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III.

Proceeds  
to Eng-  
land for  
Priest's  
Orders.  
Obtains  
degree of  
D.D. at  
Dublin.

never to have suspected the irregularity of his proceedings. He was, however, too bold a reformer for such a departure from ecclesiastical order to be suffered to pass without observation. A junior Chaplain circulated the report that he was not a Clergyman; and persons who gave no heed to the irregularity in the cases of Messrs. Palke and Milling-champ, condemned it in him with the bitterest invectives. They raised a severe persecution against him; but this tended to good; for it induced him to reflect more seriously upon the conduct into which he had been betrayed, and to adopt the only means of its correction.

14. For this purpose he determined to proceed to England, and, by obtaining Priest's Orders, effectually to counteract his enemies' designs against him. This step, however, called for no little sacrifice of domestic feeling; for the low state of his finances did not admit of his family accompanying him; so little had he consulted his own pecuniary interests while labouring and studying to promote those of the Asylum and the Church. When his determination became known, he received from the Government, from the Directors of the

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The correctness of this opinion will not now be questioned. Mr. Kerr at once admitted the informality of the document, and does not appear to have officiated again under its sanction.

Lord Hobart, the Governor of Madras, in Council, recorded "his perfect approbation of the correct manner in which" Mr. Kerr had performed the important duties entrusted to him; also his testimony to his exemplary behaviour in private life; and to the zeal and attention that he had uniformly paid to the interests of religion and society. These sentiments his Lordship communicated to the Court of Directors.

Similar testimony was borne by the leading members of society in their private capacity, all concurring to expose the injustice of the persecution raised against this estimable Clergyman.

The circumstances and documents referred to in the text and this note are detailed in Mr. Kerr's published Letter to the Court of Directors, and the Appendix. London. 1803.



Asylum, and from some of the most respectable inhabitants of Madras, testimonials expressive of the high sense entertained of his public services and of his private character. Nor were these attestations unnecessary; for, on his arrival in England, he found that his character had been represented in a manner as remote from the truth as it was injurious to his reputation. Happily, however, he had the means of entirely effacing the unfavourable impressions hereby made, and of thoroughly conciliating the good opinion of the Court of Directors, and also of his ecclesiastical superiors. On the 23d of February 1803 he was ordained Priest; and, shortly after, the University of Dublin conferred on him the degree of D.D., an honour not often more deservedly bestowed.

15. Dr. Kerr soon sailed again for India, and arrived at Madras on the 1st of December, where he was cordially welcomed by his friends, who, besides their congratulations on the improved state of his health, rejoiced with him in his triumph over so great opposition.<sup>1</sup>

Returns to  
Madras.

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(<sup>1</sup>) In confirmation of this account of the feeling with which Dr. Kerr's return to India was hailed, the author cannot refrain from inserting here one of the numerous Letters which he received on the occasion from persons of the first respectability. The writer of this Letter was the late Sir John Malcolm.

"MY DEAR SIR—

"I return your papers, which I have perused with much attention. I sincerely congratulate you on the complete success which has attended your animated exertions to relieve yourself from the attack which was made upon you, and to prove yourself fully worthy of the good opinion of those respectable and exalted characters by whom your cause was espoused; and I am satisfied that the energy with which you have fought this good battle will prove a source of consolation to you and to your family which will far outbalance any losses you may have sustained.

"I am, with much respect,

"Yours faithfully,

"October 24, 1804."

"JOHN MALCOLM."



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Conse-  
crates  
Black  
Town  
Chapel by  
commis-  
sion.

Appointed  
senior  
Chaplain.  
His zeal  
rouses op-  
position.

Finding the senior Chaplain returned to Madras, he resumed his duties as junior; and on February 5th, 1804, he had the satisfaction of consecrating his Chapel in Black Town, by special commission, which he had received from the Archbishop of Canterbury. The ceremony was performed in presence of a numerous and respectable congregation. After this he appears to have officiated for a short time as Chaplain at Trichinopoly.<sup>1</sup>

16. In the following June the senior Chaplain died, when Dr. Kerr again succeeded to that responsible situation. His active mind was constantly directed to objects of benevolence and public benefit; and he was now enabled to proceed, with more commanding influence, with his plans for the moral and religious improvement of society. He is described, by a Chaplain<sup>2</sup> who knew him, as "a strenuous preacher of repentance, going forth in the spirit of John the Baptist to prepare the way for greater things than he was permitted himself to see accomplished. His zeal was quite a new thing in South India, and he was happily supported and encouraged in all his measures of reform by the Governor, Lord William Bentinck, and his lady. From the Chief Judge, also, Sir Thomas Strange, he met with the kindest countenance; and many persons were induced to think more seriously about religion than heretofore. Others became much displeased with him, and tried to thwart him in various ways; but this tended rather to increase than check the general awakening." It caused some to inquire what these things meant who had hitherto been indifferent about them; and the manifest

(<sup>1</sup>) Society for Promoting Christian Knowledge Report, 1805, p. 152.

(<sup>2</sup>) The Rev. Marmaduke Thompson, in a communication to the author.





injustice of the allegations brought against him kept the current of public feeling flowing in his favour.

17. Infidelity prevailed in India at this time to an alarming extent. Too many persons of education, and holding the highest offices in the state, were totally ignorant of the evidences and first principles of Christianity. To remedy this crying evil, Dr. Kerr began, in May 1805, to publish, in weekly numbers, a selection of the most approved religious Tracts and Sermons. These treatises increased to five volumes<sup>3</sup>, which were published at the Asylum press; whereby he hoped, with the Divine blessing, to accomplish an object, the anticipation of which had sustained and animated him in his anxious labours to introduce the art of printing into that Institution, which was, to render his press instrumental in the diffusion of moral and religious truth. The profits arising from the publications were appropriated to charitable purposes; and the Government encouraged the undertaking by permitting the weekly numbers to be transmitted up the country exempt from postage. The collection contained some of the best treatises in the English language, on the evidences, doctrines, and duties of Christianity; also extracts from the writings of the ablest and most admired English divines; to which Dr. Kerr added some original compositions of his own. They were circulated throughout the continent of India, and in the island of Ceylon; and he had the

Publishes  
weekly a  
series of  
Religious  
Tracts.

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(<sup>3</sup>) In the Preface to the Fourth Volume the Compiler thus described the necessity of their publication:—"We find in the world a host of opposers to the doctrine of original sin, the doctrine of faith, the doctrine of the Holy Spirit, the doctrine of the Trinity, the doctrine of Regeneration and Justification, the power of grace in the heart, the insufficiency of works, the necessity for humiliation, the doctrine of a particular providence, and the doctrine of Predestination or Election; and yet all these are the sound fundamental doctrines of our excellent Church."



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His firm-  
ness and  
consis-  
tency of  
conduct.

satisfaction of hearing frequently from all parts that they were read with great acceptance. These were the first publications in South India that awakened attention to the truth and importance of Christianity; and several Missionaries, there and in other parts of the country, gratefully acknowledged their influence as auxiliary to their own exertions to spread abroad the light of Truth. Dr. Buchanan, in his extensive tour from Bengal to the western coast of India, wrote to assure him that he found "the Tracts had been highly useful in the Circars and the Carnatic;" while another friend in the north declared his conviction that "all these efforts were preparing the way for better times."<sup>1</sup>

18. Possessing the esteem and confidence of successive Governors of Madras, he always used the influence which he had thereby acquired in behalf of religion; and in February 1805 he ventured to suggest, for the consideration of Government and the Court of Directors, the necessity of augmenting the number of Chaplains on the establishment, and of paying strict regard to purity of mind and conduct in those Clergymen who might be sent to India. He also recommended the erection of Churches at the principal military stations; proposed regulations for the guidance and conduct of the Chaplains; and suggested several other changes, all tending to promote the cause of Christianity, by securing the regular and correct discharge of religious ordinances.

Not long after, an event occurred which required him to act upon the principles which he had laid down for the guidance of Government in the selection of Chaplains. One had recently come out with

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(<sup>1</sup>) This statement is made from original Letters now before the author, which were addressed to Dr. Kerr by Missionaries and Chaplains in all parts of India.





a particular introduction to the Commander-in-Chief. Dr. Kerr showed him great attention, until his disreputable conduct became so notorious that he could no longer countenance him without compromising his own character and the honour of the Church: accordingly, he refused to allow him again to officiate in St. Mary's. The Commander-in-Chief, who had been absent from the Presidency, expressed a wish, on his return, to hear this young Chaplain preach, and requested of Dr. Kerr the use of the pulpit, as a personal favour to himself. On Dr. Kerr's declining it, though with the utmost civility and respect, the Commander-in-Chief was greatly offended, and applied to the Governor for the purpose. In consequence, the Governor, Lord William Bentinck, wrote to him, which put his integrity to a severe trial; but he was enabled, with God's help, to be firm, again refusing, for the same reasons, to comply. Even the Governor was now instigated to take offence; and he wrote to him, questioning his controul over the pulpit, and desiring that the gentleman might be allowed to preach in it on the ensuing Sunday. To this application Dr. Kerr sent the following reply:—"My Lord, I have fully informed your Lordship of the reasons for which I am very sorry that I cannot meet your and the Commander-in-Chief's wishes; and have now only to add, that if your Lordship in Council pleases to issue an Order in Council for it, it shall be done; but, I must repeat, on no other authority can it be." The Governor, however, could not be induced to place himself in collision with the senior Chaplain, by issuing such an order as this: here, therefore, the matter dropped. But the incident may serve to exhibit the character of the man whom God had raised up to commence the reformation of South India. Considering what attention he had received from the Governor, who



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highly esteemed him, and how much, humanly speaking, the success of his plans depended on his Lordship's countenance, it might have appeared to some minds expedient to yield the point. But Dr. Kerr was too upright a man to have recourse to this crooked policy. Such an application of the rule of expediency is the ruin of consistency. He determined wisely and faithfully in resisting this private interference with the discharge of his ministerial responsibility. Whatever chagrin the Governor might feel at the moment, he knew how to honour his principles; and we find his Lordship not long after writing him a friendly note, informing him that he had received a long letter from Mr. Grant, the Chairman of the Court of Directors, upon the subject of the ecclesiastical establishment, which his Lordship said he thought very satisfactory, and from which he expressed himself sanguine in the hope that his recommendation of Dr. Kerr's suggestions would be confirmed.<sup>1</sup>

Appalling  
description  
of  
Europeans  
at Madras.

19. Dr. Kerr lost no time in communicating this gratifying intelligence to one who was actively engaged in a similar work of reform at Calcutta—the Rev. David Brown; whom he assured that Lord William Bentinck was most sincerely desirous of establishing the Church on a respectable footing, and that it was by his desire that he drew up his Report, to send home, regarding the shocking state of religion amongst them. He concludes his Letter with this appalling description of the state of the European community:—"I have lived many years here, and I may be ashamed of my unprofitableness; but it is no more than truth to say, that if ten sincere *Christians* would save the whole country from fire and brimstone, I do not know where they could be found in the Company's civil or military

(<sup>1</sup>) The author is still writing from an original Letter.





service on this establishment. But we are told that God is not without witnesses everywhere, though to our eyes they are not amongst *us*.”<sup>2</sup>

The Court of Directors, also, frequently noticed this painful subject, in several communications received about this time. They declared that they attached “a great degree of importance to the correct discharge of all the ministerial functions, and the general observance of the ordinances of religion ;” and expressed “very great concern,” on the receipt of Dr. Kerr’s Report, at the deplorable degree of neglect into which religion had fallen in that part of India. From this state of society they drew this just inference—“There can be little expectation that the British character will be held in estimation by the Natives, when they see one of its most essential requisites—the due performance of Religious Worship—so grossly neglected.”<sup>3</sup>

20. This result of his former Letter encouraged Dr. Kerr to address another, to the Governor, for transmission home, in which he entered more into detail respecting the religious destitution of the country, enclosing official Reports to that effect from four Chaplains in the interior. After again urging the necessity of an increase of Chaplains and Churches, he remarked upon the expediency of the appointment of a Bishop to preside over the Clergy, and to perform all the episcopal functions, so that the Church might exist in India, as in England, in her full efficiency. Then follows his plan for such an ecclesiastical establishment as the present state of India seemed to him to require.<sup>4</sup>

Dr. Kerr’s  
second  
Letter to  
the Direc-  
tors.

In the next place he noticed the evil reports

(<sup>2</sup>) The author is still writing from an original Letter.

(<sup>3</sup>) Ibid.

(<sup>4</sup>) His plan differs very little from that which, as we shall see in the next Chapter, was not long after adopted.



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which were industriously circulated against Missionaries and their labours, and entered into an able vindication of those exemplary men. After stating the good effects of their exertions in times past, he added, "The lives of such men in India have always been a blessing to the country; and I heartily wish that all such characters may be encouraged to come amongst us." He deemed it advisable, in conclusion, to anticipate any imputation of ambitious motives in his suggestions relating to the appointment of a Bishop, by stating that he expected to take his last farewell of India long before the subject, which he had now thought it his duty to bring forward, could be discussed and acted upon. "I think it proper," he added, "to make this declaration, lest an object of the first importance may be lost through a mean suspicion of the proposer."<sup>1</sup>

Vellore  
massacre  
—attributed to  
attempts  
to convert  
the troops.

21. The view which Dr. Kerr had taken of European society in India, and of the means required for its reformation, were confirmed about this time by a similar report from a very different quarter. On the 10th of July 1806 the native troops at Vellore, as mentioned in the last Chapter, mutinied against their officers, whom they massacred, together with many other Europeans. From evidence taken on the spot immediately after this fatal event, it was proved that the family of Tippoo, more especially the eldest son, Moiz ud Deen, took an open and active share in instigating the troops to revolt. The insurgents were subdued, and mostly put to the sword.<sup>2</sup> But notwithstanding the incontestible evidence produced that this atrocious deed originated in a different cause, the enemies of religion in India

(<sup>1</sup>) Dr. Kerr published this valuable Letter at the Madras Asylum Press in 1807.

(<sup>2</sup>) Fullarton, Wilks, Hamilton, &c. &c.



did not scruple to attribute it to attempts made to convert the native troops to Christianity: and with such confidence was this asserted, both in India and at home, that the Court of Directors wrote to the Madras Government to ascertain whether there was any truth in the allegation; and, in the event of its appearing to be well founded, directed the formal publication of certain Resolutions to counteract any apprehension of this kind among the troops. Accordingly, the question was submitted to the Commander-in-Chief, General Hay M'Dowall, and the following extract from his answer triumphantly confutes the slanderous report:—

“22. It may occasion some degree of surprise that the people of this country should be brought to believe, that those who apparently conduct themselves with so much apathy in respect to what concerns religious worship, should have formed any serious scheme for converting whole nations, of different castes and persuasions, to the Christian faith. None but the weakest and most superstitious could have been deluded by so improbable a tale; and accordingly we find the rumour alluded to was by no means general, and, except at Hyderabad, it had made little or no impression.

Com-  
mander-  
in-Chief  
contradicts  
the report.

“23. In making the above remark on the indifference which is manifested in the adoration of the Supreme Being, I must add, in justice to the military character, that it chiefly proceeds from a want of places (and, at several stations, of Clergymen) exclusively appropriated for Divine Service; and I trust I shall be excused if I suggest the propriety of having convenient Chapels, of moderate price, constructed in all situations within the Company's territories where European troops are likely to be quartered. Whatever may be urged to the contrary, I am convinced that such an improvement, independent of the obvious advantages, would render

He recom-  
mends  
greater at-  
tention to  
religious  
duties.



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the British character more respected by the Natives, and be attended by no evil consequences."

Upon the receipt of this report, the Governor in Council directed the Commander-in-Chief to issue such directions as he might deem most proper for ensuring the regular performance of Divine Worship at the military stations; but without incurring expense in the construction or hire of buildings for that particular purpose, until the pleasure of the Court of Directors should be known.<sup>1</sup>

The whole of the proceedings at Madras on this important question, and the special recommendation of the subject to the attention of the Court of Directors, mark a considerable progress of religious feeling among those in authority; but matters were not yet in a position at home for the adoption of the measures suggested by the Government and the senior Chaplain: they were, however, preparing the Court of Directors for the extension of their ecclesiastical establishment at the approaching renewal of their Charter.

Dr. Kerr's health declines.

24. The incessant exertions of Dr. Kerr, together with the heat of the climate, had latterly affected his health to an alarming degree. In 1805 it was deemed proper to try the cooler climate of Mysore; and scarcely had he ascended the hills which divide that country from the Carnatic before a perceptible amendment took place; and so rapid was his recovery, that, in the course of a few days, he was restored to perfect health. But on his return to Madras, during the hot season of the following year his health declined again, which induced him to return to Mysore. This visit was attended with the same result as the former, though the effect was not so immediate.

His report on the state of Christians in Malabar.

25. During his second excursion to Mysore he received instructions from the Government of Madras

(<sup>1</sup>) Dr. Buchanan's Apology for Christianity in India. App. III.



to proceed to the coast of Malabar, and collect information relative to the early establishment of Christianity, and to the present state of the Native Christians inhabiting the provinces in that part of the peninsula. After his return to Madras, he drew up the result of his inquiries on these interesting subjects, in the form of a Letter to Lord William Bentinck. This Letter was printed for private distribution; and as the Syrian Christians in Malabar were at that time little known in other parts of India, Dr. Kerr's Report excited considerable interest. In conclusion, he adverted to the means, in his opinion, best adapted to lead to an improvement of the moral character of the Hindoos; to augment their attachment to their British rulers; to destroy the effect of any influence which might be exerted by those who were disaffected to the British nation to alienate the Natives from their allegiance; and, finally, to the means by which the blessings of the Gospel might be extended to the Indian subjects of Great Britain.<sup>2</sup>

26. In 1807 Dr. Kerr's health again declined; and finding that his constitution was too much debilitated to struggle longer with the climate, he entertained serious thoughts of returning to Europe. But the friends of Christianity in India were alarmed at the thoughts of losing him. Among others who expressed their solicitude on the subject, Dr. Buchanan wrote to him, in 1807, to deprecate his retirement, saying,

Is induced  
to remain  
at his post.

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(<sup>2</sup>) This Report was published in the *Christian Observer* for November 1807; also in the *Philosophical Magazine* and other Periodicals about the same time. That part of it which relates to the Syrian Christians was published by Dr. Buchanan in his *Christian Researches*, pp. 146, &c. As it adds nothing to the account of that Church given in the first two volumes of this History, and Dr. Kerr's suggestions for the improvement of the Natives of India have been given more at length by Swartz and other writers, it is unnecessary here to introduce his Report or its appendage.



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"You are the representative and sole public supporter of the Christian religion in the peninsula;—I say, public supporter, for other labourers are under your general direction : and I pray that while the battle lasts, you may be enabled to hold up both hands, like Moses when he fought against Amalek. Our armour in this contest is certainly *spiritual*; and if we try a mail of any other temper we shall be foiled." "As for your retreat to some sylvan scene, to enjoy *otium cum dignitate*, it is a pleasing thought *in prospectu*. But do not flatter yourself that it will ever be realized. You are better fitted for active life than perhaps you think, now at least that a grand and important object fills your mind, and you have already experienced that the advancement of it is not above your strength. Other people must teach *your* children, and you must teach children *six feet high*." <sup>1</sup>

Dr. Kerr was not of a spirit to resist appeals like these. Humble and diffident as he was, he knew the importance of his services, and acquiesced in the opinion of his friends. Already he had written to Mr. Brown of Calcutta, "Fain would I remain to *see* some objects carried regarding the establishment of Christ's Church on the coast. I think the good work now in train, and perhaps I am vain in imagining that my life on earth may forward or retard it." <sup>2</sup>

His death  
and burial.

27. But the Master of the vineyard had done with his services. His health now rapidly declined. On the 1st of April 1808 he was attacked with fever, which, on the 15th of the same month, terminated his valuable and useful life, at the early age of thirty-nine, but looking, writes the Rev. M. Thompson<sup>3</sup>,

(<sup>1</sup>) Transcribed from the original Letters.

(<sup>2</sup>) Ibid.

(<sup>3</sup>) In a private Letter to the author.



"looking, inestimable man, more than fifty : but from what good cause !"

He was interred with every mark of respect, and in the presence of numerous spectators, in the Black-Town Chapel, an edifice, as we have seen, projected by himself, erected by subscriptions chiefly of his own raising, consecrated by him, by commission from the Archbishop of Canterbury, and in which he gratuitously administered Divine Service so long as his health permitted. How appropriate a sepulchre for his remains ! On Sunday the 24th a funeral discourse was delivered in the Government Church in the fort, accompanied with Psalms, Hymns, and Lessons adapted to the melancholy solemnity ; and, as a further mark of public respect for his memory, the Church was hung in the sable drapery of mourning.

These tokens of general regret for his loss may serve to indicate the religious improvement of the English community at Madras under his ministrations. But a few years before too many would have regarded his removal as a happy deliverance from the importunity of his admonitions and rebukes ; whereas now not a voice seems to have been raised but in mournful concert with the public sorrow.

28. In an obituary which was published in the Government Gazette, after adverting to his services, which have been recorded in the foregoing pages, the writer concludes with the following delineation of his character, which is described with equal elegance, discrimination, and truth :—

Delineation of his character.

"His ardour was the flame of practical piety ; his zeal was the emanation of active benevolence.

"He was a plain but an impressive and an edifying preacher.

"With the accomplishment of the scholar he combined the manners of the gentleman, and great knowledge of the world.



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"He possessed a generous, a disinterested, and delicate turn of mind, rendering him a respectable and valuable member of society, an agreeable companion, and an affectionate friend.

"His soul was susceptible of all the charities; and he might be truly held out as an exemplary pattern of the filial, conjugal, paternal, and social relations."

Such was the man who may justly be designated *The Madras Reformer*. It is interesting to know the works and the character of one who was employed to lay so important a stone on the foundation of that great building which has since risen in India to the Redeemer's glory. May He continue to send forth many such builders to that benighted country, and cause His Church soon to fill the land!<sup>1</sup>

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(<sup>1</sup>) This Chapter is drawn up from an account of Dr. Kerr, published in the *Christian Observer* for 1812; from original communications received from his family for the purpose; and from the account already mentioned, written expressly for the author by the Rev. Marmaduke Thompson, late Chaplain at Madras. The same authorities will be used in any further reference that may be made to Dr. Kerr's exertions, though it may not be necessary again to refer to them.



## BOOK X.

## CHAPTER I.

EXTRAORDINARY EXERTIONS IN ENGLAND IN FAVOUR  
OF THE PROPAGATION OF CHRISTIANITY IN INDIA.

1. WHILE the Christian community in India were becoming ready for extended Missionary work, the same gracious Providence, to whom this change in the public mind is to be attributed, was preparing all classes of Christians in England to meet the reiterated cries from the East for help. There were abundant means at command, could a lever of sufficient power be found to raise the heart of Great Britain to the level of her obligations. Hyder Ali, the late usurper of Mysore, concluded her military resources to be inexhaustible. After a long and strenuous endeavour to crush the British power in South India, he grew weary of the struggle, and felt convinced that he had been instigated to a hopeless undertaking. A confidential counsellor, to whom he avowed this conviction, reminded him of his success against one or two British detachments; to which he replied, with his wonted sagacity, "Yes, I have destroyed them, and I might defeat more; but I cannot dry up the ocean." He thought there was no end to the means of England to carry on war, though he had not always found her troops invincible;

Necessity  
of in-  
creased  
exertions  
at home.



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and hence his conclusion that he was engaged in an interminable contest.<sup>1</sup>

The application of this reasoning to the Missionary enterprise is not inappropriate. As in her earthly, so in her spiritual warfare, England has ample stores for all demands that have been made upon her, if the public mind were but adequately impressed with the necessity that exists, and with the duty of meeting it. But in failure of this, the work so well begun in India would soon come to nothing. Witness the decline of the Tranquebar Mission from the time that the supplies from Copenhagen failed : but for the aid received from the Christian-Knowledge Society it must at once have ceased to exist. And it was evident to persons of any observation, who had attended to the subject, that the English Missions also must soon come to nothing if greater efforts were not promptly made for their support. The first step to be taken was to excite a more general interest in the Missionary cause ; for this purpose, secondly, the public must be supplied with ample information ; and, thirdly, it would be necessary to obtain a legislative enactment, granting to Missionaries free access into India, and protection in their work.

Missionary  
Societies  
in Great  
Britain.

2. The first step was already begun. The interest in this subject had been growing in Europe for some time past. During nearly the whole of the last century the Society for Promoting Christian Knowledge had published Annual Reports of its East-India Missions, which, though awakening but little general attention, served at least to keep the duty constantly before the Church. In the year 1769 was formed the Wesleyan Foreign Mission, though its operations were for some years confined to North America, the West Indies, and Western Africa. But in 1792

(<sup>1</sup>) Colonel M. Wilks : History of the South of India.



the importance of a Mission to the East-Indies was presented to the notice of the Wesleyan Methodists, and the measure was favourably received, though not then carried into effect.<sup>2</sup> We have seen, in the last Chapter, that in the same year (1792) the Baptist Missionary Society was instituted; and that in the following year they commenced operations in Bengal. In 1795 was established the London Missionary Society, which, in 1804, sent out Mr. Forsyth to commence a Mission in Bengal.<sup>3</sup> Then followed, in 1796, the Edinburgh, or, as it was afterwards called, the Scottish Missionary Society, consisting of members of the Church of Scotland, and of other Christian communities.

3. While Christians of various denominations were thus forming Missionary Societies for their respective bodies, several members of the Church of England, also, were desirous of engaging in the duty of diffusing the Gospel through the world; and as they had no opportunity of fulfilling their intentions in a manner consistent with their principles and to the extent of their views, they resolved to establish a Society for this specific purpose. Not that the Church had wholly neglected this duty: on the contrary, she had taken the lead in it, and set an example that all would do well to follow. We have seen that, for almost a century, the Society for Promoting Christian Knowledge supported several Missions in India, besides liberally contributing to the Danish Mission at Tranquebar. But this was not professedly the object of its institution; and at

Need of a  
Missionary  
Society  
for the  
Church.

(<sup>2</sup>) Arminian Magazine for 1792. Wesleyan Mission to Ceylon and India, by W. M. Harvard, pp. 9, 10.

(<sup>3</sup>) Mr. Forsyth resided at Chinsurah, and is occasionally mentioned in the Correspondence of the Baptist Missionaries, with whom he was in habits of friendly intercourse; but his own Mission was at this time in a very incipient state.—London Missionary Society's Eighteenth Report.



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no time, as we have shown, was it adequately supported in this department of its operations. For the past two or three years its expenditure on the East-Indian Missions had been taken wholly from the Society's general fund<sup>1</sup>; and the extensive establishments in Tanjore and Tinnevely must long since have been reduced, if not discontinued, but for their endowment from the legacies of Swartz, Gerické, and others. It was obvious, therefore, that this Society could not think of extending its Missionary operations.

As little was to be expected from the Society for the Propagation of the Gospel in Foreign Parts, which was established, as before recorded, in 1701. Its benevolent exertions had been principally extended to the British Plantations in North America. Although the Committee had not been backward, wherever a proper opportunity occurred, to instruct their Missionaries to preach among the neighbouring Heathen; yet the primary and direct object of this Society was the religious benefit of the British Colonists, and those Heathens immediately dependent upon them, and not the conversion of the Heathen in general. It was for this reason, as already explained<sup>2</sup>, that this Society at an early period transferred the patronage of the Danish Mission at Tranquebar to the Society for Promoting Christian Knowledge.

Church  
Missionary  
Society  
esta-  
blished.

4. From these considerations it appeared that room was left for the institution of a Society which should consider the Heathen as its exclusive care.

(<sup>1</sup>) In 1799 the salaries and presents remitted to the East-Indian Missions amounted to 1185*l.* 15*s.* 11*d.*; and in 1800, to 1000*l.* 7*s.* 3*d.*; whereas the Society received no special contributions in either of those years towards this object. This was a heavy deduction from its income, which in the former year was only 9965*l.* 13*s.* 10*d.*, and in the latter 10,199*l.* 11*s.* 7*d.*—Vide Reports for 1799 and 1800.

(<sup>2</sup>) Book vii. c. 3. ss. 29. 33.



The whole continent of Africa, and that of Asia also, with the exception of a few places, were still open to the Missionary labours of the Church of England. Accordingly, in the year 1799, a few private individuals, members of the Established Church, as we have seen was the case in the formation of the Christian-Knowledge and Gospel-Propagation Societies<sup>3</sup>, resolved to form a Missionary Society, entitled, A SOCIETY FOR MISSIONS TO AFRICA AND THE EAST.<sup>4</sup> This denomination, however, was not considered as binding the Society to refrain from making attempts in any other unoccupied quarter which might present a prospect of success to their labours.

5. A difficulty was felt in obtaining the services of persons in Holy Orders, according to the constitution of the Church of England. It was not to be thought of that a Church-of-England Society should carry on its Missions by Ministers who had not been episcopally ordained. What, then, was to be done? Anticipating, as they might from the experience of the Christian-Knowledge Society, the difficulty of finding persons already in Holy Orders to offer themselves for the work, they resolved to have recourse to the expedient of sending their unordained Missionaries in the capacity of Catechists only, with the prospect of their being afterwards ordained, should they prove themselves fit for the ministerial office.<sup>5</sup>

Ancient  
office of  
Catechist.

Herein they followed the practice of the Primitive Church, in which the office of a Catechist was exer-

(<sup>3</sup>) B. vii. c. 3. ss. 29. 33.

(<sup>4</sup>) Account of the Church Missionary Society: First Report. See also a Funeral Sermon for the Rev. Josiah Pratt, with Appendix, by Rev. Henry Venn.

(<sup>5</sup>) The following is the Rule of the Society on the subject:—

“XVIII. A Missionary appointed by the Society, if not already ordained, shall consider himself only as a Catechist. Should it please God





cised by any of the inferior ecclesiastics. It was his business "to address, in continued discourses, the Gentiles or unconverted Jews, in behalf of the Christian doctrine; to expose the folly and absurdity of the Pagan superstition; to remove prejudices; and to answer objections. He also instructed those who had embraced the Christian faith, but had not a sufficient knowledge thereof to qualify them for baptism; who were, therefore, only admitted Catechumens, which was done, in process of time, with great solemnity, by the imposition of hands; whereupon they were esteemed a sort of Christians, and were divided into several classes."<sup>1</sup>

Besides the practice of the primitive Church, this Society had the example of the Missionaries under the Society for Promoting Christian Knowledge for resolving to employ Catechists in their Missions. Several instances have occurred, from a very early period of the Indian Missions, of the ablest converts being selected, and employed as Catechists, with singular benefit to the Christian cause; and some of these, having approved themselves faithful la-

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God to bless his labours with success in founding a Christian Church, it is proposed, either that he should be sent for, and application humbly made for him to be episcopally ordained to the charge of it, in case he should be found a proper person; or else that some person in Holy Orders should be sent out to superintend it and to administer the Sacraments."

(<sup>1</sup>) Clemens Romanus plainly distinguishes the Catechist from the Bishops, Priests, and Deacons; for, comparing the Church to a ship, he says, the Bishop resembles the *πρωτεύς*, or pilot, the Presbyters the *ναῦται*, or mariners, the Deacons the *τοιχαρχοί*, or chief rowers, and the Catechists the *ναυτολόγοι*, or those whose office it was to admit passengers into the ship and contract with them for their passage. Though no distinct order of the Clergy, being chosen out of any other order, yet they were esteemed as candidates under trial and probation for Holy Orders; and the Church took this method to train up fit persons for the ministry, first exercising them in the lower offices, that they might be the better disciplined and qualified for the duties of the superior functions.—Vide Bingham's *Ecccl. Ant. B. III. c. 10. ss 1—4*. Also Bishop on the Catechism.



bourers in the vineyard, were afterwards admitted, with the Society's sanction, into the Order of Priesthood, according to the rite of the Lutheran Church.

6. Such was the design of the Church Missionary Society; and in their primary address to the public they disclaim all intention to interfere with any existing Institution, in the following words:—"Let not this Society be considered as opposing any that are engaged in the same excellent purpose. The world is an extensive field, and in the Church of Christ there is no competition of interests. From the very constitution of the human mind, slighter differences of opinion will prevail, and diversities in external forms; but, in the grand design of promoting Christianity, all these should disappear. Let there be cordial union amongst all Christians in promoting the common salvation of their Lord and Saviour."<sup>2</sup>

Church  
Missionary  
Society's  
primary  
Address.

Notwithstanding the undoubted necessity for such an Institution, the importance of its object, which no Christian could dispute, and the respectability of its founders, it did not escape opposition and misrepresentation. But we need not perpetuate objections and calumnies, some of which are no longer heard; and those that may still linger in the minds of some persons will also, it may be hoped, yield to the growing piety and intelligence of the Church, and so pass into oblivion.

7. In the year 1804 was established the British and Foreign Bible Society, for the single purpose of circulating the Sacred Scriptures, without Note or Comment, both at home and abroad. The reasons which were thought to call for such an Institution were, chiefly, "the prevalence of ignorance, superstition, and idolatry, over so large a portion of the

Institution  
of the  
Bible So-  
ciety.

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(<sup>2</sup>) Page 13, prefixed to the First Report of the Church Missionary Society.



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I

world; the limited nature of the respectable Societies" then "in existence, with their acknowledged insufficiency to supply the demand for Bibles in the United Kingdom and foreign countries; and the recent attempts which" had "been made on the part of infidelity to discredit the evidence, vilify the character, and destroy the influence of Christianity."

The principles upon which this undertaking was to be conducted were as comprehensive as its design. In the execution of the plan, it was proposed "to embrace the common support of Christians at large; and to invite the concurrence of persons of every description who professed to regard the Scriptures as the proper standard of faith."<sup>1</sup>

The parties who combined to form this Institution were of every rank in society, and of every denomination of Christians. It has proved an important auxiliary to the various Missionary Societies in promoting the translation and printing of the Scriptures in numerous languages; and it will appear, in the sequel of this History, that its operations have materially contributed, with the Divine blessing, to further the progress of Christianity in India.

By means of these Societies a general interest in the cause of Missions was awakened in England. Though not immediately called into active operation, yet they were laying their foundations deep and wide, and preparing materials for the superstructure which, it was believed, the Lord would at no distant period raise by their means.

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(<sup>1</sup>) Vide History of the Origin and first Ten Years of the British and Foreign Bible Society, by the Rev. John Owen. Also the Society's First Report. Mr. Owen has given a detailed account of the circumstances which led to the formation of the Society, and also a digest of the controversy which its friends had to maintain for some time with its opponents.—Vide the Preface and First Chapter of his History.



8. The second desideratum was, ample information. While, in the course of Divine Providence, this machinery for Missionary operation was being constructed, the public mind was furnished with the information required to set it to work. Not long after the establishment of the College of Fort William, the Rev. C. Buchanan endeavoured to obtain assistance from the English Universities; but he soon found that the public mind was not alive to the subject, and deplored the general apathy. With a generosity which characterized all his plans for the moral and religious improvement of India, he said, "I would willingly at this moment give 50,000 rupees for two religious and respectable young men established in the Church of Calcutta, and capable of conducting the studies of the College. Foreseeing where we were likely to fail, I took early measures to procure such from home, both by addressing Lord Wellesley, and by writing myself; but we have not succeeded. But this also is directed by an all-wise Providence; and He will accomplish His glory by any means."<sup>2</sup>

Rev. C.  
Buchanan  
calls attention  
to the  
necessities  
of India.

The failure of his private applications convinced him that nothing would be done unless the public mind were better informed on the subject, and a general feeling excited in its favour; and, in the present stage of the question, he adopted the most likely means of producing such a result. In the year 1803 he proposed to the members of the Universities of Great Britain, and to the senior scholars of the principal public schools of England, certain subjects of prize composition, connected with the civilization and the moral and religious improvement of India. These proposals originated solely with Mr. Buchanan, who appropriated, out of his own private resources, the sum of sixteen hundred and

(<sup>2</sup>) Memoirs. Vol. i. p. 254.



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1.Composi-  
tions for  
his prizes.

fifty pounds to this benevolent and patriotic purpose.<sup>1</sup>

9. This appeal to the flower of the British nation met with a response that must have satisfied the munificent proposer's expectations. The compositions were sent in to the respective judges towards the end of 1804, and the prizes awarded early in the following spring. The competitors were young men of the first talent and attainments in the country; and of their productions, some attracted general admiration, while all tended to promote the object designed. The Essays exhibited considerable historical and political research, together with enlightened and benevolent views of the duty of Great Britain to promote the important objects submitted for examination; and they concurred in recommending the adoption of certain direct means for diffusing the blessings of Christianity in India. The poems, while directing the public attention to the revival of learning in the East, also excited it to the duty and the privilege of improving the condition of the degraded Natives of Hindostan, and of spreading throughout our oriental empire the blessings of literature and religion. Several of the writers recognised the utility of the labours of Missionaries, and the establishment of Schools for the Natives.<sup>2</sup>

(<sup>1</sup>) For the best Essay in English prose on "The best means of extending the blessings of civilization and true religion among the sixty millions, inhabitants of Hindostan, subject to British authority," in each University, one hundred pounds. For the best English Poem on "The revival of Letters in the East," sixty pounds. For the best Latin Ode or Poem on "Collegium Bengalense," twenty-five pounds; and the same sum for the best Greek Ode on "Γενέσθω φῶς." The sum of fifty pounds each for the best Latin and Greek Poems was offered to the successful candidate at each of the public schools.—Memoir. Vol. i. p. 280.

(<sup>2</sup>) Ibid. pp. 306—309. Several of the unsuccessful compositions were published, and extensively read.



10. These academic exercises were immediately followed by a "Memoir of the Expediency of an Ecclesiastical Establishment for British India, both as the Means of perpetuating the Christian Religion among our own Countrymen, and as a Foundation for the ultimate Civilization of the Natives." This "Memoir" was published by Mr. Buchanan in 1805.<sup>3</sup>

Memoir of  
an Eccle-  
siastical  
Establish-  
ment for  
India.

(\*) In the *first* part of it he exhibits the very inadequate state of the clerical establishment in India at that period, for the great purposes of the instruction and religious communion of our resident countrymen. Upon this point, the facts and arguments adduced were conclusive as to the obligation and the policy of a more suitable provision for the due performance of the ordinances of the established religion.

In the *second* part, supposing such an establishment to have been given to India, he proceeds to consider the result with respect to the civilization of the Natives. In expanding this observation, after describing in just and forcible terms their actual condition—the pride, immorality, and bigotry of the Mahomedans, and the vices, enormities, and barbarities of Hindoo superstition and idolatry—he discussed, at some length, the *practicability* and the *policy* of attempting to civilize and improve them. Anticipating the objections of persons in England who might be alarmed at the proposal, he asserted that the apathy of the Natives was extreme, and that no efforts to instruct them, except such as partook of a compulsory nature, ought to be considered as attended with danger to the British Government; that their prejudices were daily growing weaker in every European settlement; that they were a divided people; that they were less tenacious of opinion than of custom; and that to disseminate new principles among them was by no means so difficult as was frequently represented.

Next he discussed the *policy* of the proposed measure; arguing, that the attachment of a people separated from their governors by a variety of moral and physical distinctions, without any mutual bond of union, must necessarily be precarious; and that such a connecting link can only be afforded by means of our religion. But, in obviating objections founded on the supposed impolicy of civilizing our Indian subjects, he advanced to higher ground.

"The progressive civilization of India," he observed, "will never injure the interest of the East-India Company. But shall a Christian people, acknowledging a Providence in the rise and fall of empire, regulate the policy of future times, and neglect a present duty, a solemn and imperious duty, exacted by their religion, by their public principles, and by the opinion of the Christian nations around them? Or can it be gratifying to the English nation



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Its arguments were considered unanswerable, and its appeal irresistible; and, in the Appendix, the author gave a variety of important, novel, and interesting information on the superstitions of the Hindoos, and on other matters connected with the subject in hand. The body of facts related in this work, and its forcible appeal to British Christians, deepened the general impression already made in favour of the evangelization of India; for it was published before the public interest produced by the prize compositions had time to subside. From the peculiar subjects of which it treated, it was calculated to excite general attention, and to provoke both discussion and animadversion. But all this worked for good: it kept the public mind awake, and ended, as will be seen, in the attainment of the object in view.<sup>1</sup>

Dedicated  
to the  
Arch-  
bishop of  
Canter-  
bury.

11. The Memoir was with great propriety dedicated to the Archbishop of Canterbury, having been transmitted to England for publication before the death of the Primate was known in Bengal. When the author received intelligence of that event, he addressed a Letter of considerable length to the new Archbishop, upon the great and important duty of promoting Christianity in India, chiefly with reference to an ecclesiastical establishment and the translation of the Scriptures into the Oriental languages. This Letter was accompanied

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nation to reflect that they receive the riches of the East on the terms of chartering immoral superstition?"

In the *third* part of his Memoir he confirmed his argument in favour of the practicability of the proposed attempt, by showing "the progress already made in civilizing the nations of India." This he proved by reference to the extent to which Christianity had existed on the western coast of India from the earliest ages, and also to the successes of the Protestant Missionaries on the eastern coast during the past century.

(<sup>1</sup>) Memoirs. Vol. i. pp. 309—314. *Memoir*, &c.



with a splendid copy of the Korân for the archiepiscopal library at Lambeth Palace.

At the time it arrived the Archbishop was anxiously employed in communicating with those who were best acquainted with the wants of Protestants in British India, and best able to supply them; and he postponed his answer in expectation of being able to report some progress in the great work of regulating the Church in those distant regions. Seeing, however, no hope of immediate success, he at length wrote to Mr. (now Dr.)<sup>2</sup> Buchanan. After explaining the cause of the delay, and expressing his disappointment, the Archbishop added, "Nevertheless, Sir, I will not despair of ultimate success. The object we have in view is a reasonable object, and must not be lightly abandoned. It is not the spirit of making proselytes by which we are actuated; but the sober wish to maintain, in its purity and strength, Christianity among Christians. If it shall please God, through these means—the best, I had almost said the only means, in the hands of man—to spread the blessings of Christianity, it is a result devoutly to be wished, but not impatiently pursued. Experience may have taught us that they are blessings that will not bear to be crudely and prematurely obtruded: they must be left to grow at their ease, and to ripen out of the character, and discipline, and doctrine of that Church which is planted in India, and which is necessarily the object of daily and curious observation."<sup>3</sup>

12. This letter shows how deeply the Primate

Approved  
by English  
Bishops.

(<sup>2</sup>) In the course of the preceding year Mr. Buchanan received from the University of Glasgow, of which he had been formerly a member, a diploma conferring upon him the degree of Doctor in Divinity. This title was subsequently confirmed by a similar honour from the University of Cambridge, to which he more immediately belonged.—Memoirs. Vol. i. p. 390. Vol. ii. p. 212.

(<sup>3</sup>) Ibid. Vol. ii. pp. 196—198.



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I.

felt the importance of the object to which Dr. Buchanan had called his attention. The Bishop of London also took a lively interest in it, as he did likewise in the proceedings of the various Societies recently established for the propagation of Christianity in all parts of the world.<sup>1</sup> The Bishops of Durham, Exeter, and St. David's avowed their approval in the same general movement<sup>2</sup>, especially of the proposed ecclesiastical establishment for India, in which the remaining Bishops soon concurred. The Bishop of Llandaff, in acknowledging to Dr. Buchanan the receipt of his "Memoir," remarked, among other matters, "Twenty years and more have now elapsed since, in a sermon before the House of Lords, I hinted to the then Government the propriety of paying regard to the propagation of Christianity in India; and I have since, as fit occasions offered, privately, but unsuccessfully, pressed the matter on the consideration of those in power." He then promises to use his best exertions to promote the object of the Memoir; and, after adverting to other matters, goes on to remark, "Whether it be a Christian duty to attempt, by lenient methods, to propagate the Christian religion among Pagans and Mahomedans, can be doubted, I think, by few; but whether any attempt will be attended with success till Christianity is purified from its corruptions, and the lives of Christians are rendered correspondent to their Christian profession, may be doubted by many; but there certainly never was a more promising opportunity of trying the experiment of subverting Paganism in India, than that which has for some years been offered to the Government of Great Britain."<sup>3</sup>

(<sup>1</sup>) Hodgson's *Life of Bishop Porteus*. Owen's *History of the British and Foreign Bible Society*. Vol. i.

(<sup>2</sup>) *Ibid.*

(<sup>3</sup>) Buchanan's *Memoirs*. Vol. ii. pp. 104, &c.



Such was the interest taken generally in the object of the "Memoir" by the ecclesiastical rulers of the Church. The publication had, as the Bishop of Llandaff told him, given to persons in England a great insight into the state of Christianity in India, as well as into the general state of learning in the East; and to this was to be ascribed the advance made at this time in the public mind in favour of the cause which it so ably advocated.

13. The concluding sentiment just quoted from the Bishop of Llandaff's letter to Dr. Buchanan, was in full accordance with his own views of Great Britain's position, and consequent responsibilities, in India, as he had thus recently expressed them:—"India is nothing to me in the sense in which some value it. I am about to leave it. But truth and the honour of the nation are something. There is a yet more solemn sanction. The Word of God is everlasting; but our dominion in India is temporary. That dominion has been exercised in succession by the other powers of Europe; but Providence did not intend that the Romish faith should be given to Asia. Now we reign; but we do not fulfil the purpose for which the sceptre was given. Why, then, should Providence withhold the country from a new invader? If we ultimately lose it, let us acknowledge the justice of God in the dispensation."<sup>4</sup> And again, "What other people can begin this work"—the publication of the Gospel among all nations—"like us? It would require three centuries, judging by past history, for any other nation to be so matured by power and will to evangelize the Heathen as we now are, or rather as we shall be when the usurper of many crowns (Napoleon) shall

England's  
responsi-  
bilities in  
India.

(<sup>4</sup>) Letter to the Archbishop of Canterbury.—Memoirs. Vol. ii. pp. 272, 273.



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I.Second  
Prize  
Composi-  
tions.

fall like Lucifer, and we shall be delivered from that dreaded event, his expedition to the East."<sup>1</sup>

14. In order to place his views of England's obligations prominently before the nation, and to call the attention of influential members of Society to the subject in a way likely to interest them, he made a second proposal to the Vice-Chancellors of Oxford and Cambridge, offering five hundred pounds to each University for the best Essay on the subject<sup>2</sup>; and also presenting the sum of thirty guineas to a preacher of each University, to be selected by the authorities, for a sermon upon the translation of the Scriptures into the Oriental languages. The Essays and Sermons were published, and the information brought out by them, and the appeals made to the public in behalf of India, were preparing the way, like "the advanced guard," for "the main body which was now hastening to its support, and whose united exertions were even-

(<sup>1</sup>) Letter to C. Grant, Esq., East-India Director.—Memoirs, Vol. i. p. 378.

(<sup>2</sup>) The following were the subjects for the Essays:—

1. "The probable design of the Divine Providence in subjecting so large a portion of Asia to the British dominion."

2. "The duty, the means, and the consequences of translating the Scriptures into the Oriental tongues, and of promoting Christian Knowledge in Asia."

3. "A brief historic view of the progress of the Gospel in different nations since its first promulgation; illustrated by maps, showing its luminous tract throughout the world; with chronological notices of its duration in particular places."

The prizes were to be determined on the 4th of June 1807, the birth-day of George the Third, a sovereign "whose religious example," Dr. Buchanan remarked, "had extended its influence to that remote part of his empire." The prize was adjudged at Oxford to the Rev. Hugh Pearson, the present Dean of Salisbury. At Cambridge the only performance deemed worthy of so magnificent a prize came a few days after the time, which prevented a decision in its favour. The author was the Rev. John W. Cunningham, of St. John's College, the present Vicar of Harrow-on-the-Hill.



tually crowned with the most gratifying and decisive success."<sup>3</sup>

15. But it was not to be expected that all classes of the community would regard these proceedings with equal favour. While the more religious part looked on with satisfaction, and hailed Dr. Buchanan's Memoir on the Expediency of an Ecclesiastical Establishment for India as presenting facts and arguments of a most important nature, and as opening a boundless sphere of exertion to the newly-awakened and expanding energies of Christian benevolence and zeal; others considered it as at best a rash and unauthorised publication, and even deprecated it as tending to excite dissatisfaction at home and disturbances abroad. The design, also, of circulating the Word of God in India was viewed with sensitive alarm for the security of our empire in the East. All this gave rise to an opposition that has not often been surpassed in vehemence. The sentiments expressed in the "Memoir" were strangely misrepresented. The Hindoos were said to be slandered by the description given of their religion and character; their morals and humanity were spoken of as worthy of emulation in Europe; so that, it was said, Christians would be much better employed in following their example, than in endeavouring to convert them to Christianity. While dealing plentifully in general protests against the statements of Dr. Buchanan and others, they produced no definite proof of their inaccuracy. All their allegations were met by the friends and advocates of Christianity in India, with answers

Controversy raised by these proceedings.

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(<sup>3</sup>) Memoirs of Buchanan. Vol. i. pp. 389, 390. Vol. ii. pp. 175, 176. The works published in England, on the Civilization of the East, between the years 1805 and 1808 inclusive, amounted to twenty-one, being the successful and unsuccessful prize compositions.— Vide Christian Researches, pp. 299—304.



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I.  

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from the press which more than kept pace with the pamphlets of its adversaries; and this opposition to the cause actually contributed materially to promote it, for it gave greater notoriety to the subject. The outrage done to truth and all propriety of feeling, in the denial of Hindoo abominations now become notorious, filled some persons, who had hitherto taken little interest in the subject, with disgust. The contrast which some affected to draw between Christianity and Hindooism, to the prejudice of the former, showed that they did not understand their own religion, and that therefore they were incompetent to the task which they had so gratuitously undertaken. Some of their own friends even began to think they had gone too far: many persons felt indignant at their manifest injustice towards their opponents; until, at last, the public became weary of the contest. It was generally felt that the question had been agitated almost to satiety; while experience has proved the best answer to predictions of ruin to our Eastern empire from the propagation of the Gospel, for its extension and consolidation have actually kept pace with the endeavours to evangelize that portion of the world.

Some persons were alarmed lest the new Religious Institutions should operate to the injury of the long-established Societies of the Church; but they also soon had substantial proof that their apprehensions were groundless. Besides the advantage of a division of labour, which, as in all other departments of human enterprise, was soon experienced in this, the funds of the old Societies actually increased in the same ratio with the progress of the new. Such being the result of these multiplied exertions, it were to little purpose now further to discuss the controversies to which they gave rise. When we behold the seed growing in the fields and ripening for the harvest, we think no more of the



lingering frosts, and driving rains, and sweeping winds, which, in the spring-tide, threatened the husbandman with disappointment.<sup>1</sup>

16. While the leading opponents were silently retiring from the contest, the respondents were urging forward the cause with accelerated zeal. Towards the close of the present discussion, in 1808, Dr. Buchanan arrived from India; and by his presence and exertions he deepened the impression already made by his writings, and gave a new impetus to the public mind. At the India House he found that "a grand discussion on Indian Missions" was to take place in a few days, in consequence of a Letter which he had addressed to the Governor-General, Lord Minto, before his departure from Calcutta. The circumstances which led to his rupture with the Supreme Government may serve to illustrate the impediments which at that time lay in the way of the propagation of Christianity in India.

Dr. Buchanan's rupture with the Bengal Government.

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(<sup>1</sup>) An analysis of these discussions may be seen in the Memoirs of Dr. Buchanan. Vol. ii. Part 3. ch. 1. Also, in Owen's History of the Bible Society. Vol. i. The subject was ably reviewed in the Christian Observer for 1807 and 1808, and in other religious periodicals of the day. Though it were needless to give all the names of the combatants in this contest, yet we cannot refrain from naming two. One is, Dr. Porteus, Bishop of London, who wrote some remarks on the first pamphlet which appeared "in a strain of animated and well-directed irony, defending the measures of the Bible Society, and what he termed 'Dr. Buchanan's invaluable Memoir.'"<sup>2</sup> The other champion alluded to was Lord Teignmouth, formerly Governor-General of India, and for several years President of the Bible Society. His publication appeared towards the close of the controversy, and was entitled, "Considerations on the Practicability, Policy, and Obligation of communicating to the Natives of India the knowledge of Christianity, with Observations &c." This production was "a temperate and enlightened apology for Christian principles, as affording the only security for sound legislation and permanent obedience; and it united most happily the wisdom of the Statesman with the piety of the Christian."—Owen's History of the Bible Society. Vol. i. pp. 349—356.



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1.  

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Not long after his return to Calcutta from the Malabar coast he preached a series of discourses on the subject of the Christian Prophecies relating chiefly to the Divine predictions concerning the future universal diffusion of the Gospel. His object was both to call public attention to the subject, and to encourage those who were engaged in promoting the advance of religion in the country. These discourses met with so much acceptance that he was requested to publish them; but on transmitting the advertisement of their publication to the Government Gazette, he was surprised to find that its insertion was refused, and that an order had been issued to the printers of the other newspapers, forbidding them to publish the notice. Shortly after, he received a Letter from the Chief Secretary to the Presidency, desiring that he would transmit the manuscript of these sermons for the inspection of Government. To this unexpected demand he gave no immediate answer. Since the departure of Marquis Wellesley he had observed with pain the adoption, by Government, of several measures which appeared to him to operate very unfavourably for the interests both of learning and religion; and, in November 1807, being on the eve of quitting India, he took the opportunity of addressing a Memorial to the Governor-General regarding the present state of the Christian religion in Bengal. In reference to the measures that appeared to him objectionable, he specified the four following facts:—"First, the withdrawing of the patronage of Government from the translation of the Holy Scriptures into the Oriental languages." "Secondly, attempting to suppress the translation of the Scriptures." "Thirdly, suppressing the endowment of the Honourable the Court of Directors on the venerable Missionary, the Rev. M. Swartz." "Fourthly, restraining the Protestant Missionaries





in Bengal from the exercise of their functions, and establishing an *imprimatur* for theological works." The existence of these grievances, and their injurious tendency, formed the substance of his Memorial. At the same time, while declining to commit his discourses on Prophecy to the hands of the officers of Government, for reasons which he assigned, he offered to submit them for the perusal of the Governor-General; and also informed his Lordship, that as he did not wish to give any unnecessary offence to Government, he should not publish them.

Nothing could be more reasonable or respectful than the terms of this document; yet Lord Minto, unhappily, took a different view of its character. Without accepting Dr. Buchanan's offer to submit the discourses to his perusal, he viewed the Memorial as disrespectful to his Government, and transmitted it to the Secret Committee of the Court of Directors, by the fleet which conveyed Dr. Buchanan to England, accompanied by a Letter of his own, commenting upon its contents. This was the subject which was soon to be discussed by the Court, and it was expected to lead to a warm debate. Both the Chairman and Deputy Chairman were friendly to the object of Missions; but it was very doubtful how many, if any, of the Directors would concur with them. They were, therefore, desirous that Dr. Buchanan should endeavour to conciliate them, previous to the discussion, by waiting on them individually in the usual manner.<sup>1</sup> He accordingly paid his respects to them all, and the matter passed off quietly. A few minutes personal

He arrives  
in Eng-  
land.

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(1) Buchanan's Apology for Promoting Christianity in India, pp. 60 &c. 90 &c. 125 &c. Memoir. Vol. ii. pp. 129 &c. This subject will be noticed again in the next Chapter on the Baptist Mission in Bengal.



CHAP.  
IHis "Star  
in the  
East."His  
Church  
Missionary  
Society  
Sermon.

intercourse removed their apprehensions of danger from a man who, at the distance of India, had appeared so formidable. He was much encouraged on finding that a great deal more good had been done by his proposition of the literary prizes than he ever expected. He found, indeed, some commotion prevailing wherever he went, "a conflict between light and darkness, which was not known when" he left England twelve years before; but from this his faith and experience induced him to augur well.

17. His first public appearance, to be specially noticed, was at Bristol, where, on the 26th of February 1809, he preached his celebrated Sermon, entitled, "The Star in the East," for the benefit of the Church Missionary Society. The object of this sermon was to detail some of the more prominent proofs, that "the day" had at length begun to "dawn," and "the day-star to arise" on the benighted inhabitants of Asia; and its peculiar excellence consisted in the strength and simplicity with which these evidences were exhibited. It was immediately published, universally circulated, and generally productive of a correspondent feeling in the minds of its numerous readers.<sup>1</sup>

18. On the 12th of June 1810 he preached the annual sermon in London before the Church Missionary Society. From the text, "Ye are the light of the world," he forcibly addressed his Christian audience on the solemn duty attached to their profession of giving light to a benighted world. This is described as "a grand occasion; and a collection of nearly four hundred pounds proved the interest excited by the preacher on behalf of the great objects of that important Society."<sup>2</sup>

(<sup>1</sup>) Memoir. Vol. ii. pp. 188, &c.

(<sup>2</sup>) Ibid. pp. 228, 229.



19. On visiting Cambridge, his *Alma Mater*, he was gratified to find a movement among those in authority there in favour of the cause so near his heart. When he received his Doctor's degree the Regius Professor of Divinity delivered a speech, in the name of the University, in which he referred to the evangelization of the East, and particularly to Dr. Buchanan's endeavours to promote that great design. The Chancellor, the Duke of Gloucester, and many of the nobility, were present. The Bishop of Bristol afterwards assured him that he would ever support the cause in which he had been so long engaged; and all the Heads of Houses whom he saw professed their gratification at the public notice which the University had taken of the subject.<sup>3</sup>

Favourable movement at Cambridge.

20. Shortly after, on the 1st of July, he was appointed to preach two commencement sermons before the University; and notwithstanding the unusual length of his discourses, the attention with which he was listened to throughout showed the interest taken by his numerous auditors in his subject. "There was the most solemn stillness: the church was crowded." A striking impression was made on many of the undergraduates, several of whom afterwards became active in promoting the Missionary cause. The subject of these sermons was similar to that of his "Star in the East," and of his sermon before the Church Missionary Society; and they were subsequently published, with the *imprimatur* of the University, together with much important matter as an Appendix.<sup>4</sup>

Dr. Buchanan's Commencement Sermons.

21. Not long after the appearance of these sermons, the author published his celebrated "CHRISTIAN RESEARCHES." His twofold object in all his productions was to reveal, as the result of his own experience, the gloomy recesses of Asiatic super-

His Christian Researches.

(<sup>3</sup>) Memoir. Vol. ii. p. 212.

(<sup>4</sup>) Ibid. pp. 232—242.



CHAP.  
 I.

Other  
 means used  
 to inform  
 the public  
 mind.

stition; the thick darkness which covers the people of that widely-extended region; and then to unfold the splendid and unlimited prospects of their illumination and relief, by the vigorous and persevering adoption of the ordinary means within the power of Christians, and particularly by the universal circulation of the Holy Scriptures. In his "CHRISTIAN RESEARCHES" he developed more fully both parts of this picture—the light as well as the shade. Some of his statements, illustrative of the idolatries of India, were read with thrilling interest; others, relating to the people's preparation for instruction, with emotions of deep piety; while his stirring appeals to Christians to afford them the light of the Gospel produced an abiding impression, which led to the desired exertions. The circulation of this work was immense; and its success must have exceeded the author's most sanguine expectations.<sup>1</sup>

22. But while Dr. Buchanan was the acknowledged leader of the forces now brought against the ignorance, the apathy, or the prejudice of the public mind, on the question of Indian Missions, we must not forget that others contributed to remove these impediments to the Missionary cause. We have already alluded to the powerful champions who defended it at home. The periodical publication also of the Missionaries' trials and successes in India, together with the translation of the Scriptures into the various languages of the country, and their extensive circulation, tended to confirm all Dr. Buchanan's statements, and to give effect to his appeals.

(<sup>1</sup>) Memoir. Vol. ii. pp. 245—249. This valuable publication has been largely quoted in former parts of this history, and we shall have occasion again to make use of its materials. It was the thirteenth work which its author had published on the subject in about three years.



23. This year Dr. Buchanan visited Dublin, in the hope of engaging some leading persons of the sister island to enter into his designs for the evangelization of India. He had much friendly intercourse with the members of Trinity College, and was encouraged by the favourable disposition which they manifested towards his benevolent plans. After his return home, he carried on an extensive correspondence with the friends in Ireland, and was exceedingly gratified by the good spirit awakened there, even amongst the nobility.<sup>2</sup> The characteristic energy with which the Irish Clergy and laity soon entered into the Missionary work, showed that his visit to them had produced more than an ephemeral excitement.

Dr. Buchanan's visit to Ireland.

24. By this time the public were prepared to take the *third* step in this important movement. They possessed ample information to interest their feelings in behalf of India, and to stimulate them to action; but they yet wanted liberty to carry on their operations. The Missionaries hitherto sent out to India had remained and laboured there by sufferance, and were at all times liable to be sent away at the will of the Local Governments. At Calcutta, especially, we have already seen<sup>3</sup> that they met with considerable interruption; there was a determination to "discourage any accession to the number of Missionaries actually employed under the protection of the British Government in India in the

Need of an Act of Parliament to facilitate the evangelization of India.

(<sup>2</sup>) Buchanan's Memoirs. Vol. ii. pp. 259. 277.

It appears that the interest awakened in England by Dr. Buchanan's Memoir for an Ecclesiastical Establishment in India soon crossed the Atlantic; for in 1811 two editions of that work were published in America (Ibid. p. 263); and it is very probable that the zeal which it was the means of exciting in that country in behalf of the Heathen, led to those extensive Missionary undertakings in the East which our American Brethren have since conducted with so much ability and success.

(<sup>3</sup>) B. ix. c. 2. ss. 16. 38. 43. Baptist Mission in Bengal.



work of conversions"<sup>1</sup>; and as late as the year 1813 several Missionaries, from different Societies, were ordered to quit the country without delay. By the intercession of friends, and the concurrence of favourable circumstances, most of them were at last suffered to remain; indeed, all but one. The only individual actually compelled to return home was a Baptist Missionary, Mr. Johns, who was informed, that unless he immediately took his passage he would be apprehended and carried on board ship. Finding that there was no alternative, he did not give the authorities the trouble of apprehending him, but submitted quietly to the will of Government, and returned to England, after having spent only a few months in the country.<sup>2</sup>

Distressing as these occurrences were to the parties immediately concerned, yet they had a good effect on the public mind; for they materially contributed to accelerate the movement, already so well and so generally begun, to obtain for India the free introduction of the Gospel. Enough had occurred before to show the necessity of obtaining protection for Indian Missionaries, against all arbitrary interference, while lawfully pursuing their peaceful avocations; and it was seen that this was to be accomplished only by legislative enactment.

Such was, accordingly, the *Third* object to which attention was now directed, and present circumstances favoured its attainment. The East-India Company's Charter was to expire in May 1814; and early in 1812 the friends of Missions began to move in the question. We have already seen the strenuous exertions of Mr. Wilberforce, the disinterested advo-

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(<sup>1</sup>) Buchanan's *Apology for Christianity in India*, pp. 64. 74. 149.

(<sup>2</sup>) *Periodical Accounts of the Baptist Missionary Society*. Vol. v. No. XXVI. pp. 198 *et seq.*



cate of the Negro in bonds, in behalf of the benighted Hindoo also, at the last renewal of the Company's Charter in 1793. God had graciously prolonged his life, again to take the lead in the same enterprise; and he now worked with a zeal as indomitable in the cause of India as he had ever put forth in behalf of Africa. He first waited upon the Prime Minister of the Crown, the Honourable Spencer Perceval, who, without hesitation, professed himself favourable to the introduction of Christian light into India; but remarked, that he saw great difficulties in the way, and asked for some distinct proposition. Not being prepared with one, Mr. Wilberforce gave him a general reply at the time<sup>3</sup>; and immediately afterwards consulted with his friends, with whom he had before conferred on the subject, how to obtain fuller information to put before the Premier. Those friends were active members of the Committee of the Church Missionary Society, and, in conjunction with their colleagues of the Committee, they immediately resolved to apply to Dr. Buchanan for the information required. "Anxious to enlighten the public mind on the great question of the introduction of Christianity into India and into the Colonial Possessions of the Crown," the Committee "expressed their wish and request to Dr. Buchanan, that he would avail himself of the opportunity afforded by the state of affairs to press on the public and the Legislature the expediency and necessity of a general Colonial Ecclesiastical Establishment. Dr. Buchanan, in a very short period and under circumstances of great infirmity," drew up such a prospectus as seemed to be required; which, meeting with the concurrence, first of his confidential friends to whom he submitted it, and then of the Church Missionary Society's Committee, was transmitted to the

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(<sup>3</sup>) Life of William Wilberforce. Vol. iv. c. 26.



CHAP.  
I.Prospectus  
of an Ec-  
clesiastical  
Establish-  
ment for  
India.

Ministers of the Crown. Shortly after it was printed, under the title of Colonial Ecclesiastical Establishment, at the expense of the Church Missionary Society, in order that the author might be enabled to circulate it freely. Eight hundred copies were in consequence distributed, in his name, among the members of both Houses of Parliament; and others were employed in awakening the attention of persons in authority, in 'the Foreign Territories of Great Britain' and in various other parts of the empire, to the interests of religion in its Colonial Possessions."<sup>1</sup>

25. In his prospectus, Dr. Buchanan did not propose to urge the Legislature to adopt any direct means in the way of expensive establishments for proselyting the Natives; for he considered, that all which could be expected at present in regard to them was, that the governing power would not show itself hostile to the measure of instructing them. "Great Britain," he alleged, "owed her primary obligations to her own children," and for their instruction and superintendence he proposed to divide her eastern territories into four Dioceses<sup>2</sup>, to

(<sup>1</sup>) See Twelfth Report of the Church Missionary Society. Also the Missionary Register for June 1840, p. 279.

(<sup>2</sup>) The author reckoned that the local extent of each Diocese, supposing them to be defined by the present limits of the three Presidencies, would be not less than that of the whole island of Great Britain. The Protestants consisted of the Civil and Military Officers of Government and the European inhabitants; the King's troops and the East-India Company's European regiments; the East-Indian population and the Native Protestants. He calculated that the total in each Diocese would be as follows:—

In the Diocese of Bengal .....	63,308
..... Madras .....	65,555
..... Bombay .....	27,783
..... Ceylon, including Java, and other eastern islands in possession of	
Great Britain .....	520,500

Total ... 677,146

Buchanan's Colonial Ecclesiastical Establishment, pp. 145—153.



place a Bishop at the head of each, and to provide them with a competent number of clergy.

This able appeal to the British Legislature was, as will soon appear, crowned with the desired result; and the Church Missionary Society, at whose instance it was composed, and by whom it was first presented to the public, is certainly entitled to the honour of taking the lead, on this occasion, "in rousing the public attention to the opening of India to Christianity." It may be "stated with perfect truth, that the Episcopate of India owes its establishment, under God, to the instrumentality of" this Society.<sup>3</sup>

26. While drawing up this valuable document, Dr. Buchanan was greatly encouraged by the receipt of "a very kind letter" from Mr. Perceval himself, in which the Premier assured him that he had a respect for his character and exertions. The business was thus proceeding with the best prospect of success, when suddenly this hope was covered with a deep gloom. On the 11th of May 1812 Mr. Perceval fell by the hand of an assassin when passing through the lobby of the House of Commons. This atrocious deed produced a sensation throughout the kingdom beyond any thing which was remembered on any former occasion. The high station and distinguished talents of this great and good man; his private worth and numerous family; the critical state of public affairs both at home and abroad; together with other circumstances; combined to give a deeply painful interest to the catastrophe. And when to these considerations was added the recollection that Mr. Perceval was a man who feared God, who loved His worship and His Word, who was zealous for the honour of religion, and was ready to promote every good work, the Christian, in

Interrup-  
tion from  
the Prime  
Minister's  
assassina-  
tion.

(<sup>3</sup>) Missionary Register for June 1840, p. 279. Note,



CHAP.  
I.

Christian-  
Know-  
ledge So-  
ciety me-  
morialize  
Govern-  
ment and  
the East-  
India  
Company.

Lord Li-  
verpool's  
proposals.

deploring the sudden extinction of such a light, could only turn in submission to Him by whom the hairs of our head are numbered, and without whom not even a sparrow falleth to the ground.<sup>1</sup>

27. When the public feeling was beginning to recover from this shock, the distinguished individuals engaged in securing for India the blessing of religious instruction resumed their task. On the 1st of June Mr. Wilberforce presented a copy of Dr. Buchanan's prospectus to the East-India Mission Committee of the Christian-Knowledge Society, which was shortly after approved by the General Board, and a series of important resolutions grounded upon it. The Society also presented an appropriate Memorial to the Ministers of the Crown, and to the Court of Directors, a body from whom they and their Missionaries had uniformly received the kindest attention.<sup>2</sup>

28. Not long after, a deputation of gentlemen, Messrs. Wilberforce, Grant, Babington, and others, waited upon the new Premier, Lord Liverpool, on the subject of evangelizing India, and found his Lordship so favourable to their object, that he was ready to grant even more than they had ventured to expect. He intimated his intention to carry the three following important measures: 1st. To establish a seminary at each Presidency in India for instructing Natives for the Ministry; 2dly, To grant licenses for Missionaries, not from the Court of Directors, but from the Board of Controul; 3dly, To consecrate Bishops for India.<sup>3</sup>

(<sup>1</sup>) Christian Observer, 1812, pp. 330—332.

(<sup>2</sup>) Vide the Society's Report for 1812. Appendix, pp. 211—228. This Appendix (No. IV.) contains an Abstract of Dr. Buchanan's Prospectus, &c. The Society's proceedings on this occasion, together with the documents here referred to, may be seen also in the Missionary Register for 1813.

(<sup>3</sup>) Buchanan's Memoirs. Vol. ii. p. 281.



29. Every means was now used to bring the influence of public opinion to sustain these comparatively private efforts. The press was put in requisition in every form in which it could be made available. Then, besides petitions from the Religious and Missionary Societies, no less than nine hundred addresses from the cities, towns, and even villages of the United Kingdom, crowded the tables of both Houses of Parliament, imploring the interference of the Legislature in behalf of the moral and religious interests of India.<sup>4</sup>

Favourable manifestation of public feeling.

30. Such an expression of public feeling it would have been inexpedient to resist, even had the Government been opposed to it; but, with their disposition to grant the boon so generally craved, the voice of the people was readily responded to by their rulers. On the 16th of June 1813 various Resolutions were proposed to Parliament, as the ground-work for the new Charter of the East-India Company. The 12th Resolution related to an Episcopal Establishment for India; the 13th, to the duty of Government to afford facilities to persons desirous of promoting the moral and religious improvement of the Natives.<sup>5</sup>

Enactment favourable to Christianity in India.

(<sup>4</sup>) Memoirs. Vol. ii. p. 302. Evangelical Magazine, Vol. xxi. A description of this general movement, together with the names of the places from which the addresses came, may be seen in the Christian Observer for 1813. An account of the proceedings of Religious Societies and Public Bodies on this occasion is given also in the Missionary Register for 1813.

(<sup>5</sup>) These important Resolutions were thus expressed:—

“12th. Resolved, That it is the opinion of this Committee that it is expedient that the Church Establishment in the British territories in the East Indies should be placed under the superintendence of a Bishop and three Archdeacons; and that adequate provision should be made, from the territorial revenues of India, for their maintenance.”

“13th. Resolved, That it is the opinion of this Committee, that it is the duty of this country to promote the interest and happiness of the native inhabitants of the British dominions in India; and that such measures ought to be adopted as may tend to the introduction among them of useful knowledge, and of religious and

moral



CHAP.  
I.Ecclesiastical  
Establishment  
for India.

The passing of these Resolutions was a great triumph of religious principle over the clamour raised against them; but the desired object was not yet attained. It has been seen, that, in 1793, Mr. Wilberforce succeeded in passing similar Resolutions, without obtaining their introduction into the Bill: it was necessary, therefore, to use every exertion to prevent the measure from being again defeated. On this occasion, however, Government continued firm to its Resolutions; and on the 21st of July 1813 a Bill incorporating them both passed the House of Lords, and received the Royal Assent. This important enactment was strenuously opposed in every stage of its progress through the Commons: it was carried, however, on every occasion, by decisive majorities. It went through the Upper House without opposition.<sup>1</sup>

31. This Act was to take effect from the 10th of April 1814. It erected the territories of the East-India Company into one vast diocese, stretching from Delhi to Cape Comorin, with an Archdeacon to be resident at each of the three Presidencies—Calcutta, Madras, and Bombay. Although this provision for the Church in India came very short of Dr. Buchanan's prospectus, and was obviously

moral improvement. That, in the furtherance of the above objects, sufficient facilities should be afforded, by law, to persons desirous of going to, and residing in, India, for the purpose of accomplishing those benevolent designs. Provided always, that the authority of the Local Government, respecting the intercourse of Europeans with the interior of the country, be preserved, and that the principles of the British Government, on which the Natives of India have hitherto relied for the free exercise of their religion, be inviolably maintained."

(<sup>1</sup>) *Christian Observer*, July 1813. *Missionary Register*, June and July 1813. *Le Bas' Life of Bishop Middleton*. Vol. ii. chap. 2. In these works may be seen copious extracts from the speeches in Parliament on the occasion. That of Mr. Wilberforce is specially noticed: it was published in a separate pamphlet.—*Life of Mr. Wilberforce*, by his Sons. Vol. iv. chap. 28.



inadequate to the spiritual exigencies of the country, yet it was a good beginning, and the friends of India were thankful to God for the boon.

32. The next subject of interest was the selection of a suitable person for this extensive and important See. It was natural for many eyes to be turned towards Dr. Buchanan; and his friends, both at Calcutta and at home, earnestly desired his appointment; while some, whom his successful exertions seem to have filled with all the bitterness of personal enmity towards him, alleged that this was the great object of his ambition. But little did they know the man or his principles: he had far other thoughts in his mind. "The battle," he said, "the battle is now, I hope, over; and I would gladly forget all that is past, and turn my face Zionward for the rest of my pilgrimage." He had, indeed, borne the brunt of this hard-fought contest. In the course of the debates in the House of Commons, his name and his statements had been treated in a manner which nothing but a departure from truth on his part could have justified. But these invectives, like those against Swartz at the last renewal of the East-India Charter, led only to the more complete discomfiture of the persons who used them; for it induced him to publish "An Apology for Christianity in India," which work contained a series of documents that met the principal allegations of his enemies with facts which none could dispute. He challenged the speakers who had inveighed the most positively against him to point out wherein he had dealt in misrepresentation; but not one of them specified a single instance of mis-statement in any of his volumes; and he was left to spend his few remaining days in comparative peace.

Buchanan's Apology for Christianity in India.

33. But he could not be idle. Since his return to England his attention had been directed to the publication of the Scriptures in Arabic, Persian, His death.



CHAP.  
I.

Malayalim, and Syriac, and the last he undertook to revise and carry through the press; but the hand of death arrested him before he had completed it. On the 8th of February 1815 he had advanced as far as the twentieth chapter of the Acts of the Apostles, which contains St. Paul's affectionate address to the Elders of Ephesus, concluding with the expression of his conviction that they would see his face no more. This chapter closed the labours of Dr. Buchanan. He returned from India with his constitution much debilitated; "and the repeated shocks it had subsequently sustained led him habitually to regard his continuance in life as extremely uncertain and precarious; while various afflictions, personal and domestic, had tended to withdraw his thoughts and affections from the world, and to fix them on spiritual and eternal objects." In this position was he found, with his lamp burning, his loins girded, and waiting for the coming of his Lord, when, on the 9th of February 1815, in the forty-ninth year of his age, he was called to his heavenly rest.<sup>1</sup>

Dr. Middleton first  
Bishop of  
Calcutta.

34. This eminent servant of God was not removed, however, before the appointment of the Indian Bishop. The person selected was Archdeacon Middleton, whose learning and services to the Church, as well as his appropriate address delivered in 1813 to M. Jacobi<sup>2</sup>, a Missionary of the Christian-Knowledge Society, pointed him out as peculiarly fitted for this arduous trust. "Overpowered by the vast magnitude and appalling novelty of such a charge, Dr. Middleton was at first tempted to decline the offer. His maturer thoughts, however, condemned this determination as unworthy of a Christian Minister; and he found no peace of

(<sup>1</sup>) Memoirs of Buchanan. Vol. ii. pp. 366—369.

(<sup>2</sup>) Society for Promoting Christian Knowledge Report, 1813, pp. 58, &c.



mind until he had recalled his first decision, and had formed a resolution to brave the difficulties of the office, and the dangers of a tropical climate in the service of his Saviour."<sup>3</sup> He was consecrated at Lambeth on the 8th of May 1814. On the 17th he attended a Special Meeting of the Society for Promoting Christian Knowledge, to receive their valedictory address, which was delivered by the Bishop of Chester. To this address he replied in terms expressive of diffidence of his capabilities for the arduous duties entrusted to him, and commended himself to the Society's sympathies and prayers. The Society placed one thousand pounds at the Bishop's disposal, for the extension of its efforts in the East.

35. On the 8th of June he sailed from Portsmouth for Bengal, invested with the most important charge with which any English Clergyman had at that time ever left his native shores. The Archdeacon of Calcutta, the Rev. — Loring, and the Archdeacon of Bombay, the Rev. George Barnes, sailed in the same fleet. The Archdeacon of Madras, the Rev. — Mousley, one of the Company's Chaplains at that Presidency, was already on the spot.<sup>4</sup>

The Bishop and two Archdeacons sail for India.

36. Thus the commencement of the second century of Protestant Missions in India was not only a new epoch in the history of Christianity in that region, but was also marked by events which greatly accelerated its progress, and opened a wider field for Missionary operation. In the combination of circumstances which led to this result, we must be inattentive indeed to the providence of God in the world, and especially in the Church, not to recognise His power, wisdom, and goodness, through-

Concluding Remarks.

(<sup>3</sup>) Le Bas' Life of Middleton. Vol. i. p. 51.

(<sup>4</sup>) Ibid. c. iii. Society for Promoting Christian Knowledge Report, 1814.



CHAP.  
I.

out the transactions here briefly narrated. Who can think it happened by chance, that such suitable agents for the work rose at this favourable juncture; that persons of power, influence, and ability, and in every way qualified to defeat the design, should have their very hostility so controlled, as to be made actually subservient to the cause which it was their one object to suppress? Then, there has been no period of the history of British India when such a movement on the part of the Christian public was so required as at the commencement of the present century; for the patronage of idolatry was then unblushingly avowed by persons in authority, though bearing the Christian name. Next, as the natural consequence of this monstrous concession, the Missionaries' exertions began to be decried, and attempts were now for the first time made, by Englishmen holding responsible stations, to stop the work of those devoted men. This formidable array against Christianity in India would have yielded to no human power but that of the Government of Great Britain. To call that power into the field required the united strength of the friends of religion in England to be put forth in one simultaneous, one mighty effort. We have seen how the effort was made, and with what success. The voice of truth, the zeal of integrity, the love of God and man, prevailed. An Ecclesiastical Establishment was given to India. The bar of adamant, with which it was attempted to shut that country against the Gospel, was shivered to atoms, and the territories under British sway or influence were thrown open to the Christian Missionary. Could this victory have been achieved by mortal arm? Did all this happen without the direction and controul of Him, to whom, as Head of the Universal Church, all power is given in heaven and in earth<sup>1</sup>, for her

(<sup>1</sup>) Matt. xxviii. 18—20.



protection and prosperity? The united exertions of Christians to evangelize the world, recorded above, were regarded at the time as an evidence, such as might be expected in the common course of providence, that the kingdom of Christ was approaching; and subsequent events have tended to confirm this anticipation. In India, for example, the face of society soon wore another aspect. The influence of the Bishop, his Archdeacons, and the augmented establishment of Chaplains; the numerous Missionaries who, from that time, began to pour into the country, and spread themselves far and wide; soon began to make a beneficial impression upon the European community, as well as upon the Heathen. Among the civilians and military officers, at almost every station, were to be seen men of eminent piety, using their influence to protect the humble Missionary, contributing of their substance towards the support of his institutions, and not unfrequently co-operating with him, by personal exertion, to propagate the Gospel. The opponents of these improvements rapidly disappeared; and in a few years the moral and religious character of Indian society became entirely changed. Such an effect can be attributed to only one cause. Had the work been of men, it would soon have come to nought. But it was of God, from beginning to end, and therefore could not be overthrown.<sup>2</sup> His Name alone be praised!

We must now return to the East, and see how India was preparing for her first Protestant Bishop.

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(<sup>2</sup>) Acts v. 38, 39.





## CHAPTER II.

## TRANQUEBAR MISSION FROM 1807—1816.

Straightened  
circum-  
stances of  
the Mis-  
sion.

1. THE circumstances of this Mission continued in the same state of depression as at the close of the last Decade. Soon after the surrender of Tranquebar to the British, the resources from Denmark were cut off, when the Missionaries applied to the Madras Government for pecuniary assistance. After some time they were allowed two hundred pagodas a month, under an engagement that they would endeavour to repay it at the end of the war. They also met with much personal kindness from the Commandant and other British officers of the garrison; but the aid thus afforded them was so inadequate to their wants, that they experienced great difficulties, and were obliged to conduct the different branches of their operations upon a more limited scale than heretofore. Had it not been for the continued supplies sent them by the Christian-Knowledge Society they must have drawn the Mission within a still narrower compass.

Notwithstanding these difficulties, the Missionaries were not without encouragement in their work. In 1807 there were seventy-eight souls added to their Church, fourteen being adult converts from idolatry. One of these they describe as a Mahratta Brahmin, from the Teloo goo country, who had become not only a theoretical, but a real and practical Christian, whose consistent walk gave his teachers



great satisfaction. The communicants this year are said to have amounted to one thousand and forty-eight. The disturbances which some evil-disposed persons had excited in the congregations were now composed, and many who had been led astray testified their repentance for their misconduct.

2. But the Missionaries were as much in want of teachers as of funds. Dr. John, in addition to the maladies from which he had long been suffering, was now almost deprived of sight, so that he could no longer see to read or write, or take his usual share in the different branches of the Mission; but he was still able to preach, both in Tamul and Portuguese. The European Catechist, also, M. Schreyvogal, was almost in the same predicament with respect to his eyes; so that, though he also continued to make himself useful, the Mission was deprived of much of the valuable service which he had rendered to the Schools, as well as the Tamul and Portuguese congregations. The weight of these duties, therefore, devolved chiefly on M. Cæmmerer, assisted by the Native Catechists, and M. Younker, a pious and promising young man, who was employed as a Portuguese Reader, and Master to the English Charity School. The Missionaries had for some time contemplated ordaining some Catechists for the priesthood, and they never stood in greater need of such assistants than at present: nevertheless, they now deemed it prudent to postpone their ordination, "till," as they remarked, "a more favourable period should arrive, when a more regular Church Establishment should take place, which the Indian religious public and the Missionaries so much wish for, and when Ordinations might be performed with more authority and regularity."<sup>1</sup> The books, also, which issued from

Need of  
Missionaries and  
publications.

(<sup>1</sup>) Christian-Knowledge Society's Report, 1810.



CHAP.  
II.

State of  
the Con-  
gregations  
at Tran-  
quebar  
and Nega-  
patam.

Dr. John's  
zeal for  
reform.

their press were inadequate to the demand of the Schools and congregations in the South, especially for the Scriptures.

3. In the present state of the Mission, the *Notitia* were not transmitted with the same regularity as heretofore. In 1812 M. Cæmmerer speaks of baptizing, on one occasion, eighteen Heathen, and receiving five Romanists into communion. In the course of the following year the increase of their congregations amounted to one hundred and five, of whom only nineteen were adults.<sup>1</sup> The increase after this period cannot be ascertained.

The Dutch Station at Negapatam was likewise brought to a low state by the recent hostilities. M. Cæmmerer went occasionally to inspect the School, baptize, and perform Divine Service. In 1814 he speaks of having administered the Sacrament there to eighty-five Christians. The School at that time contained between sixty and seventy children, and he described it as in a very promising state. He appointed M. Younker as Reader to the congregation; and finding his labours increasing, M. Cæmmerer gave him a Native Assistant. Both the Dutch and the Tamul Churches were in a dilapidated condition, having been neglected during the wars; but there was now some prospect of having them repaired.<sup>2</sup>

4. The venerable Dr. John mourned over the troublous times on which he had fallen, and exerted himself to correct the evils he deplored. But for some time before the fall of Tranquebar he had met with no countenance from the Local Government, many influential members of which were grievously tainted with the infidelity then prevalent in France and Germany. He was in correspondence with

(<sup>1</sup>) Christian-Knowledge Society's Reports, 1813, 1814.

(<sup>2</sup>) Ibid. 1815.



Dr. Kerr, of whose work of reform at Madras he wrote in terms of admiration; and he desired nothing more ardently than to follow his example. Amongst other measures for this purpose, he firmly resisted the deplorable effects of caste, which some of the Christians pertinaciously maintained. They contended for distinct places at Church, and even for two cups at the Lord's Supper, for the higher and lower castes. The latter, however respectable for wealth or moral and Christian character, were compelled to sit apart from the rest, and to have their separate cup. At last Dr. John resolved to endure this antichristian custom no longer, and gave notice, that if they would not, of their own accord, put an end to these odious distinctions, especially at the Lord's Table, he would himself abolish them. His admonitions being obstinately resisted, he executed his threat, with regard to the Sacrament at least, by melting the two cups into one. This effectually settled the matter. The men of caste made a great outcry at first, and left the Church; but finding that they could not intimidate their faithful Pastor into a compliance with their wishes, they gradually returned, and henceforth drank out of one and the same cup with the Parriah.<sup>3</sup>

5. Dr. John, though now old and blind, showed that his spirit retained much of its wonted vigour. The plans which he formed for the instruction of native youth, and the energy with which he directed others to carry them into effect, would have done honour to any Missionary in the prime of life. In 1811 the Missionaries, no longer able to print the Tamul Testament in sufficient quantities for the growing demand, furnished the Calcutta Bible Society with a corrected copy, from which an edition

His establishment  
of Free  
Schools.

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(<sup>3</sup>) This account is given from original communications in the author's possession.



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of five thousand copies was printed. Of these they now received a large supply from Calcutta, which were distributed among the people, Christian and Heathen; but finding that many persons could not read them, or even their own writings on *ollas* (leaves), Dr. John took the books from them, promising that they should have them again when they had learned to read. But he knew it was necessary to provide them with opportunity, as well as inducement, to learn; and for this purpose, "encouraged," as he says, "by the Twenty-fifth Psalm," he established, upon his own responsibility, what he called "Free Reading Schools" in several parts of the Tranquebar districts, and in some villages of the kingdom of Tanjore. In 1812, three years after their commencement, they were increased to twenty, and contained nearly six hundred children. The greater part of the scholars learned only Tamul; but about one hundred and fifty were taught English also. Though most of them were Heathen, yet they were all instructed in the principles of Christianity, and many could repeat several Psalms and other portions of Scripture; while their parents, many of whom were Brahmins, expressed their approval of these lessons, and acknowledged that the children taught in the Schools grew wiser than themselves. Instead, however, of showing any jealousy on this account, many who could read desired to possess the book which the scholars read, and applications for it soon flowed in from all parts of the country.<sup>1</sup>

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(<sup>1</sup>) Dr. John received about this time more than one hundred letters and petitions from Natives of all castes for copies of the Word of God in their own tongue. Copious extracts from these interesting documents were given in the First Report of the Calcutta Auxiliary Bible Society; also in the Ninth Report of the British and Foreign Bible Society.



6. But Dr. John had not the means of keeping pace with the increasing demand for Schools. He applied, therefore, to the public authorities and to individuals for help, when the Madras Government, and several benevolent persons, responded to his appeal. He makes mention of the aid afforded him in books from the stores of the Christian-Knowledge Society, and of the generous contributions collected for him by the Rev. Marmaduke Thompson of Madras, and the Hon. Colonel Molesworth of Jaffna. But his Schools required yet further support; and in order to bring them to the notice of the British public, he drew up a "Memorial on Indian Civilization," and sent it to England, in manuscript, for publication.<sup>2</sup> The Society for Promoting Christian Knowledge, considering the suggestions it contained reasonable and judicious, and the plan worthy of countenance and support, contributed towards it fifty pounds, besides an ample supply of books for the Schools. At the same time they recommended the design to their Missionaries and friends in India as highly deserving of their regard, and professed their readiness to co-operate in any undertaking which might be set on foot, under proper regulations, in furtherance of so desirable an end.<sup>3</sup>

Assisted  
by Govern-  
ment and  
other  
parties.

7. In November 1812 Dr. John applied also to some friends at Calcutta, who were known to be favourable to the Christian instruction of the Natives. After mentioning the necessity of reducing his Schools, for want of funds, he stated, that he would suspend these and other reductions in contemplation till the following January, "in order,"

Assisted  
by the  
Church  
Missionary  
Society.

(<sup>2</sup>) It was published by Messrs. Rivington about the year 1813. It is given, also, in the *Missionary Register* for November and December of the same year.

(<sup>3</sup>) Society for Promoting Christian Knowledge Report, 1813.



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he added, "not to grow too soon weary in well doing, but wait to see if God Almighty will not open another spring to nourish my already begun Moral Nursery." Then, having described the beneficial fruits he had already gathered from his "Nursery," he concluded with an energetic appeal to the friends in Bengal to assist him with about thirty pagodas a month, that he might not be forced entirely to give up these Schools.

This appeal was responded to in a manner that encouraged him to go on with his work. Some time before his application arrived, a few gentlemen in Calcutta had received authority from the Church Missionary Society to draw annually for the sum of five hundred and fifty pounds, to be appropriated principally to the promotion of the translations of the Scriptures and the support of public readers of the Gospel in the different towns of India.<sup>1</sup> Dr. John's Schools appeared to these friends to be so important, that they devoted one hundred rupees a month towards their support; and the Parent Society cordially approved of this appropriation of their funds.<sup>2</sup>

Death of  
Dr. John.

8. Christmas was always a happy season with the Tamul Christians, and the unexpected intelligence of this donation gladdened the heart of Dr. John, and caused him and his numerous flock this year to commemorate their Redeemer's birth with peculiar thankfulness and joy. But this venerable man did not long survive the brightening hopes of his education establishments. In the following September he died of a paralytic affection, after an illness of a few hours. On that very morning he was occupied in the business of his Schools, so near were they to his heart to the last moment of his conscious-

(<sup>1</sup>) Ninth Report of the Church Missionary Society.

(<sup>2</sup>) Missionary Register 1813, pp. 298, &c.



ness. His loss was deeply, and generally deplored, especially by those around him. Feeble as he was, his very presence among them, in his arm-chair, was of inestimable value, for he could direct them like no one else. His prayers, also, for the prosperity of Zion were unceasing: his influence, though old and blind, was very great: he was a centre of union to the Missionaries in South India, their patron, their example, their friend. Crowds followed him to the grave sobbing aloud; and on the following Sabbath, when all the Tamul congregations, the country Catechists, and Schoolmasters, were assembled in the town Church, his mourning colleague, Mr. Caemmerer, poured out his heart in the words of Israel to his son Joseph, Genesis xlviii. 21: "Behold, I die; but God shall be with you." The preacher improved the affecting event of their venerable Jacob's death to the awakening and edification of his auditors. He especially admonished all the Catechists and Schoolmasters to increased faithfulness and activity in the discharge of those duties for which their deceased father had trained them.<sup>3</sup>

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(<sup>3</sup>) Missionary Register, 1814, pp. 121—124. 414.

The following tribute to the memory of this estimable Missionary was published at Calcutta. After mentioning his death, and the esteem in which he was deservedly held both by Christians and Heathen, the writer proceeds—

"But the object which, above all others, occupied his attention, was the education of the native children. To this he had applied himself from the beginning with great success; and feeling more and more sensibly, with his advancing years, its great importance as a means of effecting a radical improvement in the moral and religious state of India; and assured of the general acceptableness, even to persons of the highest castes, of the system of education invariably pursued by the Mission Schools: he had matured and drawn up a plan for the establishing of Native Free Schools throughout the country, to be open to children of every caste and religion, which he was preparing to submit to the different Governments in India. Dr. John was no theorist: his plan was the result of many years' study, of the freest communication with Natives of every rank, and of a 'ual experience in six Schools, established and



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State of  
his  
Schools.

9. The Schools, at the time of Dr. John's death, amounted to twenty-three, and contained about

and long supported at his own expense, in which even Brahminy children take their places, and learn the same lessons as any other children. On this, as an approved means of doing the greatest possible moral good, of imparting the greatest possible benefit to the Natives, his heart was particularly bent through the last closing years of his valuable life. It was the matter of experiment from day to day, with still accumulating proofs of its practicability, and its desirableness to persons of all castes: it was the subject of his correspondence with his friends, and it drew forth his most fervent prayers to God. His Schools, increased lately by the liberality of the Church Missionary Society, through its friends in Calcutta, remain; and may they remain, with increasing prosperity, monuments of the wisdom and piety of their excellent founder, the guide and encouragement of the benevolent who wish well to India, and the blessing of long succeeding generations!

"Dr. John was a man of a liberal and highly-cultivated mind, rich in human learning and acquirements, and full of the Word and grace of God; of a disposition most affectionate, and abounding in goodwill to all men; and of unwearied industry and activity. For some years previous to his lamented death he was nearly blind; yet still he maintained, through an amanuensis, an extensive correspondence throughout India and Ceylon; and continued his ministerial duties to the last, in preaching, superintending the Schools, and directing the general concerns of the Mission. In short, in the simple language of his afflicted surviving colleague, 'In him the world has lost, in every respect, an active and much industrious man, and Christianity a faithful servant, having devoted himself forty-four years to the Mission.'—'The memory of the just—of Swartz, and of Gericke, and of John—shall live.'—May it so do, particularly in the minds of their surviving colleagues and successors, and of all who give themselves to the service of God in India! May these all 'so follow their good examples, that, with them,' and with multitudes redeemed through their ministry, they may rejoice together in the resurrection of the just."

(\*) This document, composed by the Rev. M. Thompson of Madras, appeared in one or more of the Bengal papers. It is doubtful whether it was published at Madras, either in the Government Gazette or any other paper. Probably not; as it was written particularly with reference to the establishing of Schools, by Government, for every purpose of instruction except religion; the error of which system was here proved, by reference to the undoubted fact, that Natives of all castes highly appreciated Dr. John's Christian Schools, and sent their children to them without hesitation. As the Madras Government were at that time decidedly opposed to religious instruction in their own Schools, it is not likely that they would allow this article to appear in any of the public prints at that Presidency.



seven hundred children. The Church Missionary Society soon increased the monthly allowance to one hundred and fifty Sicca rupees.<sup>1</sup> For this timely aid Dr. Cæmmerer expressed his grateful acknowledgments; for without it, he declared that, humanly speaking, the Schools could not have been continued. "Several Schoolmasters also," he adds, "especially John Devasagayam<sup>2</sup>, late writer to Dr. John, and a pleasant man, who has the inspection of several Schools, express their thankfulness to Almighty God, that, just at the time of need, your grant of money arrived, and cheered their downcast minds."

On another occasion he writes to a friend, "I receive almost daily requests for more Schools, especially in Tamul, from many towns and villages where numbers of children are either dreadfully neglected, or imprudently instructed for several years in vain, without being able to write a line with a proper orthography. But the present support being entirely employed in paying salaries to Schoolmasters and encouragements for poor children in clothes, &c., and in preparing a few youths of promising talents as Seminarists, whose present

(<sup>1</sup>) About 180*l*. per annum.

(<sup>2</sup>) This young man has since been ordained in the Church of England, and is now, in 1844, a Missionary of the Church Missionary Society in the Tinnevely District. He was educated by Dr. John, and afterwards became his amanuensis. Among the numerous Missionary Letters addressed to Dr. Kerr, now in the author's possession, he finds one from Dr. John, which he recognises as the handwriting of John Devasagayam, dated Dec. 3, 1807. It contains nothing of sufficient importance to be introduced into these pages; but it is interesting to trace the useful labours of this Native Clergyman so many years back. Such a specimen, also, of Dr. John's pupils may encourage the hope, that his instructions were equally blessed to the souls of others, though circumstances have not brought them into notice. The history of John Devasagayam speaks much for the religious character of these Schools.



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Two Mis-  
sionaries  
from the  
Church  
Missio-  
nary  
Society.

scanty monthly allowance could hardly be increased, I can much less add a new School.

10. The Church Missionary Society followed up their pecuniary assistance with still more valuable aid. The Schools required Missionaries to superintend them, as well as money for their support; and as there was no immediate prospect of either being sent from Denmark, in 1814 the Society sent out two Missionaries on this service, Messrs. Schnarrè and Rhenius, who were welcomed at Tranquebar by Messrs. Cæmmerer and Schreyvogal.<sup>1</sup> After their appointment, peace was restored between England and Denmark; when the Society wrote to the College at Copenhagen, offering to continue, if desired, either wholly or in part, the support which they had rendered to the School establishments, so long as they should be conducted to the satisfaction of the Society's representatives in India. In April following (1815) the Right Reverend Dr. Frederick Múnter, Bishop of Copenhagen, wrote to the Society, in the name of the College, acknowledging, with gratitude, the assistance hitherto afforded to the Schools, accepting the offer of its continuance, and assuring them of a kind reception for their Missionaries at Tranquebar.<sup>2</sup>

While at Tranquebar, Messrs. Schnarrè and Rhenius made considerable progress in the Tamul Language, and were of essential benefit to the elder scholars, whom, by their own desire, they instructed in the Word of God, and in English Grammar. They also made themselves acquainted with the state and progress of Dr. John's Schools within the Tranquebar Districts, which they reported to be very promising. The dispositions of

(<sup>1</sup>) Fifteenth Report of the Church Missionary Society. Missionary Register, 1814, p. 24. 1815, p. 39.

(<sup>2</sup>) Missionary Register, 1815, pp. 80, 81. 357—359.



the children seemed to them to answer the wishes of such as would zealously labour, under the blessing of God, for their eternal welfare, and for the cultivation of their minds. But for this they found little provision in the place; and the only bond which kept the Schools together was the grant of money from the Society, together with their own exertions.

11. Before they had an opportunity to visit the remainder of the Schools, they were invited to return to Madras, where a Corresponding Committee was formed about this time; and as the English Presidency was deemed a more eligible station for the commencement of the Society's operations in South India, they quitted Tranquebar in January 1815, and looked forward with pleasure to the prospect of occupying a post that promised to be more permanent.<sup>3</sup>

The Missionaries called to Madras.

12. In February 1816 Tranquebar was visited by the Bishop of Calcutta, in the course of his Lordship's first visitation of the southern provinces of his vast diocese. He had previously heard of the distressed state of this Mission, and was much concerned to find it in the lowest stage of embarrassment. Debts had been unavoidably contracted, for the payment of which the creditors had become urgent; and, in order to liquidate them, it was deemed necessary to dispose of some Mission property which was indispensable towards carrying on its designs: the Columbo Bible Society were actually in treaty for their presses and their types. Notwithstanding this state of depression, the Bishop was pleased with much that he heard and saw at this station. "The place is indeed," he remarked,

Bishop of Calcutta visits Tranquebar.

(<sup>3</sup>) Missionary Register, 1815, pp. 412 &c.; 1816, pp. 61, &c. The circumstances that led to this arrangement will be more appropriately detailed in the account of the Church Missionary Society's operations at Madras.



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"in great distress, and the people are living on incomes which, in this country, appear still smaller by comparison; but I never saw poverty so respectable. The Mission there is every thing, and the Missionaries are the regular clergy of the place." Considering the relation that had long subsisted between the Society for Promoting Christian Knowledge and this Mission, the Bishop adds, "I have thought it right to grant it, at the expense of the Society, and out of the credit voted, an aid of about two hundred pounds." This was a seasonable relief. More than one hundred children had recently been dismissed from School, for want of means to support the teachers; but now they all returned.<sup>1</sup>

Mr. Schnarrè's return to Tranquebar.

13. But the Mission required more permanent support, and additional labourers, to save it from ruin. These, however, the Society for Promoting Christian Knowledge had not the means of affording. Dr. Cæmmerer was induced, therefore, to solicit the return of Mr. Schnarrè to Tranquebar, to resume the charge of the Schools, and assist him in the general work of the Mission; and the Corresponding Committee at Madras deemed it right to comply with this request, as will be explained in a subsequent chapter.

Congregations transferred to Tanjore Mission.

14. Notwithstanding this seasonable relief, the charge of the Mission still continued too great for its resources; and eleven of the country congregations, comprising thirteen hundred souls, being situated in the kingdom of Tanjore, Dr. Cæmmerer entreated Mr. Kohlhoff to receive them, and to request the Christian-Knowledge Society to sanction their transfer to the Tanjore Mission, and allow ten pounds per month for the payment of their Cate-

(<sup>1</sup>) Society for Promoting Christian Knowledge Reports, 1814, 1817. Life of Bishop Middleton, Vol. i. pp. 190. 209—211.



chists. The Rajah of Tanjore, on being informed of this proposal, in December 1816, immediately granted a monthly allowance of twenty pagodas for their support; but as this contribution was not expected to continue long, the original proposal was still pressed upon the Society, who adopted it, on the Bishop's recommendation.<sup>2</sup>

15. In 1816 the Missionaries drew on the Royal Mission College at Copenhagen for eighteen hundred pounds, which amount the King of Denmark ordered to be remitted to them in the following year.<sup>3</sup> This relieved the Mission from its present embarrassments; and, with the money, they received a very encouraging letter from the College, informing them that His Danish Majesty had taken upon himself the support of the Mission, and assuring them of whatever assistance they might require, with a promise that their bills drawn on the College should be paid. At the same time they were recommended to use all possible economy, in consequence of the Mission Fund having suffered severely by the late war. Under these circumstances, the Missionaries could not venture to resume the charge of the country congregations and Schools which had been transferred to the Christian-Knowledge and Church Missionary Societies. Their remittances from Copenhagen scarcely enabled them to keep their Portuguese and Tamul congregations together, with one small School for each.

Pecuniary relief from the King of Denmark.

16. During the next Decade very few statements were published from Tranquebar<sup>4</sup>, except such as

Concluding remarks on the decline of this Mission.

(<sup>2</sup>) Society for Promoting Christian Knowledge Reports, 1818 and 1821. The state of these congregations will be explained in the account of the Tanjore Mission at the time of their adoption.

(<sup>3</sup>) Ibid. 1819. It arrived at Tranquebar in the month of March 1818.

(<sup>4</sup>) In the Notitia for four years of the following Decade, which are



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were connected with the two Societies which had entered into the Missionary labours of this Station. Here, therefore, we may close our account of the Mission; but we cannot take leave of this first Protestant Church in India without the expression of gratitude to God for what He has employed it to achieve. Jesuits, as frequently shown in the foregoing pages, have exulted over its decline, and pointed to it in proof of the fallacy of the religion here inculcated; but it is nothing new for them and other orders of their Church to inveigh against every modification of Christianity more pure and scriptural than their own. This mode of reasoning, however, proves too much for their purpose. If the mere fact of a Mission's decline is to be regarded as proof that the principles on which it was conducted were erroneous, we remind Romanists of the fall of their once flourishing Missions in Japan, China, Abyssinia, and others in different parts of the world, and press on them the conclusion of their own reasoning. But, in the first two volumes of this history, the fallacy of their religion, and the base methods they used to propagate it, have been proved in a less questionable way: we need not, therefore, dwell longer here on their ungenerous endeavours to heap contempt on Churches with which they have nothing to compare.

As for the Tranquebar Mission, the circumstances that reduced it to so low a condition have already

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are all that were published, we have, Baptisms of children, 249, of adults, 9; Converts from Romanism, 28; Communicants, in 1818, 881; in 1821, 125. The two Schools contained, together, about 100 children.

In the year 1825, when the Christian-Knowledge Society's Missions were transferred to the Propagation Society, Mr. Schregvogal transferred his services to that Institution, when Dr. Cammerer was left alone in charge of the Danish Congregation and Mission at Tranquebar.



been detailed above; and to every candid mind they will sufficiently account for its present state, without any imputation on the character or doctrines of its Missionaries. Deprived of the ordinary means of instruction and support, nothing but a perpetual miracle could have preserved it; and God has never wrought miracles to prolong a Church without wise and devout teachers and the temporal succour needed to carry on their work. Witness the decline of the seven Churches of Asia, and the dispersion of others of the earliest and best Churches in Christendom, founded by the Apostles and their immediate successors, till not a vestige was left to mark where they had flourished. Several of them did not survive so long as the Tranquebar Mission, which had now existed one hundred and ten years: nor let it be supposed that it existed in vain. Of the Missionaries sent to India during this period, only twenty-four laboured all their time at Tranquebar; yet the number of souls they admitted into the Church, as appears from their published Notitia, was, at the very lowest computation, nearly twenty-one thousand. How many more than these were baptized, or how many of them were faithful to the Lord, cannot be known until all shall stand before the Judgment-seat of Christ.

We have seen, also, to what extent Truth was disseminated from this station, and that it was, for a long time, the centre and spring of all the efforts to propagate Christianity in the country. The Missions that grew out of it, to the West, the North, and the South, still exist to do the work of the Lord. The Bibles and other numerous publications that issued from the press at Tranquebar for the instruction of old and young, show what blessings it showered over the South of India; and the translations and compositions of these first Missionaries, together with their numerous congregations and Schools,



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formed the groundwork of much that has since been accomplished. Who can contemplate all this without rendering unto God the tribute of praise for the manifold benefits conferred on India by means of this Mission? The trunk of an umbrageous banian may rot in the ground; but the branches it has sent forth, each supported and kept alive by its own prop, and clothed with perpetual verdure, give ocular demonstration of the character of the parent stock. So let the flourishing Missions that sprang from this whose decline we now have to record, proclaim to the Christian world what it once was. And when the Churches of Christ shall fill the land of Hindoostan, each sustained by faith in Him, their common foundation, and clad in unfading righteousness and truth, then the Church of Tranquebar shall not be forgotten in the Hosannas that will ascend to the skies.



## CHAPTER III.

## MADRAS MISSION FROM 1807 TO 1816.

1. At the close of the last Decade we left the affairs of the Vepery Mission in a very unsatisfactory state; but they had not then come to the worst. M. Pæzold had so succeeded in misrepresenting his estimable colleague, Dr. Rottler, to the Christian-Knowledge Society, that they rescinded his appointment as one of their Missionaries, which proved of serious consequences to the Mission. Pæzold, when in sole charge of the establishment, proved incompetent to manage the disaffected members of his flock. A letter of remonstrance from the Secretary of the Society restored peace for a while to the congregation generally; but a few remaining refractory, Pæzold applied to the magistrate to restrain their violence, which, however, produced only a partial effect.<sup>1</sup>

State of the Mission.

2. In his Report for 1809, Pæzold mentions a pleasing instance of Christian charity in the little flock at St. Thomas's Mount. After publicly examining and baptizing seven adult Heathens, receiving two Romanists into communion, and administering the Lord's Supper to twenty-one persons, when about to depart, the people opened their alms-

Charity of poor Christians.

(<sup>1</sup>) Society for Promoting Christian Knowledge Report, 1810.



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box, which was found to contain between nine and ten Pagodas.<sup>1</sup> Putting this money into his hand, they said, "This collection is intended as a charity to our poor fellow-Christians at Pulicat, who, we are informed, are suffering from want; and we beg you will take charge of this charitable mite, and distribute it among them as you think proper." Though poor themselves, they promised, should God spare their lives and bless their undertakings, to continue their weekly collections for the same purpose. Having taken charge of their alms, he thanked them in the name of the Lord, and blessed them in His words—"Verily, I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25. 34, &c.<sup>2</sup> We do not record this act of generosity because we think it extraordinary for Christians to exercise charity towards their brethren in need; but to give another proof how little the native converts in South India merited the reproaches that have been so unsparingly heaped upon them. Here we see them contributing out of their deep poverty towards the relief of their poor brethren; and it would be hard to find a Christian congregation in any land that understood their duty better, in this respect, than the little flock at the Mount.

Accessions  
to the  
flock.

3. In a visit to Trippatore, in 1811, M. Pæzold found nine Heathen ready for baptism, and three Romanists waiting to be received into the Church. They had been carefully instructed by the Tamul Catechists and Schoolmasters, and went through his examinations, private and public, in a satisfactory manner. Besides these, he baptized twenty-three children; and after his return home five more adult Heathen followed him from this place,

(<sup>1</sup>) 4*l.* sterling. (<sup>2</sup>) Christian-Knowledge Society's Report, 1810.



and three from Bimlapatam, who were desirous of Christian instruction preparatory to their baptism.<sup>3</sup>

He occasionally went to the Dutch Settlement at Pulicat, until the year 1813, when, unable to continue his visits, the poor Christians there applied to the Madras Government for help, who directed one of the Chaplains of Fort St. George, the Rev. Edward Vaughan, to visit them; and in future they applied to this gentleman for instruction and the administration of the Sacraments. By this arrangement they hoped to be brought under the protection of the British Government, and into connexion with the Church of England.

The Notitia of this Mission, which are published for only six years of the present Decade, give a total of baptisms, children and adults, three hundred and seventy. The greatest number of communicants at one time was two hundred and eighty-four. This was in the year 1812.<sup>4</sup>

4. But notwithstanding the fair appearance presented by these numbers, the Vepery Mission was in a state that caused great anxiety both to the Society at home and its friends in Madras. The dissensions between Pæzold and his unruly congregation increased, and their appeals to the secular courts, to their mutual shame, were more frequent. Besides his questionable application, before noticed, of the money bequeathed to the Mission, chiefly by his worthy predecessor Gerické, he was accused also of selling the printing-press; but this could not be proved.<sup>5</sup> It was, however, notorious that he sold the Society's paper and other stores, as well as the books printed at their press, of which no account appears to have been rendered. Far more apparent were his failings and misconduct in the

Misconduct of the Missionary.

(<sup>3</sup>) Society for Promoting Christian Knowledge Reports, 1812.

(<sup>4</sup>) Ibid. 1814.

(<sup>5</sup>) Ibid. 1813.



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III.

moral and religious management of the Mission. The children were left untaught; the duties of the Church were irregularly and negligently performed; and so utterly indifferent and careless did he become, that he suffered the people to fall into many Heathen and Popish practices, in their marriages, funerals, and other ceremonies, until too many of them became a disgrace to the Christian name.<sup>1</sup>

Dr. Rottler, though no longer engaged in the Mission, could not regard these scandalous proceedings without deep concern. On the eagerness of Pæzold to hale Christian offenders to the magistrate he remarked, that hitherto it had been the practice of Missionaries to follow the scriptural injunction, first to endeavour to reconcile the offending parties in private; and then, on the failure of this attempt, to bring the matter before the Church.<sup>2</sup> By this means the culprit was often reclaimed, and public scandal prevented; whereas Pæzold, by exposing the misconduct of a few, was the cause of scandalizing the whole flock. "The world is sufficiently prejudiced against the name of Christian in a Native," Dr. Rottler remarked; "and it is certainly not becoming a Missionary to give occasion of increasing this prejudice by publicly exposing to the world the faults of some who act contrary to their profession."<sup>3</sup> That, under the circumstances here detailed, the Mission was falling to decay, ought to surprise no one; but let this failure be attributed, in all candour, to the right cause.

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(<sup>1</sup>) This statement is made from an original communication in MS. by one of the Madras Chaplains at that period; also from information which the author received at Madras, in 1816, from some respectable Native Christians of the Vepery congregation. See, also, *Life of Bishop Middleton*. Vol. i. p. 200.

(<sup>2</sup>) Matt. xviii. 15. &c. 1 Cor. vi. 1. &c.

(<sup>3</sup>) From an original letter to Dr. Kerr.



5. Though the Vepery Mission was in this unsatisfactory state, the revival of religion among the Europeans at Madras, commenced, as we have seen, under Dr. Kerr's ministrations, was still going on. The tide had turned, and it continued to flow through the remainder of this Decade. In February 1807 the Rev. Marmaduke Thompson arrived from Calcutta, and he describes the state of religion at that time in no flattering terms.<sup>4</sup> After adverting to the manifest improvement which had taken place, he remarks, that nevertheless, even among the best in the settlement, he looked in vain for one who was clearly, competently instructed in the Gospel of Christ. He speaks of the preaching of one or two faithful Missionaries, and also of Henry Martyn, on their way to Bengal, as having made a considerable stir in the place, and tending, where they produced a beneficial effect, to strengthen Dr. Kerr's hands.

Continuation of the reform at Madras.

6. At this time Lord William Bentinck, the Governor of Fort St. George, took great interest in the moral improvement of the army, as well as other departments of the public service, and would have retained Mr. Thompson at Madras, to co-operate with Dr. Kerr; but for a peremptory order from the Directors that the succession to the Presidency should always go by rotation. He therefore sent him to Cuddalore, to watch over the establishment there for the reception of Cadets on their arrival, where they were in some measure prepared for their future occupation. Lord William Bentinck was desirous of having them carefully instructed in their moral and religious duties also, as well as in those of their profession; and in his communication with Dr. Kerr on the subject of Mr. Thompson's appointment to Cuddalore, he

The Governor concerned for the religious improvement of the Service.

(<sup>4</sup>) In a letter to the author.



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remarked, "I am anxious that he should go there. You know my opinion, that the old are incorrigible; but I am convinced that many of the young may be saved, and may be sent forth armed against the temptations of vice and of bad examples. Mr. Thompson has, I think, the means of making many young men, who would not be so otherwise, good Christians, good soldiers, and good servants of the Company."

Dr. Kerr, concurring in this proposal, replied, that Cuddalore appeared to him to afford the best field of usefulness for Mr. Thompson's labours; at the same time he expressed his dissent from the Governor's opinion, that no impression could be made elsewhere. "On the contrary, I do believe," he remarked, "that a spirit of inquiry is now going forward—slowly I must confess—which must produce better effects than all that the wisdom of man can devise for the happiness and prosperity of this country."<sup>1</sup>

Low state  
of religion  
at Cudda-  
lore.

7. Mr. Thompson proceeded to his Station towards the end of April 1807, where he soon discovered that he had a difficult duty to perform. The religious aspect of the place was very discouraging. The habits of many of the cadets, youths, for the most part, from sixteen to eighteen years of age, were very dissolute, being actually led astray by the example of those whose duty it was to instruct and reclaim them. Such was the character of the flock which he was appointed to guide, and he found no assistance on the spot. There was no building set apart for Divine Service, which was, therefore, performed in the mess-room; a most unsuitable place, from its every-day associations, for so sacred a purpose. It was also very ill furnished for Public Worship, and the young men were too

(<sup>1</sup>) From the original documents in the author's possession.



easily allowed to absent themselves without reproof. Mr. Thompson applied earnestly for a Chapel; but his application was unsuccessful. Neither could he obtain religious books of any description to distribute among the young people<sup>2</sup>; so that every thing to be done for their edification depended on his own personal exertions.

8. But great as were his trials and difficulties in the exercise of his ministry at Cuddalore, the state of the Mission caused him still greater distress. This, once the seat of the devoted Gerické's labours, and, in his time, a well-ordered, respectable, flourishing establishment, had been for some years well nigh prostrate in the dust. We have already seen how it suffered, in common with the other Missions on the coast, from the calamities of war; but the injury which it had thereby sustained might easily have been repaired by a diligent labourer. But M. Holzberg, under whose charge it still remained, was not a man for work like this. Unhappily for him, and for all connected with him or dependent upon him, the two principal officers of the station, civil

Cuddalore  
Mission  
fallen to  
decay.

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(<sup>2</sup>) Writing to his friends at Madras to procure some Bibles for his people, they informed him, that, after a thorough search of the shops in the place, not a single copy was to be found. There was no demand for such a thing: it was not a saleable article; and actually not a copy arrived in Madras till the year 1809. Religious books of every description were at a similar discount. We have often had to notice a famine of perishable food in the Carnatic; but such a famine of the Word of God was infinitely more calamitous. (Amos viii. 11.)

Mr. Thompson mentions an anecdote of the late Henry Martyn, illustrative of the general ignorance of the Scriptures at Madras in the year preceding. Being invited to preach, while stopping there on his way to Bengal, he quoted in his sermon James iv. 4. "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God?" These words aroused quite a storm in the place. The preacher was charged with having made use of language in the pulpit so gross as was not fit to be used in any decent place in the presence of decent company.



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III.Cuddalore  
Chaplain  
called to  
Madras.

and military, especially the latter, were men of intemperate lives; and justice to the cause of Missions constrains us to declare that Holzberg associated with them, until he adopted their habits, and became a confirmed drunkard. The effects on the Mission were lamentable in the extreme. The congregations and the Schools dwindled to nothing, and scarcely a vestige of its institutions remained. The Christian-Knowledge Society, informed of Holzberg's proceedings, had warned him of the consequences of such misconduct; and was at length compelled to suspend him, as incorrigible, from their service.<sup>1</sup> Dr. Kerr also obtained his removal to another station, upon Mr. Thompson's going to Cuddalore, in hope of his being recovered from the grievous sin into which he had fallen, when separated from his evil companions.

9. But Mr. Thompson had scarcely begun to carry out his plans for the spiritual benefit of the people committed to his charge, before he was called to a more important sphere of action; yet his exertions here were not altogether fruitless. He was permitted to see a striking instance of their effect in one person, at least, against the opposition of peculiarly strong prejudices. It was the case of the second officer in command, a man of the highest moral principle, of unusual benevolence, and of great independence and decision of character; but he was a stranger to the beauty and the actuating power of religion. At length, however, he was brought, by the operation of Divine grace on his heart, to the obedience of faith. He was then first taught, as he expressed it many years after, that he had a soul to be saved.

Just as his ministrations at Cuddalore were thus happily beginning to take effect, Mr. Thompson was

(<sup>1</sup>) Life of Bishop Middleton. Vol. i. p. 206.



unexpectedly called to a fixed settlement at the Presidency, on the decease of Dr. Kerr, and the promotion of the Rev. Edward Vaughan to the senior Chaplaincy. About three months before, Sir George Barlow had succeeded to the Government of Madras, on the arrival of Lord Minto in Bengal to supersede him as Governor-General. Sir George, who was probably not aware of the Directors' order, just mentioned, relating to the appointment of Chaplains to the Presidency in rotation, immediately called Mr. Thompson to Madras, thus lifting him over the heads of all his seniors in the service. His reason for this preference was, doubtless, his knowledge of Mr. Thompson's faithful, uncompromising character in the discharge of his ministry; for he had become acquainted with him during his detention at Calcutta, noticed above, and had heard him preach his last Sermon there, when he boldly proclaimed the way of salvation in all its fulness; identified himself with Martyn, Corrie, and Parsons, whose preaching had just before caused a great sensation in the place; and declared that he, as they, desired to commend the Gospel which he preached to the consciences of men in the sight of God: that they preached not for party or contention sake, but sought to lead their hearers to happiness by the way in which they had found peace to their own souls.<sup>2</sup>

Sir George Barlow expressed at the time, to Mr. Brown, a very favourable opinion of what he heard: there can be little doubt, therefore, that this induced him, contrary to the usual practice, to promote Mr. Thompson at once to the Presidency. Thus did the providence of God manifestly prepare the way for his removal to that station where he could best

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(<sup>2</sup>) This is taken from an account of the sermon in MS. preserved by the Rev. David Brown.



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III.Additional  
service in  
the Church  
at Madras.Increasing  
demand  
for Bibles  
and reli-  
gious pub-  
lications.

perform the service to which he was called, in promoting, for several years, the cause of Christianity in South India.

10. In describing the improvement at Madras, we have spoken comparatively in reference to its former state; but its European inhabitants were yet only on the threshold of reform. There was but one Church at the settlement, and only one service in that Church; and during the hot season this single service was often performed at seven in the morning, leaving the remainder of the Lord's Day, without interruption, to the dissipations of idleness. Mr. Thompson, soon after his appointment, seeing the congregation increase, prevailed on his senior colleague, Mr. Vaughan, to consent to have a second service in the afternoon. To several persons this arrangement was most acceptable; and the still improving attendance encouraged the Chaplains in their performance of the additional duty which they had spontaneously undertaken.

11. The dearth of Bibles at Madras in 1807 has been stated above; nor could Mr. Thompson, who was always on the look out for them, find one for sale before 1809, when *two* arrived from England, and were sold at a very high price. There was a similar scarcity of other religious publications<sup>1</sup>; but the time was approaching when they were to be more justly appreciated. The instructions now received at church began to awaken a desire for the Word of God and religious works; and so rapidly

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(<sup>1</sup>) One morning, in 1809, Mr. Thompson went through the principal shops at Madras in quest of religious books; and after a diligent search, he found one, and only one work of that description, literally in the dust. It was Whitfield's Works, in four volumes. On asking the price of this rarity, the shopkeeper, a respectable person, answered, lightly enough, "O Sir, you may have it for what you please." So cheap did the Christian community of Madras, in those days, hold religion and religious works.



did the demand increase, that in 1813 the Missionary at Vepery reported to the Secretary of the Christian-Knowledge Society, that he now found no difficulty in distributing the books sent to him by the Society, both at Madras and the Out-stations; and that applications were made to him almost every week for English Bibles, Common-Prayer Books, Catechisms, Spelling-books, and religious Tracts.<sup>2</sup> For some time, however, the supply was so inadequate that they sold for very high prices.<sup>3</sup>

12. In this dearth of the Scriptures, Mr. Thompson had been strongly urged to establish an association of the Bible Society at Madras; but for some time he found this impracticable. The consternation of the Vellore mutiny had not yet subsided in the mind of the Governor, who peremptorily prohibited the formation of a Bible Association or Committee, or even the general circulation of a subscription paper; adding, however, that Mr. Thompson was of course at liberty to apply to his private friends. His friends were not appealed to in vain. They gave him their money freely, and he was enabled annually to send a liberal remittance to the Calcutta Bible Society; while these contributions flowed back in an ample supply of the Scriptures, in English, Portuguese, Tamul, and other languages used in the South.

Commence-  
ment of  
Bible So-  
ciety's  
operations.

The collection of the subscriptions, and the circulation of the books, which for some time depended solely on Mr. Thompson's personal exertions, entailed upon him a considerable weight of business; but he was not without recompense in the result of his labours, as one instance will show. Having succeeded in supplying the soldiers who went to the

(<sup>2</sup>) Society for Promoting Christian Knowledge Report, 1814.

(<sup>3</sup>) So late as 1816 the author paid, at Madras, seven pagodas (2l. 16s.) for one of the Society's sixteen shilling Bibles.



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III.Opposition  
to the pro-  
gress of  
religion.

capture of Java with a large number of Bibles and Testaments, he had afterwards the gratification of knowing that they were well used, and that they were "often the resort, the refreshment, the consolation, of many a brave man returned from battle." His circulation of the Tamul Scriptures also was equally satisfactory. Children and adults, School-masters and Catechists, and occasionally even Romish Priests, expressed great anxiety to possess them; and he received abundant evidence "that both Heathens and Christians perused them with pleasure and edification."<sup>1</sup>

13. It must not be supposed, however, that the improvement in the state of religion at Madras flowed on in an untroubled course. Such an opinion would be contrary to the record of the progress of the Gospel in any age or place from the beginning. The natural mind is not, in any instance, soon brought to the obedience of faith. Even in its best state, as in the Pharisees of old, proud, and going about to establish its own righteousness, it will not submit itself to the righteousness of God. And as with the doctrines, so with the precepts of the Bible. St. Paul's description of it is the same

(<sup>1</sup>) Mr. Thompson thus expressed himself at the time on this subject:—"As to the disposition of the Natives themselves, of the best caste, towards the Bible, take the following, among other no less striking evidences. A Nair of Travancore even reproached one of our Zillah Judges on the coast for not giving them our Scriptures. The Judge had been reading to him some passages from the Malayalim Gospel; when, on his stopping, the man, full of admiration of its divine sentiments, rather abruptly addressed him thus:—'What, Sir! and are these indeed your Shasters? Why have you not given them to us? We have not kept back ours from you; why have you not given us yours?' I could give you affecting instances of the lively gratitude with which many have received the Tamul Scriptures, and the veneration they have expressed for them by word and action."—History of the British and Foreign Bible Society. Vol. iii. pp. 118—120.



everywhere. "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be."<sup>2</sup> This enmity it will show, in such a way as it can, wheresoever it is brought into collision with the Truth. So it was in Madras under the preaching of Mr. Thompson. His full exposition of the Gospel, and faithful application of it to the consciences and lives of his auditors, gave great offence to many, and raised against him revilings of disdain, cruel mockings, and evil speaking; and such persecutions of the tongue are often harder to bear than persecutions of violence to the body.

Two circumstances may be mentioned as specially concurring to raise against him, on the one hand, this spirit of hostility, and, on the other, to extend and deepen the favourable impression of religion in the place. One was, his notice from the pulpit of a public masquerade during Lent. He was not in the habit of attacking the usual frivolities of the world, aiming rather at the great essential of making the tree good, that the fruit might be good also<sup>3</sup>. But this was an outrage against the solemnities of the season, which, as a Minister of the Established Church, he could not suffer to pass unnoticed. He knew not of it until the evening of its exhibition, so that he had no opportunity beforehand of protesting against it; but he did not suffer it to go unreprieved. On the following Sunday, having preached on the subject of a broken and a contrite heart, and the special call of the Church at that season upon all its members to humble themselves before the Lord, in conclusion, he addressed himself with much solemnity to those who had so lately offended against it, pointing out the inconsistency of their conduct who had made so easy a step from the solemnities of the season to the

<sup>(2)</sup> Rom. viii. 7.<sup>(3)</sup> Matt. xii. 33.



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frivolities and dissipations of a masquerade, and were now returned to their places in the humiliations of the Church. Deep was the impression produced. The congregation retired in silence; and long was it remembered, and variously discussed, not at Madras only, but in distant parts of India. One lady, the chief patroness of the masquerade, was much offended, and endeavoured, in the following Lent, to get up a grand ball, as though in defiance of her bold reprovcr; but the attempt proved almost a total failure, not more than twenty accepting her invitation. The address of the last year was not forgotten, and few were found daring enough to expose themselves to a similar rebuke.

While the report of these matters spread far and wide, with exaggerated and erroneous representations of the facts<sup>1</sup>, at Madras itself the impression, on the whole, was favourable; far more so than might have been expected, considering that the chief offenders were the principal families in the settlement.<sup>2</sup>

(<sup>1</sup>) One friend, from the extremity of Travancore, wrote to Mr. Thompson, that it was reported there, that such was the offence he had given, especially to the leading party, that he was to be sent home. Another, in Calcutta, wrote, in some anxiety, to know *what he had been doing!*

(<sup>2</sup>) The behaviour of the Governor, General Abercrombie, on the occasion, was honourable to himself, and will serve to show the propriety with which several persons of distinction viewed the subject. He was the son of General Abercrombie, who fell in Egypt. Though not at church himself, his staff were; and from their various reports of the sermon, he was favourably impressed. A few days after occurred the anniversary of the battle of Alexandria, in which his father so nobly conquered, but was slain; and, according to custom, he had invited a numerous party to celebrate the event. But he now felt some misgivings as to the propriety of such public festivities at the present season, and consulted the chaplains on the subject; promising, that if it would be *offensive to the religious part of the community* he would put it off, though many persons had come from the country to attend it. The party was connected, also, with the anniversary of some Scotch Benevo-  
lent



The other circumstance referred to above occurred in the autumn of the same year. At that time the Lord's Supper was administered only four times a year at St. Mary's, in Fort St. George, and great was the neglect of this sacrament. Mr. Thompson therefore preached, at this season, a special sermon, explanatory of the nature of the ordinance, setting forth the obligation of all to keep it, and closing with a powerful and direct appeal to those who neglected this duty. The effect produced was such as had never been witnessed at Madras. The whole congregation kept their seats as if conscience-smitten. Except the soldiers, who were marched out of Church as usual at the conclusion of the service, not one left his seat until Mr. Thompson quitted the pulpit, and eighty remained to the Sacrament. Such a number had never before been seen at the Lord's Table. Thus was the Lord carrying forward the work of reformation so well begun by Dr. Kerr. While many opposed Mr. Thompson, he saw a goodly company of attached friends gradually gather around him, receiving the Truth in love. These greatly strengthened and encouraged him, and so adorned the doctrine of God their Saviour by a holy consistency of life and conversation, as abundantly to vindicate the doctrines he preached. When attacked by others, he could appeal to them, as blameless and harmless, sons of God without rebuke, and shining as lights in the world.<sup>3</sup>

14. The congregations at the Church continuing to improve, and the Fort, in which it stood, being

Erection  
of St.  
George's  
Church.

lent Institution, which was to be held on the same day. Considering all the circumstances of the occasion, the Chaplains expressed no objection to it, merely remarking, that they thought it should be as quiet as possible. "*It shall,*" was the Governor's generous reply. Accordingly, he would not allow the band to attend, and broke up the party at a very early hour.

(<sup>3</sup>) Phil. ii. 15.



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at an inconvenient distance from the habitations of the gentry, of whom an increasing number were now constant attendants, the Madras Government undertook to build a new Church, both larger and in a more commodious situation. The spot selected was Choultry Plain, about two miles from the Fort on the Mount road, and surrounded by the garden-houses of the civilians. The foundation-stone was laid on the 28th of September 1812, with the usual solemnities; the edifice was completed in 1815, when it was opened by commission; and, on the 8th of January 1816, it was consecrated by the Bishop of Calcutta, under the name of St. George's. It is a spacious and handsome building, supported on eighteen Ionic columns, which are covered with a preparation of chunam, so highly polished, that an inexperienced eye would scarcely, at first view, distinguish it from marble. It has, moreover, a lofty and elegant spire; it stands in a field of five or six acres, surrounded by palm and other eastern trees; and the whole conveys a magnificent idea of CHRISTIANITY IN INDIA.<sup>1</sup>

Chaplains  
appointed.

15. As the time for opening this splendid edifice approached, a question arose as to the Chaplains who were to officiate in it. It was the general expectation that the two Presidency Chaplains would be removed to it; and, but for an influential party to whom Mr. Thompson's faithful preaching was obnoxious, this arrangement, no doubt, would have been made at once, as a matter of course. But the persons in question exerted their utmost to keep that "disturber" out of *their* Church, as they chose to call it, using all their interest with the Governor, the Honourable Hugh Elliot, to appoint another. Mr. Thompson took no step to counteract this influence, leaving himself and the decision of the

(<sup>1</sup>) Life of Bishop Middleton. Vol. i. p. 193.