

worse than heathens at the bottom, have shown to us all the spite and the malice they ever could. However, there is a remnant left among them too, that love to be sincerely dealt with."

In commencing their work among the natives, the brethren had many and great difficulties to contend with. A barbarous jargon of Portuguese, spoken by a few of the people, and introduced by the Romanists among them, as the language of perfection, seemed to divide their attention for awhile, and to have withdrawn their minds from that constant and untiring industry which they ought to have given to the Tamul—the dialect spoken throughout the province. They very soon saw the folly of this. The Portuguese and those who spoke this jargon, were not a fraction of the inhabitants. Being chiefly adherents, and proselytes to the church of Rome, they became a great source of vexation, and trouble to the missionaries. As the carnal weapons, and the worldly policy, and the deceitful intrigues, which the Jesuits had used to bring over the people to their Catholic superstition, were still carried on by their priests and their votaries; the natives distrusted the missionaries, and looked upon them as kinsmen of the same family, as labourers at the same craft, and as professors of the same religion with the clergy of Rome. Thousands of poor and wretched beings who had been seduced by various motives, into the pale of Romanism, who had become outcasts, and were aban-

doned by their friends and relatives, and who, unable to obtain a living, were obliged to beg and to starve, brought a great disgrace upon the Christian name, and added greatly to the prejudices of the heathen against our religion.

The missionaries, therefore, saw it to be to the advantage of their cause to disavow all connexion with the Portuguese party; they gave themselves up entirely and assiduously to the service of the heathen; and they wept and mourned over the *millions* who were perishing in their idolatry and crimes. I hope it will not be found that in Protestant missions, there are some who devote their time and their talents to a few strangers and foreigners in a country, who speak a different language from its aborigines, while they leave the millions of the land to perish forgotten and neglected. If that be the case, they have mistaken their vocation. It is a pity they ever left their native land; indeed, they ought now to abandon their station, since they prevent its being occupied by men whose reason and common sense would induce them to live and to labour that the gospel may be established among the teeming population of the province. What would be thought of a missionary to London, who, finding some few French emigrants in its suburbs, would sit down among them and learn their language to be useful to them, while he neglected the English tongue and with that, the millions who used it, and left them in their delusions and their sins?

But whatever error they at first committed in this respect, Zeigenbalgh and his coadjutor nobly redeemed it. They gave themselves to the study of the Tamul, with an ardour and a devotedness which brought their own reward, and notwithstanding the difficulties they had to surmount, and the very few facilities which they had to assist them, they were soon able to preach to the heathen, in their own tongue, the wonderful works of God. As a sample of his diligence and indefatigable exertion, as an example to the brethren who may be called to follow in his steps, and as a specimen to the Christian church, of the manner in which a missionary has to labour during the first years of his career, I cannot help transcribing the account Zeigenbalgh gives of his daily studies.

“After morning prayer,” says he, “I explain the heads of our catechism from six to seven. From seven to eight, I repeat my *Malabarick* vocabulary and the phrases gathered in this language. From eight to twelve, I am entirely employed in reading such Malabar books as I have never read before; a Malabar poet and writer being present at the same time to assist me. The poet is to give me a fuller insight into all the circumstances of each story recorded in the book, and to clear up the more dark and intricate passages of their poems; but the writer is to take down such expressions as I am unacquainted with as yet. At twelve o’clock, I go to dinner, having appointed one to read to me all

the while out of the holy Bible. Between one and two, I usually rest a little, the excessive heat of these countries not permitting a man to enter upon serious business immediately after dinner. The hour from two to three, I spend in catechising, and then I fall again to read *Malabar books* till five, when we begin our exercise of piety in our native tongue, for the edification of the Germans residing there. This lasts to six, and from this to seven, we meet for a mutual *conference*, every one giving an account of the management of that particular charge which is committed to his trust, and of the difficulties it is attended with. At the same time we consider, by a joint concurrence of proper *means*, how to remove everything that may retard the work and how to order the whole matter to the best advantage. When this is over, a Malabarian reads to me out of one of their books till eight o'clock; but the choice is made of such books only as are done in a plain and familiar way, the style whereof I endeavour to express in my daily work and conversation. Hence it has happened, that now and then one author has been read a hundred times to me, and has never been laid aside, till I was fully acquainted with every word in particular, and its entire coherence with the rest. By this means, I have considerably improved myself in this language. From eight to nine I am at supper, which being finished I enter upon a short examination both with my children and myself about the things which have happened

that day, and then conclude the day's work with singing and prayer."

A few years after the mission was established, the brethren had to contend with pecuniary difficulties. What with a large sum of money that was sent from Denmark, having been lost in the sea near to Tranquebar; what with the amount which was required for their own support, and that of their establishment; what with the funds that were necessary for the maintenance of their charity-schools in which the children were boarded as well as educated; what with the expenses attendant upon their journeys undertaken to preach the gospel, and upon the erection of school-rooms and places of worship, and upon the native teachers, and the writers employed under them in carrying on their labours; it required a very considerable income to meet their expenditure. Nothing, than this, was more distressing to their minds. Sometimes their prospect was most dark and dismal; not a ray of light appeared to dissipate the gloom. But in the most distressing seasons, they trusted in God, and were not disappointed. He raised up friends for them in India; the faithful and benevolent in Denmark and in Germany came to their help; and in 1710, the Society for Promoting Christian Knowledge began to take an interest in their affairs, and since that period has patronised them and encouraged them, and has been the principal means of carrying on the work of God in southern India. Many and great may be the

faults of this good society ; the spirit and temper of its directors and agents may be very different now from what they were in days that are past ; small may be its income, and feeble its efforts when compared with the amount of patronage and wealth and influence which it might command ; but as it was the first society in the field, as it was established in an age when no efforts were made by any other denomination to propagate the gospel, as it has numbered among its missionaries some of the most devoted and illustrious of men, and has done a great work which, now while I write of it, makes my heart glad, and reflects an honour upon my country, it is impossible to speak of it but in terms of commendation and gratitude. May its former spirit and labours and success be revived, and may it yet appear a bright luminary to enlighten the world.

As the missionaries had hitherto only been able to translate books and distribute them in the very contracted sphere which such a method would allow, the society in London sent them a printing-press and fount of types, and enabled them to publish the Scriptures and tracts for the edification of the native Christians, and for the conversion of the heathen. This was a measure, which, with the translation of the Scriptures into the Tamul language, contributed greatly to the advancement and prosperity of the mission. The word of the Lord began to run, had free course and was glorified.

Hitherto confined to Tranquebar and its neighbourhood; it now extended to Negapatam, to Trichinopoly, to Tanjore, and to Madras and to the towns and villages in the country. It was about this time that his Majesty George I. wrote a letter of encouragement to the missionaries, and lent his name, his patronage, and his benevolent example to the missionary cause. Not only is it due to the memory of the worthy prince by whom it was dictated and to the missionaries who received it, that it should be recorded in the notice of this mission; but for the sake of the church and the world, and for the sake of those who think it would be low, undignified and disreputable to patronize such an undertaking as the conversion of the heathen, it ought not to be omitted, but should be held up for imitation.

“George, by the grace of God, king of Great Britain, to the Reverend and learned Bartholomew Zeigenbalgh and John Ernest Grundler, missionaries at Tranquebar. Reverend and beloved,—Your letters dated the 20th of January of the present year, were most welcome to us, not only because the work undertaken by you of converting the heathen to the Christian faith doth, by the grace of God, prosper; but also because that in this our kingdom such a laudable zeal for the promotion of the gospel prevails. We pray you may be endued with health and strength of body; that you may long continue to fulfil your ministry with good success, of which, as we shall be rejoiced to hear, so you will always

find us ready to succour you in whatever may tend to promote your work and excite your zeal. We assure you of the continuance of our royal favour.
George R.

“Given at our palace of Hampton Court, the 23rd of August, A.D. 1717, in the fourth year of our reign.”

Happy the prince whose heart was imbued with such sentiments; and happy the kingdom that enjoyed the rule of such a prince! When kings thus become nursing fathers and queens become nursing mothers to the church of God; when princes and peers and governments will consider it their honour, and privilege to extend the kingdom of Christ, and to send ambassadors to the heathen, then the hills of difficulty and of opposition will be compelled to bow; the vast sums that are expended upon armies and navies, and wars, and pageantry will be reserved for the conflicts with the powers of evil, to secure the triumphs of the gospel; monarchs and chieftains and bishops and such dignitaries will once more lead on their faithful and courageous bands—not on a crusade against the Turks and the Infidels—not to rescue the land of Palestine from the hands of the enemy—not to restore the holy sepulchre and to rebuild the waste places of Jerusalem—no; but to drive Satan and all his agents from their dominion upon earth, to rescue perishing souls from the hand of the terrible, and set the captives free, and to gain for Immanuel the conquest of the globe.

Very shortly after this, Zeigenbalgh was removed into the eternal world. As the first Protestant missionary to India; as the founder of that interesting and important station; as a servant of Christ who faithfully served his day and generation and laid the groundwork for the splendid superstructure that was raised to the glory of God, it is impossible now not to mingle our tears and our sorrows with those first converts who wept over his early grave. All Israel mourned for him with a bitter lamentation; the sluices of affection were thrown open, and poured forth the floods of grief and sorrow; while the enemies rejoiced in it as an event that must annihilate the Protestant mission. The converts might well exclaim, "Pity us, pity us, ye friends, for the hand of the Lord hath touched us."

Scarcely had the grave been closed upon Zeigenbalgh, when Grundler was laid low and was reduced to the greatest state of weakness. He was obliged to sit in the pulpit. With strong crying and tears, he was accustomed to beseech the Lord to spare the little flock, not to expose them to the fury and malice of the beasts of prey, by the removal of both their shepherds; but to interpose and spare him till others should arrive to watch over them and to carry on the work. His prayers were heard; Schultze and his coadjutors came to their assistance; and Grundler had the satisfaction of seeing them enter into the field. But his race was finished, and he was soon laid beside his departed friend. Oh!

these Jeremiahs who weep and cry for the abominations that exist in the land; these apostles who travail as, in birth again, till Christ be formed in the hearts of sinners the hope of glory, these faithful missionaries who long to gather in the heathen into the fold, and who watch for souls as those who must give an account; why are they not spared longer in the vineyard? why are they called away when their labours, and their cares and their talents are most required? It is the Lord, let him do what seemeth good in his sight; his ways and his judgments are past finding out! Perhaps to crown them with early reward and to take them away from some evil to come; perhaps to correct some evils which are beginning to germinate among the people, to warn them, and to lead them to greater watchfulness, prayer, and meditation on eternal things; perhaps to prepare the way for the developement of some principle or of some character which might otherwise be concealed; perhaps to confound the enemy and in the hour of their triumph, to annihilate their power; perhaps, but why ask for reasons, why not bow silently and submissively to the divine will? What we know not now, we shall know hereafter.

In their hopes, the enemies were thoroughly disappointed. Schultze and his companions waxed stronger and stronger. Many of those who were most violent in their hostility to the gospel, became obedient to the faith. Instead of four, their schools amounted to twenty-one, and contained at one time

five hundred and seventy-five scholars. The whole scriptures were published and gave the greatest delight to converts; Rajanaikēen and Sattiannaden and many more native teachers were raised up and qualified to preach the gospel to their countrymen, to endure with patience and magnanimity, the greatest trials and persecutions, and to convert the most obstinate to the side of the cross. In proportion to the rage and violence with which the Roman Catholics carried on their persecutions, in the same proportion did the word of God become mighty to the pulling down of strong holds. Great numbers flocked from the country to the missionaries to enquire what they must do to be saved. The love and faith and zeal of the converts grew exceedingly, and gave the greatest joy and comfort to all. Instead of regarding themselves the only instruments through whom the work of mercy was to be carried forward, the missionaries saw the necessity of raising up native teachers, of giving them an education suited to their sacred office, and of sending them forth to those parts of the country where they were not as yet permitted to sojourn themselves. Then they led them forth and shewed them how Bramins and antagonists were to be defeated, and how souls were to be won to the Redeemer.

Missionaries have sometimes erred upon this point. Instead of becoming leaders in the conflict, they have thought it should be wholly left to the natives. The missionary who can forsake his native

country and dwell among a race of idolaters, without endeavouring to learn their language, and then declaring among them the mercy and grace of God—must be very different in the constitution of his mind, in his views of missionary work, and in his experience in carrying out plans and principles which are peculiar to this undertaking, from those of the writer. He may reside among the natives, may be very diligent and active in giving instructions in a way which he regards very highly himself; but what if he has not zeal and application enough to learn the language of the people; what if the natives never find him in their towns and their villages endeavouring to unfold to them the great mysteries of godliness; what if they only hear that he is the head of a seminary, or the president of a college where the young are taught science and religion; will they not be apt to conclude that he is very lukewarm in his sacred calling, and however important the religion may be, which he has come to propagate, that it is not indispensably necessary to their salvation? But when he remembers that the prophets of old, while they attended to their schools at home, went abroad also to publish to Israel their transgressions, and to call them to repentance and to the service of God; that our blessed Master led forth his disciples to the cities and villages of Judea to proclaim peace and reconciliation, while he privately prepared them for their future work, and instructed them in the mysteries of his

kingdom; that the apostles and evangelists watched and prayed and toiled to establish the gospel, while they committed the ministry into the hands of the faithful men, who in their turn might instruct others also; what will be the effects which a missionary will produce upon his catechists and his native teachers, and upon the heathen, when, following such divine examples, and summoning up his self-denial and his zeal, and pouring forth his pity and his compassion to men, though with broken accents and a stammering tongue, and beseeching them, as they have never been before, to be reconciled to God, he stands forth often and delivers the message of his master? The people may not be converted; but the moral impression which is produced, is incalculable. His teachers imbibe a portion of his spirit. It gives a new impulse to every sermon and to every exertion. The enemies are confounded with the simplicity of purpose, and with the disinterested zeal which labours to accomplish it. The heathen see and acknowledge that, while many others come to obtain glory and renown, or wealth and power, the missionary has come to seek for souls, aims at their eternal welfare, and is not satisfied till he gains them for his joy and his crown of rejoicing.

The translation of the Scriptures into the language of the people, and the publication of suitable works for the instruction of all; the establishment of schools in which children were taught the great

principles of the gospel; the raising up of native teachers and catechists who would be able to preach Christ crucified, to their countrymen; and the public declaration of the truth by the living voice, and undertaking missionary tours in distant parts; such are the plans which were adopted by Schultze and his coadjutors, by Swartz and his successors, and by all the great and the good men who have laboured in that field. What were the effects with which they were accompanied? A goodly number of converts were added every year to the infant church. The gospel was introduced in many of the large towns in the neighbouring provinces. Schultze, under the sanction of the Society for Promoting Christian Knowledge, established a mission at Madras, and so did Swartz at Trichinopoly and Tanjore. Some of the brethren carried the gospel to Calcutta, and others published it in Cudalore, and Palamcottah. In 1775, there were five branches of the mission. At the various stations, there were thirteen missionaries and more than fifty native assistants; and in the several congregations, there were not fewer than nine hundred and nine new members in that one year.

It is impossible to look back upon such a state of things without gladness of heart. As yet, there was no laxness of principles in the admission of the converts, and if they were allowed to retain their caste, it was in ignorance of its nature and of the effects which it would likely produce in days to

come. The brethren appear to have shown great caution and diligence in the preparation of candidates for baptism. There was at first a general system of examination in which the catechumens received instruction from the teachers, during several months, and sometimes for a whole year; then there was a particular inquiry in which their views of divine truth, their Christian experience, and their general conduct underwent an investigation, and it was laid down as a rule, that none should be admitted to baptism who were ignorant of the truths of the gospel, and did not appear sincere in their profession. I cannot here justify the conduct of Mr. Gericke—much as I respect his memory and his virtues, highly as I esteem his Christian simplicity, primitive devotedness and ardent zeal—and greatly as I honour his love to the heathen and the example of benevolence which he gave in leaving all his property £6,000 to the Vepery mission—I cannot justify his conduct in baptizing hundreds of heathen in a day, during his visit to Palamcotah and its neighbourhood, since it must have been evident, on the slightest inquiry, that the people were actuated by the hope of being exempted from public burdens, and were any thing but sincere in their profession. But these were exceptions to the general rule, and the missionaries manifested, in general, as much strictness, according to the views which they entertained, in the admission of members, as we could wish to see.

But while I am an advocate for Christian caution and judgment and impartiality, and would not, in any case, dispense with a knowledge of the gospel, and with sincerity in the candidates for baptism, I cannot agree with those who would look into the heart, who would insist that every motive, and disposition and principle are what they ought to be, and who would demand an assurance that the person is regenerated before the ordinance be administered to him. Where are such views found in the Bible? Were not Ananias and Sapphira, who lied afterwards to the Holy Ghost, and who fell down dead as a judgment upon their guilt, baptized? Was not Simon Magus the magician—the man who afterwards developed ungodly principles, and was found in the gall of bitterness, baptized? Were not many of the Corinthians and Romans and Ephesians who afterwards apostatized and brought dishonour upon the truth, baptized? I frankly confess that I am disposed to regard baptism more as an initiatory ordinance, as a renunciation of heathenism, and an introduction to the gospel economy, as a band of allegiance to the church on the one side, and of obligation and claim to Christian instruction, to privileges and watchful care on the other, rather than as a sealing and saving ordinance. If a heathen be impressed with the truth, understands the leading principles of revelation, and shows a sincere and ardent desire to join the fellowship of the faithful, and is, above all, willing to re-

nounce his caste and submit to all the evils to which this act will expose him; who would forbid water that he should be baptized? No, I would say to him as Philip did to the eunuch "If thou believest with all thine heart, thou mayest." On a profession of his faith, I would baptize him, and would leave all the consequences; and would consider him bound to receive instruction, to attend the ordinances, and act as a disciple of Christ, and myself bound to look after him, to watch over him, and feed him with milk and not with meat, until he was able to bear it.

At Cuddalore, Mr. Hutteman pursued his labours, not without considerable success. Among the fruits of his ministry, there was a Pandaram of the name of Arunasalam whose history is interesting, and shows how the gospel triumphed over the prejudices of the heathen in those days. Originally a man of caste, a student of the learning, philosophy, and mythology of the Hindoos, and a worshipper of the destroyer, he resolved to become a priest of Ishwara, to visit all the celebrated temples, and to wash in the sacred waters of the Ganges. After pursuing his studies for five years, and after being initiated into all the licentious mysteries for which the Lingawantras are distinguished, his eyes were opened to behold the iniquity of such worship, and considered it impossible that a wise, a holy and a just God could ever look, with approbation, upon such disgusting abominations. Such, it appears

was his state of mind when he visited Cudalore. Dissatisfied with his own religion, he was prepared to embrace one that so much accorded with his reason, his conscience, and his heart ; he found the Redeemer fully qualified to relieve his wants and his miseries, and he embraced his system of mercy. On hearing of his conversion to the truth, the Pandarams belonging to the college at Tarmaburam in the province of Tanjore, addressed to him the following epistle.

“ The grace of Sciva the creator, redeemer, and destroyer, be effectual in the soul of Arunasalam. If you inquire into the reasons of our writing this letter to you, know then : You were on a journey to the holy place of Cashy, and behold by the cunning fraud of that arch-enemy, the devil, your great wisdom and understanding have been so blinded, that you were not ashamed to go at Cudalore, to the low and base nation of Franks and Europeans, who are no better than the Pariars, and that to hear and be instructed in their despicable religion. Oh into what amazement were we thrown on hearing this. The moment we heard it, we met in the Divine presence of the head of the sacred college of Pandarams, and consulted on this event. Indeed we are sunk in an ocean of sorrow. It is needless to write many words on the subject to a man of your understanding. Did you belong to the cursed populace, many words might be necessary. Remember, Arunasalam, your change is

like a king turning Pariar. What have you wanted amongst us? Had you not honour and a subsistence sufficient? It is inconceivable what could induce you to bring such a stain on the character of a Pandaram. We must impute this misfortune that has befallen you, to a crime that you have committed against God in some former generation. Consider, Arunasalam, the noble blood of the Tondamar from whence you sprang. You associate yourself to the basest people who eat the flesh of cows and bullocks. Can any wisdom be amongst them? The moment you receive this letter return again to this place; may Sciva give you understanding.

“This is the divine oracle, written at the command of his holiness the head of the Pandarams at Tarmaburam.”

To this letter, Arunasalam returned a reply of which the following is an extract.

“The grace of Parabara Wastu, Jehovah the living God, the blessed creator and preserver of the universe, fill the souls of all the Pandarams at Tarmaburam. I have received your letter and read the contents with sincere compassion. Will you know the reason? It is this. You have unaccountably forsaken the living God, the eternal Creator of all that exists, and have given the honour due to him to the creature. You think yourselves wise, though fallen into the most dreadful foolishness. You worship the devil the arch-

enemy of all that is good. You give divine honour to men who were born of father and mother, and who during their life have been notorious fornicators, adulterers, rogues and murderers. In your books are related the obscenest facts, where by lust, the fire of Satan, is furiously kindled in an instant. My heart melts within me. I weep over you. Fourteen years have I been witness of your infamous worship in your pagodas; and I am, in my conscience, convinced, that you are on the road that leads directly to hell and eternal ruin. How holy how majestic is God, as described in the sacred books of the Christians! You call them a base and ignorant people, but this is owing to your pride, which cometh from that proud spirit Satan. Come, my dear friends, and worship with me the God who made you. Be not deceived to expiate your sin by the washing and sacrifice of Lingam: the Christians alone have an expiatory sacrifice worthy of God. When I think on your blindness, my heart pities you. You know the integrity of my life; you never heard scandal of me. Could you then think I would renounce the religion of my fathers, without conviction of its falsehood and dreadful tendency? The God of infinite compassion hath delivered me a wretched sinner, out of the captivity of the devil. Your promises of honour and riches touch me not. I have the hopes of an everlasting kingdom: you may also inherit it, if you will repent. I have changed my religion, but

not my caste. By becoming a Christian, I did not turn an Englishman: I am still a Tondamar. Never did the priest of this place desire of me, any thing contrary to my caste. Never did he bid me eat cow-flesh, neither have I seen him eat it, or any of the Tamulian Christians, though such a thing in itself is not sinful. Turn to the living God: so writeth Arunasalam, formerly a Pandaram, but now a disciple of the blessed Jesus."

No period could be more unfavourable to the developement of Christian principles, to the maintenance of Christian character, and to the establishment of Christian missions, than was the eighteenth century on the coast of Coromandel. War, anarchy, and disorder desolated the land. The Europeans, intent upon their own interests, and upon empire alone, transferred their hostilities to Asia and mustered their forces to decide the conflict. The native powers, unable to maintain a neutrality, were obliged to declare for the one party or the other; and in the end, became the victims of both. Hyder Ally, urged on by French influence, and at the head of an army more powerful and more brave than any that was ever known in India, descended from the Mysore, laid waste the Carnatic, and the lower countries, beseiged Madras, obliged Cuddalore to capitulate, and threatened Tanjore twice with all the horrors of desolation.

But such seasons produce great men, give scope to their talents, and exhibit them in all their great-

ness and magnanimity. Amidst these commotions and distresses, Christian Frederick Swartz appeared in the field of missions. It was a curious sight to behold a band of Christian champions trying to establish the gospel of peace, diffusing its holy, and meek and benign and gracious influence over the country, and standing forth as the advocates of harmony, and good will, amidst wars that raged with frightful violence, and amidst nations that were trying to devour one another. But such were the attainments that Mr. Swartz had made in the language; such was the confidence, that his truth, his urbanity and benevolence had inspired in the natives; and such were the respect and admiration which his consistent and Christian deportment had gained for him from princes and the highest authorities in the land, that all regarded him as their friend and benefactor; the Madras government requested him to go to Mysore and become their negotiator with Hyder Ally, and to secure to the country the blessings of peace; and the Rajah of Tanjore, unable at a time of siege to secure any longer the assistance of the Brinjaries and to obtain their confidence through the means of his courtiers, called upon Swartz to interpose, and supplies were immediately obtained; and unable at another time to keep his people from leaving the country, and to prevent the horrors of famine which threatened the community, he entreated Swartz to give them his word, and the men who would neither

trust the king, nor his ministers, nor the English, relied upon the promise of the missionary, and the fields were cultivated and brought forth an abundance.

What an example to devoted missionaries, is Father Swartz! I do not regard his talents and acquirements as very extraordinary; but his piety was fervent, his diligence was indefatigable, his labours were incessant, his love to souls was intense. Very deep were his sympathies with the people, and great was the benevolence of his heart. Money had no charms for him, and all that he could obtain, was most cheerfully devoted to the cause of his master. The plunderers of the province were reclaimed by the persuasive tones of his voice, and the heathen learned to put more trust in his word than in that of sovereigns. He liked to hide himself from observation, and escape from the praises of men; but honour attended his steps; he became the friend and companion of princes; the great and powerful courted his alliance; the young learned to lisp his name with fondness, and the old rose to do him service; he gained the confidence and esteem of one heathen Rajah, had another committed to his care, and died in his arms. Great was the respect and esteem that were shown him in life, and greater if possible were those which were rendered to him at death. The mission in which he laboured was constituted his heir. His name is

engraven on marble, and many monuments perpetuate his deeds; but they are embalmed in the hearts of his people, and will live, through their means, among generations yet unborn. His name will be held in everlasting remembrance, when the memory of the wicked shall rot.

Nothing in the state of the mission, and in the circumstances of the time, could contribute so much to the prosperity of the gospel, as the long and laborious life of Swartz. Under his wise and judicious management, and through the means of his exertions and example, the mission was extended on all sides, and it has been reckoned that in the days of its greatest prosperity, not fewer than forty thousand members were connected with it; it maintained its vigour for a period of a hundred years, under a succession of agents who seemed to grow in talents, and wisdom, in energy and success in proportion to the demand of its necessities, and amidst outward troubles as numerous and as formidable as any that history can record. But the seeds of evil were sown, and very soon after the close of Swartz's career, began to germinate.

Whatever might be the views of the missionaries about caste, and however ignorant they might be of the evils which it must, in due time, produce, it is unquestionable that, in admitting their converts from Paganism, into the pale of the Christian

church, they did not call upon them to renounce this badge of their idolatry. This little leaven was allowed to enter, and it soon leavened the whole lump. This poison was allowed to circulate through the blood of the ecclesiastical body, and the whole head became sick, the whole heart became faint; there was nothing but wounds and bruises and putrefying sores which had not been bound up, nor mollified with ointment. This Upas-tree was allowed to be planted in the garden of the Lord, and while nothing that was sweet, or beautiful could grow under its shade, what were the fruits it produced? Malice, envy, jealousy, pride, ill-will, strifes, hypocrisies, every evil passion and every evil work.

The younger missionaries who came to labour in the vineyard, felt themselves incapable of contending with this evil, and most of the bishops who came to India, and under whose superintendence, the missions were placed, did either not comprehend the magnitude of the disease, or did not know what remedy should be applied to it. Some regarded this caste as only a civil rite, and thought it might therefore be tolerated in connexion with the church in India. A civil rite! yet it was preying upon the vitals of Christianity, and had brought down the black hairs as well as the gray hairs of devoted missionaries with sorrow to the grave. A civil rite! yet the people required the church to be

divided into different sections according to their rank, they entered to their seats by different doors, and under the same roof, they worshipped the same God, and could not look but with scorn and contempt upon each other. A civil rite! yet they would not come to the table of the Lord together, would not eat of the same bread, nor drink of the same cup, and would not live in the same village, nor allow the same catechist to enter into their houses to instruct them and their children. A civil rite! yet they consulted Bramins as to fortunate and unfortunate days; Shoodra widows and virgin widows were not allowed to marry again; their wives were treated as slaves; their marriages were celebrated with intemperate feasts, and with processions of tom-toms, music, and all kinds of heathen peculiarities. A civil rite! yet the Bramin looked with disdain upon the Cheitra; the Cheitra, in his turn, despised the Veishya; and the Veishya treated the Shoodra with contempt; and the Shoodra trampled upon the Pariar as a slave; while every diabolical passion and temper were rampant among them. This was caste in *reality*, and well might the missionaries be loud in their complaints against such a system.

But at length, Bishop Wilson came to India. I cannot approve of all the measures which this prelate has adopted to further the interests of Christianity, in Hindosthan; but I rejoice to think that

he looked at this monstrous system with decision, and determined to put it down. From his residence at Calcutta, he issued one epistle after another, calling upon the people to abandon such superstitious rites, or to prepare for such Christian discipline as had never been tried before. Afterwards, he visited the churches in the south, and in the midst of the evils which every one must deplore, he declared that, while the greatest consideration should be shown to the prejudices of the old, and those who had grown up in the system, the man who would not abandon caste was no longer to be regarded as a member of the church or congregation, and that the ordinances should no longer be dispensed to him or to his children; and that the catechist who would not relinquish caste, and enjoin its abandonment upon others, was to be deprived of his office and regarded as a heathen man and as a publican.

Such Christian discipline has, no doubt, created a schism in the body; but it is better that there should be a schism, than that the name of Christ should be blasphemed among the heathen; better there should be a schism than that idolators should be able to point to such churches, and instead of saying, "Behold how these Christians love one another," should be able to say, "See how they hate and devour each other."

So long as such evils were allowed to exist.

they were like so many goads in our sides, and thorns in our eyes, as the Philistines were to Israel in Canaan. However much we might frown upon caste and disallow of its existence in our churches, it was impossible to hide from the converts that it was looked upon with favour at Tranquebar and at Tanjore. Greater privileges, more temporal security and protection, lighter trials and crosses, therefore, were thought to attend a profession of Christianity in the older stations, than in the younger. Individuals who had resided in the south for a time and who had enjoyed these advantages were often, in the course of providence, called to visit other mission-stations, and were found to recount the many temporal immunities which the Christian caste enjoyed on the coast of Coromandel, when compared with those of other parts of the country; and such reports were calculated to create discontent and dissatisfaction among the native Christians who are still babes in knowledge and in experience; and make them to sigh for lighter crosses and greater privileges.

But now that this evil is removed and this discipline is enforced what effects are likely to be produced? We hope that the old leaven will be purged out; that primitive Christianity will be revived; that faith and love and peace and all the graces of the spirit will take the place of

faction and of strife; and that these churches, instead of being cold and dead, and exerting a baneful influence over others, will repent, will return to their first works, will strengthen the things that remain and are ready to die, and will shed a sacred, a healthful, salutary, reviving spirit over all the Christian societies of India.

CHAPTER XI.

SUCCESS AMONG EUROPEANS.

FORMER CHARACTER OF EUROPEANS IN INDIA—MORAL CHANGE
—BRITISH SOLDIERS—LETTERS FROM A SERGEANT—EUROPEAN
OFFICERS—BIOGRAPHY OF DEPARTED SAINTS—JUDGE DACRE—
MR. CATHCART—GENERAL CHARACTER OF THE BELIEVERS—
LIBERALITY OF VIEWS—FEMALE INFLUENCE—WIVES OF MIS-
SIONARIES.

DURING the first three centuries after the landing of Europeans in India, the natives had a most deplorable specimen of their character and principles. If the Portuguese, the Jesuits, and the whole Catholic party, only fomented intrigues, and cabals to advance their interests, converted the various settlements into so many depôts for spoliation, rapine and empire, and rendered their religion a handmaid to their commerce, their worldly greatness, and their own rapacious designs; the British and the Protestant party threw off every restraint, lived like infidels and heathens, indulged in every species of riot, and disregarded the authority of God and of men. As soon as a young man left

his country, it was understood that he left his religion behind him, and whatever might be the education which he had received, and the principles in which he had been trained, he was regarded as an advocate of infidelity and ungodliness. No sooner did he land on the shores of India, than he was surrounded by the votaries of fashion and the world, who would not suffer him to leave their society, till they had initiated him into their system of depravity; till they had made him more the child of the devil, than he was before; till they had compelled him to fight his number of duels, and very probably imbrue his hands in blood. What, in those days, was the representation which was given of our holy religion to the natives of India? It was held up to their view as a religion of revenge, of avarice, of malice; as a religion that encouraged every evil passion, every wicked word, and every ungodly work,—as a religion which gave a licence to its votaries to indulge in the lust of the flesh, the lust of the eye, and the pride of life. When the missionaries went among the heathen to propagate the gospel; what was the reply which they met with? “Why do you come amongst us? Why do you not try to teach and to reform your own countrymen? What! would you have us to adopt such a religion as yours? to abandon the system of our ancestors to become drunkards, and swearers and blasphemers, and adulterers? to call our friend or our neighbour out into the field, and fire at him and murder him?

You tell us that, if we remain heathens, we shall certainly perish; but it is better that we should thus suffer, than adopt such a religion as this." In a word, the natives had the idea that Europeans had no religion at all, and when Mr. Thomas published an advertisement, in a Calcutta journal to find a Christian, there was not one to reply.

But those days have passed away; this scene is completely changed; a moral revolution has taken place among our own countrymen in India; and it is now impossible to visit a station of any importance, without meeting with those who are the servants of the living God.

The gospel has become the power and the wisdom of God, to the conversion of many of the poor soldiers. I was travelling for the Missionary Society in Staffordshire; and at one of our public meetings, there was, upon the platform, a minister to whom I had not been previously introduced. In rising to second a resolution, he said he only wished to bear his testimony to-night, to the gracious effects which were produced in India, by the ministry of the missionaries upon our own countrymen there. "Prior to my settlement," said he, "in England, I was pastor of a church and congregation in Scotland. In connexion with that church, there was a poor widow woman who had an only son. Instead of being a comfort to her heart, he grew up a wicked and a profligate lad; he would not listen to the advice, he would not be guided by the counsels, of his

mother. At length, he enlisted in the King's Royals and went to join his regiment in Van Diemen's Land. From thence, it sailed to India, and after its arrival in Calcutta, this youth wrote a letter to his mother in which he said that he had not yet met with any of those men whom they called missionaries, and he hoped he never should. This letter increased the grief of his widowed parent, and she could only mourn over, and pray for, such a wild and profligate child. The next letter which he wrote," continued the minister, "was not addressed to his mother; it was written to me. I sent for the poor widow to read to her the intelligence which I had received. On entering the door of my apartment, she exclaimed; 'O sir, is my Thomas still the same reprobate youth that he was before?' 'Sit down,' I replied, 'and you will hear.' The letter stated that his regiment was now located at Bangalore. Induced by some of his companions, he attended at the mission-chapel and heard a missionary preach. The sermon delivered that night became to him the engrafted word which is able to save the soul. 'Tell my mother,' said he, 'that I am now a member of the church at Bangalore; tell her how deeply I mourn over all the sorrow and pain that I have occasioned to her; tell her, if I am never permitted to meet her again upon earth, I hope to meet her in heaven, and spend an eternity with her in celebrating the praises of the Lamb.' I am glad, sir," said the minister, "to meet that missionary on this platform to-night, and hope that

he will long be spared to convert many such wanderers to the fold of Christ." My heart was, of course, made glad that I was the instrument, in that dark and distant land, of causing the poor widow's heart at home to sing for joy, and that she was able to say in reference to her child, "O this my son was once dead, but he is alive again, he was once lost, but he is now found.'"

At the time that I left Bangalore, our English church was composed of about forty members, many of whose experience, corresponded with that of this young man. But being a military station, the troops are changed almost every three years, and we are often called upon to bid an adieu to many of our pious and excellent members whom we hope to meet around the throne. A few extracts from letters, written to myself, by a most interesting and devoted sergeant of the 62d, after their arrival at Masulipatam, will show the manner in which the gospel works among the poorer class of our countrymen.

From the time that the regiment left Bangalore till its arrival on the coast, the cholera had raged with terrific fury, and had carried off hundreds of the men; and writing in the name of his brethren, and in allusion to the scenes of danger and of trouble through which they had passed, the sergeant continues:—"We hope to follow your kind advice to us on leaving Bangalore, that we should all unite together, and continue to meet for

prayer and praise, and examining the Holy Scriptures. We have much need of these helps, for we are often ready to forget ourselves; these deceitful hearts of ours, are apt to get cold, in the bustle of marching, and in the want of ordinances. One would think when there are so many instances here of the shortness of time, and such numbers of the dead and dying around us from the sickness that has raged, that we should be more particularly watchful to be found in Christ Jesus, and giving all diligence to make our calling and election sure; but although we are professors, and have in some degree forsaken the vanities of the world, there still remains so much corruption within us, that we have many a gloomy hour: but we are determined to hold on, in the strength which is to be found in Christ Jesus, and hope to continue steadfast unto the end, trusting that He who, we hope, has begun the good work in our hearts will perform it until the day of Jesus;—we are weak, but Christ is strong. Remember us in your prayers, that we may be kept by the power of God, through faith unto salvation; that we may be delivered from all the corruptions that there are in the world through lust, and preserved spotless and blameless until the appearing of our Lord and Saviour Jesus Christ, by whose name we are called, and in whose steps we desire, through his grace, to follow. We sincerely hope that God will prosper you, and your beloved family, and that the station where the Lord has placed you, may,

through his blessing resting on your labours, prosper and flourish. We shall always remember with gratitude the solemn warnings and instructions we enjoyed under your ministry, and trust they will not be forgotten by us, while we sojourn in this vale of tears, but that, through the aid of God's Holy Spirit, we shall often call them to mind, and bless God for ever bringing us to Bangalorc."

In another letter, they describe the happy and triumphant death of sergeant Lyall, a fellow-member, and a most consistent and humble Christian. Seized by the cholera. "he reposed his confidence on the omnipotent arm of the Captain of his salvation, and came off more than conqueror through Him that loved him. When his eyeballs were sinking and the image of death was upon his countenance, a friend approached him, and asked him, whether he were afraid to die? 'No,' replied he, 'depending on Jesus, I am not afraid. The words of Christ are 'Come unto me all ye that labour and are heavy laden, and I will give you rest;' and moreover he declares that none who come to him will be cast out; and shall I not believe his own most precious words? I know that if I were to get what I deserve, there would be no hope for me; but oh, it is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save the chief of sinners.' Those passages of scripture which he had often read, and which particularly rejoiced his heart in the hour of nature's extremity, were those which

had an especial bearing on the freeness of gospel mercy through a Redeemer. While he saw his own unworthiness as a hell-deserving sinner ; by faith he was enabled to exult in a risen and ascended Saviour. On a friend's remarking that his affliction was mingled with mercy, in the absence of those excruciating cramps which are often the concomitant of cholera, and on his being favoured with the continued use of his senses, of which many, in such circumstances, are often deprived, he replied, ' Yes there is a mixture of mercy in all God's afflictions, and I feel his mercy to me in this. O pray for me that I may be made thankful, and that God may mercifully carry me safe through this dark scene.' A worldly comrade told him to keep up his heart, and that he would soon get better. He rejoined that he saw nothing to tie him to this world, that he was quite willing to part with every thing connected with time, when God saw meet ; and his warnings and exhortations to worldly comrades about him were so earnest and solemn, that many, who could not enter into his feelings, said that he was raving. Frequently on being asked the state of his mind, his reply was, ' I am happy.' In his final struggles, a brother in the gospel was making some remarks on the Pilgrim's Progress to a better country, when the dying believer exclaimed, ' At the cross, at the cross ! There lies the hope of the sinner.' When his friend was taking leave, he shook him by the hand, and said,

‘I trust we shall soon meet again where parting will be no more ; my dying words to you are think on the shortness and vanity of time. Farewell!’ Thus dear sir we have given you a few particulars of our brother’s happy departure from this world of cares and troubles. God grant that we may be enabled to live the life, and die the death of a Christian.”

But the success of the gospel, has not been confined to the poor soldiers alone. No. Among those who are high in rank, and station and authority both in the civil and military service, many have become obedient to the faith. Not a few of the youth of our nobility and of our merchants have left the land of their fathers—the land of Christian sabbaths and ministers and sanctuaries—the land of Bibles and ordinances and means of grace ; and have gone to that land of idolatry and death, where Satan has his seat and where he reigns triumphant ; for what purpose ? Has it been to obtain wealth and fortune and worldly aggrandizement ; and return to their home to spend it in vice and licentiousness ? No. For what purpose then ? Has it been to acquire fame and honour and earthly renown, and come back to boast themselves as far superior to their neighbours around them ? No. They have gone there to be converted to God, to taste of that mercy which they here despised, to bow to the authority of that Saviour whom they here rejected, and to strengthen the hands and

encourage the hearts of those missionaries whom they once contemned.

I was afraid, a few years ago, that Satan would obtain a triumph over us, and was to be permitted to hinder the good work which divine grace had commenced. In consequence of two excellent officers—then residing at Bangalore—having refused to obey the orders of the government, having publicly declared that they would not superintend the erection of an Eedgah to the Mahometans, and having boldly stated that they would rather suffer any thing, than compromise their sacred principles and bring dishonour upon the worthy name by which they were called; the sword of state was suspended over the heads of the believers; the government appealed to the orders and the regulations of the army, and reminded them significantly that pains and penalties could extend to the higher as well as the inferior branches of the service. But these champions of the truth maintained their allegiance to the gospel and determined to “serve God, rather than man.” After a time, one officer was ordered to a different station; another was sent to occupy a post where, as a Christian, he would probably be alone; a third was commanded to join his regiment; and thus an attempt was made to break up the noble band who, at Bangalore, were valiant for the truth; and that others might be overawed and deterred from acting in that bold and independent manner which it is the honour and the

privilege of a Christian to do. Nothing is better understood in India, than a removal, or a supersession, or an order for a staff-officer to join his regiment, as a mark of disapprobation from the authorities. But what was the effect produced by this persecution on the part of the government? It just resembled the persecution which was raised by Herod against the primitive believers: in proportion as it raged, the word of God, "grew and multiplied." The number of the pious and devoted at Bangalore, was greatly augmented, instead of suffering loss by the measure. The faith and zeal, and boldness of the brethren, scattered up and down through the provinces, began to assume a more energetic and decided character from that period. Wherever these devoted officers went, they forgot not the cause of their master, nor that of mankind. In the absence of chaplains and missionaries, they assembled the people together on the Lord's Day; they read sermons to them and exhorted them to flee from the wrath to come; and one and another was added to their number; and the purpose of Satan was defeated, while glory and honour and praise redounded to the Lord our God.

It is impossible to speak too highly of the zeal, and devotedness of these our Christian countrymen. They are, in reality, primitive believers; instead of regarding their property and their income as their own, many of them regard their possessions

as belonging to Christ, and themselves as the stewards of his providence to whom much has been given that they may expend the more upon perishing men. They are the supporters of our schools, the contributors to our benevolent societies, the patrons of our seminaries and colleges, the best and the warmest friends of our missions. At the time it was proposed, that our new chapel should be erected at Bangalore, my esteemed colleague Mr. Reeve, and myself sent forth a circular inviting the contributions of our friends to this object, and in the course of six weeks, no less than five hundred pounds were subscribed; and though the erection cost about a thousand, the amount was nearly obtained by the time that the chapel was opened. In a communication which has lately been received from an esteemed missionary at Chittoor, he states that he proposed to erect a chapel in one of the large towns adjacent, and that he wrote to the excellent collector of the district to obtain a grant of ground for the purpose. But in addition to a grant of ground; what did this devoted and benevolent man enclose to him? A check upon his banker for five hundred pounds with which to erect the chapel.

Joseph Dacre, Esquire, of Chittoor, is now no more, but his memory is blessed. He was one of a thousand. His piety, his compassion to men, and his regard for the divine glory, corresponded with

the generosity of his heart. Occupying one of the highest and most important stations in the judicial department; his talents, his influence, his property and his time, as far as a regard to his official duties, would permit, were entirely consecrated to the glory of Christ, and to the conversion of the heathen. Much was the calumny and persecution, he endured for the sake of his master; but his record was on high; he remained steadfast and immoveable, always abounding in the work of the Lord. Some, no doubt, tried to impose upon him, and others abused his unsuspecting and ingenuous confidence; but he was a great philanthropist, a benevolent man, and a devoted Christian. His labours were more abundant. A large room in his own house was appropriated as a chapel; there, hundreds of the natives assembled, morning and evening, to worship; and on the Lord's Day, regular services claimed their attention, and directed them to eternal realities; and on such occasions, he was accustomed to pour out his soul, with the greatest fervour and energy, inviting sinners to repentance, and professors to holiness and a preparation for heaven. His exertions were blessed to the conversion of many of our own countrymen; and the heathen will long mention his name with affection and reverence. He was a burning and a shining light, and many had reason to rejoice in his light. By all the wise and the

good who knew him, he was loved and honoured in life; and great was the lamentation that was made at his death.

Captain —— lived for some years at Bangalore. In the days of folly and indifference, the world was his portion; he was distinguished for his excesses among the votaries of fashion, and for his courage and daring in the field. But after his conversion to God, his natural talents found a new theatre for action. He became a good soldier of Jesus Christ, and fought valiantly the battles of his Lord. While others were in the valley, he was accustomed to be on the mount, enjoying an assurance of the divine favour. His natural cheerfulness gave a buoyancy to his exertions, and a joyful character to his religion, and set forth a life of faith and godliness in an attractive form. Armed with zeal for the glory of God, and glowing with compassion for sinners, he had always something to say in defence of the truth—something appropriate to the station and the character of those with whom he was brought into contact—something that was useful and profitable to souls. Many both among Europeans, and the natives will remember him as their friend, their benefactor, and their spiritual father. Though many years absent from India, his name is still mentioned with pleasure, and is a sweet savour to numbers. I shall always think, with gratitude and delight, of the services which he rendered to the cause of Christ in that dark land.

May he and his respected partner live long, and be as happy, and as useful in their sphere at home, as in the one which they occupied abroad.

R. Cathcart, Esq. was a young civilian and was a distinguished Christian among his brethren. Descended from pious parents, brought up in the nurture and admonition of the Lord, and early impressed with the great principles of our holy faith, he commenced his career in India like a Christian man, as well as a talented servant of the government. After entering on the duties of his profession, he showed most fully, that zeal and devotedness in the service of Christ, were perfectly compatible with the faithful discharge of public duty. Such was the great satisfaction which he gave to his superiors in office, such was the diligence and activity and zeal with which he laboured in his worldly vocation, and such was the deep impression which his steady and consistent Christian course, made upon those with whom he associated, during his residence at Darwar, that the highest respect was entertained for his character and principles on all sides, and the best testimonials were sent from the government of Bombay to that of Madras, when Mr. Cathcart was transferred to the latter in consequence of his promotion in the service.

“In forwarding this application,” writes Mr. Anderson, “which I do with extreme regret, from the value I place on Mr. Cathcart’s assistance; I trust I shall not be considered as departing from rule, if

I endeavour to express my appreciation of Mr. Cathcart's services, and declare that I have met no young servant of greater diligence, or possessing in a higher degree those qualities, and those talents which contribute to render their possessor an invaluable and distinguished public servant.

"The Right Honourable the Governor in council will, I full well know, be desirous to do full justice to all servants employed under the government, but lest it should not occur to his lordship in council, I beg it as a personal favour, if I may venture to solicit such, that in communicating to the Madras government the acceptance of Mr. Cathcart's resignation and return to his own presidency, mention may be made of the estimation of his services by those of this presidency under whom he has been immediately employed, and their conviction that wherever employed, it will ever be with honour to himself, with benefit to this government, and usefulness to the public."

Worldly men may sneer at religion, and may affirm that it disqualifies the individual for the ordinary duties of life. But experience shows that the charge is untrue, and that the men who are the most devoted to God, are the most faithful to man. In the Indian service, this is abundantly manifest, and in no case more than in the history of Mr. Cathcart. Where is the individual, devoted to business, wishing to gain the favour of his superiors, aiming at wealth, honour, advancement in

rank, and distinction among his peers, who would have wished for a stronger recommendation than this? Yet Mr. Cathcart rose far above worldly considerations; nobler principles animated his bosom; he was more anxious to serve his God and gain his approbation, than to receive the applause of men; these were his ordinary duties, but they were discharged as in the sight of his heavenly Master, and with a view to his glory; in the midst of them all, our young friend was willing to confess that he was a most unprofitable servant, and did nothing but what it was his duty to do; yet this very spirit led him to perform them in a manner the most just, conscientious, honourable and successful.

But if Mr. Cathcart exemplified his religion in his relations to man, and to society; what shall I say of his piety and his devotedness to God? All the graces of the spirit shone most conspicuously in him. He studied the example of Christ. His humility, his supreme love to God and to the truth, his regard for the divine glory, his spirituality of mind, his love to the brethren whatever might be their name and denomination, his compassion for perishing souls, his love to peace and his exertions to promote it, and his unbounded liberality—all showed how abundantly his own spirit was refreshed with the waters of life, how much he lived in communion with that Divine Saviour whom he loved, and how largely he enjoyed the grace and comforts of the blessed Spirit. It was like heaven to be

in his society. He ripened fast for the glory and happiness into which he entered so early. "The world," said he in a conversation with a friend a short time before his death, "think me a happy man, and I am so. I enjoy a large share of the blessings of life; I have every thing that my heart can wish, and I desire to be thankful. Yet when I think of the glories of the heavenly state, they are so transcendent that the most valuable earthly objects lose their importance, and I desire, with the apostle, to be absent from the body and present with the Lord, convinced that it is far better." Death, he considered, not as an enemy, but as a friend who was to introduce him to the fellowship of the redeemed, and though he was willing to live for the benefit of man, and the advancement of the Divine glory, yet he seemed to regret the days which divided him from his Lord, from heaven, and from the glorified.

On his removal from Salem, a Christian friend thus writes: "We are threatened with a painful dispensation (I call it so) by the expected removal, from this station to Chingleput, of that blessed man of God Mr. Cathcart—the sub-collector. He is one of the most pious gentlemen I was ever acquainted with; nor do I ever expect to see his like on this side the grave. His excellence is that he is perfectly dead to the world, and he is truly eyes to the blind, feet to the lame, and a father to the fatherless. It would astonish you to see in what

reverence this young saint is held at Salem by all classes of people, and how they weep at his expected removal from them. Christianity is truly respected here from the light which emanates from this child of God. The Lord bless him wherever he may go, and preserve him blameless to the end. Deadness to the world in a Christian is the most summary method to gain a complete triumph over sin and Satan, which I see exemplified in the life of Mr. Cathcart. His self-denial amazes me, and his fasting and abstinence confound my senses—the grace of God is truly magnified in him.”

He lived not unto himself. So heavy were the obligations that he was under to Christ; so great and pressing were the wants and necessities of the world; so short was time, and unimportant its transitory affairs; so near were death, judgment and eternity, that he considered every thing as lost which had not a bearing on the interests of immortality. Instead, therefore, of making provision for the flesh to fulfil the lusts thereof, he was wont by abstinence, and watchings and prayer, to keep down his body, and bring it into subjection that he might serve God with greater freedom and might have more of his property to consecrate upon the altar. He regarded not his income as his own. It was his to put it out to usury, to give it to the service of the sanctuary, with the full conviction that God would provide for friends and relations, for children and dependents, when a Christian was faithful to the

trust committed to him. Acting on these principles, no sooner did he receive his monthly salary, than it was divided among those institutions which stood most in need of his assistance. The missions at Belgaum and at Salem, and others throughout the peninsula, shared largely in his benevolence. Wherever he was, the heathen had an important place in his affections, in his sympathies, in his prayers and in his gifts. He laboured hard to win souls to his Redeemer. What was his delight when he heard of sinners converted to God ! Many from among the Hindoos, and from among his countrymen, will he have for his crowns of rejoicing. By his conversations, by his correspondence, by his exertions in distributing tracts and scriptures, and especially by his fervent intercessions, not a few received the intelligence of mercy and were made partakers of saving and converting grace.

He died, as he had lived. Seized with the cholera, and in the midst of strangers, he paid his servants their wages, and in the prospect of dissolution, directed them to that Redeemer who abolished death, "and brought life and immortality to light." His master found him faithful unto death, and then gave him the crown of life. Short was his career upon the earth ; but in labour and in usefulness, it was long. May the mantle which he wore, fall on many of his brethren. He is gone ; but he is neither dead nor forgotten. His services are lost to the church on earth ; but they are consecrated to a

purser worship in the sanctuary above ; and gathered now to the general assembly and church of the first-born whose names are written in heaven, he will shine, among them, I doubt not, as a star for ever and ever.

Such are a specimen of our Christian brethren in India. Many more there are whose virtues, I could record, and whose praise is in all the churches there ; they live in my affectionate remembrance, and neither time, nor distance will deprive me of that esteem in which I hold their names. Time and space would fail me to tell of their number and their devotedness to Christ. In the year 1836, it was reckoned that no fewer than eleven officers in the sappers and miners alone were separated from the world, and were living to the praise of God. Primitive simplicity, indifference to the frowns and smiles of the world, spirituality of mind, disinterested zeal for the divine glory, and commiseration for the perishing Hindoos, are pre-eminent among them, and distinguish them from the rest of the community. They live to Him who loved them and gave himself for them. Like Lot in Sodom, like Abraham and Isaac and Jacob in the land of Canaan ; like Daniel and Shadrach and Meshach and Abednego in Babylon, they are witnesses for God, they bear their testimony in favour of the truth, they shine as lights in the midst of a crooked and perverse generation, and as a peculiar people, as a royal priesthood and as a holy nation, they

show forth the praises of Him who called them out of darkness into his marvellous light. They are now a blessing to India, instead of a curse. Many of the heathen take knowledge of them that they have been with Jesus; and seeing our religion now as one of faith and piety and love and patience and benevolence, they are induced to consider its claims on their regard, and to abandon a system which can never save.

The religion of these Christian brethren, has hitherto been of a liberal kind. They "have known no man after the flesh." Free from intolerance and bigotry, it has associated them with no denomination in particular; it has rendered them the friends and the supporters of all who love Jesus in sincerity and in truth. More like primitive Christians, than many are in our day, more led and guided by the word of God, than human systems, and living far distant from the lands where party spirit, and national prejudices, produce violent conflicts, they think it essential to brotherly love, harmony, peace and good-will, to bury non-essential points in oblivion, and to seek, by united efforts, the progress of the gospel. Long, I trust, they will continue to stand fast in the liberty wherewith Christ has made them free, and not be entangled by any yoke of bondage. As the servants of God, and as the disciples of Christ, I hope that they will regard themselves as set for the rising of many in India; that they are not there to represent

a party dominant, nor a party inferior ; that they will continue to regard party distinctions as inimical to the advancement of the truth ; and that nothing is more requisite, among idolatrous Hindoos, than to show that Christianity is the same system now that it was in former days—a system which binds all its members together in the bonds of love, and which overlooks all inferior considerations to extend its power, its grace, and its reign over the family of man. Attempts, I know, have already been made to attach them to party, and to use them as partizans, and greater efforts will yet be made to incorporate them with some future movements to establish a legalized system that may embrace Hindoos, as well as Englishmen in its comprehensive folds. But I trust, more enlightened sentiments will rule in their minds, and more reasonable principles operate in their hearts ; that they will show the advocates of bigotry a more excellent way, and that, animated by the love which passeth knowledge, and by the love which it begets in the mind, they will direct all their energies to convert Hindoos to the knowledge, and to the service of Christ.

In concluding this chapter, I cannot overlook the influence which our fair countrywomen have had, in effecting this moral change. To advert to the state of Europeans in India, during the last century, it is not again necessary. As in all communities similarly circumstanced, and where few females of cha-

racter and worth are to be found, the men were very wicked and ungodly, and worse, perhaps, than the heathen around them. But as the number of European females of respectability began to increase, their influence on society was speedily felt; riot and disorder gave way to more upright and honourable conduct; deeds which were formerly committed in open day were reserved for the shade and darkness of night; politeness and gentlemanly behaviour required that, in female society, oaths, curses, and all kinds of indecent language should be laid aside the sabbath which was almost universally profaned, soon began to be more regarded; and the churches which few thought of entering before, were filled with an attentive and respectful audience. Marriage became fashionable, and the relation—if not universally—is generally respected. The influence of such women as the Marchioness of Hastings, Lady William Bentinck, Lady Munro, and other ladies both in the higher and inferior grades of society, has done incalculable good to India and has added greatly to the morality, and real religion of the European community.

But in addition to the general and salutary effect which is thus produced; still greater and more beneficial is the influence which is exercised, when piety and all the graces of the Spirit adorn the female character, and render their dispositions more amiable and their accomplishments more lovely. I have seen, in many instances, how powerful female

virtue and excellence have then become in India, and how valuable is their moral worth to the empire. Instead of being confined now to effects of a preventive kind, their pious characters and their consistent example draw many to Christ, to the sanctuary, to the meeting, and to prayer; they allure some to works of benevolence and mercy; they engage others on the side of God and truth, and win them over to be followers of Christ, companions of the faithful, and friends to the heathen. Many whom I have known, have been like angels in their visits to the abodes of men. They have gained the ear and the heart of their female friends, and have impressed their minds; these have brought their husbands to the sanctuary and have allured them into the paths of wisdom and of peace; and these husbands, in their turn, have become valiant for the truth, and have drawn their brother-officers and their friends to the ordinances and to the fellowship of the gospel.

I cannot therefore agree with the opinion, that missionaries should go out unmarried to India. As their wives are pious, devoted, and benevolent, what powerful influence will they exercise in their own families, among Europeans, and over the heathen. Not to speak of the assistance they may render to their husbands in their labours and their difficulties; of the comfort and encouragement which they can yield to them in the days of trial and distress; of the blessings which they may become to female

converts and female children in the schools ; of the example which they set before all, as wives and mothers and friends, bringing up their children for God, and diffusing peace and happiness around ; how do they add to the universal and to the individual influence which is exercised over European society, and promote the general good which must go hand in hand with the conversion of the heathen, and which must have an important bearing upon the prosperity of Hindosthan. On other grounds, I could prove that it is reasonable, expedient, useful, and scriptural ; the system of celibacy is too much in accordance with Popery and its priests, and has given rise to many evils disgraceful to the cause of Christ ; and as the unmarried are not so highly respected, among the heathen, as the married, it is desirable and necessary that the institution * should be honoured ; and that missionaries, in every relation of life, should be examples of all that is pure, lovely and of good report.

* It is not uncommon for a heathen when he hears that the missionary is unmarried to ask if he is a Catholic.

CHAPTER XII.

ON TRANSLATIONS AND ORIGINAL WORKS IN
THE VERNACULAR TONGUES.

THE REFORMATION FROM POPERY—THE LATIN LANGUAGE—BISHOP GARDINER—THE EXERTIONS OF THE REFORMERS—VIEWS OF THE FIRST MISSIONARIES—TRANSLATION OF THE SCRIPTURES—OBJECTIONS MADE BY OPPONENTS—THE MADRAS BIBLE SOCIETY—BIBLE THEOLOGY—THE USE WHICH THE NATIVE CHRISTIANS MAKE OF SCRIPTURE—THE DISTRIBUTION OF TRACTS AMONG THE PEOPLE—THEOLOGY ADDRESSED TO HINDOOS.

THE liberty of the press, associated with the dissemination of truth, affords the greatest promise to future exertions. At the revival of literature in Europe, and at the time of the Reformation, nothing had a greater influence in the changes which took place, than the invention of printing and the labours of the press. From the days of the apostles when every man was permitted to hear in his own tongue the wonderful works of God, to the period when Luther and his coadjutors burst asunder the shackles of an ecclesiastical despotism, the use of the Latin—a dead language—had shut up the stores of learning and of theology from the mass of the people.

“During the sixteenth century, and in the reign of Henry the Eighth and Edward the Sixth, a person who did not read Greek and Latin, could read nothing or next to nothing. The Italian was the only modern language which possessed any thing that could be called a literature. All the valuable books then extant in all the vernacular dialects of Europe, would hardly have filled a single shelf.”*

Latin was every thing. The mass was performed in Latin; the prayers were read in Latin; sermons were delivered in Latin; conversations between the great and the learned were carried on in Latin; and lectures on subjects of interest, and books of every description were written in Latin. Whatever was delivered in the vernacular tongues was thought to be worthless, vulgar, illiterate and contemptible. In a word, the same method was adopted to support the reigning superstition, which has sustained every other idolatrous system, and which exists to this day in the mythology of China, and of Hindosthan—there was a language which was sacred and another which was profane—a language in which theology and literature and science were wrapt up in mystery, and another that was suited to the common people and to the usual engagements of life—a language through the medium of which alone God ought to be worshipped, and men ought to be prayed for, and another in which it would be a deadly sin to

* *Edinburgh Review*, cxxxii. p. 10.

write upon, or to converse upon such sacred themes.

Religion, it was said, could not be understood in the vulgar tongue. There were not terms which would properly convey the meaning of theological words, and in the reign of Henry the Eighth, the cruel, the bigoted and infamous Bishop Gardiner had the assurance to propose "that instead of employing English expressions throughout, in the translation of the Scriptures, many Latin words should be preserved, because they contained, as he pretended, such peculiar energy and significance that they had no correspondent terms in the vulgar tongue. The words "*ecclesia, pœnitentia, pontifex, contritus, holocausta, sacramentum, elementa, ceremonia, mysterium, presbyter, sacrificium, humilitas, satisfactio, peccatum, gratia, hostia, charitas,*" &c. were too sacred to be expressed in English. "But as this mixture," remarks the historian, "would have appeared extremely barbarous, and was plainly calculated for no other purpose, than to retain the people in their ancient ignorance, the proposal was rejected."

During the dark ages, then, and while century after century rolled away, the use of a learned and of a universal language had a fair trial; and what was the result of the experiment? To keep the people in the grossest darkness; to bring dishonour and scorn and contempt upon the vernacular dialects; to give a monopoly of science and literature

and religion to the favoured few ; to rob the community of their civil and religious liberty, and to deprive them of advantages both temporal and spiritual, which, but for such a system, they might have enjoyed for many an age. No wonder that when our reformers, when Luther, Latimer, and Ridley, and Cranmer and Knox began their labours, they used the language of the people. A strange and a foreign tongue, they knew, had kept the masses too long in ignorance, and in slavery ; and, determined that their countrymen should hear and read in their own tongues the tidings of salvation, they employed the press to pour forth their thunders against the corruptions of Rome, to publish the gospel of Christ among the multitudes who were ready to perish, and to enrich their native dialects—with what ? With translations from the works of the fathers ? No. With translations from the mine of classic and ecclesiastical lore ? No. But with their own warm thoughts and meditations on the strange theme of mercy to the conversion and the delight of thousands. The non-conformists of the following age, advanced in the same line, and replenished their own tongue with a literature and a theology which is still the boast of our land, and these principles, so much in accordance with reason and with common sense, continued to deepen and to spread, till now the English language is in possession of a mine of religious and intellectual wealth which the Greek and the Latin never knew.

From the moment that Protestant missionaries landed in India and acquired the language of the country, they began to publish grace and salvation to the inhabitants in their vernacular tongues. It was easier, they contended, for the few who had more leisure, had greater facilities, were endowed with ability and talents, and kept such a transcendent object in view as the conversion of the heathen, to learn the language of millions, than for the heathen to learn the language of strangers, or for ambassadors of mercy to accomplish their design through the medium of interpreters. As soon, therefore, as difficulties were overcome, Grammars were written, and Dictionaries were compiled, so as to render the language easier of acquirement to their successors. Numbers of tracts and many treatises on theology were published in a style suited to the capacity and corresponding with the habits and genius of the Hindoos, and now, in some languages, every native teacher has his small library to instruct him, and to open to him the treasures of the gospel. Above all, the sacred scriptures—a book which, written in an Eastern language, is peculiarly adapted to eastern climes, has been translated into almost every tongue, and has been disseminated among the people as the bread and water of life.

Some have found fault with the translations. They tell us that they are ill calculated to give a right view of the divine originals; that such are the false idioms, the barbarous phraseology, and

the incorrect style with which they abound, that no native can obtain from them just views of the truth; and that it would be much better to wait till we could give a translation more suited to the taste and understandings of the natives. I wish our translations were as pure as the Hebrew and the Greek; I wish they were free from every blemish in language, in idiom and in style; I wish they were so immaculate that we could point to them and say, "Here, there is nothing human, it is all divine." But have they ever been spoken of, but as *translations*? Have we ever said that, in passing from one language to another, they are not liable to savour of human knowledge and of human instrumentality? Never. But this I will affirm that our Indian translations—those of them which have been made in the provinces where the language is spoken, and by missionaries who have understood the language,—those will stand a comparison with any first translations that have ever been made, and that, in the generations to come, they will be regarded as hallowed attempts to give the revelation of heaven to perishing heathens. Nay more. I shall not withhold, from the people, this fine gold though it should be mixed with some alloy; I shall not hide, from them, this pearl of great price, though it should be soiled; I shall not deprive them of this mine of wisdom, though it should be worked with human hands; I shall not conceal from them this heavenly treasure, this

invaluable boon, this sacred directory, though it must still be accompanied with imperfections which are sure to cling to human performances. No. Whatever may be their defects, they contain light and truth enough to illuminate the minds of men, and to guide the feet of the wanderer into the paths of peace and happiness.

In order to render the translations more perfect, no pains, no expense, and no labours are spared. The committee of the Madras Bible Society act, in this department, with an anxiety and a zeal which deserve the highest commendation. No sooner is a translation finished and proposed for their acceptance, than a committee is appointed to give it a searching examination, and a small number of copies comparatively constitute the first edition. As soon as a second edition is proposed, a committee of revision is nominated; every member examines the copy; alterations and improvements are frankly and freely solicited; reasons for any changes which are proposed are expected to be given; and the translator is bound to give to all such opinions his best consideration. I was a member of the Committee for the revision of the Canarese version, and I can bear my testimony to the pains and trouble which are taken, to render the translations what we would wish them to be. They must at first, of necessity, be imperfect. If our own English Bible has passed through six versions, before it has attained the perfection which

characterizes the seventh, why should we wonder that our first Indian translations are not yet so perfect and so pure as we should like to see them? But when I think of the amount of good which has been accomplished through their instrumentality both among native Christians, and among the heathen, I cannot but praise the Lord for all the grace and goodness which he has displayed.

Much as we lament that our vernacular literature and theology should be so scanty, yet it has this good effect—that it leads our native believers to study the word of God more freely and more frequently. They are in reality Bible Christians. Their prayers, their conversations, and their experience are full of scripture. They render honour to the truth and their appeal is constantly made to the law and to the testimony. Like the primitive disciples, the babes in Christ there find the sincere milk of the word and grow thereby; the young men find there the strong meat which renders them healthy and vigorous to fight the good fight of faith, and to overcome the wicked one; and the fathers in Christ find there, the grace, the promises, and the consolations which make them flourish like the palm-tree, and grow like the cedar in Lebanon, and which cause them to bring forth fruit in old age, and be fat and flourishing.

The great object which so many wish to accomplish in England, has already been secured in many parts of India. The Bible is the principal class-

book in the schools. The minds of the children are imbued with the facts, the doctrines, and the precepts of the scriptures. Instead of being confined to Christian schools, the gospels and the epistles have, among heathen children, supplanted the native classics, and are diffusing the knowledge that maketh wise unto salvation among ignorant and superstitious pagans. To show how the truth enters the minds of the children, and how it is bound up with their affections, their associations and their language, and how it is used in their devotional services, I give the translation of a prayer which I once overheard offered up by a youth, in leading the devotions of others.

“Oh ! Holy Lord ! Before thee angels bow with veneration, and cast their crowns at thy feet. Thou art clothed with holiness, as with a garment. It is impossible for us to reckon up our sins before thee. Thou didst create our first parents holy, righteous, and happy ; but they did that which thou forbadeest, and they sunk in a sea of troubles. O Lord on account of their transgressions, we were born in sin, and have grown up workers of iniquity. We might reckon the sand upon the sea-shore, we might number the stars of heaven, but it is impossible for us to reckon our transgressions—a thousand we commit every day, and we deserve thy wrath. But we praise thee for sending our Saviour Jesus Christ. He came and took upon him our nature, and suffered on Calvary, and bore our trans-

gressions, and died to save us from sin, hell and wrath. For all this, O Lord we praise thy name. For his sake pardon all our sins—give us grace to love him, with all our hearts, and soul and strength and mind. As thou didst in former times deliver Israel out of the land of Egypt, and from their dreadful bondage, so do thou set us free from the bondage of Satan, and deliver us from this wicked world, and these evil hearts. O take away our old hearts, and by thy Spirit, put new ones within us. Let us not be like the foolish virgins, who took their lamps, but took no oil with them; but may we be like the wise virgins, and have the oil of grace in our hearts, and be ready to meet the bridegroom, and go into the marriage supper. Let us not resemble the unfaithful servant, who went and hid his talent in the earth, and called his lord a hard man; but may we resemble the faithful servants who received five and ten talents, and may we trade with the same, and receive our Lord's sentence, 'Well done good and faithful servants enter ye into the joy of your Lord.' As thou didst send down, on the day of Pentecost, thy holy Spirit on thy apostles, so send him now down upon us, and give us grace and strength to serve thee. Hast thou not said to us, O Lord, 'Fear not little flock, it is your Father's good pleasure to give you the kingdom?' Bless, O Lord, the poor heathen round about us; as the people of Nineveh heard the voice of thy servant Jonah, and repented over their

sins, and covered themselves with sackcloth and ashes, so may these heathens hear the voice of thy servant, and repent over their transgressions and bow down their heads in the dust, and abandon their idols and believe in Christ. For the sake of Christ's death and sufferings; for the sake of the intercession he is making at thy right hand, we beseech thee to hear us, O Lord, Amen."

But this effect is still more strikingly manifest in the experience and in the addresses of our native teachers. Like those of primitive times, they reason with the people out of the scriptures. In their opinion, the word of God is "quick and powerful and sharper than any two-edged sword, piercing to the dividing asunder of the soul and spirit, and of the joints and marrow and proves a discernor of the thoughts and intents of the heart." Its principles, its parables, its descriptions, its illustrations, are used with a power, and grace and a readiness far superior to any thing that we find at home. Do they wish to exhibit the corruption and depravity of man? They point to the character and to the rebellions of Israel, to the parable of the prodigal son, and to the delineations which the apostles have given of the heathen world. Do they describe the wrath which has been revealed from heaven against sin and iniquity? They remind their hearers of the banishment of men from paradise, of the deluge which overwhelmed the world of the ungodly, of the destruction of Sodom and Gomorrah, and of the

calamities that descended upon the Egyptians and their king. Would they hold up to the view of the people, the mercy and benevolence of God in providing a Redeemer for the guilty and the lost? They remind them of that creditor who when his debtors had nothing to pay, freely forgave them all; they dwell upon the parable of the good shepherd who watches over the interests of his flock, leads them to the green pastures and makes them lie down beside the still waters, and in order to rescue them from the wolf and the tiger, has given his life for the sheep; they expatiate upon the emancipation of Israel from the thralldom of Egypt, and, from the temporal deliverances wrought out for the people of God in Old-Testament times, they illustrate the strange and wonderful redemption under the New. Do they animate their hearers to holiness, to withstand the temptations of Satan, and to persevere on their journey to heaven? They allude to the parable of the marriage-supper and the guest who was found destitute of the wedding-garment, to the hypocrisy of Judas who was numbered among the twelve, to the tribes who fell in the wilderness and were not permitted to enter into Canaan, and to the expulsion of the Jews from their land, on account of their rejection of Christ, and hold them up to view "as examples for our admonition upon whom the ends of the world are come."

I would be the last to withhold from the Hindoos,

literature and science as profound and as abundant as are to be found in any country of Europe; I would be the last to raise any obstacle to the progress of intellectual advancement, and to the emancipation of the national mind from the error and prejudice and thralldom in which it has been held for ages; but I would not exchange the simplicity of a scriptural and a primitive Christianity for all the knowledge and worldly wisdom which systems of philosophy can bestow. There must unquestionably be a progress in nations as well as in individuals; their science and literature must grow with their growth and strengthen with their strength; when precocity of talents is displayed, the human mind is often so loaded that it is stunted and rendered dwarfish, and nations, by a similar policy, may be injured in their career, instead of advancing, with steady and gradual steps, from youth to manhood, and from manhood to perfect age. I expect to see in India the same religion that grew and flourished in the first ages, more than the religion which exists at present in England; and notwithstanding the vain boasts that are made about our science and our literature, it would perhaps be better for society and better for our religious communities that we had more of our Bible and the spirit of primitive times.

In the provinces of India, the Tract and Bible Societies are handmaids to our missionary work, whose labours and whose success we highly appre-

ciate. What can afford more pleasure to our minds; what can better ensure the prosperity of our toils in the vineyard, than to be able after having proclaimed salvation to the lost, to put into their hands these messages of mercy, or portions of the sacred volume, and to know that they are taken to their homes to be perused in private? I am aware that this source of comfort and joy has been deemed false and spurious, and that as an evidence of success, it has not only been questioned, but has been ridiculed and contemned. At the time that Sultan Categherry was in Scotland and visited the towns as the advocate of the Bible Society, "What," said a minister, "is the use of making such a noise about this man being willing to receive a Bible and that one to receive a Tract? Let me have Tracts and Bibles to distribute, and stand upon the street or in the road to give them gratuitously away, and what individual would refuse the gift? No; every one would know better than this; he could sell it, or make a present of it to his friends, or in some way, turn it to his worldly advantage; why then make a boast about persons being ready to receive such gifts?" Now, this objection might sound well, so long as it is confined to our own country; but it is the veriest sophistry when applied to Turkey, to China, or to Hindosthan. In going amongst an idolatrous people whose prejudices and apprehensions are so easily excited; we are regarded with as much suspicion as the same number of infidels and

atheists would be among a Christian community. We bring strange things to their ears; we offer them a religion which, they understand, is to abolish that of their fathers, is to upset the altars of their country, is to hurl their divinities from their seats, is to silence the oracles in whose responses they confide, is to destroy the bond of caste and uproot a system which has hitherto united society together; what fears then, what apprehensions must prevail in hearing our message, and in receiving the books which propagate it? Here the father sometimes may be seen dragging his son away from the assembly; there the mother is pursuing after her daughter and driving her to her home; and now the friend is compelling his relative to shut his ears, and to leave the place of concourse; lest they should be contaminated by the principles of the strangers.

Nor is this all. The Bramins and the priests—the parties most interested in this affair,—pour forth the most fearful anathemas against all who will venture to listen and to read. “If you hear these missionaries,” say they, “and receive their books, rely upon it they will bring the plague into your house; your children will die; these strange Shasters will be a serpent to bite you, a poison to destroy you, a curse to rest on you and on your posterity for ever;” what terror, what trembling must seize upon those who are the subjects of such denunciations? what risks do they run, if from worldly motives, they should receive and keep and

peruse our tracts and our Scriptures? No man will deprive me of this source of rejoicing. When a people, in spite of such curses as a Bramin can utter, in the face of dangers and difficulties which none but Hindoos can rightly comprehend, and in defiance of prejudices and apprehensions which are apt to upset the strongest mind, will receive our books, will peruse them in private, and will take them from their concealment, and read them occasionally to a friend, I call it a triumph over error and superstition which ought to fill every heart with joy.

As soon as we have declared the message of mercy and reconciliation, and entreated the blessing of the Lord upon the truth which has been proclaimed; we commence our distribution of Scriptures and tracts. Whatever may be the fear and shyness which may be shown by the multitude, as to the reception of the first; the example is no sooner set them, than all are eager to obtain the prize; hundreds carry them to their homes; and numerous and indubitable are the testimonies which we receive that they are well and carefully perused. Many a visitor has come to the mission-house, bringing his bundle of Scriptures and of tracts; and as he unfolds, to our view, the treasures which he has accumulated, we are glad and thankful to see that it is no new coin just come from our mint at Bellary, but that which has been soiled and handled, that which has been put out to usury, and that

which has been enriching others as well as their owner. He has brought them; for what purpose? To make his objections to the doctrines which they contain; to enquire further about the wonders of grace which they have brought to his view; and to become acquainted with the teachers who publish this new religion through the land.

Deeply convinced as the writer and many of his friends were that it was essentially necessary to put the heathen and the native Christians in possession of a summary of divine truth, written in a plain and forcible style, he undertook to compose a work in Canarese called "Theology addressed to Hindoos," and has already finished two volumes of it. The following are the subjects which have been treated on, and which are now in a course of circulation among the heathen.

FIRST SERIES.

On the Existence,—the Spirituality,—the Unity,—the Eternity,—the Immutability,—the Omnipresence—the Omniscience,—the Holiness,—the Justice,—the Patience,—the Mercy,—and the Goodness of God.

SECOND SERIES.

On the Creation of Man;—on the Chief End of Man;—on the State of Innocence;—on the Nature of Sin; on the Fall of Man;—on the Immediate Results of Transgression;—on the Universal Depravity of Man;—on Original Sin;—on the Misery of Man in Consequence of his Apostacy.

THIRD SERIES.

On the Covenant of Grace;—on the Mediatorial Office;—on the Person of Christ;—on the Trinity;—on the Divinity of Jesus Christ;—on the Deity of the Holy Spirit;—on the Pro-

phetical Office;—on the Priestly Office;—on the Nature of Atonement;—on the Severity of Christ's Sufferings;—on the Necessity of the Atonement;—on the Testimony of Scripture to the Atonement;—on the Sufficiency of Atonement;—on the Example of Christ.

Some of these subjects, it will be seen are adapted particularly to the heathen, while others are more suited to those who have embraced the truth, as it is in Christ. But as they are all addressed to idolaters, and are specimens to our teachers of the manner in which they should speak to their countrymen, they will all, I trust, be useful in advancing the great object—the glory of God. In treating each subject, the principal objections which the heathen make to Christianity are answered; the strong-holds of idolatry are attacked; principles acknowledged by the Hindoo system, and passages, selected from their own Shasters, in which idolatry is condemned, have been turned against their paganism; the truths are established from reason and Scripture; and a short address, calling upon them to renounce this system of error, to believe in the true God, and to love the Saviour whom he has appointed, closes the whole. Much patience and perseverance, and much strength from above did the author, amidst so many other duties, feel to be necessary, while engaged in thus writing a work in a strange language; but he was greatly encouraged. Year after year, the Religious Tract Society kindly supplied him with paper, and the co-operation of

Tract Societies and many benevolent friends in India, granted him the means of publishing many thousands of these monitors to the heathen.

As the divinity of our Lord, the Deity of the Holy Spirit, and the great doctrine of the atonement are dwelt upon at considerable length, it might appear to some, at first view, to be rather unnecessary and almost unwise. But apart from the great importance which these doctrines possess in themselves, constituting, as they do, the very fundamentals of Christianity, they have already been assailed in India, and the dreadful heresies of Socinianism are trying to find a settlement among the people. While these subjects, must, in every system of truth, hold of necessity a very conspicuous place, it is of essential importance, in a land where the gospel is yet to be established, that the minds of the first converts should be well grounded in the faith, and that the bulwarks of their religion may become impregnable to the assaults of error in such terrible forms.

Many have lamented that the instances have been so few in which the dissemination of the Scriptures and of tracts, have proved successful in the conversion of the heathen. But have not the expectations of such individuals been rather extravagant? It is scarcely to be expected that truth distributed, however rousing and alarming, should produce such immediate and striking effects in India, as we know it often does in our native land. The degraded

state of the heathen; the total blindness of their understandings, and the awful depravity of their hearts; the want of those principles in their minds, which enable us to work upon the consciences of our own countrymen, may account, I think, in some measure, for the deficiency of success. The Spirit of God can enlighten the darkest understanding, and impress the most obdurate heart; but his ordinary method now of working upon man is through the medium of his word; and it will not be until there is a degree of religious information—till the seed has been extensively sown, and has, in some degree, taken root in the understanding, that we can hope to witness the same striking effects produced, through the means of alarming representations. It is now with us in India, the season of spring, during which we must sow the seed, and use our best endeavours to cultivate the ground aright, and we must wait, with prayer, and with patience, for the refreshing shower from above to produce the harvest.