing concerning this faith, whereby we receive remission of sins, but will have men's consciences stand in doubt, whether they obtain remission or no, and do add further that this doubting is no sin, are justly condemned. And these also do teach, that men may obtain remission of sins for their own
worthiness: but they do not teach to believe, that remission of sins is given freely for Christ's sake. Here also are condemned those fantastical spirits which dream that the Holy Ghost is given, or is effectual without the Word of God, which maketh them contemn the ministry of the Gospel and sacraments, and seek illumination without the Word of God, and besides the Gospel. And by this means they draw away men's minds from the Word of God unto their own opinions; which is a thing very pernicious and hurtful, such were in old time the Manichees and Enthusiasts. And such are the Anabaptists now-a-days. These and such like phreneses we do most constantly condemn. For they abolish the true use of God's Word, and do falsely imagine that the Holy Spirit may be received without the Word; and, sticking too much to their own fancies, they invent wicked opinions, and are the cause of infinite breaches.

VI. Of the Righteousness of Good Works.

Also they teach, that when we are reconciled by faith, the righteousness of good works, which God hath commanded, must follow of necessity: even as Christ also hath enjoined, "If thou wilt enter into life, keep the commandments." Matthew xix. 17. But forasmuch as the infirmity of man's nature is so great that no man can satisfy the law; it is needful that men should be taught, not only that they must obey the law, but also, how their obedience pleaseth God; lest that their consciences sink down into despair when they see that they do not satisfy the law.

This obedience therefore pleaseth God, not because it satisfieth the law, but, because the person that performeth it is reconciled by Christ through faith, and believeth that the relics of sin which remaineth in him be pardoned, wherefore we must always hold that we do obtain remission of sins, and that a man is pronounced just, freely, for Christ, through faith; and afterward that this obedience towards the law doth also please God, and is accounted a kind of justice, and deserveth rewards. For the conscience cannot oppose its own cleanliness, or works, unto the judgment of God; as the Psalmist witnesseth, "Enter not into judgment with thy servant, for no man shall be justified in thy sight." Psalm cxlili. 2. And John saith, "If we say that we have no sin, we deceive ourselves: if we confess our sins, he is faithful and just to forgive us our sins." 1 John i. 8, 9. And Christ saith, "When ye have done all that ye can, say ye, we are unprofitable servants." Luke xvii. 10. After that the person is reconciled and become just by faith, that is, acceptable to God, his obedience pleaseth God, and is accounted a kind of justice; as St. John
saith, "Every one that abideth in him sinneth not." 1 John iii. 6; and St. Paul, "Our rejoicing is this, the witness of our conscience." 2 Corinthians i. 12.

This obedience must strive against evil desires, and daily by spiritual exercises become more pure; always watching, and careful to do nothing against conscience, according to that saying, "The sum of the law is love, out of a pure heart, and a good conscience, and faith unfeigned." 1 Tim. i. 5. But they which obey their wicked lusts, and do against their own consciences, living in mortal sin, do neither retain the righteousness of faith, nor the righteousness of good works; according to the saying of St. Paul, "They which do such things shall not enjoy the kingdom of God." Galatians v. 21.

VII. Of the Church.

Also they teach, that there is one holy church, that shall continue always. Now, to speak properly, the church of Christ is a congregation of the members of Christ: that is of the saints, which do truly believe and rightly obey Christ; though in this life there be many wicked ones and hypocrites mingled with this company and shall be to the day of judgment. Now the church, properly so called, hath her notes and marks; to wit, the pure and sound doctrine of the Gospel, and the right use of the sacraments. And for the true unity of the church, it is sufficient to agree upon the doctrine of the Gospel, and the administration of the sacraments. Neither is it necessary that human traditions, or rites instituted by men, should be alike everywhere; according as St. Paul teacheth: "There is one love, one faith, one baptism, one God and Father of all." Ephesians iv. 5, 6.

VIII. Of the Sacraments Administered by such as are Evil.

Seeing that in this life, many evil men and hypocrites are mingled with the church, and have fellowship with it in the outward signs and pledges; the sacraments administered by such as are evil may lawfully be used, according to the saying of Christ: "The Scribes and Pharisees sit in Moses' chair; all therefore, whatsoever they bid you observe, that observe and do; but do not ye after their works, for they say and do not." Matthew xxiii. 2, 3. And the sacraments and the Word of God, are effectual, by reason of the institution and commandment of Christ, though they be delivered by wicked and evil men. They condemn the doubtists and such like, who said it was not lawful for the people to use the ministry of evil men in the church, and held
opinion that the ministry of evil men was quite without fruit and effect.

IX. Of Baptism.

Concerning baptism they teach, that it is necessary to salvation, as a ceremony ordained of Christ. Also, that, by baptism the grace of God is offered: and that young infants are to be baptized: and that they, being by baptism commended unto God, are received into God's favour, and are made the sons of God; as Christ witnesseth, speaking of little children in the Church, “It is not the will of your heavenly Father, that any of these little ones should perish.” Matthew xviii. 14. They condemn the Anabaptists, which allow not the baptism of infants, and hold that infants are saved though they die without baptism, and be not within the church of God.

X. Of the Lord's Supper.

Touching the supper of the Lord they teach, that together with the bread and wine, the body and blood of Christ are truly exhibited to them that eat of the Lord's supper.

XI. Of Repentance.

Touching repentance, they teach, that such as have fallen after baptism may find remission, at what time they return again: and that the church is bound to give absolution unto such as return by repentance. Now repentance, or the conversion of the ungodly, standeth properly of these two parts. The one is contrition: that is, a terror stricken into the conscience through the acknowledgment of sin, wherein we do both perceive God's displeasure, and are grieved that we have sinned, and do abhor and eschew sin, according as Joel preacheth, “Rend your hearts and not your garments, and turn unto the Lord your God, &c.” Joel ii. 13. The other part is faith; which is begotten in us by the Gospel, or by absolution, and doth believe that the sins are undoubtedly forgiven for Christ's sake, and doth comfort the conscience, freeing it from fears. Of which faith speaketh St. Paul, when he saith, “Being justified by faith, we have peace with God.” Romans v. 1. Afterward there must follow the good fruits of repentance, that is obedience unto God; according to that saying, “We are debtors, not to the flesh, to live after the flesh: for if ye live after the flesh ye shall die; but if by the Spirit ye mortify the works of the flesh, ye shall live.” Romans viii. 12, 13.

They condemn the Novatians who would not absolve them which having fallen after baptism, returned to repentance. They
condemn also those that teach not that remission of sins cometh freely by faith for Christ's sake; but labour to prove that remission of sins cometh by the worthiness of contrition, of charity, or of some other works; and would have men's consciences in time of repentance to doubt whether they may obtain remission, and do say plainly, that this doubting is no sin. Likewise they condemn those which teach that canonical satisfactions are necessary to redeem eternal pains, or the pains of purgatory; though we are of that mind, that the calamities of this life may be assuaged by good works, as Isaiah teacheth, "Break thy bread unto the hungry, &c. and the Lord shall give thee rest continually." Isaiah liii. 7. Besides they condemn the Anabaptists, who deny that they that are once justified can again lose the Spirit of God. Also they condemn those that stiffly hold that some may attain to such a perfection in this life, as that they cannot sin any more.

XII. Of Confession.

Concerning confession of sins, they teach, that private absolution is to be retained still in the churches, though it be a needless thing in confession to make a rehearsal of the sins. For it is an impossible thing to reckon up all a man's offences; according as the Psalmist saith, "Who doth understand his faults?" &c. Psalm xix. 12.

XIII. Of the Use of the Sacraments.

Touching the use of the sacraments they teach, that they were instituted not so much to be notes of profession amongst men, as to be signs and pledges of God's good will towards us, set before the eyes, to stir up and confirm faith in them which use them. Therefore we must use sacraments so as we must join faith with them, which may believe the promises that are offered and declared unto us by the sacraments. By this faith we receive both the grace promised which is represented by the sacraments, and also the Holy Ghost. Therefore they condemn that Pharisaical opinion of the Papists, which suppresseth the doctrine of faith, and doth not teach that faith, which believeth that grace is freely given us for Christ's sake, is necessary in the use of the sacraments; but imagineth that men are just, by the very use of the sacraments, even for the work done, and that without any good affection of them that use it.

XIV. Of Ecclesiastical Order.

Concerning ecclesiastical order, they teach, that no man should publicly in the church teach or minister the sacraments except No. 9.
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he be rightly called: according as St. Paul also giveth commandment to Titus, “to ordain elders in every city.” Titus, i. 5.

XV. Of Ecclesiastical Rites.

Concerning ecclesiastical rites, which are ordained by man’s authority, they teach, that such rites are to be observed as may be kept without sin, and do tend to quietness and good order in the church: as namely, set holidays, and certain godly songs, and other such like rites. But yet touching this sort of rites, they teach that men’s consciences are not to be burdened with superstitious opinions of them; that is, it must not be thought that these human ordinances are righteousness before God, or do deserve remission of sins, or are duties necessary unto the righteousness revealed in the Gospel. But this is to be thought of them; that they are indifferent things, which, without the case of offence, may be omitted; but such as break them with offence are faulty, as those which do rashly disturb the peace of the churches.

Such traditions, therefore, as cannot be observed without sin, are rejected of us: as, the tradition of single life. We reject also, that in pious opinion of traditions and vows, wherein they feign that worships invented by man’s authority, do merit remission of sins, and are satisfactions for sins, &c. Of which like false opinions, touching vows and fastings, not a few have been spread abroad in the church by our learned men.

XVI. Of Civil Ordinances.

Concerning civil affairs, they teach, that such civil ordinances as be lawful are the good works and ordinances of God: as Paul witnesseth, “The powers which be are ordained of God.” Romans xiii. 1. They teach, therefore, that it is lawful for Christians to bear offices, to sit in judgment, and to determine matters by the laws of the prince or commonwealth; to appoint punishments according to law, to make lawful wars, to go to war, to deal in bargains and contracts, to hold property, to take an oath at the requisition of the magistrates, to contract lawful marriages, and to follow such crafts and sciences as are approved by law.

They condemn the Anabaptists, which forbid Christians these civil offices. They likewise condemn them which have placed perfection under the Gospel in the renouncing of civil offices: whereas it is Spiritual; that is, it consisteth in the motives of the heart, in the fear of God, in faith, love and obedience. For the Gospel speaketh of a certain eternal righteousness of the heart: yet doth it not take away civil or domestical government, but
requireth most of all to have them preserved in this bodily life as the ordinances of God, and that we should exercise love and charity in such ordinances. Wherefore Christians must of necessity obey the magistrate's laws that now are, save only where they command and set forth any sin: for in such case they must "obey God rather than men." Acts v. 29.

XVII. Of the Last Judgment.

Also we teach, that in the end of the world Christ shall appear to judgment, and shall raise up all the dead, and unto godly men shall give eternal life and everlasting joys: but the ungodly and the devils shall he condemn to be tormented for ever.

Also we condemn the Anabaptists, which do spread Jewish opinions afresh; they imagine that the godly, before the resurrection, shall possess the kingdoms of the world, and the wicked and ungodly in all places be destroyed and brought under. For we are sure, that seeing the godly must obey the magistrates that be over them, they must not bring their rule and authority out of their hands, nor overthrow governments by sedition; forasmuch as Paul willeth "every soul to be subject to the magistrates." Romans xiii. 1. We know also, that the church in this life is subject to the cross, and that it shall not be glorified till after this life; as St. Paul saith, "We must be made like to the image of the Son of God." 1 Corinthians xv. 49. And, therefore, we do utterly condemn and execrate the folly and devilish madness of the Anabaptists.

Also we condemn the Origenists who imagined that the devil and the damned creatures should one day have an end of their pains.

XVIII. Of Free-will.

Concerning free-will, they do teach, that man's will hath sooner freedom to perform a civil justice, and to make choice of things that are within the reach of reason; but it hath no power to perform a Spiritual justice, without the Holy Spirit; because St. Paul saith, "The natural man perceiveth not the things which are of the Spirit of God." 1 Corinthians ii. 14. And Christ saith, "Without me ye can do nothing." John xv. 5. Now, this Spiritual justice is wrought in us, when we are helped of the Holy Ghost. And we receive the Holy Ghost, when we assent unto the word of God that we may be comforted through faith in all terrors of conscience; as St. Paul teacheth, when he saith, "That ye may
receive the promise of the Spirit through faith." Galatians iii. 14. These things, almost in as many words, saith St. Augustine; "We confess that there is in all men a free-will, which hath indeed the judgment of reason; not that it is thereby apt, without God, either to begin or to perform any thing in matters pertaining to God, but only in works belonging to this present life, whether they be good or evil. By good works, I mean those which arise out of the goodness of nature; as to be willing to labour in the fields, to desire meat or drink, to desire to have a friend, to desire apparel, to desire to build a house, to marry a wife, to nourish cattle, to learn the art of divers good things, to desire any good thing pertaining to this present life; all which are not without God's government, yea, they are and had their beginning, from God and by God. In evil things, I account such as these; to desire to worship an image; to desire man-slaughter," &c. Hypognosticon, lib. 3. This sentence of Augustine doth notably teach what is to be attributed to free-will, and doth put a plain difference between civil discipline, or the exercises of human reason, and spiritual motions, true fear, patience, constancy, faith, invocations in most sharp temptations, in the midst of Satan's subtle assaults, in the terrors of sin. In these, surely we have great need to be guided and helped of the Holy Spirit, according to that saying of St. Paul, "The Spirit helpeth our infirmity." Romans viii. 26.

We condemn the Pelagians, and all such as they are, who teach, that by the powers only of nature, without the Holy Spirit we may love God, above all, and fulfil the law of God, as touching the substance of our actions. We do freely and necessarily mistake these dreams; for they do obscure the benefits of Christ. For therefore is Christ the mediator set forth, and mercy promised in the Gospel, because that the law cannot be satisfied by man's nature; as St. Paul witnesseth, when he saith, "The wisdom of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can be." Romans viii. 7. For albeit that man's nature by itself can after some sort perform external works, for that it can contain the hands from theft and murder, yet can it not make those inward motions, as true fear, true faith, patience and chastity, unless the Holy Ghost do govern and help our hearts. And yet in this place also we do teach, that it is also the commandment of God that the carnal motions should be restrained by the industry of reason, and by civil discipline, as St. Paul saith, "The law is our schoolmaster to bring us to Christ." Galatians iii. 24. Also, "The law is given to the unjust." 1 Timothy i. 9.
XIX. Of the cause of Sin.

Touching the cause of sin, they teach, that albeit God doth create and preserve nature, yet the cause of sin is the will of the wicked; to wit, of the devil, and ungodly men; which turneth itself from God unto other things against the commandments of God. "When he speaketh a lie, he speaketh of his own." John viii. 44.

(To be continued.)

ON CHRISTIAN UNION IN INDIA.

FROM THE LAST CALCUTTA REVIEW.

The points on which sister Protestant Communions differ, when fairly interpreted, are infinitely less important than those in which they are bound together. And the points on which they differ are generally the very ones on which the Bible seems to inculcate peculiar modesty and caution. They are usually subjects in which the point at issue has not been distinctly stated, but left so as to be based on inferences drawn from other incidental statements; or points, which, in one position in the Bible, are made from attendant circumstances, to wear an aspect which at first sight appears contrary to other statements more clearly made in other parts of the Bible. And the acerbity of differences (differences be it remembered within the circle of sister Protestant Communions) should be greatly modified by the recollection, that the party most stoutly objecting to any peculiarity, is usually nearly half in fault for the existence, at least the extreme position, of the peculiarity to which it objects. In illustration of this, it is possible that Calvin would not have taken quite so high views, or given such prominence to the doctrines of predestination, &c. if Rome had not trampled on all the discriminating doctrines of the Gospel; and if he had not been goaded by others into a more frequent recurrence to their defence than he would otherwise have chosen. Thus Rome, and other opposing parties, were more than half in fault, for what is thought by some too rigid and severe in what is called "Calvinism."
Again, if Calvin's doctrines had not been pushed much farther than he intended them, it is not likely that Arminius would have felt constrained to oppose and set up an opposite system. And if Arminius in turn had not been violently opposed and goaded on, he would not probably have set his system in nearly so strong array against Calvinism. Thus Calvinism, as it then existed, was more than half in fault for the extreme positions of Arminianism.

Again, in more modern times, Episcopacy is partly chargeable with the production of those very features of dissent which are the most hostile to itself. For if Episcopacy had not assumed high and repulsive ground, dissent would never have assumed its most hostile attitudes. And if dissent had not, on the other hand, assumed extreme positions, Episcopacy would not have made near all of its highest and most repulsive assumptions. It is like two persons seated on the opposite ends of a balance, the farther one of them throws himself out from the centre, the other almost instinctively throws himself back to keep from being thrown up. Thus, if every one, in animadverting on the supposed errors of an opposing party, could distinctly trace the influence which his own favourite party had in the production of those errors, it would frequently soften and greatly modify the tone of those animadversions.

In glancing back along the channel which the church has made for itself, it will be seen that it was generally at a period of excitement, when the elements of society had been deeply stirred, that an expose of doctrines and discipline—the preparation of a standard—was felt to be necessary.

Such a time is doubtless favourable to deep and thorough research. But it is not the time most favourable for calm, deliberate, unbiased judgment. Thus the standards which have been formed at different times, and which give tangible existence to the different spiritual communities of Christendom, will be found clustered on different sides, and at different distances from the church's main channel. Whilst the Bible, the pure river of the water of life proceeding from the throne of God, flows down through the midst of them, watering and refreshing each in proportion to its nearness to the main channel,
and its openness and accessibility to the refreshing, life-giving stream.

Now, it is not suggested that any radical, sudden, or violent innovation be made in any of the existing standards of Protestant Communions. For such is the sluggish bearing of the human mind, when bound together in large masses, that it cannot be stirred up to an effort of such magnitude except at a period of high excitement; and then it is frequently problematical, whether alterations made will be on the whole for the better or the worse. It is merely suggested that each person, while he adheres conscientiously to his own, should take care that if he err at all, it be on that side of his own which lies nearest the common centre; and that he strive to win rather than repel those whom he thinks in error. The highest ground that can fairly be taken in favour of any existing standard is, that it is a human composition, aiming to give the embodied sense or drift of the Divine original; that in its composition it has a measure of clay—the clay of human composition, mixed up with the pure gold of the inspired volume; and that, in choosing among those in existence, it is right to choose that one in whose composition appears the smallest measure of clay, mixed up with the largest measure of gold.

A high authority has said, "there must be also heresies (sects) among you, that they which are approved may be made manifest among you." He does not mean merely that they who are wilfully and grossly heretical should be proved and cast out; but also that they who are sound in the main, yet differing from each other in various opinions, may be approved also by their forbearance and kindly bearing towards each other. For this requires a far higher effort of Christian principle, and is a far higher exhibition of Christian character, than merely cutting off a party that is clearly and grossly schismatical.

What is a sister church? And what her functions in this world of sin? She is a ministering angel mixed up with a portion of human infirmity—a spiritual existence, designed "to minister to them who shall be heirs of salvation;" having to do with human passions merely as a physician has to do with diseases, i. e. to mitigate, and modify, and manage them.
The physician is himself compassed with infirmities, and sometimes errs in his judgment and his practice. Yet his influence, if wisely directed, is for the advancement of human comfort and happiness. A sister church is also compassed with infirmities, and sometimes errs, in judgment and practice. Yet her aim is to train up, in the midst of human passions and infirmities, and gradually draw out from the sphere of their influence, a people who shall be trained to follow, and prepared to dwell, in the presence of Him who is "holy, harmless, and separate from sinners." And he who would lightly thwart or interfere with her efforts, assumes a high responsibility.

The relative position of sister churches is beautifully set forth by the position of the twelve sister tribes of Israel. They were separate, yet bound together. Under different standards, they yet respected each other's standard, and marched together. If the tribes which had settled there had set up a rival altar, on the other side of the Jordan, as their brethren at one time feared they would, then they would have had strifes, and divisions, and heart burnings, as sister churches have, where a mere "Shibboleth" is allowed to set them in opposition to each other. If they had set up rival altars for their separate tribes, they would have had divisions and strifes, which would have made them the sport of the heathen around, and prepared the way for the Assyrian and the Babylonian to come, centuries before they did, and despoil them of all that was the glory of Israel. That one altar bound the twelve tribes together. The Bible is the altar which binds the tribes of Protestantism all together. The one altar around which they all should rally, and on which their cheerful offerings should be laid. The erection of that rival altar on the other side of the Jordan, if it had been really intended, would have been the prototype of a single denomination preparing a Bible for itself. The harmony of Israel would have been destroyed—the glory of Israel would have been rent. The Bible is the one altar of Protestants, and all their sacrifices ought to be offered on it. If there be any of us who have something to offer, which we cannot offer on it, we have got an offering which God is not likely to accept. If a tribe, or fractions
of tribes, have shown a disposition to set up a separate altar for themselves, it is due to them, and to the sacred cause, that, before going to war with them about it, a deputation of the wisest and best, and most influential men, of the remaining tribes, be sent over to ascertain what are their real intentions, and what the object and bearing of the proposed measure. Perhaps it may be found that they have a stronger attachment to that which binds the brotherhood of tribes together than it was thought they had. Perhaps they may be willing to regard their separate actions as a mere remembrancer of the peculiarity of their situation, and return with warmer hearts to the common altar of all the tribes, and show that they meant no utter separation.

Sister communities of Christians are, in one respect, like wax. Take half a dozen balls of wax, and whilst they remain cold and hard they will rattle against each other; and if brought into close contact, they will present a rough and crumbling surface to each other, and mutually waste each other away in the friction. But warm them a little, and they immediately show the most kindly tendencies towards each other, and even mingle together with the greatest ease. So, of as many sister churches. Raise the spiritual temperature so high, that, that “charity which is the bond of perfection,” can flow freely through them, and they will show the same kindly tendencies towards each other. But let them grow cold, and draw the lines clear and deep between themselves, and withdraw from all kindly commingling together, and they will present to each other a hard, rough, crumbling surface; and the unsuitable frictions of this world will compel them to fritter and waste each other away, and deprive them of that by which “all men” should know that they are disciples of a common Master.

Or they are like the wheels of a watch, all of which are required to move on common ground, and work together for the accomplishment of a common and important work, while each wheel occupies its proper place, plays around its own centre, yet touches the surrounding wheels at the proper distance, and in the proper direction, all goes on harmoniously; the wisdom and skill of the contriver is illustrated, and his
purpose is served. But if one of the wheels should project itself into long corners, and touch the others in a wrong position, or stretch itself over the other wheels so as to impede their movements and attempt to do all their work, the effect of the whole is injured, and the wisdom and skill of the framer is brought into question or disrepute.

Taking the living watch, of which sister churches are the wheels, we would say to each, "Keep your own centre, and while you move freely around it, be careful to touch your neighbour's wheels only at the point, and in the direction that will help them forward in the right direction; and remember that a combined effect is to be produced by the whole."

To the sincere Episcopalian, who will perhaps ask with surprise, "Would you have me give up my Liturgy, that pure and venerated document which gave expression and expansion to all the pure and pious feelings of my fathers—and the patriarchal form of government, which has been the pillar of the church in ages past?" We would say, "No: we would not have you violently disturb your platform, either of doctrine or of polity; only be careful what you build upon it. Enjoy all the richness and beautiful simplicity of your Liturgy, which you have found, both by education and experience, to be 'unto edification' for you. Enjoy all the advantages which belong to your nicely graded, patriarchal hierarchy, to which all your education, and habits, and experience, have gone to fit you, and to adapt it for your edification and comfort. But remember, while you enjoy all these, that you have an innumerable company of brethren, whose education, and habits, and experience, have led them to a somewhat different conclusion, as to the relative advantages of those. The Liturgy is like a hand organ, which makes rich, sweet music, and gives forth the same sweet tones whatever hand may play it. But it has only a small compass, and always plays the same circle of tunes. You have many, many brethren, whose preferences lead to a different kind of instrument—one which has a greater compass, and which may give richer music if skilfully played; but which will give forth jargon and very inferior music in the hands of an unskilful player. Perhaps the average performance of the two
kinds of instruments may be much more equal than either party has been accustomed to suppose. Remember also, that while your Episcopal polity has in it much of a natural fitness to give stability to the throne of an earthly potentate, and to work in with the machinery of a monarchial government, still its very adaptation to this has a tendency practically to secularize its ministry, especially its dignitaries, and thus hasten the society forward to a state in which no earthly power or policy, short of political revolution, can correct its errors or work out its purity; and in which no earthly power can prevent the deep elements of society from heaving with a swell and power which will up turn and prostrate all that is high. The history of the past has no page in which this fact is not written, that power is corrupting, and that, when secular and spiritual power are for a length of time vested in the same hands, the secular will inevitably preponderate—will secularize the spiritual—and that spiritual power when secularized becomes a very demon. Look at the awful lesson which Rome has been reading to the world these many centuries. There, the secular and spiritual power have been long held in the same hands. True, in her case, the spiritual has gained upon the secular, and got possession of the helm. But then the secular has leavened, and saturated, and secularized it; and the secular, having thus clothed itself in the panoply of the spiritual, which partakes of both worlds, has become a dragon, whose tail has swept over nations, and whose frown can even now throw prostrate realms into the terrors of death, and which will yet shed much human blood before it can be either tamed or disrobed of its strength.

Then guard against the development of that in Episcopacy which has a tendency to direct the current of human things into that channel. And still hold kindly by the hand those of your brethren who are more apprehensive of these evils, and more alive to these tendencies than yourself.

Guard also against all that, in your system, which has a tendency so to exalt the office of the ministry as to make it a shelter for the man who may be an unworthy occupant of it. It is right and proper that mankind should have a high regard for the office of the Gospel ministry—too high an esteem for
it to tolerate an unworthy occupant in it. Yet that society cannot be either in a safe or healthy state, where veneration for such an office runs so high as to shield a manifestly unworthy occupant, merely because he fills the office.

Again, whilst you are strongly and honestly convinced of the Apostolical character of your polity, and inclined to make much of the measure of 'Apostolical Succession,' supposed to be traceable in your system, remember that in the days of the Apostles themselves, it was the dignitaries of the church, then enjoying the patronage of the State, who especially trod hard upon the Apostles, and made their lives bitter; whilst the Apostles themselves wore, to the eye of the great world, a very unpretending appearance, and were far from enjoying any of the dignities of the then dominant church. Let those, therefore, who enjoy or maintain the dignities and power of the church, enjoying state favour, be guarded, lest they inadvertently miss the true mark of 'Apostolical Succession,' and step into the place of dignitaries who trod upon the Apostles as 'the off-scouring of the earth.'

To the sincere Presbyterian we would say, "While you stand upon a platform which is broad and firm, be careful not to overestimate the breadth and firmness of it. Your fathers, in the Assembly at Westminster, revived, as you believe, the true primitive and Apostolic practice, and thus laid a foundation deep and firm, and erected a superstructure on it, which will go down to future generations as an incontestible proof of the piety and strength which were stirred up and brought into action by the agitations of the times. They erected an ecclesiastical polity which will, in all fair circumstances, produce a strong and solid ministry and intelligent laity—a polity, which, while even tolerably guarded and carried out, cannot be drawn aside and formed into a gigantic Eclesiastico-civil despotism, like that of Rome. Still it needs to be guarded with equal care against all admixture with corrupting elements, especially against that pride and that exclusive spirit which is so prone to be generated by a fond and overweening contemplation of that which appears to the beholder peculiarly strong and well proportioned in his own favourite system. Guard against all
tendency to see and find the whole 'remnant of Israel' within thine own fold, and hold out thine hand cheerfully to all who bear thy Master's image, and do thy Master's work in other folds, and thou, too, shalt prove thyself a Christian brother."

To the sincere Baptist, Independent or Wesleyan, we would say, "Guard well against all the tendencies to radicalism which may develop themselves within thy circle—against the tendency to magnify a mere inference from Scripture into a cardinal point clearly and indubitably established by inspiration—against erecting that into a separating wall which God has designedly left in such a position that somewhat different grounds may be taken in different circumstances without doing violence to either the words or the sense of inspiration. This has reference especially to the minutiae of forms of government and polity, and the mode and subjects of Baptism, &c. which it seems as though the Holy Spirit, in dictating the New Testament, had purposely set forth with such a measure of indefiniteness as would allow of adaptation to the peculiarities of taste and circumstances and situation; and to prevent any party in such circumstances from assuming with undue confidence that we are right, and all others wrong. Draw carefully the lines of distinction between that which is plainly and strongly taught in Scriptures as cardinal, fundamental doctrine, and that which is merely based on inference from passages, the drift and circumstances of which may be not very fully understood. Open thine arms so wide as to embrace all whom thou believest thy Lord would embrace, were he now, as once, personally on earth, and thou, too, shalt prove thyself a Christian brother."

Here, perhaps, the sincere Romanist who, like ourselves, is toiling out the years of his pilgrimage away from his home, and in the midst of heathenism, may ask with surprise and vexation, "Dost thou then refuse to take me also by the hand, and acknowledge me as a Christian?" We would say, "Your system is one thing; your own personal individual sentiments may be another. Your system we cannot but pronounce to be altogether Anti-Christian. To pronounce a condemnatory judgment on yourself, is not our province. However strongly upheld by you in theory, it is possible that, in practice, the
system may not exert a predominant influence over your mind and affections. It is possible that, from some rare and happy conjuncture of influences in your individual case, you may prefer the Lord Jesus Christ to the Pope, and have more regard for the teaching of Paul and Peter than for the dogmas of priests; that you have a relish for the pure milk of the word, and can take it in preference to all the rubbish which ages of darkness and the twilight have gathered around it. All this is within the range of possibility. And if so, it is possible that, without compromise of essential and eternal verities, we may be led to regard you as a Christian brother."

In such a supposed case, however, it is clear that the Roman Catholic is only such in name; in heart and sentiment such an one is in reality an evangelical Protestant. And our great business ought to be, in meekness, and in love, to lay bare to the eye of his own consciousness, a realizing view of the inconsistency between his genuine convictions and avowed religious professions.

As regards other Romanists generally, our great object ought to be, to urge them, in the spirit of kindness and love, to "search the Scriptures"—to strive to imbibe their pure spirit and import, apart from the glosses of a shadowy tradition, the perversions of a speculative subtlety, and the mis-interpretations of a "cunning craftiness." Such a process would gradually bring elements into action which would reduce "his," falsely so called, "Holiness," to the level of a plain Bishop of Rome—break the cord which binds the Jesuit body together, and enables it to drag the car of spiritual despotism over the necks of prostrate millions in every quarter of the globe—release the departed "saints," who are saints indeed, from the odium of playing puppet for Pope, and Priests, and Nuns, and raise the prostrate millions who crouch beneath the incubus, from that twilight and thraldom in which they have groaned, to the light of open day, and to the "liberty with which the Son maketh his people free."

To accomplish this, or to put this influence into action, we need to meet the honest Romanist with affection, and candour, and cordiality. We need to show him, that while the Bible
perms us not to wink at the assumptions of the Roman See, nor to shrink from the labour of exposing and opposing the wiles of Jesuitism, by which it lies in wait at every corner to deceive, and by all fair means expose the corruptions of that system which has withered and blighted the fairest portions of God's earth; yet it has also taught us to feel kindly towards those who are, as we think, unfortunately the subjects of it: and to meet them with a warmth of interest and affection which only the Bible can produce, even though their religious polity is mixed up with much that we know to be worse than exceptionable. It is hard, very hard, for flesh and blood, constituted as they now are, to observe the Bible direction in this matter, and continue trying to draw the person kindly "out of the fire," whilst we hate "even the garments spotted by the flesh." It is so much easier to tread upon person, and garment, and all, with a severity which will drive them all, the faster and farther into the fire, yet it is mild and winning faithfulness which must recover the sincere but deluded subjects of Rome, and bring them out from the thraldom in which they are bound.

In Northern climes what is the influence, which, at the approach of spring, recovers regions which have lain buried under chilling depths of snow, and restores the ice-bound streams to their wonted liberty and fulness? It is not severity alone. It is not that the sun-beams come armed with horns to push with violence the snow and ice away into the Northern ocean. It is that they come with a mild, gentle, glowing influence, which imperceptibly warms and melts away the snow and ice, and causes the full tide to flow joyously along, and cloths the whole aspect of nature with brightness and beauty.

Thus, among the cold, chilling piles of human passions and prejudices, which are accumulated by time and ignorance, and absence of social habits and personal intercourse, it is a warm and kindly influence, born from above, which can most successfully penetrate the forbidding mass, and melt, and dissipate, and carry off that which is extraneous, and prepare the way for that which belongs to nature to spring up into life, and beauty, and verdure.

The master mind at Waterloo displayed his capacity and
earned his glory by so arranging and directing the energies of all his regiments that they contributed to one combined, concentrated effect. If the separate regiments had felt at liberty to attend each to its own immediate affairs or seeming interests, and to turn their arms at times, and waste half their ammunition against their neighbours instead of their enemies, where would now have been the glory of Wellington, or of Waterloo?

The “captain of our salvation,” in looking down from the heights of Calvary over all the “regiments” of his disciples, knowing and understanding full well all the differences and divisions that would afterward obtain among them, made the principle and general good-will and mutual co-operation, the mark of discipleship by which chiefly the world should know that they were his disciples. In this country, where Christianity herself is a stranger, where the members of her respective “regiments” are few, and ever in the presence of the enemy, the reasons of commingling and keeping up a kindly feeling towards each other, are greatly multiplied, and the facilities for doing so are greatly increased. Then, so far as we neglect these reasons and overlook these facilities, how can the world know that we are his disciples.

Long continued action of each fraction of the church of Christ around its own centre alone, has a natural and inevitable tendency to increase the centrifugal force to an unsafe degree; and creates a necessity for something to act, as the great law of gravitation, to correct undue centrifugal tendencies, and bind the whole together in harmonious action. The Bible alone supplies that want, and suggests that corrective. It sets forth the great law of love which it calls “Charity,” as that which alone can bind the whole together, and show to the world who are indeed the disciples of Him who is at once the exemplar and the fountain of love—and who is the alone unerring and ever-present spectator of all the positions taken by any who claim to be his disciples.
THE RATH JATRA AT PURI.

The Juggernaut festival at Puri, to use the words of a Christian friend on the spot, "has passed away with its usual accompaniments of moral degradation and physical suffering." On the day of showing forth the idols, not less than one hundred and eighty thousand deluded immortals surrounded the car and shouted "victory to Hari." A vast number of these pilgrims were Bengali females, most of them young.

Our friend, writing on this subject, says:

"These were so closely jammed up, that it was impossible for them to protect their bodies from gross insult; and if they had virtue, modesty, or diffidence, those ornaments of female character must have been yielded up, or sadly dimmed by the gross and immovable contact they were obliged to suffer."

After an ample description of the disgusting ceremonies, speaking of the performances of the priests, he states:

"But it is not chastity merely that is made the subject of ridicule, it is not lewdness only that is commended and encouraged at this disgusting festival, every branch of morals is turned into a subject of burlesque and laughter, and every kind of vice is applauded. There are few crimes in the catalogues of human offences which Krishna is not admired for having committed. He is spoken of as the prince of liars and deceivers, he is praised for destroying the virtue of thousands of females, married and unmarried. He was a notorious murderer even of his own friends and family. The actions of Krishna, and of all the incarnations, both of men and monsters, are repeated and extolled to the skies on the front of the cars at Puri. Should there exist in the minds of the pilgrims any horror of crime, or any approbation of virtue, these feelings must be much weakened, or entirely destroyed, by a visit to Puri at the car-festival. There virtue is turned into ridicule, and vice is deified. At the lewdest and worst parts of the exhibition the god is declared to smile, and shall not his worshippers smile also? There is no crime and no deceit for which they are not more disposed and prepared by attendance on this festival. Vitiated principles and feelings, like a polluted wave, recede from a rath jatra, and spreads its blasting influence all over the land, effecting for the morals of the people, what the cholera morbus effects for their natural life. It is impossible to believe
that the local officers of the British Government are aware of the impure and mischievous character of the exhibitions conducted at Puri, or can attentively consider what the effects are upon the mass of the people. If they were aware of these evils, surely they could not recommend this filthy idol to the patronage of the Government. Some, in past days, have no doubt understood these evils, but in such cases a lamentable dereliction of moral sensibility existed, which renders such persons no example for their successors. That evil time has passed away, and the men of that time have passed away, and surely it is fit that their maxims and measures should pass away also. It is unnatural to, and inconsistent with the day, that the Government should be found supporting such a system of pollution and demoralization as that which exists at Puri. Its public orgies cannot be described, which an enlightened and Christian Government support, while institutions for education and moral improvement are being established throughout the land at a great expense. How shall the anomaly be explained?

"The polluted exhibition is continued for some twelve or fourteen days.

"I have already mentioned that the number of pilgrims this year must have amounted to about 180,000, two thirds of which were females, widows from Bengal. Large quantities of this kind of pilgrims annually come to this festival, and they generally appear in a very destitute condition, but this year they formed a large majority of Juggernaut's worshippers. It is obvious that these poor females are not wanted at home, they are considered a burden to their families, and are the subjects of unceasing abuse. Their friends are glad to be rid of them, and they are as pleased to escape for a season the persecution they are doomed to endure, and make the pilgrimage to Juggernaut. Many, there is no room to doubt, would be glad to end their pilgrimage on earth at the shrine they have visited, and return to their homes with heavy and hopeless feelings. No smiles of welcome will cheer them when, after their weariness and dangers, they view again the faces of their dead husband's friends. The pilgrims this year were remarkably free from disease. In this respect, few years have so favourably passed away. In the town of Puri, not more than 120 died of cholera daily, while the place was surcharged with people. On the night of the 27th, however, there was a very heavy fall of rain, with thunder and lightning, which involved the retiring pilgrims in great exposure on the road. The accommodation provided for the use of the pilgrims was totally inadequate for the
sheltering of such great numbers, the ground was swimming with water—the road was a puddle of mud—while the few clothes the pilgrims wore, were saturated with wet. In this condition, with the rain pouring down all night in torrents, they became a prey to the cholera, and many I found on my return to Cuttack had perished; and still more by their sunken eyes, pallid faces, and prostrated strength, were evidently attacked by the disease. Some were trying to follow their companions who had passed on far before them, and had left them to their fate; while others were sick and vomiting beside the road, or were laid down under some tree. The rivers had become swollen by the rain, and a strong adverse wind blew, so that the masses as they arrived, were long detained on the southern bank of the rivers. Here, without food and without shelter, many were attacked and carried off by the cholera. Many of those who found shelter were nevertheless attacked by the disease, and in several instances which were brought to my notice, being abandoned by their companions, were carried out by the owners of the lodging-houses, while still alive, and were, while living, attacked by the dogs, and jackals, and vultures. These animals, on such occasions, exhibit a most disgusting tameness, which seems to say, lie down, and we will soon pick your bones. The paucity of dead before the festival rendered them voracious when the disease broke out on the pilgrims' return; for on occasions of a rath festival these scavengers are always ready and at hand in great numbers. The case of the retiring pilgrims would not improve north of Cuttack; much rain has fallen, and the rivers are swollen, and the route will be plentifully strewed with dead; but beyond Cuttack I cannot relate with certainty.

"It is time I related the labours which have been conducted on this great occasion to disseminate Christian knowledge. Two European missionaries from the south, and two from the north, accompanied by five native labourers, were employed in preaching the Gospel and in distributing religious tracts. Three of the latter were among the people for the space of 12 days, during which time twice each day they addressed crowds of people on the folly and danger of idolatry, and made known the saving truths of the blessed Gospel of the grace of God. They were heard with attention and encountered less opposition than usual. The European brethren addressed the Gospel to large masses of people, and successfully conducted much useful disputation. When the idols mounted their cars, and a stream of people set out from the place, our Christian forces were concentrated on the Athára-nála bridge. Little groups collected around us, and listened to the word of God,
and all who would receive them, and could read them were presented with Christian tracts and poems. After one of our preaching opportunities, one young man came forward and declared he would henceforth worship God. He followed us to our retreat, where he abjured his caste and idolatrous signs. He is now receiving instruction at Cuttack, and though such cases often prove disappointments, this young man speaks of his determination with increased satisfaction. But the word of God which is seed, which is a leaven, has been extensively made known, and viewing it under these encouraging similitudes, the labour will not finally prove to have been in vain."

We shall add nothing to the remarks of our worthy fellow-labourer, beyond a prayer that Christian women may be stirred up to feel more deeply, and seek more efficiently, the religious welfare of the women of India. When shall we find one hundred thousand Christian women sacrificing for Christ what these poor deluded creatures offer at the shrine of idolatry, priestcraft and uncleanness? Shall the very heathen teach us?—Calcutta Christian Advocate.

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JOURNAL OF A FEMALE MISSIONARY.
(Concluded from page 474.)

Trichinopoly, Monday, April 18th.—At six o'clock P. M. we started after joining in prayers offered by dear old Mr. K. whose kindness I shall never forget. Mrs. K. took Mrs. D. and myself in her carriage several miles on our way; final adieus were then exchanged, and we were soon separated. At day-break a distant view of the famous rock of Trichinopoly burst upon my sight. It was still some miles distant. We had made a long run, as from Tanjore to this place is 38 miles. It had been arranged for us to go to the house of Captain B., where we were most kindly received by Mr. and Mrs. B. and Captain W., who is residing with them. Mr. and Mrs. D. were as kindly entertained at the house of Lieut. W.

Evening—At four this afternoon our kind friends took us out to see the famous Pagoda of Seringham. We started in a poney-phaeton with Captain and Mrs. B. After a pleasant drive through groves of cocoanut and other trees, we arrived at the banks of the Cavery, were we found Mr. and Mrs. D. with Lieut. W. awaiting
Captain B. had given orders to have palanquins and bearers in readiness here—and the female part of our company exchanged the carriages for them. Horses were in readiness for the gentlemen. Thus we took up our line of march through the river and to the island of Seringham, which is formed by the Cavery and Coleroon rivers. Here we saw enough of shrines and sculpture of beings human, beast-like, and imaginary, but all idolatrous. I do think my feelings of pity and compassion for the poor deluded heathen are more aroused than they ever were before. This is my principal object in going to such places, not to gratify mere curiosity. I want to know as much as possible of the state of idolaters that I may feel more, pray more, and labour more for them. In visiting these temples we have usually a crowd after us, who are anxious to receive books and tracts, and to whom Mr. —— takes opportunities of speaking in the name of the Saviour. We saw here another thousand-pillared-choultry, similar to that at Chillumbrum, of which I have before spoken. We went to the top of it, and had a view of the whole island. Immense pagodas, tanks, choultries, &c. surrounded us. Monkeys in great numbers were skipping about these sacred inclosures. They are not allowed to be disturbed, but are fed and cherished by the brahmins. I was glad to rest my weary eye on the beautiful groves stretching far around us on every side, of almost every kind of Indian tree.

On descending again into the choultry from the clear light and fresh air of heaven, I was almost made sick with the impurity of the atmosphere, and nearly unable to make my way through the darkness and the many devious windings among the pillars. Captain B. remarked, "it is indeed a fitting place for deeds of darkness." I thought, "Oh, my soul, come not thou into their secret." How many times have I wished that Christians in A—— could see what I have seen. Sure I am they would come up with alacrity to the help of the Lord against the mighty. They never can have a correct idea of the extent of the delusions and ignorance of the heathen, without witnessing some such scenes as have lately come before us. It was a relief to leave this seat of Satan, with all its mixture of the curious, the wonderful and the wicked; its gilded domes, and painted walls, and spacious tanks, for the washing away of sin. Bathing in the Cavery is said to free one from all impurity. Oh, that all knew—

"There is a fountain filled with blood,
Drawn from Immanuels veins."

We had a pleasant ride home, where we found tea ready, and the hall finely lighted for an evening prayer meeting. Some of
the company had arrived before us. Fifteen sat down to the tea
table—the neatness and elegance of which was quite worthy of
the lady who presided. Immediately after tea, Bibles and hymn
books were laid before each one. Mr. —— was requested to read
some part of Scripture and expound. He did so. Prayer and sing­
ing followed, and we thus finished our first day at Trichinopoly.

Wednesday, 20th.—Rose very early this morning, while it was
yet dark, and entered the carriage (in company with our kind
host and his wife) to visit the fort and rock of Trichinopoly. We
had a ride of about three miles to the fort, which is the original
and most ancient part of Trichinopoly. It stands about half a mile
from the south-west bank of the Cavery, and is a place of great
antiquity, importance, and fame in Indian history. The flag-staff
is placed on the summit of a very large insulated mass of bare red-
colored rock (transition granite) which rises abruptly, and almost
perpendicularly, to the height of 500 feet. It forms a conspicuous
and imposing object at a distance in every direction. An extensive
quadrangular structure of brick and chunam, surmounted with co­
cossal figures of various kinds, the object of Hindu veneration,
covers an abutment of the rock.

Having reached the door of this pagoda or temple, we asked
permission to enter, but were not allowed. They told us that no
European had ever been within the doors. It is considered a very
sacred place. Various tales are related of what is done within
these walls, but I presume they are mostly conjectural. There is
an easy access to the flag-staff, and top of the rock, by a spacious
flight of stone steps on one side. This elevated spot commands a
most extensive, varied, and beautiful prospect of the fort, the island
of Seringham, and its many pagodas, as also the serpentine mean­
derings of the Cavery and Coleroon, with the surrounding country
for miles distant. The horizon is bounded by the lofty and extensive
mountain range, including the Cheveroy and Salem hills, running
from south-west to north-east, which form the Ghauts dividing the
Carnatic from the Mysore country.

Immediately below and around the rock is the Black-town and
fort, with its massy walls built of stone, still in good repair. The old
palace and gardens are near the rock. At a short distance, outside
the walls, we noticed a splendid dome, surmounting a mosque in
the midst of a cocoanut grove. In every direction there was some­
thing to wonder at, if I had not, as it were, ceased to wonder at
anything since I have been here. On descending we rode around
some distance to see the church where Bishop Heber was buried,
(you will recollect he died here) and also to see the barracks and
parade ground. At six in the evening we took leave of dear Tri-
chinopoly friends, carrying with us a strong sense of their kindness.
It is even painful to leave after being treated so affectionately—
to be forced to tear oneself away, never expecting to meet on
earth again—but this we are continually called to do.

Thursday, 21st, Toumankerachy.—Our bearers have accomplished
forty miles of our remaining distance to Madura. A long run.
We find here a pleasant rest-house, and have had a good break-
fast, but no friends to welcome us. The scenery for some miles
back has been of a different character from any I have seen in
this country; the trees about us appear more like our own forest
trees, and at my right hand, as I lay in my palanquin, I saw a
range of hills looking exactly like those back of W. How many
thoughts of past days crowded upon me, when I have been going
to see dear mother, and my eye has caught a view of the blue
hills in the distance. Here at the rest-house, I still look upon
the mountains, appearing just about as far off as those do from
W. But here is no dear mother to receive me, and attend to the
thousand nameless things that go to make one comfortable, after
a journey, to imprint the kiss of affection on my cheek, and to
listen to the history of my journey.

Maloor, 22d.—We reached this place early this morning, and
found the rest-house occupied by the Collector. One room was
given us, together with a bathing or dressing-room. While we were
making ready for breakfast, Mr. T. (one of the missionaries from
Madura) arrived, having come out one stage to meet us. As he
was the first missionary of our own society whom we had seen,
you may suppose, he received a cordial welcome. He informed
us, that we were anxiously looked for at Madura. After breakfast,
we had a visit from the Collector. Mr. —— had a long conver-
sation with him on Indian affairs. After dinner we started, rather
earlier than our usual hour, in the hope of reaching by midnight.
The bearers were encouraged by a promise of extra reward, and
they did well. At 11 o’clock, we were set down before the
door of the mission house. An affecting scene took place in
meeting with these dear friends.

Saturday, 23d.—After dinner, when the sun was getting low, I
accompanied Mr. —— to the temples. The natives were busily
engaged in preparation for a great festival, which is to take place
in a few days. The pagodas are much like those I have seen
at Chillumbrum and Seringham, and which I have attempted to
describe; but no description that I can give, will make you ac-
quainted with the wonders of these places. There is such a vast-
ness about them, so much carving, so many images, lights, columns, domes, &c. &c., that no pen is sufficient by graphic description, to bring the idea before you. When these immense monuments shall crumble into dust, we know not; but, in all probability, nothing like them will ever be reared again. Such a race of people as are now living here, could not do it. It is only by much exertion they are able to keep them in tolerable repair. When we were there, they were making various representations of the gods, and also of men and of beasts, of pasteboard, and painting them of the gayest colours. Canopies of gilded wood and tinsel, together with every foolish thing their fertile imaginations could invent, were being made to dazzle and fascinate the poor pagan, at the coming feast. They showed a brazen horse of colossal size, which they were endeavouring to place in a more favourable situation than that it then occupied. Large cables were attached to the platform on which it was placed. They assured us that the god rode on it at certain times. As we roamed through the immense halls, a group of figures was pointed out, said to be the goddess of these temples and her husband, with whom she was being joined in marriage, attended by her brother, who was standing by joining their hands.

I staid until the numerous lamps were being lighted about the different shrines, and then returned homewards, glad to have the opportunity of enjoying a Christian Saturday night.

Sabbath, 24th.—A quiet and pleasant morning, the few who love the Saviour here met in the large hall at Mr. P.'s, to celebrate the Lord's Supper. There were about twenty persons, a small number, but enough to claim the promised presence of the Saviour; and I do think, He was in our midst. There were six native converts partaking with us; thankfulness for all our mercies seemed to fill our hearts. There still remains to us the keeping of Sabbaths even in this heathen land. It is a very precious rest to the over-tasked spirit. At evening we had service in the hall. It was quite filled with a mixed assembly of natives, Indo-Britons, our missionary company, and a few English friends.

Monday, 25th.—Rose early this morning, and accompanied Messrs T. and W. to the ruins of the old palace, the residence of the ancient Tamil kings. It is a magnificent ruin. The massive walls enclosing it are yet in good preservation. Within is a large population, mostly of weavers. We saw them engaged in reeling, spinning, and warping cotton twist. The palace itself covers a great extent of ground. Much of the building is still entire, and exhibits the remains of great beauty.
The style of architecture appears to be that of the Moorish and old Gothic united. The numerous arches and pillars are very beautiful. As I walked through the halls, and stood beneath the immense dome in the centre, I was forcibly reminded of Washington Irving's description of the palace of the Alhambra. Many of the pillars are tall slender shafts, finely fluted and capped; while others are so large in circumference, that three men clasping hands are unable to encircle them. Some of the columns were of fine granite, highly polished, resembling black marble. The greater number were of stone, stuccoed with chunam on the outside. Rich fresco carving was in profusion in every part. Many statues of Hindu mythology were scattered about the ruin. I should like to tell you more of this interesting place, but descriptions seem to fail, as in the case of the temples. After a walk on the top, from whence we had a fine view of the surrounding country, we descended and returned to the house to breakfast; almost ready to say that the eye was satisfied with seeing and the ear with hearing.

After a pleasant interview at dinner, we prepared again to set off. The friends had kindly provided an additional store of comforts in my palanquin, and after taking an affecting leave of Mr. and Mrs. D. who were to remain here attached to this branch of the mission, also of our other friends, we were once more on our way. A beautifully shaded road made travelling at an earlier hour than usual very pleasant. Groups of poor natives, dressed in the most fantastic manner, for the approaching festival, were continually passing my palanquin. We were objects of curiosity to each other. They stopped their music to gaze at me as I passed. About half a mile from the mission house I was overtaken by a poor low caste girl, to whom I had shown some trifling kindness, with her hands full of ripe plantains, which she threw into my palanquin, seemingly delighted that she had been able to reach me. All I could do was to wave my hand and smile, as I was rapidly borne past her. I feel grateful for any such proof of good feeling among the natives.

My ride (for the first ten or twelve miles) was through a most enchanting country. The road was completely shaded by very large tulip trees in flower. While on all sides were groves of trees, beautiful as the fabled stories of my childhood have represented. We passed the Collector's house and premises. A tank, covering acres of ground, is immediately in front of the house, in the middle of which is a small pagoda of exquisite beauty; the slender white pillared shafts supporting the roof were quite different from any thing I had seen. The surface of the water was...
tranquil, and the delicate building seemed suspended in air like a piece of fancy glass in a globe of water. The walls of the tank were adorned with heathenish figures in full relief. At two o'clock we reached a very small rest-house, where we made a halt for the remainder of the night. Mr. H. joined us at day break. He is settled at Ramnad, on the coast. The rest-house was entirely unfurnished, not even a chair to sit upon. We managed to get along by using our writing desk, box, &c. &c. for seats. The day wore away rather heavily, and we were glad to be on the road at an earlier hour than usual. Reached Ramnad in time for breakfast the next morning. Found Mr. and Mrs. E. comfortably situated in a large house within the fort. We spent a pleasant day with them, and at three o'clock the following morning, started in palanquins for the coast, where a Dhony had been previously engaged to take us to the Island of Ceylon.

Thursday, 28th.—We arrived at Davipatnam at sunrise this morning. Spent all the day at the Custom House in hourly expectation of the departure of the boat. We were sheltered from the sun, but had no conveniences for getting food, or spending the day profitably. Feeling weary of the din of native voices in high dispute, I rejoiced to accept Mr. ——'s invitation to walk. We went just at evening to the Roman Catholic burying-ground, where the body of Mrs. T. is laid. A tolerably pleasant walk along the shore brought us to the spot. We had hoped to reach it unobserved by the natives, but found it impossible. As usual, a crowd had collected and followed us, standing by as long as we stayed, and following again on our return. The finest feelings of the heart are here almost always thus broken in upon. We cannot be alone. My attention at the burying-ground was quite turned from the object I had in going thither, to the poor creatures about me. Instead of weeping for the departed, I felt like weeping for the wretchedness and blindness of the living. A few graves were marked by wooden crosses; but the one we looked upon with so much interest was undistinguished, save by the freshness of the earth about it. How different from the graves of our fathers! Mrs. T. died at this place, as she was on her way from Madura to Jaffna for her health. Her afflicted husband had to bear his griefs alone. No missionary friend was near to pour the balm of sympathy into his wounded bosom. I said he had to bear his griefs alone; No, the Saviour was with him. Strength was given him to bury his precious dead out of his sight. He bore the intelligence to her Jaffna friends, where she was much beloved, and is justly lamented. On our return from the grave,
I took a place in a small boat to proceed to the Dhony to which the palanquins had been carried.

Friday, 29th.—I find the Dhony passage more trying than anything I have encountered in my journeyings. The fire-place is very near my palanquin. When the food is prepared, the smoke passes directly to us. This, with the heat and confinement, having no place to stand up, is almost intolerable; but we hope to arrive to-morrow, if the Moorman who commands is willing to proceed on without stopping at night, as is their custom. We have passed several small islands lying in the straits.

Saturday, 30th.—We are now near Ramisseram, and in sight of the celebrated pagoda at that place. It is by no means so high, or so imposing in appearance, as some of those I have visited on the Peninsula. We have still some faint hope of reaching Jaffna to-day.

Sabbath, 1st May.—An uncomfortable day. We are still on board. No such Sabbath have we passed since we left home. We have all along enjoyed our Sabbaths very much. We have been able to meet with Christian friends, and worship God in company, until now. This morning, Mr. —— had reading and prayers in Tamil, with the natives on board. The Moormen call many times a day, Allah! Allah! but oh, how ignorantly. At eleven o'clock, they cast anchor, at Kaits, where there is a custom house and an English collector. He kindly sent us an invitation to come on shore and dine. Being the Sabbath, we declined. Towards evening Mr. —— became quite ill with sick headache. He was unable to sit up, and I was so situated I could do nothing for him.

We can only add, from this brief record of facts and observations, by one—who possessed a feeling heart and delicate taste, and above all, an ardent love for her Saviour and her fellow-creatures—a notice of the Mission Female Seminary at Oodooville, in Jaffna.

Oodooville.—Arrived here at nine on Saturday evening, much fatigued, and very glad to get early to bed. Rose on Sabbath morning refreshed and strengthened for the duties of the day. After breakfast Mrs. S. took me to the school-room, where I saw the girls connected with the Free Boarding Establishment. You, my dear mother, will like a more particular description than I might be likely to give to another person. We passed through the garden and entered another inclosure, where, in the midst of large cocoanut trees, are the sleeping apartments, school-room, cook-house, and bathing-room for the girls. The mats on which they sleep
were rolled up and laid aside; the floors were clean, and the girls were neatly clothed in a short white jacket with sleeves, and a cloth round the body, extending nearly to the feet, which are bare. Most of the larger girls had some little gold ornaments about them, either on the neck or in the ears. Their long black shining hair was neatly combed back, and twisted around and confined with a silver pin. Many are handsome, having usually high features, and in most cases very fine teeth. Their dark complexions do not look forbidding as you would suppose, and as is the case where it is united with the flat nose, large lips, and wooly hair of the negro. Some of the little creatures I could have taken in my arms with pleasure. I had great joy in seeing so many in this Institution brought under Christian influence. They doubtless owe much of their intelligent expression of countenance to the culture of the mind which they have had. The contrast is very great between these and others, who have not their advantages. I almost envied dear Mrs. S. her pleasant charge; for pleasant it certainly is, notwithstanding the cares connected with it. No one can live on missionary ground without cares, and those connected with this establishment appear to me to have the most delightful employment of all. If I could command the means to do it, I should like to raise just such another school. At half past ten we went into the church, where in addition to the girls, were a large number of boys—sabbath scholars—some native men and women, the mission families, &c. so that the large church was nearly filled. A more interesting congregation I have never seen.

**Monday.**—Not to speak of the studies of the school, which occupy all the forenoon, this afternoon I saw the girls, 75 in number, seated in the verandah, employed with the needle. I examined their work, found it quite equal to what we see at home done by girls of the same age. Some of the work was uncommonly neat. They are taught to put garments together as well as to do plain sewing. I have also seen them take their food, and could not restrain my tears as I listened to their sweet song of thanksgiving, sung while the food was put by four of the larger girls on bright brass plates, and set before each. At a given signal of the bell, the song ceased. All was ready, a blessing was implored by one of their own number, and they commenced their cheerful meal of rice and curry, taking it up with the fingers—as they know not the use of the knife and fork—and carrying it to the mouth with much dexterity. Twenty-three of these girls, once heathen and of respectable families, are church members. A number of the others are candidates for admission to Christian privileges. Is it
not a pleasant thought, dear friends, that so many go out from this school, and become Christian mothers. Must not this influence be felt? It is felt. It is seen in the well-regulated families of those who have been married from the school. The children are so differently trained, as, in most cases, to give joy to the hearts of those who have been engaged in this labour of love. They are rewarded an hundred-fold in seeing the blessed effects of Christian instruction on these daughters of a land of idolatry and superstition.

THE CONFESSIONAL.

Mr. Editor—Happening to put my hand upon a pamphlet published in 1838, and written by L. J. Nolan, once a Romish priest, but now a clergyman of the church of England, and while turning over the leaves, my eye rested upon the following passages, which struck me, as I read on, as peculiarly appropriate to the present Popish state of the times, and calculated, if well read and well digested by the upper class of Catholics, eventually to bring about the complete downfall of the Romish church. I have selected only two cases, and refer my readers to the pamphlet in question for further confirmation. He says:

"During the last three years I discharged the duty of a Romish clergyman my heart often shuddered at the idea of entering the confessional; the thought of the many crimes I had to hear, the growing doubt upon my mind that confession was an erroneous doctrine, that it tended more to harden than reclaim the heart, and that through it I should be rendered instrumental in ministering destruction to souls, were awful considerations to me in the hours of my reflection. The recitals of the murderous acts I had often heard through this iniquitous tribunal had caused me many a restless night, and are still fixed with horror upon my memory. But the most awful of all considerations is this—that, through the confessional, I had been frequently apprised of intended assassinations and most diabolical conspiracies, and still, from the ungodly injunctions of secrecy in the Romish creed, lest, as Peter Dens says, 'the confessional should become odious!' I dared not give the slightest intimation to the marked-out victims of slaughter. But though my heart now trembles at my recollection of the murderous acts, still duty obliges me to proceed and enumerate one or two instances of the cases alluded to.

"The first is the case of a person who was murdered, and with
whose intended assassination I became acquainted at confession. One of the five conspirators (all of whom were sworn to commit the horrid deed) broached to me the bloody conspiracy in the confessional. I implored him to desist from his intention of becoming an accomplice to so diabolical a design; but, alas! all advice was useless, no dissuasion could prevail, his determination was fixed; and his only reason for having disclosed the awful machination to his confessor seemed to originate from a hope that his wicked design would be hallowed by his previous acknowledgment of it to his priest.

"Finding all my remonstrances unavailing, I then recurred to stratagem. I earnestly besought him to mention the circumstance to me out of the confessional, in order that I might apprise the intended victim of his danger, or caution the conspirators against the commission of so inhuman a deed. But here ingenuity itself failed in arresting the career of his satanic obstinacy. The conspirator's illegal oath, and his apprehensions of himself becoming the victim of brutal assassination, should he be known as the revealer of the conspiracy, rendered him inflexible to my entreaties; and, awful to relate—yes, awful, and the hand that now pens it shudders at the record it makes—an inoffensive man, the victim of slaughter, died a most cruel death by the hands of ruthless assassins!

"The second case is that of a female administering poison to her parent. Her first attempt at parricide proved ineffectual, owing to an immediate retching that seized the parent after taking the draught. The perpetrator of this foul deed afterwards came to confession, and acknowledged her guilt; but circumstances proved that she only sought for priestly absolution to ease her mind and prepare her for a speedy repetition of the heinous crime. Again she attempted the act, and it proved successful. I was called on to attend the dying parent. The unnatural throes and convulsive agonies of the unfortunate man convinced me that the disease was of no ordinary nature. The previous confession of his daughter, who at this time made her appearance, rushed upon my mind, and suggested that the parent was a second time poisoned. From what I had known through the confessional, I could not well hint at the propriety of sending for medical attendance, for the Romish doctrine impressed an inviolable secrecy upon my lips, and prevented my giving the slightest intimation of the malady; whilst the poor parent, unconscious of the cause of his death, died in the most excruciating agonies of which humanity can form a conception. Oh! monstrous system of confession! will you dare any longer to ascribe your origin to the great Eternal, and thus affix to nature's God the blasphemy of your tenets? Oh! thou iniquitous tribunal—thou cloaker of crimes—thou abettor of wickedness—thou brutal murderer! A child attempts the most diabolical act against a parent, but thou, by presuming to erase the past transgression, only
encouragest to a repetition of the crime. A parent suffers the most agonising tortures, and dies in the most excruciating pains, from poison administered by an unnatural daughter, but thou, polluted tribunal, wilt not allow the priest acquainted with the circumstances to disclose the cause of this heart-rending death.

"Should any unacquainted with Romanism question the veracity of these statements, let them consult history, and he will find many similar facts. Did not the Romish priest, the Rev. Mr. Garnet, the provincial of the Jesuits, justify his concealment of the gunpowder plot, on the pretext of its being revealed to him at confession? Did not Father D'Aubigny, the French Jesuit, put forward a similar plea of justification for concealment, when the assassin Ravillac (that stabbed Henry the Fourth of France in 1610) acknowledged to him in the confessional his plan of regicide murder. But why need I refer to such circumstances; as every priest who has acted in the capacity of a confessor, must admit the fact of similar cases frequently coming before him at the confessional?"—London Morning Herald.

In confirmation of the abuse of the Confessional, and of its utterly immoral tendency, we add the following, being

A scrap of Popery, AS IT IS.

"He, as God, sitteth in the temple of God, showing himself that he is God." 2 Thessalonians ii. 4.


Q. "What is the Seal of Sacramental confession?
A. It is the obligation or debt of concealing those things which are known from Sacramental confession."

Q. Can a case be stated in which it is lawful to break the Sacramental Seal?

* "Quid est sigillum confessionis sacramentalis?"
R. "Est obligatio seu debitum celandi ea quae ex sacramentali confessione cognoscuntur."

Dens Theologia, tom vi. No. 150, De Sigillo Confessionis.

† An potest dari casus, in quo licet frangere sigillum sacramentale?
R. "Non potest dari; quamvis ab eo pendet vita aut salus hominis, aut etiam interitus reipublicae; necque summas Pontificum in eo dispensare potest; ut proinde hoc sigilli arcanum magis liget, quam obligatio juramenti, voti, secreti naturalis, &c., idque ex voluntate Dei positiva."

Quid igitur responderet debet Confessarius interrogatus super veritate, quam per solam confessionem sacramentalen novit?
R. "Debet responderet, si necesse est, idem juramento confirmare."

Obj. "Nulla causa licet mentiri; atqui confessarius illc mentiretur, quia sest veritatem; ergo, &c."
A. It cannot be stated, although the life or safety of a man, or even the ruin of the state should depend upon it; nor can the Supreme Pontiff dispense with it; so that, on that account, this secret of the Seal is more binding than the obligation of an oath, a vow, or natural secret, &c. and that by the positive will of God.

Q. What therefore ought a Confessor to answer, being interrogated concerning truth, which he has known through Sacramental confession alone?

A. He ought to answer that he does not know it, and if necessary, confirm the same by an oath.

Q. It is objected, 'It is in no case lawful to tell a falsehood; but the Confessor would tell a falsehood, because he knows the truth; therefore,' &c.

A. I deny the minor, (that is, that the Confessor would lie) because such Confessor is interrogated as a man, and replies as a man; but now he does not know that truth as a man, though he knows it as God, (says St. Thomas, quest. xi., Art. 1,) and that sense is naturally inherent in the reply; for when he is interrogated, or replies out of confession, (extra confessionem) he is considered as a man.

Q. What if it be directly inquired of the Confessor, whether he knows a particular thing by Sacramental confession?

A. It is replied, in this case he ought to answer nothing: So think Steyaert, and Sylvius. But the interrogation is to be rejected as impious; or he can say absolutely, not in relation to the question, 'I know nothing;' because the word 'I,' restricts to knowledge acquired by him as man, (ad Scientiam humanam.) In like manner, if a Confessor be cited in judgment, that he may give a reason for having refused absolution, he ought to make a protestation, that in this matter he does not acknowledge a Superior, but God.'
Religious Intelligence.

Below will be found an abstract of the Fifty-second Report of this Mission. We are glad to see that the meeting was not confined to the members of the London Mission, but that others came forward to assist, and thus the hand of fellowship was stretched out. The Hon'ble and Rev. Baptist Noel of the Church of England, the Rev. W. Chalmers of the Free Church, and the Rev. Dr. Cumming of the Established Church of Scotland took part in the proceedings. This gave an interest to the whole, taking away as it did all exclusiveness, and adding to the scene that brotherly appearance which a missionary meeting ought always to exhibit. The abstract of the Report which was read, stated:

"That the missionaries of the Society, in common with those of every Evangelical Protestant communion, had now to encounter, in every field of their exertions, the most active opposition from the agents of Popery. In no part of the world was the anti-Protestant design of Catholic missions more striking and conclusive than in Polynesia. The martial power of France, which was degraded to force upon the Protestant Christians of Tahiti the exclusive pretensions of the Papal church, continued to oppress and pollute that island; but the designs of Popery, as it respects converts, had thus far totally failed, and not more than one-sixth of the population had been brought into external alliance with the invaders of their country. The deeply-injured Queen, Pomare, continued to prefer freedom in exile to French oppression; but the Directors, aided by the liberality of their friends, had adopted the best means for mitigating her sufferings and ministering to her wants. Over Tahiti, bleeding with her many wrongs, we must mingle smiles with tears, and sing of mercy as well as judgment. In the camp of Papeenoo the presence of the Lord was felt and owned; and many, in this dark season of national adversity, had sought and found that mercy which, in brighter days, they neglected or despised. The mission at Tanna had been revived, and the Gospel extended to other islands of the New Hebrides, where the prospects were peculiarly animating. In parts of the Samoas the Divine presence had been felt in renewed power, and with the most blessed effects.

"Events, equally astonishing and delightful, had occurred, during the year, under the gracious control of the God of Missions, for No. 9.
the propagation of the Gospel in China. By the decree of the Emperor, the myriads of that vast empire were now at liberty to embrace and profess the religion of the Lord of heaven, as known and published by the western nations. The Directors were sensible of the high duty to China which rested upon this Institution in particular; but their delight that her teeming population was now open to the mercy of the Gospel, was not unaccompanied with deep regret, that her efforts to meet her loud and pressing claims had been so inadequate to the solemn and joyous occasion. At Shanghai and Amoy the missionaries enjoyed many marks of the Divine favour; and there was every prospect of an abundant harvest.

“In India, and more particularly the Southern Provinces, the deadly force of cholera has been widely prevalent; and many of the native Christians, and several devoted native evangelists, had been numbered with its victims. At no former period, however, had the work of the Lord been more vigorous and expansive in its progress. The number of converts, who had professed the name of Christ in baptism, had been great beyond precedent. Female education was beginning to yield precious fruit in the conversion of souls and the advancement of social comfort. From the Theological Seminaries, a large body of native evangelists, renovated in heart and informed in understanding, were preparing to enter the field of spiritual death.

“In Africa, some of the missions had been exposed to the danger and desolation of war, especially Philipolis; but hostilities had happily terminated, and the selfish and cruel designs of the Dutch invaders had been frustrated. In several parts of the country there had been gracious revivals of spiritual religion, and four hundred members had been added to the native churches.

“Cheering tidings had been received from the oppressed Christians of Madagascar. Though persecuted, they were not forsaken, though cast down, they were not destroyed. Amidst all their privations and dangers, the believers had multiplied, rather than decreased. No additions had been made to the number of the martyrs, but the cruel edicts of the Government, though somewhat relaxed, are unrepealed.

“Many of the West India stations had participated in the Divine presence and blessing.

“The number of stations and out-stations, supported by the Society in different parts of the world, was 460, connected with which there were 150 churches. The Society employed, among the heathen, 165 European missionaries, and 700 European and native assistants.
The number of printing establishments in operation was fifteen. In the past year the Directors had sent forth to various parts of the world missionaries, with their families, amounting, exclusive of children, to eighteen individuals.

"The total amount of receipts, during the past year, had been £79,745-1-1, the expenditure, £74,497-7."—Record.

This Catholic Society, which promotes an Evangelical Alliance—brethren of all Christian denominations contributing to its publications, by writing on its behalf—held its Forty-seventh Annual meeting on the 8th May last, at the Exeter Hall. The year of which the Report spoke had been a prosperous one, twenty millions of publications of various kinds had been distributed, and the subscriptions were larger than the previous year. We entirely concur in the sentiment contained in the Report, "That the doctrines of the cross of Christ contain the only conservative principle in the literature of the country." Some pleasing instances were given of the usefulness of the tracts, which acted as pioneers to an army breaking up the ground before them, and facilitating their march. We take the following from the Record.

"The Report gave a brief view of the Society's operations during the past year, in China, India, Australia, South and West Africa, Spanish America, the West Indies, British North America, France, Switzerland, Holland, Spain, Italy, Germany, Hungary, Saxony, Denmark, Iceland, Sweden, Russia, the Mediterranean and adjacent countries, and Persia. It then detailed the persevering efforts made for the benefit of England, Wales, Scotland and Ireland. The grants made to District Visiting, City and Town Missions, Christian Instruction, and kindred Societies; for Sabbath-day circulation, soldiers, sailors, emigrants, prisoners, hospitals, workhouses, unionhouses, railway workmen, fairs, races, foreigners in England, home missionary agents, convict ships, colliers, rivermen, and miscellaneous, amounted to 2,06,741, of the value of £2,767-19, being a considerable increase over the previous year. The libraries granted, on reduced terms, to destitute districts, union and workhouses, Sunday and Day Schools, factories, &c. amounted to 454, of the value of £2,003. The libraries granted since 1832 have been 3,722. Two hundred and forty-five new tracts and books have been published, and the issues from the London Depository alone have been 17,571,413, being an increase of 1,300,266. The total circulation at home and abroad amounted to
four hundred and twenty millions in ninety-eight languages. The Report then referred to the publications of the *Monthly Volume* the *Doctrinal Puritans*, and the *Commentary* in numbers. The total benevolent income of the year, including special contributions for China, was £6,785-1-8. The gratuitous issues, £8,020-13-11, which exceed the benevolent receipts, excluding the donations for China, by £1,902-13-9. The legacies amounted to £1,111-10-4; the cash for sales, £46,697-9; the total receipts, £56,110-13-8. being an increase of £2,005-19-5, beyond the preceding year, The Report concluded by referring to the unprecedented activity of the press, and by averring as a momentous truth, that the Cross of Christ is the only Conservative principle of our literature.—*Bombay Witness.*

MADRAS TRACT AND BOOK SOCIETY.

The Annual Meeting of this useful Society was held in the Wesleyan Chapel on the evening of the 6th ultimo; A. F. Bruce, Esq. in the chair. The Report was read by the Secretary, the Rev. W. Grant, and the meeting addressed by the Rev. Messrs Drew, Roberts, Winslow, Anderson, Braidwood and Tucker. The reason for holding the Anniversary so late in the season, instead of near the beginning of the year, as usual, was stated to be the want of a Secretary. The office was vacated, about the time when the meeting should have been held, by the removal from the Presidency of the Rev. Mr. Lewis, who occupied it, and it was some time before his place could be supplied. The prospects of the Society were represented as on the whole very encouraging, and such as to call for increased exertions on the part of its friends. The want of Funds had prevented any new tracts being published the last year, and the number of re-prints had been but small. The Depository is consequently nearly emptied of vernacular tracts. Under these circumstances, and while the call for suitable publications is perhaps more urgent than ever before, the London Tract Society has generously offered to make this Society a grant of £100, if it will raise an equal sum above its usual income. It was the object of one of the resolutions passed by the meeting to accept this generous challenge, and to pledge the Society to make exertions for raising the amount. Another provided for publishing school-books and other elementary works in English as well as in the vernaculars. This is an important step in advance, demanded by the increase of English education among the natives. The hope was expressed of the Press being again more actively employed.
of the natives to the truth, and their diligence in publishing tracts, books, and newspapers against Christianity, call most loudly on the committee to see this effected. The meeting was well attended, and full of promise for good.

REVIVAL OF RELIGION IN OOROOMIAH, PERSIA.

Extract from a letter written by an American Missionary Lady to a female acquaintance in the Ceylon Mission, dated Ooroomiah, Persia, April 15, 1846.

"Let me tell you, that we are in the midst of a most Interesting Revival. Yes, magnify the Lord with us; the Nestorians, after ages of the deepest spiritual desolation, are being visited by the day-spring from on High. Bone has come to its bone; and bones have been clothed with flesh; and the Spirit of the living God has been breathed upon them. We look on, and feel forced to magnify the boundless love of Jehovah in this work, and ourselves to lie low in the dust. It is now more than three months since we first heard a rustling in this great valley, which was exceeding dry. The first tokens of reviving were seen early in January, in the awakening of the two eldest girls in the Female Seminary. These girls, after a season of apparently deep conviction for sin, submitted as we hope to the Saviour. There were no other cases of awakening until January, when in both our Seminaries, without any intercourse on the part of the pupils or of those who had the care of them, many were found crying for mercy. I cannot well describe to you the solemn scenes through which we passed during succeeding days and weeks. Our houses were literally houses of prayer from morning until night and from night until morning. The accommodations of our schools being limited, we felt obliged to open every nook and corner of our own private apartments for praying souls; we could turn in no direction without hearing the cry of awakened sinners. If we attempted to pass up and down our stair-ways, or through our space-ways without lights at night, we often found ourselves stumbling over some convicted soul on his knees. We suspended all studies in our schools, except the study of "the way of life," and gave ourselves as far as we could to directing souls to Christ. We had no special means of grace used, our schools were in session during all their regular hours, except that they were allowed occasionally to retire for prayer. The Bible, which before had been the principal study in school, was now made the only one, and every day seemed to us as the Holy Sabbath. As I cannot speak to you of individual cases in our midst to any extent, you will doubtless be interested to know what has been the result in general. In the Male Seminary, which is under Mr. Stoddard's care, and which contains about 40 pupils, more than 30 give cheering evidence of
having passed from death unto life. Many of these pupils are already young men in years, and almost without an exception, are possessed of fine natural abilities, and now sanctified by grace, much may be hoped from them. Many of them will probably after a few years be ecclesiastics, we trust they are to become "a royal priesthood" among those who have so long been cursed with unregenerate pastors. Already are these dear youths becoming very useful in leading souls to Christ.

"In our Female Seminary, embracing at present 35 girls, more than 20 appear as well as I ever saw young Christians in America. Several others appear deeply interested, and hope they love the Saviour; but being as yet mere children in years, we feel that we cannot at present speak confidently in regard to them. Only five or six appear unaffected, and these mostly very young. Our schools are so changed, that we are ready to say, that they are not ours, but the Lord's. We feel that a great responsibility is laid upon us, in attempting to train these dear youths for the greatest usefulness among their people. Pray for us, that we may have help from on high in this interesting work.

"Although the revival commenced in our Seminaries, it has been far from being confined to them. Most of the printers, and those connected with our families, are believed to have shared in the good work; and in at least nine villages, there have been hopeful conversions. In Goog Taper, there have been as many as 20 or 25. In the other villages less, and in some not more than one or two. But we are encouraged by the thought, that the leaven which is to "leaven the whole lump" is thus at work in so many places. At first the individuals affected from the villages were mostly those whose attention was arrested by visiting our schools. But now, we often hear of those feeling deeply who have not visited our premises for months, but have been reached by those who have gone out from us. Several of the poor mountain Nestorians, who, when driven from their homes by the savage Koordes, found an asylum here, have been hopeful subjects of the work. Others, who have for years been employed here as teachers, are, as we hope, truly converted; and they now turn their longing eyes to their former homes, wishing to preach to their own countrymen and kindred "Christ and Him crucified." We hope that the day is not far distant, when the Gospel in all its fulness shall be preached on the mountain tops of Koordistan.

"To give you some idea of the faithfulness of our pious natives, I will relate a single fact. For some months we have had in our Female Seminary, a little girl from one of the mountainous districts, whose father is a deacon. The father visiting his child in the early stages of the work, became as we hope a true Christian. On a subsequent visit, he brought with him a crude, warlike younger brother. It was on Saturday afternoon that he came to our premises, and at
his brother's request consented to spend the Sabbath. His long dagger was hanging at his side, and his whole appearance was more like that of the savages of our western wilds, than any one I have seen since leaving America. He took up his lodgings with one of the teachers in our Female Seminary. This teacher laboured with him until the next day with little apparent effect. He then called in other pious natives, and alternately they conversed and prayed with him, until, a little before the Sabbath sun went down, throwing his dagger from his side, he exclaimed, 'I have no more use for this,' and with streaming eyes cried out, 'men and brethren, what shall I do to be saved?' He was pointed to the Lamb of God, but gave no evidence of finding pardon before he left us the next day. But in his wild mountain home he appears to have found that grace which passeth all understanding. He has since visited us, apparently a lamb in Christ Jesus."—Morning Star.

Noble Testimony to Bible Colporteurs.—A discussion took place in the French Chamber of Deputies on the 6th of April last, upon the rights of this class of men, to circulate the word of God; and, when the Count Agenor de Gasperin, in protection of those rights, addressed the Chamber in the following words:

"We always have had, and we now have, men who traverse the kingdom selling Bibles, tracts for edification, and works of controversy. Do not imagine that the obstacles they meet with can arrest them for a moment. Do you know what is the power of faith? (Tumult.) I will not cite the Protestant Missionaries, who reply to calumnies by their Christian heroism; but cast your eyes around you, to the right and to the left, to Scotland and to the Canton de Vaud. See the multitudes of pastors, of fathers, of families, who for an idea, a principle, the independence of the church, have cast away from them their daily bread and the subsistence of their families. Such is the power of faith. The colporteurs are poor, are humble, have nothing to give them éclat. They offer no violent resistance; yet these men are strong, because they believe, because they look above our little horizon of politics. They have a higher ambition than ours, an ambition so high that our vulgar ambition is lost and disappears before it. Do not proceed gratuitously, without necessity, to wound such belief, to affront such courage. Consider this, which I tell you with calmness and seriousness, because I express a resolution which has been well weighed. If you do not grant us what we seek; if you oppose new obstacles to the exercise of a necessary right, well, then, we ourselves will take upon our back the bundle of the colporteur, and proceed to subject ourselves to your refusal of authorization, and to your Civil process." (Warm applause, Murmurs.)—Madras Christian Herald.
Lord's Day.—We rejoice to see a movement in the right direction for the proper observance of the Christian Sabbath, or Lord's Day. The Bombay Government have issued a Notification closing the Courts of Justice and Revenue Offices on that day, whether at the Presidency or in the interior, and whether presided over by European or Native Officers; and generally prohibiting all official business except when of an urgent nature. At Madras notice has been given by the Postmaster General, that the Post Office will hereafter be closed on Sundays, except from 6 to 10 a.m. and from 4 to 6 p.m. the former for distributing and the latter for receiving letters.

Settlement of Differences with America.—The intelligence by the late Mail of the amicable arrangement with the United States respecting Oregon, calls we think, for sincere thanksgivings to the "God of Peace," for thus averting a threatened, unnatural and calamitous war: a war which would have been most disastrous to the missionary cause, by bringing into conflict the two nations principally engaged in Christian Missions.

Baptisms at Jaffna.—Eight pupils of the Batticotta Seminary, and an aged Roman Catholic, a few Sabbaths since, received the rite of Christian baptism; and were admitted to the communion of the Church at that station, on a public profession of their faith in Jesus Christ. On the 2d instant, seven pupils of the Oodooville Female Boarding School received the rite of Christian baptism, and were admitted to the communion of the church at that station, on a public profession of their faith in Christ. These persons had been candidates for church membership for several months before their admission, and gave credible evidence of sincere piety. May they continue to adorn the doctrine of God their Saviour by a holy walk and conversation, and let their light as Christians so shine, that others seeing their good works shall glorify their Heavenly Father.—Morning Star.

Ecclesiastical Movements.

The Rev. G. McMillan and wife, arrived at Madras on the 27th July, by the "Sarah," from Boston; and proceeded on the 26th ultimo, to join the American Mission at Madura.

Missionary Prayer Meeting.

The exercises of the last Meeting consisted of Prayers, Reading of the Scriptures, and short Addresses. They were conducted by the Rev. Messrs Winslow, Anderson, Porter and Leitch. The Meeting on the 7th instant, will be held at the Scotch Church. Address by the Rev. M. Bowie, M. A., with Prayer and short remarks by others.