BISHOP HEBER

AND

INDIAN MISSIONS.

BY THE

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" Ram boweth down,
Creeshna and Seva stoop,
The Arabian moon must wane to wax no more,
And Ishmael's seed redeemed,
And Esau's to their brotherhood,
And to their better birthright then restored,
Shall within Israel's covenant be brought."

" How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace ; that bringeth good tidings of good, that publisheth salvation."

PREFACE.

THE history of Christian missions is full of a high and enduring interest. After it, all other histories seem poor and uninteresting. They are full of battles, and disappointed ambition, and successful intrigue, and cunning state-craft. Almost all the actors in their scenes seem to be influenced by low and selfish, or, at the best, by very mixed motives. They will not bear looking into. Then everything is so full of change. Kings are made and unmade; cities and empires pass away, as if they had never been—all is restless unquiet. There is nothing done to last.

How different is the history of the church's feeble efforts to fulfil her Lord's last command. There is, indeed, on the outside often the mutability, and strife, and tumult which mark earthly enterprises; but it is only on the outside. We must look beyond this, even into the secret sanctuary of the redeemed soul. There is established a spiritual kingdom—immortal as the soul itself—indestructible—ever perpetuating itself, amid the revolutions and downfall of human dynasties. There Christ sitteth enthroned.

Thus the history of missions tells of the gradual approach of that universal reign of love and truth with which the Saviour shall rule a regenerated world.

In the annals of the propagation of the Christian faith we find fresh proofs of its divinity. We read therein the fulfilment of those prophecies which foretold that Jesus the Redeemer "should have dominion from sea to sea," and that "He should be for salvation to the ends of the earth."

"By this persevering mission, and by the regenerating labour of the Apostolate, the youth and glory of the church are unceasingly renewed; the beauty of the ancient days is perpetuated, and at the same time, it stands proved that civilization is inseparable from Christianity; that exists not where this has not appeared; that disappears when this is removed.

"It has been said, and it is true, 'no single country can be named in which the torch of the Gospel has been extinguished, which has not fallen back into barbarism.'

"On its track with virtue and truth are seen to appear the sciences, civilization, and all the beneficent institutions. While these great hearts, urged by zeal, seem to obey only the sublime instinct of the Apostolate which pushes them on, they carry with them at the same time, and dispense to a distance on foreign shores, all the moral and charitable influences; they inspire into the people the love of order, moderation, justice, true liberty, and all the

social virtues which lend their real dignity and their sweetness to the affections of family and of country."

In the lives, too, of those holy men who forsook all and followed Christ, braving the perils of sea and land that they might rear his cross on barbarous shores, we find noble examples of Christian character. It is in the work of the Apostolate—in its self-denying toils and sufferings, that ardent and generous souls, filled with a restless thirst for action, when converted, find their true vocation.

"Immortal thanks be given for it to Heaven, there have still not been wanting among us—there never will be wanting, those hearts of apostles, who, tearing themselves from all the bonds of family and country, go with joy to the extremities of the world to carry the good news of the Gospel." Beautiful on the mountains—yea, bright as the sun when he first riseth over their tops, are the feet of those humble men who are beheld coming from afar, bringing heavenly peace, declaring eternal good things, preaching salvation, and saying—"O ye people, buried in the shadow of death, lo! your God shall reign over you!"

Of the many fields of missionary labour, none present so many claims to our attention—none are so white already to the harvest as Hindoostan. Its political and commercial relations with our own country—its vast extent of territory, and the number of its population, joined to the peculiar character of a religion which makes it the stronghold of

polytheism, invest all attempts to introduce the Gospel with a remarkable interest.

Beset on all sides with the greatest difficulties, and opposed by all the powers of evil, the missionaries of Christ have succeeded in planting in these regions the seeds of Christian doctrine. They have watered them with tears and blood. The dews of the Holy Spirit have descended upon them. They are growing up into trees of life, which shall bear health-giving fruit for the nations. Beneath their tutelary shadow, the people shall find rest and shelter.

What tale can, then, be more interesting than the story of that holy warfare which the church has waged with the Evil One in India. What lives more interesting than theirs who occupied the van in this noble conflict? Bright as the morning, and terrible as an army with banners, is the missionary church in India. Of its triumphs, and of the lives of some of those who bore its banners, and unfolded to the people the consecrated standards on which the sign of the blessed cross was emblazoned, these pages present a faint and meagre outline.

Yet will they suffice to show the course of God's providence—the blessed effects of Christianity—the presence of Christ with his followers—the greatness of the work of the Apostolate.

To speak in the words of the blessed Fenelon—"Immense regions opened themselves on a sudden—a new world unknown to the ancients. . . . Beware well of thinking that so great a discovery was

owing to the mere boldness of men. God gave to men's passions, even when they appear to determine everything, only what is needful to make them the instruments of his designs; thus *man disturbs himself, but God guides him.* The faith planted in India amidst so many storms does not fail to bear fruits there.

"What remains? People of the extremities of the East, your hour is come. Alexander, that rapid conqueror, whom Daniel represents as not touching the earth with his feet—he who was so eager to subjugate the whole world, stopped short far on this side of you; but charity goes much further than pride. Neither the burning sands, nor the deserts, nor the mountains, nor the distance of places, nor the tempests, nor the rocks of so many seas, nor the hostile fleets, nor the barbarous coasts, are able to stop those whom God sends. Who are these that fly as the clouds? Winds, carry them upon your wings. Behold these new conquerors who come with no other arms than the cross of their Saviour."

This little volume contains an introductory chapter on the geography and physical characteristics of India; the habits of life, religion, and languages of the Hindoos; a sketch of Indian missions up to the death of Bishop Middleton; a life of Reginald Heber, Bishop of Calcutta; and a brief notice of the progress of Indian missions from his death, in 1826, to the present time.

Among the works which have furnished materials for these pages, and to which the reader may refer

for further information, are—La Crozes' Histoire du Christianisme des Indes; Fabricius' Lux Evangelii; the India Orientalis Christiana of Paulinus; the Letters of the Abbé Dubois, on the State of Christianity in India; Professor Lee's History of the Syrian Church; Geddes' History of the Church of Malabar; Dean Pearson's Life of Schwartz; Le Bas's Life of Bishop Middleton; Buchanan's Christian Researches; Hough's History of Christianity in India, of which only two volumes are published; Carne's Lives of Eminent Missionaries; Gowrea's History of Menezes; the works of J. S. Apeman; Tennant's Thoughts on India; the Lives and Journals of Heber, Martyn, Brown, Bames, &c. &c.; Grant's Bampton Lectures, the Reports of the Christian Knowledge, Church Missionary, and other Societies; and for the earlier period, *passim* the Ecclesiastical Histories of Eusebius, Socrates, Du Pin, Milner, Cave, Fleury, Burton, Mosheim, Lardner, &c.

I have mentioned these, that the reader who feels an interest in the history of the church in India, may know where to go for materials to fill up the faint outline presented by this little book.

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INDIA,[1] Hindoostan,[2] or the East Indies, as it is called, to distinguish it from the West Indian group of islands, is nearly comprehended between 8° and 35° of north latitude, and 69° and 92° of east longitude. It is a triangular-shaped country, and is bounded on the north by the snow-clad range of the Himaleh mountains—so called from *heem*, an Indian word meaning snow; on the west, by the river Indus and the Indian ocean; on the south, by the

[1] Derived from Indus, the great western river.

[2] This word is of Persian origin, being compounded of *stan*, a country, and *Hind* or *Hindoo*, Indian—i. e., the *Indian country*, or *country of the Indus*.

Indian Ocean; and on the east, by the river Brahmaputra, the Birman Empire, and the Bay of Bengal.

The modern territorial and political subdivisions of India within the Ganges are—

I. Northern Hindoostan, a large and rugged tract of country, containing—

1. The country between Sutuleje & Jumna.
2. Gurwal, or Serinagur.
3. Sources of the Ganges.
4. Kemaoon.
5. Painkhandi.
6. Bhutant.
7. Dominions of Nepaul.

II. Hindoostan Proper, containing the more central provinces of India, and holding the most important place in the records of its ancient Mahommedan dynasties. It extends southward to the Nerbudda river, and includes these thirteen large provinces—

1. Bengal.
2. Bahar.
3. Allahabad.
4. Oude.
5. Agra.
6. Delhi.
7. Lahore.
8. Cashmere.
9. Ajmeer.
10. Mooltan.
11. Sinde.
12. Cutch.
13. Guzerat.
14. Malwa.

III. The Deccan. This division lies south of the last one, and extends from the Nerbudda to the Krishna, a river flowing into the Bay of Bengal. The Deccan is a much less fertile province than Hindoostan Proper. Bombay, a small island on the west coast, belongs to this division. The Deccan

contains the following provinces, a portion of which once formed the Mahratta empire—

1. Gundwana.
2. Orissa.
3. The Northern Circars.
4. Candeish.
5. Berar.
6. Beeder.
7. Hyderabad.
8. Aurungabad.
9. Bejapoor.

IV. India, south of the Krishna. This division comprehends the most southerly portion of Hindoostan, and its east and west coasts are respectively called the Malabar and Coromandel coasts. It contains the following provinces—

1. Canara.
2. Malabar.
3. Cochin.
4. Travancore.
5. Balaghaut, ceded districts.
6. Mysore.
7. Coimbatoor.
8. Salem and the Barramahal.
9. The Carnatic, in which is Madras.

A little to the south-east of Cape Comorin lies Ceylon, a large, fertile, and beautiful island. The extreme length of India, from north to south, is about 1900 miles, and from east to west about 1500; its superficial area measures 1,280,000 miles.

The best authorities reckon the population of India within the Ganges at upwards of 140 millions, of whom 90,000,000 are under British authority and protection; 40,000,000 under native princes, who are our allies or tributaries; and 11,000,000 under their own independent princes.

The British possessions in India are divided into

three Presidences—1. Bengal, which contains the provinces of Bengal, Bahar, Allahabad, Agra, and Delhi; 2. Madras, comprising the Carnatic, Tanjore, the northern Circars, and a great part of Mysore and Visiapour; 3. Bombay, which contains a large part of Aurungabad, Candeish, and Guzerat.

Calcutta stands on the Hooghley, a branch of the Ganges, and contains about 14,000 Christians, 48,000 Mahommedans, and 120,000 Hindoos. The vivid and picturesque description, in Bishop Heber's Journal, of the motley groups and varied scenes which occur on its crowded quays and its bazaars gives an interesting idea of the appearance which an oriental city presents to an European stranger:—

"Behind the elegant front line of houses is ranged the town, deep, black, and dingy, with various crooked streets, huts of earth baked in the sun, or of twisted bamboos, interspersed here and there with ruinous brick bazaars, pools of dirty water, cocoa trees, and little gardens, with some fine large dirty houses, the residences of wealthy natives. Fill up this outline with a crowd of people in the street, beyond anything to be seen even in London, some dressed in tawdry silks and brocades, more in white cotton garments, and most of all, black and naked, except a scanty covering round the waist; besides figures of religious mendicants with no clothing but their long hair and beards in elf-locks, their faces painted white or yellow, their heads in one ghastly lean hand, and the other stretched out like a bird's claw to receive donations; marriage processions, with the bride in a covered chair, and the bridegroom on

horseback, so swathed round with garlands as hardly to be seen; tradesmen sitting on the ground in the midst of their different commodities; and old men, lookers-on, perched naked as monkeys on the flat roofs of houses; carts drawn by oxen, and driven by wild-looking men with thick sticks, so unmercifully used as to perfectly undeceive all our notions of Brahminical humanity; attendants with silver maces pressing through the crowd before the carriage of some great man or other; no women seen except of the lower class, and even these with heavy silver ornaments on their dusky arms and ankles; while coaches covered up close with red cloth are seen conveying the inmates of the neighbouring seraglios to take what is called 'the air;' a constant creaking of cart-wheels, which are never greased in India; a constant clamour of voices, and an almost constant thumping and jingling of drums, cymbals, &c., in honour of their deities; and add to all this, a villanous smell of garlic, rancid cocoa-nut oil, sour butter, and stagnant ditches, and you will understand the sounds, sights, and smells of what is called the 'Black Town' of Calcutta.

"The singularity of this spectacle is best enjoyed on a noble quay, which Lord Hastings built along the shore of the river, where the vessels of all forms and sizes, Arab, Indian, Malay, American, English —the crowds of Brahmins and other Hindoos, washing and saying their prayers — the lighted tapers which towards sunset they throw in, and the broad bright stream which sweeps by them, guiltless

of their impiety, and unconscious of their homage—afford a scene such as no European and few Asiatic cities can at all parallel in interest and singularity."

Serampoor, a Danish settlement, about twelve miles from Calcutta, contains a college for the education of native Christians, Hindoos, and Mahommedans. There is also here a large printing establishment, from which Bibles in many languages have been issued.

Madras, the seat of government of Southern India, is in the Carnatic. The climate here is warmer than at Calcutta or Bombay, the Carnatic being a dry and hot region. Among other valuable institutions here is the school for male and female orphans. Bishop Heber says that the native Christians here are numerous and increasing, but unfortunately a good deal divided about castes. The Armenians too are numerous here. The shore is low and dangerous for vessels.

Bombay, the seat of government for Western India, is a small rocky island on the west coast. It is low and wet, and is generally considered to be the most unhealthy of the presidencies. Its deep tide water has made it a seat of extensive trade, as well with the Persian gulf on the north as with the south of India. Cotton is the principal article of export.

Delhi, formerly the capital of the Mogul empire, is in the province to which it gives its name, and is distant about 976 miles from Calcutta. It is said once to have occupied a space of twenty square miles.

The British resident here possesses a very extensive authority, and is always a person of great ability and experience.

Benares, or the Holy City, is an ancient and venerated town on the banks of the Ganges, about half way as you go from Calcutta to Agra. This city may be called the chief university of the Hindoos. Their laws, mythology, and other learning are here explained and taught by the Brahmins in establishments devoted to this purpose. The Hindoos think Benares a place of peculiar sanctity. To die there is happiness; for thence, they say, the way to heaven is sure and easy. The religious character of Benares and its other associations make it by far the most interesting city of India.

A country of such vast extent as Hindoostan necessarily presents a great variety of surface. A portion of it consists of immense and fertile plains, well watered by the greater rivers and their numerous tributaries, and rich in all the luxuriance of tropical vegetation. Parts of these plains are occupied by marshes and overgrown with low underwood, which renders them unfit for cultivation, and forms a shelter for the elephant, the tiger, and the hyæna. These are called jungles. Then you will come, it may be, upon a wide tract of sandy desert, succeeded by high-lying and flat regions, called table-lands, or bounded by a long line of fine, undulating hill-country. The more important rivers of Hindoostan are, the Indus on the west, the Brahmaputra on the east, and the Ganges, which with its

tributaries waters a great part of the north-east of India, and finally enters the sea in the province of Bengal. The inundations of this river, like those of the Nile in Egypt, cover and so fertilize a large tract of the level country on its banks, while those who are more remote secure the same benefits by an artificial irrigation. The vast alluvial plain of Bengal, and the valleys of the Ganges and its tributaries, comprise the fairest and most fertile portion of India. Well cultivated and luxuriant fields, with villages sheltered beneath groves of the cocoa-palm, and swarming with inhabitants, form its general characteristics.

But that which most wins the attention and admiration of the traveller who has lived in a northern clime, is the gigantic aspect which all the products and operations of nature assume in Hindoostan. Whether he turn his eyes to the mighty range of the Himaleh mountains, rising in some parts to a height of 25,000 feet above the level of the sea, and clad in everlasting snows—whether he watch so memighty river rolling its floods through plains of boundless extent—or listen to the mountain torrent thundering down the rocky ghaut, or wander amid the pathless forest, where one leaf of the fan-palm serves for shelter for a dozen men, and the cotton-tree, with its gorgeous purple blossoms, grows to the height of fifty feet—he is lost in admiring wonder at the immensity of the scale of the natural objects by which he is surrounded.

The traveller in India is indeed often greeted by

scenes of magnificence and beauty which fulfil even the bright dreams of his imaginative boyhood : for it is to the sunny orient that we turn in thought in those days, led alike by the early associations of Holy Writ and the dazzling pictures of eastern fiction. Baron Hugel, in his *Travels in Kershmir and the Punjaub*, has painted in warm and glowing colours a landscape in which the prominent features of the finest Indian scenery, with their picturesque and characteristic accessories, will be at once recognised.

"Biláspur lies in a spacious valley, through which the Gutlez winds its long and fertilizing course, while in the distance, high and waving hills, crowned with villages, stretched for several miles, the snowy peaks of the Himalaya being distinctly visible on the horizon. The valley is extremely fertile, and every tropical plant flourishes in richer profusion here than in most other parts of Hindoostan, as if the Great Author of all nature had lavished his gifts on it without any reserve. The sun was sinking when first I gazed on this beautiful scene; the river rolled proudly on beneath the garden where I stood, surrounded on every side by a treasury of fragrant flowers, among which rich orange and citron-trees, entangled with jasmines and groups of magnolias, wafted their exquisite perfume around in the descending dews. The stars and moon arose one by one ; not a breath was felt; the lofty palms rustled, and gently stirred their leaves, as if some spirit breathed upon them ; the

trees were lighted up by fire-flies, and within their deep recesses was heard the soft twittering of the birds, and the shriller tones of a kind of mantis, which has its dwelling in the citron-trees; in the distance, bright lamps, shining through the night, pointed out the temple where loud voices and noisy drums were sounding to the praise of their idols; the fantastic costumes, the dreamy air, all—all combining together, might well have inspired the coldest spectator to exclaim, as he gazed—'This is the very India of which I have dreamed!'"

It is in such an hour, and in a scene of so fair a beauty, that the contrast between the moral and physical aspect of Hindoostan forces itself most strongly on the thoughtful mind. All external nature is rich in so surpassing a grandeur and loveliness, that the fond fancy might well deem it some long-lost relic of Eden's bowers, where sin and sorrow had found no place, and on which the primeval curse had not descended.

Alas! over this land, so abounding in the choicest beauties and blessings of nature, there broods a moral gloom of almost impenetrable obscurity. A thick darkness covereth the minds of the people who dwell therein. Sunk in the depth of a most gross and debasing superstition, their hearts cannot apprehend the hidden harmonies of nature. In the fair page which she spreads open before them, they read no records of the love of their Father who is in heaven—of his wisdom and omnipotence, and loving care for the happiness of the children of men.

Even on the fairest works of creation, sin and

error have impressed their foul marks, and when the excitement of imagination has passed away, hill and dale, wood and water, alike teem with signs of man's fall from his first estate.

Behold, drifting down that mighty river, gnawed corpses of men and women, with the black vulture settled on them, gorging himself on a human heart, and flapping his funeral wings in triumph.

Seest thou far up in yon wild mountain glen a strange scarecrow thing, with wild, matted, elf-like hair, skin like parchment, nails like talons, and limbs turned and twisted into the strangest contortions? That poor fanatic fakir seeks to be a saint, stager, enduring for ten long years, with unflinching constancy, the self-inflicted tortures encouraged by his gloomy and cruel creed.

Hark, from yon green grove, the outline of whole, tall, feathery cocoa-palms against the deep blue sky, you were just now admiring, arises the wild and frantic yell of demoniacal worship. Or is it not rather the despairing shriek of a human victim? Loud beat the drums, and madly do the wretched multitude shout; but clear above them all, appealing to heaven for mercy, rises that death-cry of hopeless agony.

And again, far along the horizon, bursts forth a fitful glare. It is the pyre, on which a widow, bound hand and foot, is given as food to the flames, a victim to the manes of her husband.

Man, for whose sake this beautiful earth was created, debased by superstition, and given up to the imaginations of his own heart, has here become

its foulest—its only blot; and the sunny scene, which erewhile was to the fancy a new-found Paradise, seems to grow dark and gloomy as we think of the sin and misery to which those who dwell here are abandoned.

We cannot think of these things without feeling as the Saint and Bishop of India felt when he wrote his Missionary Hymn :—

"What though the spicy breezes
Blow soft on Ceylon's isle,
Though every prospect pleases,
And only man is vile ;

"In vain, with lavish kindness,
The gifts of God are strewn ;
The heathen, in his blindness,
Bows down to wood and stone.

"Shall we, whose souls are lighted
With wisdom from on high,
Shall we to man benighted
The light of life deny?

"Salvation ! oh salvation !
The joyful sound proclaim,
Till each remotest nation
Has learnt Messiah's name."

Nor when we turn from the darker features of their superstition, is there much to cheer us in contemplating the present condition of the native Hindoo population. War, rapine, anarchy, and famine continually lay desolate the land, and, except in the districts where British authority prevails, there is little security for life or property. Where fair opportunities for its development occur, the native character for the most part appears in a favourable light.

The Hindoos are a frugal and temperate people, obliging in disposition; and the chief defects of their character, such as indolence and an occasional love of knavery, seem to be mostly those which necessarily grow out of the climate in which they live, and the social position which they occupy. Their natural abilities are good. They quickly and readily adapt themselves to the pursuits of agriculture, navigation, or a military life. They are ingenious in manufactures, and show a great fondness for arithmetic, the mathematics, and such sciences as astronomy and chronology. Of the general character of the native Hindoos, and their capacity of improvement, Bishop Heber, whose calm and temperate habits of thought, and practised accuracy of observation, no less than his opportunities for seeing the native character from many different points of view, render his opinion peculiarly valuable, writes thus :—

"To say that the Hindoos or Mussulmans are deficient in any essential feature of a civilized life, is an assertion which I can scarcely suppose to be made by any who have lived with them : their manners are at least as pleasing and courteous as those of the corresponding stations of life among ourselves; their houses are larger, and, according to their wants and climate, to the full as convenient as ours: their architecture is at least as elegant ; nor is it true that in the mechanic arts they are inferior to the general run of European nations. Where they fall short of us, (which is chiefly in agricultural implements and the mechanics of com-

mon life,) they are not, so far as I have understood of Italy and the south of France, surpassed in any degree by the people of those countries. Their goldsmiths and weavers produce as beautiful fabrics as our own, and the ships built by native artists at Bombay are notoriously as good as any which sail from London or Liverpool.

"In the schools which have been lately established in this part of the empire, some very unexpected facts have occurred. As all direct attempts to convert the children are disclaimed, the parents send them without scruple. But it is no less strange than true, that there is no objection made to the use of the Old and New Testament as a class-book; that so long as the teachers do not urge them to eat what will make them lose their caste, or to be baptized, or to curse their country's gods, they readily consent to everything else; and not only Mussulmans, but Brahmins, stand by with perfect coolness, and listen sometimes with apparent interest and pleasure while the scholars by the road-side are reading the stories of the creation and of Jesus Christ.

"The different nations which I have seen in India have, of course, in a greater or less degree, the vices which must be expected to attend on arbitrary government, a demoralizing and absurd religion, and in some of the districts a laxity of law, and an almost universal prevalence of intestine feuds and habits of plunder. Their general character, however, has much which is extremely pleasing to

me; they are brave, courteous, intelligent, and most eager after knowledge and improvement, with a remarkable talent for the sciences of geometry, astronomy, &c., as well as for the arts of painting and sculpture. In all these points they have had great difficulties to struggle with, both from the want of models, instruments, and elementary instruction, and the horror entertained till lately by many among their European masters for giving them instruction of any kind."

On comparison with other accounts, this would seem to be a rather favourable, though generally correct, picture of the native character.

Of the religious faiths possessed by the people of India, Brahminism and Boodhism are the most important. It would seem, both from the character of its tenets and the testimony of historical records, that the latter of these creeds is much the most ancient. It appears at one time to have prevailed through almost the whole of India within the Ganges, but when Brahminism had acquired strength, to have been afterwards expelled from a great part of the country by a series of persecutions, of which the Brahminical records make frequent mention. It took refuge in Ceylon, Burmah, China, Tartary, Siam, Thibet, and other regions, where it still is the prevailing form of faith.

Brahminism, alike from its antiquity, the number and skill of its priesthood, and the system of division into castes, which, founded on its first doctrines, forms its most remarkable feature, is the most in-

eradicable of the heathen superstitions, and presents the greatest obstacles to the progress of civilization and Christianity. Among the innumerable deities of the Hindoo polytheism, three hold a distinct and prominent position. Brahma the Supreme, Vishna the Saviour, and Seva the Destroyer, are the several members of this triad. Of these, Brahma is said, anterior to the creation, to have reposed in silence and self-absorption — a state of being which the Hindoo faith regards as the most perfect and god-like. He is the Almighty Self-existing, creating by the energy of mind all material things, and the eternal forefather of all spiritual life.

Vishna the Saviour, the second member of this triad, exemplifies in his character and office the notion of metamorphosis, or transmigration, which runs through the whole of the Brahminical creed. He is said to appear on earth only when some great and universal danger is threatening it, which he is supposed by his incarnation to ward off. Of these successive *avatars*, or appearances, on earth, which take place at regular successions of periods, and which have been supposed to be symbolical of astronomical revolutions, there are ten. Of these, nine have already taken place. The tenth and last is yet to come.

The office of Seva the Destroyer is denoted by his name; but in the vagueness and inaccuracy which pervade the sacred book of the Brahmins, he is often represented as changing character with Vishna, and employing himself in acts of beneficence.

His wife, Doorga, or Kalee, is an object of worship. She is propitiated with animal blood, and her worship is defiled with the foulness of all impurity.

There is an innumerable host of lesser deities. Some have reckoned up more than three hundred and thirty millions of these. The elements, war, peace, the sun, the winds, have each their patron gods. The fountains and rivers, especially the Ganges, are objects of worship. To this they make annual pilgrimages; on its banks children expose their dying parents, where they are either drowned by the rising tide, or perish by the burning sun and the attacks of wild beasts.

The respect, and sometimes worship, which is paid to certain animals, as the monkey and cow, and even to the lower classes of insects, may be traced to the Hindoo doctrine of the transmigration of souls. This belief is common to other Oriental mythologies. The Brahmins teach that the spirits of the departed pass after death into some form of the animal creation. The spirits of the wise and good migrate into a Brahmin, or demi-god, while those of the wicked are condemned to the degradation of animating the bodies of quadrupeds or reptiles. The sacred books attempt to regulate the scale of punishments by the nature and extent of the crimes committed. Thus, he who stole corn is supposed to be changed into a rat, and the pilferer of fruit becomes an ape. The soul thus degraded must pass through a long series of gra-

dually ascending births, before it is admitted to the privilege of once more assuming a human shape.

In addition to this system of rewards and punishments, they believe in a heaven and hell, the former of which they regard as full of the objects of voluptuous enjoyment, and the latter as containing a number of compartments assigned to various and graduated punishments.

Like the Pharisees in our Saviour's time, the daily religious duties of the Hindoos consist in an observance of a great number of ritual precepts, while the weightier matters of the law are altogether neglected. The devotees who seek after a higher state of holiness, inflict on themselves the most cruel and fantastic tortures; and the sight of these poor deluded wretches, suffering pain with a firmness and constancy worthy of a better cause, is a source of constant sorrow to the Christian stranger. These fanatics are called *yogues* or *fakirs*. The Vedas, and Shastres are the most important of the religious writings of the Hindoos. Of these, the Vedas, written in Sancrit, are divided into four books:— 1. *Rug Veda*, or the Science of Divination; 2. *Sheeham*, or Piety; 3. *Judga Veda*, or the Knowledge of Religious Rites; 4. *Obater Bah*, or the Knowledge of the Good Being. The contents of these books are indicated by their titles. They are of great antiquity, but full of absurdities and inconsistences.

The Shastres are not regarded by the Brahmins as possessing the same claims to inspiration as the Vedas. They seem rather to look upon them in

the light of commentaries. The different Shastres teach the theory and practice of the sciences of architecture, law, logic, moral philosophy, astrology, and medicine.

It remains for us to notice the division into castes—a system which, above all others, tends to prevent the progress of social improvement, impede the advance of the arts and sciences, and bind down a people in almost hopeless bondage to a dark and absurd superstition.

The Hindoo population are divided into four tribes—1. The Brahmins, who form the priesthood, and are, by the eternal will of Brahma, the first and most honoured order among men. 2. The Kyetra, or military tribe, embracing also the princes and officers of the state. On these the Vedas enjoin a thirst for glory, the practice of bravery, honour, generosity, and all chivalric virtues. 3. Bhysya, corresponding pretty nearly to our middle class, and comprising merchants, farmers, &c. 4. Soodra. This last tribe contains the greater portion of the people. It embraces the artificers, mechanics, tradesmen, inferior agriculturists, and the working-classes of all kinds. These four tribes are again subdivided into many others, the members of which intermarry, eat, drink, and associate with each other. Besides these, there are the Pariahs, or excommunicated. These poor creatures are the very outcasts of society; their touch is contamination; and it is the duty of every true worshipper of Brahma to shun and despise them. Of the four

castes, the second and third have been gradually amalgamating themselves with the first and second, so that the whole Hindoo nation is now practically divided into Brahmins and Soodras.

The bad effects of the caste system are co-extensive with its deep and wide ramifications. These penetrate the foundations of the fabric of Hindoo society, intertwining themselves among all the parts of its civil and religious polity. The tendency of an artificial division into classes over which no intellectual superiority, no moral excellence, no energy of the human will, can prevail, is to produce that spirit of fatalism and abject submission to circumstances to which the Oriental mind, from the influence of climate and other accidents, is in itself too much inclined. Brahminism goes even further than this—it makes fatalism a virtue. The Soodra who longs for the more exalted position of the Brahmin, or who, by diligence and talents should seek to attain the dignity of the Ryetra, is a rebel against the eternal decrees of Brahma, and incurs the anathemas of his priests. The son of the Brahmin is necessarily a Brahmin; the son of the Soodra, a Soodra. Trades and professions, too, are hereditary. The son of the snake-catcher remains a snake-catcher; the son of the mat-maker a mat-maker. Thus no possible means exist by which a man may raise his position in society; all motives to the cultivation of the intellect and to industrious exertion are removed; the individual will and energy which might have benefited a whole people,

struggles in vain with the system by which it is enslaved, and in a hopeless apathy or in a fierce defiance of all social laws, the ardent soul finds its only refuge. In China, England, and other countries, a man may rise from the lowest to the highest degree in the social scale; and it is easy to point out men who, being the sons of peasants or mechanics, have won for themselves a seat among the nobles of their land. But in India, no such prospect is held forth to the Soodra: and even when from the hand of British power he receives authority involving civil distinction, the Brahmin would refuse to taste food cooked by his hand. The destruction of social feeling, and the spirit which our Lord in his parable attributed to the good Samaritan, is another injurious effect of the caste system. It is pollution for the members of one caste to eat, drink, or intermarry with those of another; and thus men who are brethren, being all children of one Great Father, are taught to look upon each other as beings of a different race. If through any neglect of ritual observance a Hindoo lose caste, the wife disowns and spurns the husband, the father the son, the sister the brother. However respectable he may have been before in every social relation, henceforth he is a vagabond—a wanderer on the face of the earth, whose touch brings pollution—banished from the dwellings of men, and a victim of the just wrath of Brahma. To all these severe trials is the Christian convert invariably exposed.

So fearfully does this superstition pervert the common feelings of our nature, that cases frequently

come under the notice of Europeans, where the Hindoo, who, under other circumstances has shown himself to be not destitute of humanity and kindliness of heart, will pass by with a frown the dying man writhing in agony, and praying for a cup of cold water at his hand, because he is a member of a different caste.[1]

Christian baptism, or the partaking of the sacrament of the body and blood of Christ, involves a loss of caste and all its consequent penalties. Hence the peculiar interest of the history of the church in India. We see Christianity coming in contact with Heathenism under the greatest possible disadvantages. We behold the soldiers of the cross storming the very citadel of superstition, and winning their way in tears and blood over its lofty bulwarks. Too often betrayed by foes within their own ranks, assailed by the calumny of a world which dares despise the feeble efforts of the church to fulfil her Lord's last command, saints and martyrs have fought and fallen beneath the burning suns of Hindoostan. Let translations of the Word—let churches, and schools, and Christian villages—let virtuous lives and peaceful deaths—let prayers, breathed in the silence of the pathless forest, and hymns ascending from the palm-grove, testify that they have not fought and fallen in vain.

[1] In the immediate neighbourhood of cities frequented by Europeans, as Calcutta, Madras, and Bombay, the caste system appears to have suffered some modifying influences; but in the remoter provinces and independent territories, it presents all the features which I have mentioned.

Boodhism has been mentioned as an ancient form of faith prevailing in Ceylon and some parts of India. It is interesting, as being the professed creed of nearly one half of the human race. Though sometimes confused with Brahminism, its features are distinct, and for the most part opposed to those of its rival faith. Boodh is a general term for divinity, and not the name of any particular god. In various ages, and different worlds, there are supposed to have been many manifestations of the Boodh. In this world, there have been four, and one is yet to come. While Brahminism admits the doctrine of incarnations, Boodhism rejects it as inconsistent with their notion of there being no permanent god. The austerities and self-tortures of Hindooism are not inculcated or encouraged by Boodhism. In the place of many idols, it has but one. Blood sacrifices form a prominent part of the Hindoo worship; this forbids the extinction of animal life. Brahminism, putting bitter for sweet, and sweet for bitter, sometimes commends the practice of theft, lying, and other vices, and represents the gods as excelling in these accomplishments. Boodhism, on the other hand, neither confuses the ideas of right and wrong, nor seeks to make excuse for any sin. The supreme good of the former faith is absorption into the Divine Essence; of the latter, annihilation.[1]

[1] For a very interesting account of Boodhism, see Mr. Howard Malcom's "Travels in the Burman Empire," from which the above particulars are taken.

It would seem that Brahminism grew out of the purer and older creed of Boodhism, and that having acquired power and numbers towards the end of the first century of the Christian era, it drove the teachers of Boodhism into further India, by whose instrumentality the faith extended into China, Tartary, Japan, Loochor, and other neighbouring countries.

The origin of the languages and dialects in use among the Hindoos has furnished matter for much and learned controversy. Sir William Jones, Dr. Carey, and other oriental scholars, have given it as their opinion that the Sanscrit is the parent of all the vernacular tongues. Later students, on the other hand, have come to the conclusion that, largely as Sanscrit enters into the composition of the Indian languages, it can no more claim to be considered as their parent than the Latin can to be viewed as the original source of our own vulgar tongue. The result is confirmed by the almost universal agreement of the native grammarians. The cognate dialects of the peninsula—the Tamal, the Telloogoo, and the Canavese—belong to a different family of languages from the Sanscrit, and appear to have no closer connexion with it than with the Persian or Arabic. Another proof that the Sanscrit is not the parent of these dialects, may be found in the fact, that in their ancient classics scarcely any Sanscrit words occur, and that the higher you advance, the freer they become from its intermixture, while the more modern and vulgar specimens of these

dialects are replete with Sanscrit terms. The study of the Indian dialects confirms the notion that the Brahmins were a mighty race of conquerors from the North, who, having overrun and subdued Hindoostan, introduced into it their own language. Nor should we omit to notice that the names of natural objects, agricultural implements, cattle, food, dress, and the words expressive of those things and ideas which have a place in the early stages of society, are in the vernacular, while the Sanscrit supplies the terms of law, literature, science, and religion.

The Sanscrit, then, is at present a dead language, though entering extensively into the composition of the spoken dialects of Hindoostan. That a tongue possessing so copious a vocabulary, so perfect in its structure, and embracing such a wide round of technical phraseology, was once the spoken language of a great and mighty people, far advanced in theoretical and practical science, admits of no doubt. It has three genders, and its alphabet consists of sixty letters. All the sacred books of the Hindoos are written in this language.

CHAPTER II.

Did an Apostle visit India?—Mark the Evangelist—Pantænus of Alexandria—Johannes, Bishop of Persia and India—Indian church episcopal—Cosmas Indicopleustes—Nestorianism — Goa — Mission of Francis Xavier — His life and death — Armenians — Syrian church of Malabar—Papal encroachments on its liberty—Menezes Synod of Dampier — Madura mission — Pondicherry mission—State of Roman missions up to the present time—Failure of Roman missions in India—Its cause.

HAVING taken this brief survey of the moral and physical aspect of India, and having seen, by a mere glance at its languages, social system, and religious creed, what extreme obstacles Christianity has to surmount, we proceed to trace the first faint dawnings of the True Light of the world on this benighted country, and in the lives and deaths of its earlier apostles and confessors, to see how beautiful on the mountains of Hindoostan were the feet of the messengers of peace.

Eusebius, in his "Ecclesiastical History," relates that S. Bartholomew preached the Gospel in India. Socrates, who takes up the history of the church where Eusebius leaves off, says, that in the division of the gentile world among the Apostles, as narrated by Eusebius, India was assigned to S. Bar-

tholomew. But when we turn to his authority, no mention of S. Bartholomew occurs; and, moreover, his description of the position of India is so vague, that it may with equal likelihood be applied to Asiatic Ethiopia.

A tradition of very early date attributes the introduction of Christianity into India to S. Thomas, and Bishop Heber, Archdeacon Robinson, and others have (on the authority of Paulinus, the author of "India Orientalis Christiana,") inclined to favour the claim of the Syro-Malabaric church to an apostolic origin. But the general credulity of these chroniclers, and the uncertain reception of this particular legend by the churches, give to it a very doubtful character. The more probable account of the matter would seem to be, that during some period of his labours in Parthia, Media, Carmania, and Bactriana, (of which Origen, writing in the third century, makes express mention,) the Apostle, moved by holy zeal, crossed the Indus, visited some of the northern districts of Hindoostan, and so acquired the title of *the Apostle of India*.

We may, however, with confidence assign the introduction of the Faith into India to a period but little posterior to the apostolic age. About the ninth year of Claudius, Mark the Evangelist, the fellow-traveller of Paul and Barnabas, is said to have founded the church of Alexandria. This city was then the great emporium of the world. The merchandise of the east and east was disembarked on its quays. Men of Libya, Cilicia, Ethiopia,

Arabia, Bactria, Scythia, Persia, and India, thronged its crowded marts. The commerce of India was a great source of wealth to the Alexandrian merchants.

The exact course of the progress of Christianity from Egypt to India may have been as follows:—

Somewhere about midway between these two countries lies the island of Socobora. A colony of Greeks was settled here by Alexander the Great, in furtherance of his commercial views. These Greeks, when they heard of the advent of Christ, embraced this truth, and continued steadfast in the faith. Hence, without doubt, even by the ordinary medium of commercial intercourse, a knowledge of the first principles of Christianity would extend to the western shores of India. Nor were there wanting men, who, more anxious to lay up for themselves treasure in heaven than to heap together goodly stores of gold, and silver, and precious stones, went forth in a holy traffic, to sell, without money and without price, the comfortable truths of Christian doctrine. "For," writes Eusebius, "there were many evangelical preachers of the word even at that time, who, inflamed with a divine zeal, in imitation of the Apostles, contributed their assistance to the enlargement of the Divine Word, and the building up men in the faith."

In the second century, Demetrius, Bishop of Alexandria, received an earnest request from a body of Christian Indians that he would send to them a teacher. Pontænus, a Stoic philosopher of great

learning and celebrity, who had been converted to the faith, offered himself for this mission. Renouncing rank and power, he went forth cheerfully to instruct these poor people. How long he dwelt among them is not known; but after a time, he returned to Egypt, and resumed his chair in the School of Alexandria.

At the great Œcumenical Council of Nice, convened by the order of Constantine in the year of our Lord 325, we find one of the bishops subscribing himself as JOHANNES, *Metropolitan of Persia, and of the Great India.* Hence it would appear that, if not resident in India, he yet exercised a paternal authority over the church there, somewhat similar, it may be, to the jurisdiction of the Bishop of London in those of our colonial dependencies which are yet destitute of a local diocesan. It is interesting to know that the polity of the early church in India was strictly catholic. It was governed by bishops, beneath whom served the subordinate orders of priest and deacon, and therefore in no point differed from the constitution of all the primitive churches of the east and west.

Cosmas, surnamed Indicopleustes, from his voyages to India, was a native of Egypt, and a merchant of Alexandria. His writings furnish the first authentic record of the state of the Christian church in India. They were given to the world in the year of our Lord 547, and were the fruit of his retirement to a convent, within whose walls he sought the content and happiness which he had not

found in the excitement of successful enterprise or adventurous travel. "There is," says he, "in the island of Taprobane (Ceylon) in the furthermost India, in the Indian Sea, a Christian church, with clergymen and believers. In the Malabar country also there are Christians; and in Calliana there is a bishop, who comes from Persia, where he was consecrated." The ecclesiastical dependence on Persia, which he here notices, is important in connexion with the charge of Nestorianism, which Cosmas afterwards brings against the Syrian church. It is well known that the Christians of Malabar no longer hold the dogmas of this sect, and there is no distinct record of a change in their creed. Granting, however, that Cosmas viewed this church through the coloured glass of his own tenets, we have no ground to dispute his positive testimony.

What Nestorianism was, and how it arose, we will in few words explain.

Nestorius, a devout and eloquent priest of Antioch, was in the year 429 consecrated to the patriarchal see of Constantinople. He was a man of violent disposition and ill-regulated zeal. In his attempts to uphold his own views of Christian truth by the temporal sword, he made a violent attack on the use of the term Theotokos—*i. e.*, Mother of God—as applied to the Blessed Virgin. This term, though afterwards adopted by the whole church, originated with a sect called the Collyridians, from their offering oblations of cakes, and otherwise paying worship to the Virgin. This con-

troversy must not be looked on as a mere logomachy. Words, in cases of this kind, are things, and Nestorius' hasty zeal was stirred up by the confusion of the natures of our Lord which prevailed among the disciples of Apollinarius. St. Cyril, of Alexandria, earnestly opposed the views of Nestorius on this point, and they were condemned by the third Œcumenical Synod, or the Council of Ephesus. We must not, however, make Nestorius responsible for all the tenets of his followers. Of Nestorianism, as commonly understood, the two distinguishing tenets are—1st, That in Christ there were two *persons*, the divine and the human. 2nd, That the Blessed Virgin ought to be called Christotokos—*i.e.*, the Mother of Christ, and not *Theotokos*—*i.e.*, the Mother of God. Nestorianism spread through the churches of Egypt, Syria, Persia, and according to Cosmas, of India, in its connexion with which we have been led to notice it here. The native Christian church of India had been, in the words of Bishop Heber, for ages shedding its lonely and awful light over the woods and mountains of Malabar, when in the sixteenth century it had to encounter the attacks of an enemy, more dangerous even than the hostility of the adherents of Mahomet, or the worshippers of Brahma. The Roman church, in its insidious attempts on the independence of foreign churches, did not neglect the opportunities which were afforded by the marine discoveries of this century. The Portuguese especially distinguished themselves by the zeal and

energy with which they compassed sea and land, that they might make proselytes. Still may the footsteps of this once enterprising people be traced on the coasts from the neighbourhood of the Cape of Good Hope to the Sea of China, by the corrupted forms of their language which prevail around the sites of their emporia or merchant settlements. We have not space to narrate at any length the progress of Roman influence in India. The government of the Roman church was ultimately vested in two titular archbishops, two titular bishops, and three bishops *in partibus*, with the title of Vicars Apostolic. The four first of these bishops were appointed by the Court of Portugal. The Holy See endeavoured to maintain its spiritual supremacy by disputing the right of Portugal to this ecclesiastical patronage. The court, however, positively maintained its own claims, and the Pope, finding his remonstrances unavailing, had recourse to the final expedient of ordaining three bishops with the title of Vicars Apostolic, who were placed under the control of the College *de propaganda* at Rome. These were stationed respectively at Bombay, Verapoly, and Pondicherry. The titular bishoprics were those of S. Thomas, near Madras, and Cochin, in Malabar; the archbishoprics, those of Goa and Cranganore. The former of these also gives the title of Metropolitan of India and Primate of the East. The Archbishop of Goa presided over a body of fifteen hundred native priests, both regular and secular. The laity who came within his juris-

diction amounted to nearly 300,000 souls, according to the Abbé Dubois. Dr. Buchanan, in his *Christian Researches*, says, that there are three thousand priests connected with Goa. The external apparatus of the church corresponded in splendour with this noble spiritual establishment. Goa might have been called the City of Churches. It abounded with Christian temples, on which treasures of oriental wealth had been lavished. The chapel of the Palace, the church of S. Dominic, the cathedral, and the church and convent of the Augustinians, are far superior to any ecclesiastical buildings reared by the more vague and parsimonious efforts of modern Protestantism. Yet is it very important to remember how, with all its ample resources and magnificent external means, the Roman church completely failed in keeping alive the flame of pure Christian faith. In very many places, as amongst the Samaritans of old, Christianity was mixed up with, and polluted by, heathen beliefs and ceremonies. The Inquisition of Goa, too, exerted a most baneful influence on Christianity, and in the present fallen state of this once glorious city—in the silent desertion of its streets—in the sloth and ignorance of its priesthood—in the mockery of its forsaken or coldly-served altars, we see how the form may remain when the spirit has departed; and we learn that while there needs due attention to the various parts and appliances of ecclesiastical machinery, it is yet more important to build up

the living members of the spiritual church in the life and doctrine of our holy faith.

Yet, amidst the superstition and secular ambition which disfigure the history of the Roman church in India, we find some notable examples of Christian zeal. Francis Xavier was one of the brightest of these burning and shining lights. He was born April 7th, 1506. He distinguished himself greatly at the University of Paris by his lectures on Aristotle. Ignatius Loyola, the founder of the order of Jesuits, persuaded him to turn from the study of human philosophy to that of divine truth, and finally succeeded in inducing him to become a member of his order. After a long internal struggle, Xavier took the vows of the order, renouncing all worldly ambition, the pleasures of literary ease, and the dearest social ties, thenceforth to live a life of chastity, poverty, and self-denial. With the natural energy of his character, he pursued the spiritual exercises prescribed by Ignatius. He sought, by fasting, and prayer, and midnight vigils, to mortify the flesh with its affections and lusts, and to die unto the world that he might live unto Christ. In the words of the Apostle, he counted all things for loss, that he might win Christ and be found in Him. Having received holy orders, he was appointed to the church of S. Lawrence in Damaso, where the energetic eloquence of his preaching produced a deep impression. While thus engaged in parochial labours, the providence of God opened to him a gate unto the heathen. Gorea, an ambassador from

the King of Portugal, John III., to the Pope, was struck with admiration of the pious zeal of Xavier, and saw in him a fit person for the work of the church in India. Xavier accepted, without hesitation, the call to gather into the fold of Christ these sheep for whom He had died, but who as yet had not even heard His name.

Ignatius commended his zeal, and bade him farewell in these words:—"Go, my brother; rejoice that you have not here a narrow Palestine, or a province of Asia in prospect, but a vast extent of ground and innumerable kingdoms. An entire world is reserved for your endeavours; and nothing but so large a field is worthy of your courage and zeal. The voice of God calls you; kindle those unknown nations with the fire which burns within you." When, with tears in his eyes, he had taken leave of the "father of his soul," and his "sincere and holy friend," he departed at once for Portugal. He did not pay a last visit to his relations, knowing that He to Whose service he was vowed was a jealous God, and fearing to indulge at such a time merely earthly feelings. He spent the winter at Lisbon, in cherishing religion among the courtiers, and in visiting the sick and dying in the hospitals, in one of which, though apartments were offered him in the palace, he took up his lowly abode, thinking that it became a Christian priest to prefer the house of mourning to that of joy. When the fleet set sail, Xavier embarked, refusing the comforts ordered for him by the king, and taking only

a few books, and a cloth to shelter him from the cold. Rodriguez, one of his colleagues, went on board with him to bid him farewell, and as they were parting, Xavier said to him—"You may remember, Rodriguez, that when we lodged together in the hospital at Rome, you often heard me crying out in my sleep, and asked me the meaning of the words which I uttered. A vision or dream was given to me, in which I beheld a wide ocean, lashed by the storm and full of rocks, desert isles, and barbarous lands, hunger and thirst raging everywhere, with death in many a fearful form. In the midst of this ghastly scene, I cried out—'Yet more, O my God! yet more!' I then beheld all I was to suffer for the glory of Jesus Christ, and I prayed that the Divine goodness would grant to me in India what he had foreshown to me in Italy." O admirable example of holy fortitude! O bright pattern of Christian self-devotion! O worthy rival of primitive zeal!

The fleet arrived at Goa, May 6th, 1542. Xavier spent the whole of his first night in India in prayer in one of the churches. His earliest labours were among the Portuguese of Goa, which, though bearing the name of Christian, and well supplied with monks and friars, seems to have been in a sad state. He regulated the college of S. Paul as an institution for the education of native heathen youths, and appointed relief to be administered to the poor converts, whose reception of the faith had brought them into a state of poverty. His residence at Goa

gave him, too, an opportunity of acquiring much useful information concerning the manners, religion, and languages of the natives who flocked thither from the interior for the purpose of barter. When he thought himself sufficiently prepared to commence preaching to the heathen, he sailed, in October, 1542, to Cape Comorin, the southern extremity of Hindoostan, and thence immediately proceeded up the country. By the aid of some natives who understood a little of the Portuguese tongue, he contrived to translate into Malabaric the Creed, the Catechism, and certain forms of devotion. Thus provided, with a bell in his hand, gathering together all he met, both men and children, he visited thirty villages on the coast, instructing the people in the Christian doctrine, and baptizing great numbers. On Sunday, he used to assemble men, women, and little boys and girls, in the chapel, whither, he says, they came with "an incredible joy and a most ardent desire to hear the Word of God." He began the service with confessing the triune being of God. After this, he recited distinctly, and with an audible voice, the Lord's Prayer, the Angelical Salutation, and the Apostles' Creed. All these the people, with much pleasure, repeated after him. He then questioned them on their sincere belief of each article of the Creed, the people all the time protesting with loud cries, and their hands crossed on their breasts, that they firmly believed it. After this, he proceeded to explain simply the Christian law as contained in the Ten Commandments. He

then repeated with them the Lord's Prayer. To this succeeded another repetition of the Creed, after each clause of which they recited some short prayer; as, *Jesus, thou Son of the living God, give me grace to believe firmly this first article of thy Faith, and with this intention we offer unto thee that prayer of which thou thyself art the Author;* adding a *Paternoster.* In the same manner, they chanted the Ten Commandments, saying after each precept a short prayer; as, after the first, which is *to love God —O Jesus Christ, thou Son of the living God, grant us thy grace to love thee above all things.* With these pious devotions were mixed up superstitious prayers to the Virgin for her intercession with her son. Xavier's mode of proceeding was to spend about a fortnight in each village, and when he had formed a congregation, to set over it the most intelligent of the native converts.

Having returned to Goa, and placed in the College of S. Paul the most promising of the native youth, he turned his attention to the populous district of Travancore. His labours here were attended with wonderful success. He says, in one of his letters, that he baptized in one month, with his own hand, ten thousand idolaters. The converts vied with each other in overthrowing the pagodas and idols. Forty-five churches were immediately erected for Christian worship. The zeal and success of Francis Xavier brought to him many requests for instruction. When he thus saw before him vast fields white already unto the harvest, and

only wanting labourers to gather their fruit into the heavenly garner, his righteous soul was vexed within him that, through the indolence of Christians, the gospel was not preached to the heathen. His letters to Rodriguez in Portugal, to Ignatius in Italy, and to the Doctors of the Sorbonne, apply to the students of our universities and the priests of the English church in the nineteenth century—"I have often thought," he writes, "to run over all the universities of Europe, and principally that of Paris, and to cry aloud to those who abound more in learning than in charity—'Ah! how many souls are lost to heaven through your default!'" And again —"I take God to witness that, not being able to return into Europe, I have almost resolved to write to the University of Paris that millions of idolaters might easily be converted, if there were more preachers who would sincerely mind the interests of Jesus Christ, and not their own concernments."

After this, he visited the island of Manaar, and made many converts, who shortly after sealed the testimony of their faith by suffering death for the name of Jesus. In 1545, he visited Malacca and the Molucca Isles, Amboyna, and Ternate. While at the latter place, he heard of the terrible savages who inhabited the Isles of Delmoro. He resolved to make a voyage hither; but his friends were so alarmed for his safety, that they persuaded the governor to forbid any vessel to convey him. Undeterred, and courting the martyr's crown, Xavier

thus remonstrated with them:—"Where are those people who dare confine the power of Almighty God, and have so mean an apprehension of our Saviour's love and grace? Are there any hearts hard enough to resist the influences of the Most High, when it pleases him to soften and to change them? What, shall He who has subjected the whole world to the cross by the ministry of the Apostles—shall He exempt from that subjection this petty corner of the universe? Shall, then, the Isle of Moro be the only place which shall receive no benefit of redemption? And when the Eternal Father has offered to Jesus Christ all the nations of the earth as His inheritance, were these people excepted from the donation? If these islands abounded with precious woods, and mines of gold, Christians would have the courage to go thither, and all the dangers of the world would not be able to frighten them; they are base and fearful, because there are only souls to purchase. You tell me they will take away my life either by the sword or poison; but those are favours too great for such a sinner as I am to expect from Heaven. Yet I dare confidently say, that whatever torment or death they prepare for me, I am ready to suffer a thousand times more for the salvation of only one soul. If I should happen to die by their hands, who knows but all of them might receive the faith? For it is most certain that since the primitive times of the church, the seed of the Gospel has made a larger increase in the fields of

paganism by the blood of the martyrs than by the sweat of missionaries."

When he reached the shore of the first of these horrible islands, they were greeted by the sight of newly-murdered Portuguese lying on the shore in their blood, and a group of wild savages standing over them. Xavier fearlessly approached them, followed them into the woods, and pointed out to them the craters of their volcanoes as the mouths of the hell which awaited all who should turn a deaf ear to the Gospel. He suffered no injury at their hands, and before he left the island, succeeded in erecting churches and crosses in many parts of it. He afterwards visited Java and other places, returning in March, 1548, to Goa. He found the College of St. Paul in a flourishing condition, and one of its most promising students in the person of a Japanese, Anger by name. His conversations with this interesting student on the state of his native country ended in his forming a resolve to visit Japan. Having written a noble letter of remonstrance to the King of Portugal, on the responsibility involved on him by his eastern dominions, and having ordered, to the best of his ability, the temporal and spiritual affairs of the church of Goa, he embarked for Japan in April, 1549. His successes here were even greater than in India, and the Abbé Dubois says, that the congregation of Japanese Christians, of which he laid the foundation, amounted within less than a century to more than a million of souls. After two years' labour in Japan,

he returned to Goa in November, 1551, whence he shortly sailed for China. As the vessel was off the island of Sanciar, he was taken ill, and having been carried on shore at his own request, he died in a miserable shed, exposed to the burning suns of the day and the cold winds of the night. His prayer had been heard; he died a martyr of Christ, entering into his eternal joy, December 2, 1552. His body was taken to Goa, where it now rests, in a coffin enchased with silver and precious stones, and enshrined in a richly-carved monument. Francis Xavier was a saint of truly apostolic zeal. In labouring and suffering for souls, in prayer and austerities, in patience and meekness, in all the fruits of a burning and divine charity, he showed himself a true evangelist and a faithful follower of his Lord.

"If the religion of Xavier agreed with ours," says Baldeus, in his *History of the Indies*, "we ought to esteem and honour him as another St. Paul; yet, notwithstanding this difference of religion, his zeal, his vigilance, and the holiness of his life ought to excite all good people not to do the work of God negligently; for the gifts which Xavier had received, in order to exercise the charge of a minister and ambassador of Jesus Christ, were so eminent, that my mind is incapable of expressing them. If I consider the patience and gentleness with which he presented to great and small the holy and living waters of the Gospel—if I regard the courage with which he suffered injuries and

affronts, I am constrained to cry with the Apostle, '*Who is capable like him of these marvellous things?*'

"It was Francis Xavier who opened into the Indies, to the Moluccas, and to Japan, new ways for the Gospel. It was given to this extraordinary man to renew all the most astonishing prodigies of the primitive establishment of Christianity, and to bring thus to the world a thousand new proofs of its divinity. He converted fifty-two kingdoms, hoisted the standard of the cross over an extent of three thousand leagues; he baptized with his own hand almost a million of Mahommedans or idolaters; and all this in ten years."

With regard to the character of these conversions, all subsequent experience of the exceeding difficulty of impressing on the Hindoo mind the principles of Christian doctrine, forces us to conclude that they were attributable as much to the civil influence of the Portuguese, as to a real conviction and sound understanding of the faith. Inclining too much to look on the sacrament of holy baptism as an *opus operatum*, Xavier seems to have used it with unjustifiable haste; and we find in fact that he soon became ashamed of crowds of his converts. Blessed shall they be who, having in God's good mercy received a purer form of faith than Francis Xavier, shall unite with his love to God and man equal self-denial, renunciation of the world, and self-devotion, to the noblest and most glorious work that can engage the energies and faculties of man in this his state of trial. As the object of this little

volume is rather to trace the progress of true Christianity in India than to detail the corruptions of certain churches or the errors of its professors, we shall pass over the painful history of the Inquisition of Goa, and briefly notice the encroachments of the Roman church on the native Syrian church of Malabar only as far as it is necessary to understand the past history and present condition of that most interesting community. We have already seen, that the Syrian church had at first no connexion with Rome, and that it acknowledged as its head the Patriarch of Mosul, who dwelt at Selencia, on the Tigris, and was the successor of the ancient Patriarchs of Persia. All external and internal evidence alike tend to prove that it had nothing to do with the Roman church, and that it was independent of any other church save that of Babylon.

Of its doctrines and discipline previous to its subjection to the see of Rome, we have a full account in the *Histoire du Christianisme des Indes* of La Croze. And it is most interesting, as furnishing another historical proof of the real primitive faith and constitution of the church, and of the novelty of Roman innovations. The Syrian church was governed, as we have said before, by a metropolitan, furnished by the Nestorian Patriarch of Mosul. Beneath him were the *catanars*, or inferior clergy, consisting of the two orders of priests and deacons. The clergy were held in the highest honour. They took no vow of celibacy. Their wives

wore a cross of gold to distinguish them from other women. The priests chanted the divine offices twice a day at stated hours, and the elder presbyter presided in the church. They acknowledged three sacraments; baptism, holy orders, and the eucharist. Of purgatory and the Romish doctrine respecting the real presence they knew nothing. They rejected with indignation the title of Mother of God, as applied to the blessed Virgin; and when her image was brought before them, they vehemently exclaimed—"Away with this abomination; we are Christians, and not idolaters!" No images were allowed in their churches, but crosses found a place in and about them, and as holy symbols, were regarded with special reverence.

When, in the year of our Lord 1502, Vasco de Gama arrived at Cochin, with a fleet of twenty sail, the Syrian Christians, who had of late suffered much from heathen persecution, were anxious to obtain the protection of a Christian sovereign. Their applications did not at first receive much attention; but after a time, Portuguese ecclesiastics were appointed to examine into the state of the Malabaric church. They pronounced it guilty of both schism and heresy. The Nestorianism which tinged their creed, the witness which they bore against the chief errors of the Roman church, and the independence of their discipline, provoked the zeal of the Romish agents. They did not scruple to have recourse to every artifice which jealous fanaticism could suggest. Violence, fraud, and

misrepresentation, find a place in the painful history of the unscrupulous attempts of the Roman see to aggrandize itself by the subjection of this church. This iniquitous work of oppression was chiefly accomplished by the zeal and duplicity of Alexis de Menezes, Archbishop of Goa. The Synod of Diamper, at which he presided in the year 1599, finally effected his object by imposing on the Indo-Syrian church unlimited submission to the Pope. The sixty years of servitude which followed this usurpation were chiefly marked by the overbearing ambition of Jesuit bishops. When the successful enterprise of the Dutch shook the eastern power of the Portuguese, the Romish ecclesiastics were compelled to relinquish their prey, and the Indo-Syrian church was left at liberty to assert once more its independence. But the lust of Rome had marred the fair form of Christ's bride. The comeliness of her countenance was disfigured, and the love of her youth was gone from her. Rent by schism, and troubled by discord and confusion, this church still remains. A great number of the Christians of Malabar continued under the Roman see, and to the right of episcopal jurisdiction over these the Portuguese Archbishop of Cranganore and the Propagandâ Society at Rome lay rival claim. The Syrians who re-asserted their former independence, retired to the hilly country of Malayalim. They now receive Jacobite prelates from the see of Antioch. For a detailed account of the present condition of this interesting body of Christians, the

reader may refer to several of the more modern works on the history of Christianity in India, a catalogue of which is appended to this volume, for the use of those who may be sufficiently interested in the subject to enter into the details of any particular period or locality.

The Armenian Christians in India, though few in number, are interesting on account of their strict adherence to their faith, which is free from essential error. Dr. Buchanan writes of them, that they are to be found in every principal city of Asia; they are the general merchants of the East, and are in constant motion from Canton to Constantinople. They would thus, if actuated by missionary zeal, have remarkable opportunities for diffusing a knowledge of Christianity. They have churches at Bombay, Madras, and Calcutta, and their ministers are furnished from Persia, whence bishops make occasional visitations.

Of the Roman missions to India, we shall not speak at any further length. The mode of their operations and their want of real spiritual success alike well-nigh exclude them from the history of the church of Christ in India. We will, however, briefly notice two scenes of missionary labour occupied by agents of the Society of Jesus.

Madura is the capital of a province in the southern Carnatic. In the year 1606, Robert de Nobili, a nephew of Cardinal Bellarmine, founded a Jesuit mission here shortly after the departure of Archbishop Menezes from India. Attributing the

want of *real* success which attended Xavier's labours to his beginning with the lower classes of the people, he resolved to make himself learned in all the wisdom of the Brahmins, and by influencing first the minds of their instructors, to bring to a knowledge of the truth the nation at large. He and his colleagues assumed heathen names, and introduced themselves as Brahmins of a superior order from the western world. Robert de Nobili confirmed this statement by an oath. They also published works in the Brahminical dialects, on the being and attributes of the Deity, in which the train of argument and phraseology of the Hindoo Vedas and Puranas are imitated with the most consummate skill. After this, they proceeded to mix up Christian ceremonies with the forms of the native ritual, and in their personal habits and dress altogether conformed themselves to the life of the Brahmins. They succeeded in gradually substituting the crucifix and images of the saints for Hindoo objects of worship, and in winning from many a nominal adherence to the Romish faith. But they seem only to have substituted one form of superstition—one kind of ecclesiastical domination, for another. There is no evidence of their seeking to set forth the spiritual mysteries of the Gospel—no trace of its influence on the minds of the Hindoos. The other orders remonstrated with these proceedings; Bellarmine condemned them; and the pope issued an edict, ordering the Jesuits at Madura to abandon immediately all practices implying idolatry and

superstition. They did not, however, obey this injunction, but continued their attempts to graft a lifeless form of Christianity on the Brahminical system.

The Romish mission at Pondicherry deserves a brief notice. The French obtained a settlement here in 1664. Much success attended the labours of the priests, till, as at Madura and Malabar, the Jesuits began to interfere. Determined, at all hazards, to support the interests and extend the influence of their order, they made unjustifiable concessions to Hindoo superstition. This provoked the remonstrances of the other priests; and finally, as I have before mentioned, called forth the Constitution of Gregory XV., prohibiting their adoption of heathen and superstitious forms. The measures of the Jesuits brought a series of tragedies on the mission, till, in 1703, the Pope, seeing how little they regarded his edicts, sent the Cardinal de Tournor to examine into and regulate their proceedings. After much equivocation, they assumed an attitude of open defiance towards the legate; and when his injunctions had been sanctioned by the Pope, refused to yield even to his authority; and the Bishop of S. Thomé went so far as to assert that his Indian episcopal power was equal to that of the Holy See. Indeed, the history of Roman missions in India furnishes one among many evidences of the falseness of the assertion, that the ecclesiastical domination of the Pope preserved even an external unity in the church.

After the death of Cardinal de Tournor, the Pope sent as vicar-apostolic of India a M. de Visdelon, who zealously but ineffectually attempted to put a stop to the superstitious practices of the Jesuits. It avails not to trace further the gradual decline of this mission, or to relate at length the interminable altercations between the Jesuits and the Capuchins, the *pious frauds* of the former and the disgrace which attended their exposure. Suffice it to say, that this painful chapter in the history of the Roman church points out in its every circumstance the folly of attempting to substitute the rationalistic machinations of man's wisdom for those simple and spiritual means of evangelization which Jesus commanded to his holy apostles, and which were used by them and their immediate successors with such triumphant success.

The whole number of nominal Romish Christians in India in the year 1815 amounted to 644,000. They do not appear to have increased since that time.

It is a strange but most interesting fact, that the Romish ecclesiastics who have laboured in India have inferred from the ill success of their missions that the *conversion of the Hindoos is impracticable.* The Abbé Dubois does not scruple to declare it as his deliberate opinion, that Christianity has done its work in the world, and that all attempts to Christianize India, or to convert the countless millions of China, are alike vain and hopeless. In this avowal, we trace the want of faith in the pro-

mises of Christ and the disguised spirit of rationalism—even the prophesied Antichrist—which made them have recourse to vain devices instead of simply obeying His order to preach the Gospel, baptizing in the name of the Father, and of the Son, and of the Holy Ghost. We regard with pain, but with no surprise, the failure of their efforts; for we know that the kingdom of Christ is a spiritual kingdom—even peace, and joy, and holiness in the heart of man—and therefore must be extended by spiritual influences. Vain, as we have seen, are all the external appliances of a church—vain its pompous ritual and gorgeous ceremonies — vain the talent, and energy, and self-devotion of its ministers—vain all attempts to rear in a heathen land the church of Christ, unless the mind which was in Him abide in its builders, and the glory of our God descend on the sanctuary. The hopelessness with which the Abbé Dubois and his colleagues regard missionary operations in the East is opposed to the express words of Scripture; and as we trace with cheerful hearts the progress and extension of the church in India, we shall see that it is alike opposed to the records of experience.

CHAPTER III.

Responsibility of Christian governments for the spiritual interests of their colonies—Oliver Cromwell's missionary scheme—Dean Prideaux—Dutch missions to India—Danish missions—Swartz—Christian Knowledge Society's missions—Chaplains of East India Company—Memorial of Christian Knowledge Society—Discussion in House of Commons—Mr. Wilberforce—Provision for episcopal superintendence of the Indian church—Bishop Middleton—His regulation of the church—His death—Succession of Bishop Heber.

IT was a custom in the colonies of old to send with the emigrants priests who should minister to the gods after the manner of their fathers, and the ever-burning fire on the public hearth was kindled from the Prytaneum of their fatherland. Even heathen governments thus recognised the duty of providing for the religious interests of their foreign subjects, and understood the policy of strengthening the natural tie which bound them to their mother-city by the claims of a common faith. Christian governments more especially are bound to extend to their foreign dependencies the temporal and spiritual blessings of Christianity, and to plant on the shores which own their dominion the crosses and temples of our holy faith. For he who reads the pages of

history with a discerning eye, and traces the downward stream of time by the light of the word of God will see that He gives glory to nations and sheds success on their counsels for greater and more lasting ends than the swelling of the merchants' coffers or the triumph of victorious generals. This general truth applies with especial force to our Indian possessions. Our power and influence in that extensive empire of the East stand alone in the history of colonial dependencies. While the unvarying orders of the Company have been, not to extend the present boundaries of their territories, circumstances have compelled them to do so; and almost daily we hear tidings of new conquests. If Providence has given to a Christian kingdom so great temporal power in so distant a region, it is surely not presumptuous to suppose that He who works by human agents, willeth that we should enjoy the high privilege of diffusing through the millions who now sit in darkness and in the shadow of death, the knowledge of that name at which, before the world has its end, all nations shall bow the knee.

Hitherto the English state had but feebly recognised her moral and spiritual responsibilities towards her colonial dependencies. She had not stretched forth the strong arm of the secular power to shelter and aid the servants of Christ in their apostolic labours. Alone and unsupported, in toils and sufferings, through good and evil report, they rejoiced and were content in the mere permission to labour beneath the burning suns of India for His dear sake.

Pointed at with the finger of scorn, assailed with the most varied and inconsistent calumnies, they sought in life and death to fulfil their Lord's last command, and to extend his kingdom of love and truth and peace.

There was, indeed, much in the peculiar character of our Indian dependencies, and in the manner of the growth of English power in the East, to palliate, if not to excuse, this neglect. Had Hindoostan yielded at once to the sword of a victorious conqueror, civilization and Christianity would doubtless have made a more rapid advance; and—if I may so speak—the church would have been naturally introduced among the new institutions which such a change would have wrought. The idols would have been hurled from their polluted thrones, and the cleansed temples of a vile superstition would have been dedicated to a holier worship, and sanctified by the practice of the rites of a purer faith. Throughout the length and breadth of the land, Christianity would have been received as the religion of the conquerors. But the very opposite manner in which our gigantic eastern dominions were acquired, presented the greatest difficulties to such a course. Our Indian empire has always been recognised as one held by the tenure of opinion—that is to say, as depending on a strong conviction in the native breast, that the foreigners' rule was better for them than independence. To interfere with their religious prejudices was looked upon as at once dangerous, and a

kind of breach of the tacit treaty of non-interference with them in such matters. To avoid any chance of weakening the good faith of the natives—to avoid the being driven into the sea, was for a long period the overpowering necessity of the English position. When this position was raised to the rank of power, they became more sensible of their duties.

The growth of our Indian empire was—I write for the young and uneducated—after this kind. A few trading factories at first, of insignificant importance, formed the germs of this vast empire. Around these the elements of power and wealth rapidly gathered. As might be expected, their measures were conceived rather in a spirit of adventurous cupidity than in that of a paternal or Christian sovereignty.

All the relations of this country with India—the new-found El Dorado—were rather commercial than political. Conducted as all modern colonization has unfortunately been—with the exception, in some points, of New Zealand—on false and low principles, the worst passions and energies of human nature were called forth in the struggle by which their position was won and maintained. Of all governors, too, merchant princes are the worst. The pursuit of wealth, which almost necessarily becomes the engrossing passion of their existence—the sordid and selfish views which such a pursuit engenders—and the mean expedients to which they are tempted to resort for its gratification, unfit them for being entrusted with power. Whatever interferes with

their cupidity is proscribed; whatever gratifies their avarice is encouraged.

So has it been found in fact. For a long period, the Indo-British government did not recognise its real end—the real end of the existence of all governments—the well-being of its subjects. To fill their coffers was their simple and acknowledged object. Indeed, they made no disguise about the matter.

The idea of introducing Christianity was out of the question. Besides that the building of churches and paying of priests was expensive, they were afraid of interfering with native prejudices, and so —*of losing their custom.*

To educate them was to give them power; the very thing they most dreaded.

Alas! for the rulers who tremble at the diffusion of truth and knowledge. The first appearance of any attention on the part of British rulers to the spiritual welfare of their Eastern dominions, occurs in the account which Bishop Burnet gives of a design for a protestant college in opposition to the congregation *de propagandâ fide* of Rome, formed by Oliver Cromwell, in the case of his assuming the crown. He intended that it should consist of seven counsellors, and four secretaries for the respective provinces. These were to be; the first, France, Switzerland, and the Valleys; the second, the Palatinate and the other Calvinists; the third, Germany, the North, and Turkey; the fourth, the East and West Indies. The secretaries were to receive a salary of 500*l.* per annum, and to keep up

a correspondence with the churches everywhere, in order to protect and assist the interests of religion throughout the world. Chelsea College was to be refitted for them, and they were to have at their disposal 10,000*l.* a-year, besides occasional grants.

In the year 1694, the learned Dean Prideaux published a paper, entitled, "An Account of the English Settlements in the East Indies, together with some proposals for the propagation of Christianity in those parts of the world." In this paper he complains, that "while the Dutch settlements are provided with missionaries, and their factories and ships with able missionaries, the English crews are left wholly without prayer, instruction, or sacraments—the chaplains of the factories rendered nearly useless—and the promotion of Christianity among the natives altogether neglected." He goes on to propose means by which the English name may be redeemed from this reproach, such as the erection of schools and churches, the establishment of a seminary for missionaries in England, and the appointment of certain missionary stations in India. Above all, he recommends the appointment of a bishop in India, and a college for native priests, under his immediate superintendence, adding this memorable passage, that "the existing evils and deficiencies cannot otherwise be remedied than by settling bishops and seminaries in those countries where ministers may be bred and ordained on the spot." Four years after this, it was enjoined by the legislature, on the renewal of the Company's charter,

that they should constantly maintain, in every garrison and superior factory, one minister, and provide there also one decent and convenient place for divine service only, and that these ministers should diligently apply themselves to the study of the native tongue, the better to enable them to instruct the Gentoo servants of the company in the protestant religion.

In 1793, many circumstances concurred to fix the attention of the public on British India. Hitherto the great distance of our eastern territories, the low light in which our connexion with them was regarded, and the spirit-stirring exigencies of continental affairs, had alike contributed to induce a careless indifference as to the moral and social interests of our native subjects. But a transformation of this commercial relation into a political one had been long in progress. The merchant settlements, which owed their origin to the daring of a few speculating traders, became the centres of European influence, and the capitals of a vast territory. Daily, in spite of their efforts, this territory extended itself with an unexampled rapidity; and these traders found themselves the lords of a great and increasing kingdom. The trial of Warren Hastings had called the attention of the legislature to the condition and government of our eastern dependencies. The administration of justice, the mode of government, the trade and finances of India, were subjected to a minute and vigorous scrutiny. In this examina-

tion, the highest interests of the people were not entirely neglected.

The House of Commons resolved,

"That it is the peculiar and bounden duty of the legislature to promote, by all just and prudent means, the interest and the happiness of the British dominions in India, and that for these ends such measures ought to be adopted as may gradually tend to their advancement in useful knowledge, and to their religious and moral improvement;" and further, "that sufficient means of religious worship and instruction be provided for all persons of the protestant communion, in the service or under the protection of the East India Company in Asia, proper ministers being from time to time sent out from Great Britain for those purposes."

A clause was subsequently added to the bill, "empowering the Court of Directors to send out schoolmasters, and persons approved of by the Archbishop of Canterbury and the Bishop of London, for the religious and moral improvement of the *native* inhabitants of the British dominions in India." This was, however, on some opposition being offered by the Court of Directors, thrown out on the third reading. While the English had thus shown themselves either altogether or comparatively careless of the religious interests of Hindoostan, the Portuguese, the Hollander, and the Dane, had made successful efforts to spread a knowledge of Christianity through the immediate neigh-

bourhood of their respective settlements. Of the Portuguese missions something has been already said.

In the beginning of the 17th century, the Dutch obtained some valuable possessions on the coast of Ceylon; and their missionary efforts were so successful, that when, in 1796, these settlements were surrendered to the British army, the number of the native Protestant Christians was estimated at more than 340,000. These were divided into 240 churchships or parishes. There was a college for the training of preachers and catechists, and a great part of the Scriptures had been carefully translated into the Malabar and Angalese.

But the high honour of being the first to make single-minded and systematic efforts for the conversion of the Hindoos, by the preaching of a pure faith, was reserved for Frederick IV., King of Denmark. Nearly a century before his accession to the throne, the crown of Denmark had become possessed of the town of Tranquebar and some adjoining territory on the Coromandel coast. Engaged in their commercial transactions, the merchants who had settled there gave no signs of any interest in the religious welfare of the natives.

The Rev. Dr. Lutkens, one of his Majesty's chaplains, had, while he was yet Prince Regent, been frequently engaged in conversations with him on the subject of the conversion of the heathen to the Christian religion. In the beginning of the eighteenth century, his pupil having ascended the

throne, he pressed on him with much earnestness the establishment of a mission at Tranquebar. Dr. Franche, the celebrated professor of divinity in the University of Halle, in Saxony, and the founder of the Oriental College of Divinity in that place, was commanded to select from his pupils such as might seem to him best qualified by zeal and learning to undertake the arduous work of preaching to the Hindoos, and founding a church in India.

Bartholomew Ziegenhalg and Henry Plutscho, two young men of piety and talent, were chosen. They gladly surrendered themselves to this call from Heaven.

These successors of the apostles, animated with a generous ardour for the conquest of souls went forth with a cheerful confidence in His word, who had said to the first missionaries, and who now by His Spirit said to them—"Lo, I am with you always, even unto the end of the world."

They embarked at Copenhagen on the 29th of November, 1705, and arrived at Tranquebar on the 9th of July, 1706.

They encountered much opposition from the resident Danish authorities. Strengthening themselves by prayer and by daily study of the Word of God, especially of the Acts of the Holy Apostles, they at once commenced their work.

They in the first place devoted themselves to the acquiring a competent knowledge of the Portuguese and Tamul languages. The former was generally understood by the surrounding natives, while the

latter was the vernacular spoken from Madras southwards, and in the north of Ceylon. In both of these they were soon sufficiently proficient to catechise the children, and after a time to converse with the natives on the abstract truths of religion and morality. Ziegenhalg in particular made remarkable progress in his Tamul studies.

Their first convert—the first-fruits of a precious and abundant harvest of souls—was a young man of high caste, Modaliapa by name. Moved alike by the sweetness of the heavenly doctrine which these strangers taught, and the divine purity of their lives, he cast in his lot with them, confessing Christ, and declaring that he was "willing to live and die with them, desiring nothing more than to have maintenance in this world, if he might but partake of the blessings and promises of the Gospel."

In May, 1707, several catechumens were received into the church by baptism, and the office of catechist conferred on one of them.

Soon after this, a stone church was built for the use of the mission. It was consecrated in August, in the presence of a vast number of Christians, heathens, and Mahommedans. In this Christian temple, the Word of God was faithfully preached, in Portuguese and Tamul, twice a-week, and the sacraments of the Saviour duly administered.

What churches are for the full-grown man, schools are, in a certain sense, for children. By the former, we Christianize our own generation; by the latter, that which is to succeed us. I do not mean

really convert them, but implant in their minds the principles and seeds of divine truth, which, though they may long lie dormant, so often, sooner or later, spring up and bring forth fruit to life everlasting.

The missionaries accordingly established schools for the education of the native and Portuguese children, and devoted much time and labour to them.

A letter from Ziegenbalg to Dr. Lutkens furnishes an interesting picture of the succession of labours in which the day was spent.

To his morning devotions succeeded the explanation of Luther's Catechism. After this he sat down to his Tamul studies, conversing and reading at intervals with a native poet. He then catechised the children. The rest of the day was devoted to his Tamul studies. This day of Christian labour was concluded by "an exercise of piety with some German residents at Tranquebar."

"All the evenings," he adds, "we converse with each other respecting our work, and the best means of advancing it. After supper, I review the business of the day, and examine my own heart, and conclude with singing and prayer."

How truly apostolic a life! What sweet simplicity and single-mindedness! I will only say; compare these days spent in God's service—this life so consistent—so full of a divine harmony—so complete—so free from all disordered affections, with the existence of those who, without aim or object, live on from day to day. In a word, compare the

Christian life—the highest grade of it—I mean the apostolic life—with the life of the flesh and the world.

The missionaries abounded in trials of faith. Their remittances from home failed—they were assailed with various persecutions—opposed by their own countrymen. Ziegenbalg was thrown into prison, where he lay four months. When, however, patience had wrought out her perfect work, the cloud passed away, and the sunshine of aid, and sympathy, and immediate success was shed on them in good time.

Three new missionaries arrived from Europe, with money and stores for the use of the mission. The King of Denmark, too, sent an express command to the governor of Tranquebar to assist, to the utmost of his power, the pious labours of the missionaries.

These efforts to introduce Christianity into India did not escape the notice of religious persons in this country. The Society for Promoting Christianity had been established a few years. The Rev. Mr. Boehm, chaplain to Prince George of Denmark, and an active member of the society, brought them before its committee. A grant of money and books, accompanied by a cordial expression of sympathy, was sent over the seas to cheer the hearts of the labourers at Tranquebar.

In 1714, a work of the last importance, after many delays and perplexing difficulties, was accomplished. A translation of the New Testament into

the Tamul, by Ziegenbalg, was issued from the press at Tranquebar. In transmitting a copy of his version to the Society for Promoting Christian Knowledge, he wrote—

"May God Almighty prosper our labours by his heavenly blessing, and grant that His holy word may, like an incorruptible seed, be scattered among these nations to preserve them from eternal destruction."

The great increase of converts, and the inefficiency of their means to support the various institutions connected with the mission, induced Ziegenbalg to make a voyage to Europe, for the purpose of exciting a greater interest in the cause of the missions. Accompanied by a native convert, he arrived at Bengen, in Norway, June 1, 1715, having occupied his time during the voyage in the composition of a Tamul Grammar, still held in esteem by Oriental scholars.

He had an interview with the King of Denmark, who was engaged in the siege of Stralsund, in Pomerania, by whom he was graciously received, and honoured with the title of "Inspector of the Missions." He also took counsel with Professor Franche; and made arrangements of importance with the Danish East India Company. At Halle, he married a lady whom he had long loved. Towards the end of the year he went to England. He was received with the greatest kindness by George I., the Archbishop of Canterbury, and the Bishop of London. The Society for Promoting Christian

Knowledge presented him with a congratulatory address in Latin, to which he replied in Tamul immediately, adding a Latin version of his speech.

He landed at Madras, August 10, 1716. Rejoining his ancient colleagues at Tranquebar, he commenced with energy the institution of a seminary for the education of native catechists and schoolmasters, and the establishment of schools at Madras and Cuddalore. The remaining years of his life were spent in the translation of the Bible into Tamul, in preaching journeys, and in religious discussions with the natives.

In the beginning of the year 1719, his health rapidly failed. "Having reached Cuddalore, he found his end approaching, and sent for his friend Grundler, to whom, on his arrival, he expressed the most humble yet exalted hope of heavenly happiness; and having received the holy communion, and requested a favourite Lutheran hymn to be sung, he expired in perfect peace on the 23rd of February, 1719, in the 36th year of his age, deeply lamented by his excellent colleague and the native converts, and esteemed and regretted even by the pagans themselves."

"In the 36th year of his age;"—and so much done—work, too, to last for ever. The Word translated—the foundations of a church laid—in a word, so many souls saved. One characteristic value of missionary history is, to show how much can be done by an individual. Take the lives of Henry Martyn, or Francis Xavier, or Frederick Swartz,

or David Zeisberger, or Brainerd. We here see men who simply abandoned themselves to one purpose—who devoted their lives to the working out of an idea which was predominant in their souls. We see what a wonderful energy the completeness of self-dedication communicates to the will. And what were the consequences? Continents converted, millions of souls redeemed from darkness, a fresh life imparted to the church at home, a thirst for self-devotion in her priests, and a willingness to contribute of their worldly wealth in the people. And all this resulting from the single-minded self-dedication of a few individuals.

What I wish to impress on the young reader is, that it is impossible to limit the effects for good or evil of an individual life. Weak as man is in himself, he yet has in this sense a power the responsibility of which we are apt to overlook.

For though God worketh, it is by and through us, his created instruments, and it depends on ourselves whether we give up ourselves to him, bound as it were hand and foot, without wish or will or purpose of our own, save to do His work when and where he calleth us.

To return to Ziegenbalg. His piety, zeal, judgment, and patient perseverance entitle him to an eminent place among missionary saints. His translation of the New Testament into Tamul, accomplished amid difficulties at first sight insuperable, remains the great and lasting monument of this holy man. He was succeeded in the superintendence

of the missions by Grundler; and on his death, in 1720, by Schultz, one of three new missionaries who had recently arrived. Such was the ardour and perseverance of these men in the study of the Portuguese and Tamul languages, that they were able to enter on their duties as preachers and catechists within three months after their arrival.

Schultz especially devoted himself to the great work of completing the Tamul version of the Old Testament, which Ziegenbalg had only carried as far as the book of Ruth. His acquaintance with the original Hebrew, and the various European versions, enabled him, with the assistance of a Brahmin and some learned natives, to complete it in 1725. It was printed in 1727. Thus was the first complete copy of the Word of God, translated into one of the most prevalent languages in Hindoostan, given to the people of the East.

The appointment of natives as catechumens, and the ordinary priests from among the converts, is always a most important and necessary step in missionary operations. Already had Archbishop Wake, in a letter to Mr. Schultz, recommended the selection of such of the converts as might appear most qualified for the pastoral office, and the association of them with him in his apostolical labours.

The labours of the native catechumens had already been found very useful. In 1733, Aaron, a man of family, and distinguished by his piety and success as a teacher, received holy orders, according to the rites of the Lutheran church. He was made

the instrument of the conversion of many hundred souls. After eleven years of faithful service, he died in 1745.

Among the labourers in this mission, from the year 1733 to 1749, appear the honoured names of Garborius, Reichsteig, Croom, Pressier, Diego, and Fabricius. Their self-denying labours supply but little material for the page of history. Dry details of funds expended, schools built, and parochial arrangements, are all that appear on the outside.

We shall know all about them in that great day when the secrets of souls shall be made manifest, and the names of those who have found a place in His book shall be proclaimed before the assembled universe. We shall then see and be able to appreciate the results of their labours, for we shall then, and never till then, know the value of one soul. "They who turn many to righteousness shall shine as the stars for ever and ever."

It appears by the returns regularly made to the Mission College at Copenhagen, and to the Society for Promoting Christian Knowledge, that from the arrival of Ziegenbalg, in 1706, to the year 1750, the number of the converts at Tranquebar, and in the towns and villages of the neighbouring districts to which the missionaries had access, amounted to nearly eight thousand; and that from the year 1728 to the same period, the converts at Madras and Cuddalore, and along the coast of Coromandel, might be estimated at more than one thousand. Of

these a very small proportion were proselytes from the Roman-catholic faith; though such is the general ignorance of the converts from heathenism by the missionaries of that church, that with the exception of a few unmeaning forms, they could scarcely be considered as differing from their pagan countrymen. A few instances occurred of conversion from the Mahommedans, but their well-known prejudice and bigotry rendered these extremely rare. The great majority of the protestant converts were native Hindoos or their children, chiefly, as might be expected, though by no means exclusively even at that period, of the lower castes of the inhabitants.

It is not intended to be asserted, that all these converts were well-informed and consistent Christians; but one of the principal features in the history of these protestant missions is, the unwearied diligence, and the scrupulous care, and conscientious fidelity with which the missionaries and other teachers laboured to prepare their catechumens for baptism, and to instruct their congregations in the doctrine and precepts of the Gospel, and the primitive discipline which they exercised over them.

Their periodical reports afford many unquestionable proofs and most interesting memorials of the faith and piety of their converts, many examples of Christian virtue, and many instances of opposition and persecution "for righteousness' sake," sustained with a steadfastness, meekness, and patience, well worthy of the purest ages of the church, the genuineness and authenticity of which cannot fairly

be doubted. Many a death-bed scene also is recorded in these reports, in which the dying Hindoo, and not unfrequently the *female* convert, expressed with intelligence, humility, and ardent gratitude, the heartfelt penitence, the holy dispositions, and the heavenly hopes of the true Christian. Even where the instructions and exhortations of the missionaries failed of producing any effectual change of religious profession, there was often a strong conviction on the native mind of the folly of idolatry and the truth of Christianity as a divine revelation; and a very general impression was evident in its favour from the unwearied and disinterested labours, and the holy and exemplary lives of the Christian teachers. Nor was this all. The dispersion of the various translations of the holy Scriptures, and the distribution of numerous tracts and treatises, printed at the Tranquebar press, tended to disseminate Christian knowledge and Christian principles far beyond the narrow limits of the protestant missions and their immediate vicinity, and to prepare the way for that more extensive diffusion of the Gospel in India, which we have happily lived to witness.[1]

Chief among the saints who laboured in the Dutch mission is the honoured name of Christian Frederic Swartz. When a student at Halle, he was selected, with another, to learn the Tamul, for the purpose of superintending the printing of the Bible then in the press. After a year and a half's diligent

[1] Pearson's Memoirs of Schwartz, i. 51, 53,

study of this tongue, he accepted an offer made to him by Professor Franche, to go forth as a missionary to India.

Having obtained the consent of his surviving parent, he went to pay a farewell visit to his native place, and to meditate for the last time over the grave of his sainted mother. He was about to fulfil her dearest wish. When on her death-bed, she had declared to her husband and the parish pastor, that she had dedicated this her son, in a peculiar manner, to God's immediate service, adjuring them in His name, so to aid him in pious exercises and useful learning, that her vow might in due time have its accomplishment. Having received holy orders at Copenhagen, he sailed, with two companions, to England, whence they embarked for the Indies, and arrived at Tranquebar in July, 1750.

He here spent twelve years in patient and unremitting labour.

In the prime and strength of his youth, he made a vow of virginity—believing that he had received the gift, and that he should thus be better able to discharge the arduous duties of a missionary life.

In 1765, he raised a church and school at Tritchinopoly. In 1766, he was engaged by the Society for the Promotion of Christian Knowledge. Soon after, the Danish mission at Tranquebar was transferred to this society.

A few extracts from his letters and journals will

present the best picture of his situation and prospects.

"To-day, I was early at the river Caveri, and beheld the many pagodas at Sirengam, and I thought within myself—What is all this? What can it avail? A beautiful and shady tree grew near; I sate myself beneath it; the river was skirted with verdant shrubs as with a border; all looked fresh and green after the abundant rain, and my heart was quite exhilarated with the view of God's lovely creation. I asked the people who came here, to whose honour the temple was erected. Was not their deity a poor, dying, and, withal, very vicious being? A Pandaram showed me several Tamul verses, which he read over to me; the substance of them was, 'Our forefathers taught us to celebrate such and such ceremonies, and are dead; he who can confer immortality is the true priest.' I said, 'Would you be immortal?' It was not often that this question was put to these bigoted men. The glory of the true God, the corruption of our nature, and the love by which this is redeemed, were set forth without ceasing; but men, whose ideas of futurity were so vague and disconsolate, were more likely to be allured by the glowing promise and picture of its felicity." After a pause, the learned Hindoo replied to Swartz's sudden question, "that he was desirous of such an immortality only by means of which he should be obnoxious to no sickness, pain, or death; where he could wander far and wide, in the full powers of his mind." "First,"

said the other, "be concerned how you, a poor sinful man, may become reconciled to God." "I know of no sins," replied the Hindoo, "and expect a more exalted instruction from you; that God would tell me clearly how this life is to be obtained." "I perceive," said the former, "you are full of vain imaginations."

As a specimen of the trials to which Christian converts in Hindoostan are exposed, we find the following record in his Diary—

"In May last, a youth was received by baptism into our church; he listened to our instructions in a calm spirit, daily increasing in knowledge, and inspiring us with a hope also, that the instruction was not without fruit in his heart. But his parents were ill contented that he should forsake heathenism. His aged father, to whom I urged him to give all reverence, came to Tritchinopoly, and chid him that he should turn to the Christian doctrines; that in so doing he must never more see his relations, brothers-in-law or his sisters, and, above all, that he must resign a young woman who had been affianced to him as his bride. The son fell at the feet of his aged father; he implored him not to draw him back again to idolatry. We pointed out to the parent the blessedness of true Christians: we entreated him to turn to the living God. He listened; but again spoke to his son on the subject of the marriage, telling him that all was settled to complete the nuptials the following month. The youth had a cruel conflict to maintain: he,

however, held fast his integrity, and the father went sorrowful away. The aged mother came likewise from a distance, but soon returned, for she said there was no standing it; that every day there were twenty coming to talk to her about Christianity; that it was not to be borne. At last, the girl came in much distress, would listen to nothing, and wept when she was addressed. The tears of the betrothed were hard to be resisted; father and mother had been withstood, but to her sorrow he yielded; became her husband, yet forsook not Christianity. A year elapsed after this; and," says the journal, "he maintained his profession with courage and joy; but his wife remained a heathen; she said, 'I cannot resolve to profess Christianity yet, the hatred of relations is so great.'"

Such is the influence which is invariably more or less exercised to induce the convert to deny the faith, and forswear the Lord who bought him.

Amongst the most distinguished disciples of Swartz was a priest of the sect of Isurer, Arunasalem by name, a man of high caste, abilities, and learning. Wearied and heartsick with the snares of vain philosophy, he found in the Gospel dogmas a solution for all his doubts. Having embraced Christ in baptism, he received the following letter from the College of Pandarams at Tarnaburan, in the kingdom of Tanjore. It is a most curious and interesting document.

"The grace of Brahma, Vishnu, and Siva, the Creator, the Redeemer, and the Destroyer, be effectual

in the soul of Arunasalem. If you inquire into the reasons of our writing this letter to you, know then; you were on a journey to the holy place of Cashy; and behold, by the cunning fraud of that arch-enemy the devil, your great wisdom and understanding have been so blinded that you were not ashamed to go to Cuddalore to the Christians, who are no better than the Pariahs, and hear and be instructed in their despicable religion. Oh, into what amazement were we thrown on hearing this! The moment we heard it, we met in the divine presence of the head of the sacred college of Pandarams, and consulted on this event. Indeed, we are sunk in an ocean of sorrow. Remember, Arunasalem, your change is like a king turning Pariah. What have you wanted among us? Had you not honour and reputation sufficient? Consider, Arunasalem, the noble blood of the Tondamar, from whence you are sprung. We must impute this misfortune that has befallen you to a crime that you have committed against God in some former generation. The moment you receive this letter, return again to this place. May S—— give you understanding."

Such was all the adherents of heathenism could say. To their appeal, Arunasalem gave the following sublime answer. It reads as if written by a converted Platonist of Alexandria.

"Your promises of honour and riches touch me not. I have changed my religion, but not my caste. I am still a Tondamar. I forsook the religion of my fathers, whose head is that haughty

spirit Satan. How holy, how majestic is God as described in the sacred books of the Christians! The deities I have forsaken were fountains of impurity and evil passions. Can sins be expiated by the sacrifice and washing of Lingham? On the soul of Arunasalem is risen an everlasting kingdom. Friends, Pandarems, noble descendants of Tondamar, come and inherit it with me."

His Diary is full of the most beautiful and affecting passages.

"There are many, I may well say thousands, that listen to the Word with joy, approve it much, and would gladly place themselves under instruction, were not the cross connected with it."

"These people are to be won only with great care and caution. By addressing them in kindness and meekness, we graft on our words a representation of Christianity in its loveliness; then they usually listen with attention and reflection. Several families of the higher caste have now become Christians."

"On the walls of my church I had inscribed in the Persian language, in gold letters —'No one cometh to the Father but by me;' but they could not brook it. On the whole, God hath given me to witness much that was joyful, to the strengthening of my faith and the comfort of my heart, amid all the sorrows that I daily witness."

Describing the death of an aged convert, he says:

"He was an ancient father of a hundred years of age; his wife wept over him; her white hair was an

ornament to her. Just before he expired, he said to me—'Now, priest, I go to the kingdom of blessedness; be diligent that my wife, who is ninety years of age, may follow me. We have endured much together; do not let us be parted in eternity."

In the month of August, he undertook a dangerous journey to Seringapatam, at the request of the English government. That bold and remorseless usurper, the Rajah of Mysore, was proposing an invasion. With the innate dignity of conscious truth and holiness, Swartz, having, after a perillous journey, reached the capital, represented to the tyrant how great a responsibility he would incur by commencing war. Ignorant of the art of diplomacy, with no weapons but simplicity and justice, he both effected the object of his mission and won the esteem of the Rajah and his court. Hyder presented him with a purse of gold, accompanying it with warm expressions of admiration, and sent a message to all his officers between the capital and Tanjore "to permit the Father Swartz to pass unmolested, and to show him respect and kindness, for he is a holy man, and means no harm to my government."

On his return to the mission at Tanjore, he found the converts for the most part faithful to their profession. "Our intention is not to boast," he writes; "but this I may safely say, that many of those people who have been instructed have left this world with comfort, and with a well-grounded hope of everlasting life. That some of those who have been instructed and baptized have abused that ad-

vantage, is certain; but all sincere servants of God, nay, even the Apostles, have experienced this grief." Believers were continually added to the church. Swartz, too, had fellow-labourers with whom he could sympathize. With Pohlé, with Gerické, and with Kholoff, he held much and sweet counsel.

"The favourite country scene of Swartz was still the village of Ratchanmaley: it continued faithful. The lonely pagoda was still there that told of his success better than a pillar of marble; the forsaken Brahmin, instead of being the lord of the people's faith, now sat on the steps of his neglected shrine, begging money, not for his idol, but for his own wants. There, when the evening hymn was raised by the missionary, and the people gathered eagerly round, and sang the praises of Christ instead of Vishna, it was a moment such as life seldom offers to the soul. To pass thus from the palace of Hyder to the Hindoo cottage—from the restless home of ambition and cruelty, to the lowly hearths which the peace and hope of God shadowed with their wings—was a lesson to the spirit of Swartz more indelible than many volumes of wisdom.

"Such was the change which many years had wrought in his situation. Had he, in the long struggle with the powers of paganism, compared the difficulties to be surmounted with his own lonely and feeble resources, he would have failed utterly. But he never lost his noble reliance on Him 'with whom nothing is impossible;' whose love filled his heart, calmed every sorrow, and nerved

every hope afresh. 'My way is covered with thorns,' he writes; 'no cloud rains upon it; yet it is made dear to me.' To his mission was given the whole force and vigour of his mind, as well as the warm affections of the heart, unshared by the love of woman or any dear domestic tie. No man ever succeeded greatly in a career in which he did not feel a delight even to enthusiasm: if this enthusiasm abates, his strength is withered. With Swartz it never abated, even to the last flitting energy of life."

In his advanced years we find him, though his strength and vigour were rapidly failing, still engaged in an untiring course of good works. "He persevered," writes Gaspar Kolhoff, "in his ministerial office and in his studies with great fervour, under all the disadvantages of his advanced age. He preached every Sunday in the English and Tamul languages by turns, and on Wednesdays gave a lecture in the Portuguese language, and afterwards in the German to the private soldiers. During the course of the week, he explained the New Testament in his usual order; and he gave an hour every day to instruct the Malabar children. He was very solicitous for their improvement, especially those whom he was training up for the service of the church. Though his health was greatly impaired, yet his love to his flock constrained him to deny himself a great deal of that ease and repose which he now required. He took a particular delight in visiting the members of his congregation,

to converse freely on the subject of their eternal interests. It was a pleasing sight to see the little children flock to him with such joy as children feel in meeting their beloved parent after some absence, and to observe his engaging method to lead them to the knowledge of God and their duty. During all this his strength was visibly on the decline." In that union of zeal and prudence, of energy and patience, which every missionary requires, Swartz has seldom been equalled, and perhaps never excelled. "His career," writes Mr. Carne, in his Lives of Eminent Missionaries, "was of great and lasting aid to the interests of the East India Company and the stability of their dominion, as well as to the ascendancy of British character over the minds of the natives. By them he is not, and never will be forgotten. He was the first European who obtained that singular and commanding influence over their feelings and conduct, which he never used but to the best purposes. A gentleman, who occupied a high official station in India, and visited Tanjore, informed me that he often conversed with the present Rajah, in the hall of whose palace is the monument of Swartz, executed and sent over by Flaxman. 'There,' said the prince, pointing to it, 'is the image of my father.' Every morning, as soon as he is risen, and before he goes to his durbar or council, he enters the hall, approaches the tomb, folds his hands on his breast, and bows before it. It is to be observed, that the prince is no Christian, and still adheres to the Hindoo belief. No regard,

therefore, for the faith which the deceased inculcated had any share in these feelings; they were the fruit only of the simple and fervent remembrance of his virtues. It is also the Rajah's desire that his people shall remain true to their ancient religion. He inculcates this both by word and example; yet he is surrounded by his courtiers and officers, and many people in the great hall at the very time he pays his daily reverence to the tomb of the missionary. Does not this refute, more clearly than a thousand arguments, the objections raised against the diffusion of Christianity in the East? What a beautiful and beneficent influence is here, over which time and death have no power! Will not these people hand down to their children's children the name of the man who thus walked among them, and tell the tale of his saving the famished, of his wresting them from the tyrant's grasp, and making their burdens light. It is said that the religion of Christ will unhinge the minds of the people, and shake their allegiance to their European rulers; but had the government of India many such agents and ministers as Frederic Swartz, it would find their example of more avail than the mountain fortress or the armed battalion. Wherever Christianity is so illustrated amongst the heathen, its fruits will be the same, on the ruler as well as on the slave. It was in compliance with Hyder Ali's request that Swartz was sent to him to treat of peace. His message was in these words to the council at Madras: 'Do not send to me any of your agents, for I do not trust their

words or treaties; but if you wish me to listen to your proposals, send to me the missionary, of whose character I hear so much from every one; him I will receive and trust.'"

After the death of Swartz, the missions were still successful; and by the effort of Geriché, Sæniché, Powlé, and Kolhorff, a great number of new converts were every year added to the church. It is impossible to follow out into detail the progress of the work. The lives of Brown, Buchanan, and Kiernander will furnish interesting pictures of the labours of the missionaries and their satisfactory results. In the missions which Swartz and his successors founded and extended lies the strength of the Christian cause in India. At the time of their greatest prosperity they contained 40,000 members. When Bishop Middleton arrived in India, the native Christians of these missions occupied seven principal stations—Vepey, Tanjore, Trichinopoly, Tinnevelly, Caddalore, Madura, and Ramzad. In these districts about 23,000 natives professed the Christian faith in 1822, and were attached to the Protestant episcopal government. The converts in Tinnevelly were more than doubled in 1832; and at the other stations much progress had been made. These great works in southern India were maintained firstly by the faithful and benevolent in Denmark and Germany, and afterwards chiefly by the Society for the Promotion of Christian Knowledge. The chaplains of the East India Company in many cases

zealously co-operated with the missionaries. In the year 1813, when the renewal of the Company's Charter was discussed in Parliament, the Christian Knowledge Society addressed to the British government, through the Archbishop of Canterbury, an earnest memorial on the religious condition of India. They earnestly set forth the claims of our eastern empire on their Christian king, and urged the duty and policy of building churches, founding seminaries, and appointing bishops for the presidencies. These measures, they submitted, were necessary both for the spiritual instruction of the English residents in India and for the enlightening of the natives and the ordering of the churches then in existence. They more especially pleaded that these ends could only be effectually obtained, and the foundations of a permanent church in India laid, by the appointment of bishops for different parts of Hindoostan. This proposal met with the most violent opposition. It was argued by some that the enmity of the millions of India would be fearfully provoked by an open attempt to subvert their faith; others denounced the schemes as visionary and impracticable. A great quantity of evidence was taken before the Houses of Lords and Commons, and after some vehement discussion, the House of Commons adopted certain resolutions of the committee. These were to the effect that it was expedient to place the church in India under the superintendence of a bishop and three archdeacons, provision for whom was to be made from the territorial revenues. Also that it

was the duty of the country to encourage such measures as might tend to the introduction of useful knowledge, and the moral and religious improvement of the subjects of the crown in India. Also that all facilities should be afforded by law to persons engaged in this benevolent work. Mr. Wilberforce answered, in an eloquent speech, the objections of those who anticipated bad effects from this toleration of missionary efforts. "The act which renewed the charter of the company erected their territories into one vast diocese, with an archdeacon to be resident at each of the presidencies, Calcutta, Madras, and Bombay. For this result the friends of Christianity were deeply grateful, even though it fell short of their wishes and expectations, and was clearly inadequate to the spiritual exigencies of the country. The territory comprised within the diocese of Calcutta stretched from Delhi to Cape Comorin, and from the Indus to the mouth of the Ganges, no less than twenty degrees of latitude and ten degrees of longitude, an extent of country very far exceeding the whole of the British empire in Europe." The very inadequate salaries of 5000*l.* and 2000*l.* a year were assigned to the bishop and his archdeacons.

The bishopric of the Anglican church in India was conferred on the Rev. Thomas Fanshawe Middleton. His lordship landed at Calcutta on the 28th of November, 1814. He was cordially received by the English residents; and he told them in his first sermon that he was come to India as Titus went to

Crete, to set in order the things that were wanting, and that in the primitive ages episcopacy had been at once the bond of unity and the safeguard of truth.

The novelty of his functions—the indistinct range of his episcopal power—and the careless lives of nominal Christians, together with the vast size of his diocese, and the difficulties of making frequent visitations, rendered the office of Bishop Middleton one of anxious and arduous care. His first visitation was made to Madras, whence he proceeded southwards, visiting Vepey, Tranquebar, and Trichinopoly. He examined into and supported the Danish mission, and was refreshed by local memorials and recollections of the holy Swartz. He proceeded to Bombay, whence he visited the ancient city of Goa and the Jews of Cochin. He carefully investigated the Syrian church of Malabar, and obtained much valuable information concerning their history, creed, and ritual. He next visited Ceylon, where he found a promising state of Christianity. It would be foreign to our purpose to trace at any length the details of the Bishop's proceedings. He laboured in every way to strengthen and extend the church, by ordering its discipline, by charity towards those out of her pale, by courtesy towards all men, and above all, by promoting a knowledge of the English language and literature among the Hindoos. He declared, as the result of his experience, that this, even more than direct religious teaching, would tend to divert the pre-

judices of the Brahmins. He died July 8, 1822, and was succeeded by Reginald Heber, who arrived at Calcutta in October, 1823. During the vacancy of the see, Archdeacon Loring, and after his death, the Rev. Messrs. Corrie and Parsons, exercised an episcopal superintendence over the church.

CHAPTER IV.

Completeness of Bishop Heber's character — His childhood— Anecdotes — School-days — Entered at Brasennose — Carmen Seculare—Palestine—Essay on Sense of Honour —Elected a Fellow of All Souls—Tour through Norway, Sweden, &c.—Swedish scenery — Œsterval peasants— Archbishop Plato — Good-Friday among the Cossaks— Hungarian Latin — Returns home—Receives holy orders —Marries—Appointed Bampton Lecturer — Preacher at Lincoln's-Inn — Life as a parish priest — Edition of Jeremy Taylor's Works — Accepts Bishopric of Calcutta —Farewell letter to his mother.

BRIGHT as with light from Heaven is the story of many an Indian martyr, who having counted his life cheap for the sake of the Word, hath now a place among the living dead, and with the saints of God his holy habitation. It would be a good and a pleasant thing to linger by the graves of Swartz, and Corrie, and Henry Martyn, speaking much of the works which through faith they wrought—of the spiritual kingdoms which they subdued—and of the promises which they made their own. Still more sacred and fraught with a deeper interest would be the history of their inner life—the tale of the soul's struggles as it "went sounding on its dim and perilous way"—how Faith gradually prevailed

over the disordered affections, and gave birth to noble designs and child-like self-devotion—and how, having vowed themselves to the altar, they thenceforth went on from strength to strength, till in peace, possessing all their powers, and endued with a divine charity, they fell asleep in Him who was the desire of their souls. But the time would fail us to tell of all these things. I will write only of one whose life presented a beautiful and uniform example of Christian character—of one with whom the bright gifts of genius and the rich treasures of human learning were but as oil to feed the flame of evangelic zeal and a holy life, that so, it burning with a brighter light, men might the more glorify his Father which was in heaven. From childhood, through early youth, and the first days of his thoughtful manhood—when, storing up strength for the years which were to come, he paced the quiet cloisters of All Souls'—in his pastoral labours at Hodnet—to the time when he won a martyr's grave —as poet, priest, and scholar—was seen in Bishop Heber the same earnest strength of purpose, the same single-mindedness, and love of all that is good and great and beautiful. It would be difficult to point out in the pages of biography the story of a life showing more completeness of character, or a truer balance of the intellectual faculties and affections, preserved and perfected by a healthy tone of religious feeling.

Reginald Heber was born at Malpas, in the county of Chester, April 21st, 1783.

His early childhood was marked by obedience to his parents and great sweetness of disposition. When he was going to be bled, being about two years old, the apothecary took hold of his hand lest he should move it during the operation; he said, "Do not hold me; I wont stir;" and steadily held out his little arm to the end. About a year after this, as he was travelling with his mother on a stormy day through a wild part of the country, seeing that she was much alarmed, he, sitting on her knee, said earnestly, "Do not be afraid, mamma; God will take care of us."

He was very anxious to learn. On recovering from a severe attack of typhus fever, the first indulgence for which he pleaded was, that he might have his Latin Grammar in bed. He was very fond of reading the Old Testament history. When he was about six years old, some of his young companions were asking the favourite child's riddle, "Where was Moses when his candle went out?" Little Reginald, who was reading, laid down his book, and answered readily, "On Mount Nebo, for there he died, and it may well be said that his lamp of life went out."

He was often heard praying aloud and earnestly in his own bed-room when he could not have thought that any one was near him.

It was a common saying among the servants that Master Reginald was never in a passion. When only seven years old, he showed his ingenuity and application by a translation of the Fables of

Phædrus into English verse. A year after this, he was sent to the Grammar-school at Whitchurch; and in 1796, he was removed to the care of Mr. Bristow, who took private pupils at Neasdon, near London. Here began his life-long friendship with Mr. John Thornton. Of this period of his life many pleasing traits are recorded. He was so unselfish, that it was found necessary when he left home at the beginning of a half-year to sew up his bank-notes in the lining of his pockets, lest he should give them away on the road. He was very diligent in his studies, and his school-exercises were marked by vigour and elegance. He showed himself of a thoughtful disposition, choosing rather, when his companions were engaged in boisterous sports, a long solitary ramble, with the "Faerie Queene" for his companion. In after years, he seldom made a journey without a volume of his well-worn school-copy of Spenser. Yet, though raised by comparative maturity of thought above them, he was always a great favourite with his school-fellows. They delighted to gather round him in the long winter evenings, saying, "Tell us a tale;" when he would narrate some story of knighthood, or wild legend of the north, or with his peculiar measured intonation, so full of a strange and solemn beauty, recite an antique ballad.

From this time till he went to Oxford, he ripened with his years in goodness and useful learning, winning the love and esteem of all who knew him. He was entered at Brasennose College in November, 1800.

The years which he spent at the university were a season of high and solemn mood. The sacred influences of the place—the thoughts of those who, in the same cloisters which he trod, and at the same altars where he knelt, had braced their souls for the toils and struggles of their maturer years, were not lost upon him. Warm friendship, an earnest pursuit of academical studies, crowned with brilliant success, and a constant attention to the development of his moral nature, mark Heber's life as a college-student.

In the first year of his residence, his "Carmen Seculare" gained the university prize for Latin verse. In the spring of 1803, "Palestine" was written. During its composition, Sir Walter Scott breakfasted with Heber. On the poem being read to him, he remarked on the omission of an allusion to the striking circumstance that no tools were used in the erection of the temple. The author retired to a corner of the room, and immediately produced those beautiful lines, beginning—

> "No hammer fell—no pond'rous axes rung—
> Like some tall palm the noiseless fabric sprung:
> Majestic silence!"

These lines were afterwards quoted by Sir C. E. Grey, as typical of the manner in which it was trusted the church of Asia, in the laying of whose foundations the author had laboured with such unobtrusive and incessant energy, would arise. The poem gained the university prize; and with the exception of Mr. Stanley's "Gipsies," is far superior to any

similar production. On its recital in the theatre, it was received with the utmost enthusiasm. When on his return from the scene of his youthful triumph he was missed from the circle of friends anxious to offer their congratulations, his mother found him "in his room on his knees, earnestly giving thanks to God, not so much for the talents which had on that day raised him to honour, as that those talents had enabled him to bestow unmixed happiness on his parents."

In November, 1804, he was elected a Fellow of All Souls', in the hall of which society a portrait of him, marked by the "comprehensive eye and brow serene," is suspended. The list of his university honours was completed by his essay on "A Sense of Honour," which, in 1805, gained the bachelor's prize for English prose. Towards the middle of the same year, he set out with Mr. John Thornton on a tour to the north of Europe, which extended through Russia, the Crimea, Hungary, Austria, Prussia, and Germany.

From the copious correspondence with his family during this tour, preserved in Mrs. Heber's Memoir, a few such extracts as are interesting from their subject-matter, and at the same time characteristic of the writer, are here given.

Describing the general characteristic of Swedish scenery, he writes—

"Excessive barrenness has exceeded on the whole my highest expectations of the sublimity of the landscape, and the occasional appearance of culti-

vation and fertility. These qualities, indeed, are strangely blended with the wildest and most gigantic features of nature. Each day's journey has taken us through a rapid succession of rocks, forests, meadows, and corn-fields; and we have often met with lakes which in size certainly excel, and cannot, I think, be surpassed in beauty by those of Cumberland. In one point only Sweden falls short of an English landscape; there is a sameness and want of variety in the fir-woods which made us often regret the oak and beech we had left behind. The ridges of the mountains are either bare, or assume a bristly appearance from the pine and spruce fir, which are the ordinary timber of the country. Amid the crags, junipers and strawberries grow very abundantly; and in sheltered situations, we have frequently found whole thickets of rose-bushes and a kind of wild raspberry. The mountains we have passed are not particularly gigantic: those of Wales are, I think, higher: their appearance is, however, very striking, from their perpendicular or craggy sides and the tall fir-trees which clothe them. I was once or twice reminded of Hawkstone on a much larger scale. Heath is very rare, except in the country about Hedé, which is as barren and desolate as can possibly be conceived—entirely crags and heath."

Here is a road-side sketch—

"We met a large party, among whom were three Œsterval peasants in the costume of their country; one of them was a very pretty girl of about eighteen;

her hair was quite concealed under a close lace cap, covered with a quantity of ribands, and she wore a great many gold and silver ornaments; but the dress was not altogether ungraceful; her father, a venerable old man with white hair, asked us to his house on our return from Trondheim; the third was the girl's lover, a gigantic, wild-looking figure, a carpenter by trade, from the same neighbourhood."

His correspondence contains some delightful pictures of Norwegian life and manners. These are made more interesting by the admirable tales of Frederica Bremer, which have of late excited so much interest in everything which concerns this primitive country. After describing the rural riches of a warm-hearted farmer of Driostuen, he writes—

"The greatest simplicity of manners reigns within this valley, in some respects, almost approaching to Arcadian elegance; the inhabitants were all perfectly without shyness and coldness towards strangers, and they took great pains to understand and answer our questions. One of the peasant-maidens had a kind of guitar with five strings, which she used to call up the calves from pasture. On Thornton asking her to sing, she refused, because it was Sunday; but on a sign from her father, she ran to fetch her elder sisters and her little brother, who began singing psalms very agreeably, till the old man and his son Knate joined in the chorus, which they did with the true parish-clerk twang. They all read the psalms out of a psalm-book."

Here is a little sea sketch worthy of Clarkson Stanfield—

"On Sunday, we came in sight of the tall, blue mountains of Norway, stretching along our northern horizon, a rocky and almost perpendicular coast, with many fishing-vessels under it, and above these, some pointed Alpine hills rising to a great height."

He then describes an interesting interview with the Archbishop Plato, at the convent of Troitza, about forty miles from Moscow—

"We found him a fine, cheerful old man, with a white beard floating over his breast. He asked us many questions about Porson; and on finding we knew him, showed us Greek books, which consisted entirely of the fathers; he made us construe a page of S. Chrysostom's Litany, which put us into his good graces. He coincided very much in appearance and manner with our ideas of a primitive bishop, and unfortunately his circumstances seemed primitive too. The house and the dinner were those of a poor man, and I often thought of Whittaker's "Father Tempest." The Greek priests, indeed, though clothed in purple and fine linen, are far from faring sumptuously. Their lands are secularized, and they have no tithes. In point of education, they are improving fast; and everywhere we have found public schools founded by private persons as well as new churches on a magnificent scale."

A letter from Okhasi contains a fine description of the ecclesiastical ceremonies with which the

Cossaks celebrate the day after Good Friday. "At night all the churches were illuminated, and all were crowded, particularly the Cathedral. The congregations were dressed in their best clothes, and held lighted tapers in their hands. The effect produced was very solemn and magnificent. The priests and choir alternately continued singing plaintive solemn hymns. We observed that the same hymns occurred repeatedly. The priests stood in ranks on each side the steps of the altar, all in the most magnificent habits; and the choir was placed in a very high gallery at the west end. The congregation were attentive, and showed wonderful patience; many, I think, remained there the whole night, without any rest or change of attitude except from standing to prostration. The priests made several processions round the church, carrying the great cross, the bible, &c., and occasionally incensed the people, and received their offerings in a silver plate. At the moment of day-break, a cannon was fired, at which signal all the bells in the town rang, and the choir burst into a loud hymn, 'Christos voskress,' Christ is risen; to which the chorus of priests below answered—'Yes; He is indeed risen!' They then embraced each other, and kissed a cross, which they presented first to the attaman, and then to all such of the congregation as were fortunate enough to get near it. After this, the service for Easter-day began, the sacrament was administered, and a sermon preached. After the sermon, the priests distributed small cakes of consecrated bread; and

the people presented eggs to each other, accompanied by the address, 'Christ is risen,' which was always answered by an embrace, and the answer—'Yes; He is indeed.' The empress herself durst not refuse the kiss of a slave when accompanied by a hard egg and this exclamation. The eggs are often curiously painted and gilt. To foreigners, the Russians in the south say always, Χριστος ἀνεστη, as the Greeks are the foreigners of whom they see the most."

Passing through Hungary, they were much amused by the conversational Latin of the people, who called them "magnificentia et excellentia."

"A servant of the Archbishop of Erlau came in, and addressing himself to the postmaster, ordered, in very fluent Latin, horses for his master next morning. Our host's principal cause of complaint was, that 'Rex Hungariæ Germaniam habitat.' With this he said—'Degustata est natio.' Of Buonaparte and the French they spoke with great fierceness; but likewise said that Hungary would not act heartily against France, 'quia degustata adeo et pertæsa est natio.' The addition of two strangers to their household caused a good deal of inconvenience to our kind host; but we could not help being amused at the condensibility of which a large family is capable in a small house: one little boy was put to bed in a drawer. The mistress only knew Magyar, but their maid-servant, a pert lass in red boots, spoke German."

Mr. Heber returned from the Continent in Sep-

tember, 1806. He was welcomed home to Hodnet with great rejoicings. He writes to a friend, that "the farmers and people of the village have subscribed among themselves to purchase three sheep, and have made a great feast for the volunteers, their wives, and families, on the occasion of 'Master Reginald's coming home safe.' It takes place to-day, and I am just going to join them with my old red jacket. They are laying the tables on the green before the house. How I do love these good people!"

In 1807, he received holy orders, and was instituted into the family living of Hodnet, in Shropshire. In April, 1809, he married Amelia, youngest daughter of William Davies Shipley, Dean of St. Asaph. We have now to regard him engaged in the holy but humble functions of a parish priest. Like one whom in so many points he resembled, the saintly George Herbert, he devoted the talents which would have raised him to eminence in any profession, to the service of a village flock. Alike when ministering at the altar, or praying by the poor man's bedside, exhorting, encouraging, or reproving, he was as an angel of God. Loved almost to enthusiasm by his parishioners, as the "Master Reginald" of former days, he was reverenced for the severe, and simple, and cheerful piety which shone through all his words and deeds. The hours spared from the duties of his profession were employed in several literary schemes, among which may be mentioned his collections for a Dictionary of the Bible, (which have not been published); his Hymns for the Sun-

days and holydays throughout the year, and several articles for the Quarterly Review. About this time, he superintended a collection of a complete edition of his poems. The fragment of the Morte d'Arthur, and the "History of the Cossaks," are appended to his Life by Mrs. Heber. In 1814, Mr. Heber was appointed Bampton Lecturer for the ensuing year. He chose for his subject "the Personality and Office of the Christian Comforter." His lectures excited much discussion, and some of his speculative views were warmly assailed, but their publication established his character as a learned and eloquent theologian. Mr. Heber's life, from this period till 1822, presents few materials for a popular biography. An earnest attention to his parish, varied by correspondence and occasional intercourse with many of the most distinguished men of the time, describes briefly the tenor of his days. He lost during this period a dear brother and child. In both of these afflictions, severe as they were to his gentle and loving heart, he showed himself able to bear sorrow as becomes a Christian. From the miscellaneous poems composed by him during this period, is here given a little piece not very generally known:—

THE SPRING JOURNEY.

O green was the corn as I rode on my way,
And bright were the dews on the blossoms of May,
And dark was the sycamore's shade to behold,
And the oak's tender leaf was of emerald and gold.

The thrush from his holly, the lark from his cloud,
Their chorus of rapture sang jovial and loud;

From the soft vernal sky to the soft grassy ground,
There was beauty above me, beneath, and around.

The mild southern breeze brought a shower from the hill,
And yet, though it left me all dropping and chill,
I felt a new pleasure as onward I sped,
To gaze where the rainbow beamed broad o'er my head,

O such be life's journey, and such be our skill
To lose in its blessings the sense of its ill,
Through sunshine and shower may our progress be even,
And our tears add a charm to the prospect of Heaven!"

In 1822, Mr. Heber received the distinguished appointment of preacher at Lincoln's-Inn. In this same year was published his Life of Jeremy Taylor, prefixed to a new and complete edition of the bishop's works. "It derives a peculiar interest, from the evident sympathy with which his biographer (perhaps unconsciously) contemplates the life and writings of that heavenly-minded man. Much indeed they had, in common—a poetical temperament; a hatred of intolerance; great simplicity; an abomination of every sordid and narrow-minded feeling; an earnest desire to make religion practical instead of speculative, and faith vivid in proportion to the vigour of high imagination."

In the December of this year, the bishopric of Calcutta was offered to him. After much deliberation, and anxious examination of his motives, he resolved on accepting the appointment, believing, as he piously said, "that he should be doing God more acceptable service by going to India than by staying at Hodnet." His parting from the scene of his ministerial labours is too painful to dwell on. Loved

and reverenced by rich and poor, who knew how he had studied, and sorrowed, and prayed for their soul's health, he bade farewell to his weeping flock, in a sermon unequalled for tenderness and affecting interest. He besought them, as his last request, that they would love one another and forgive one another, even as God for Christ's sake had forgiven them.

Before his departure, the Warden and Fellows of All Souls' honoured him with the request that he would present a portrait of himself, to be suspended among the likenesses of distinguished men which adorn the hall of that society. The University of Oxford also conferred on him, by diploma, the degree of Doctor of Divinity. On the 13th of June, he received the valedictory address of the Society for Promoting Christian Knowledge. He then declared that his last hope was that he might be the chief missionary of the society in the east. At the end of his address, all with one accord knelt down, sorrowing most of all that they should see his face no more.

His last letter written in England was to his mother. It is dated Lincoln's-Inn, and contains these pious and affectionate expressions :—

"God Almighty bless and prosper you, my beloved mother. May He comfort and support your age, and teach you to seek always for comfort where it may be found, in His health and salvation through Jesus Christ our Lord!

"Bless you, dear, dear Mary, you and your worthy

husband. May He make you happy in your children, and in each other, in time and eternity!

"I know we have all your prayers as you have all ours. Believe me, that we shall be, I hope, useful, and if useful, happy where we are going; and we trust in God's good providence for bringing us again together in peace when a few short years are ended, in this world, if He sees it good for us; if not, yet in that world where there shall be no parting nor sorrow any more, but God shall wipe away all tears from all eyes, and we shall rejoin our dear father and the precious babe whom God has called to Himself before us."

CHAPTER V.

Arrives at Calcutta—First Indian impressions — Bishop's College—First visitation—A river journey—Pictures of Indian life and scenery — Letter to Miss Stowe—Lines to his wife — An evening walk in Bengal — Entrance to Benares — Prayer on recovery from illness — Mountain scenes — Emperor of Delhi — Bombay — Climate — Ceylon—Palm-trees—Importance of visitations—Returns to Calcutta — Abdûl Mussel — Second visitation — Madras. Vepey — S. Thomas — Caste — Pondicherry — Tanjore Missions — Trichinopoly — Death — Character of Bishop Heber — His writings — Honours paid to his memory— Lines by R. Southey.

THE good ship Grenville anchored in Sangor roads on the 3rd of October, 1823, and Bishop Heber landed at Calcutta on the 10th of the same month.

Of the banks of the river he says, "They abound with villages, interspersed with rice-fields, plantations of cocoa-palms, and groves of trees of a considerable height, in colour and foliage resembling the elm. We have seen one or two pagodas; dingy buildings, with one or more high towers like glass-houses." Here is his description of the first impressions produced on an European mind by an Indian village. "I never recollect having more powerfully

felt the beauty of similar objects. The green-house-like smell and temperature of the atmosphere which surrounded us, the exotic appearance of the plants and of the people, the verdure of the fields, the dark shadows of the trees, and the exuberant and neglected vigour of the soil, teeming with life and food, neglected as it were out of pure abundance, would have been striking under any circumstances; they were still more so to persons just landed from a three months' voyage; and to me, when associated with the recollection of the objects which have brought me out to India, the amicable manners and countenances of the people, contrasted with the examples of their foolish and poluted idolatry now before me, impressed me with a very solemn and earnest wish that I might in some degree, however small, be enabled to conduce to the spiritual advantage of creatures so goodly, so gentle, and now so misled and blinded, 'Angeli forent si essent Christiani!'"

With such feelings did Bishop Heber enter on the work of the apostolate.

His first attention was paid to the educational institutions of Calcutta. Bishop Middleton had left his testimony that "a preparation of the native mind was required to enable them to comprehend the importance and truth of the doctrines proposed to them—a preparation which could only be effected by education." For this purpose the services of native teachers, and translations of the Scriptures into the dialects of the country, were required to

precede the more direct labours of Christian preachers. Encouraged and aided by the Society for the Promotion of Christian Knowledge and the Church Missionary Society, he devoted much time and labour to the founding of Bishop's College. This important establishment was intended for the instruction of Mussulmen and Hindoos in the English language and literature, the training of native and European Christians as schoolmasters, catechists, and priests, and the procuring correct translations of the Scriptures. When Bishop Heber arrived in India the building was incomplete; but under his zealous superintendence it progressed rapidly, and its various departments came into useful operation. The Bishop also issued an order, by which all English clergymen in India, as well as the Company's chaplains, became subject to his jurisdiction. On the 15th of June, 1824, the Bishop commenced the first visitation of his extensive diocese, accompanied only by his chaplain, Mr. Stowe, and native servants. A letter to Mrs. Heber gives an interesting account of the mode of travelling by water in India:—"We set out, attended by two smaller boats of very rude construction, with thatched cabins, and huge masts and yards of bamboo, something like the canoes of the Friendly Islands, as Cook has represented them. One of these is a cooking-boat, the other for our luggage and servants; and it may give you some idea of the number of hands employed in Bengal for all purposes, when I tell you, that twelve servants are

thought a very moderate travelling establishment for three persons, and that the number of our boatmen is thirty-two. We are indeed obliged to carry everything with us, even to milch goats, supplies being seldom to be procured in the line of country through which we have to travel.

"Our way was through the heart of Lower Bengal, by the Matabunga, the Chundna, and those other branches of the Ganges, which make so tortuous a labyrinth in Rennell's map. The Sunderbunds would have been a nearer course, but this was pleasanter, and showed us more of the country, which along the whole line of the river was fertile, well cultivated, and verdant to a great degree, and sometimes really beautiful. The banks are generally covered with indigo, and beyond are wide fields of rice or pasture, with villages, each under a thicket of glorious trees, banyans, palms, plantains, and bamboos, and though we here and there passed woods of a wilder character, their extent did not seem to be more than in one of our English counties. The villages are all of mud and bamboos."

Bishop Heber excelled in the difficult art of describing natural scenery. He sketches in a few words, a groupe of the natives, or a tree, or a sunset, with equal beauty and correctness. His fine taste and cultivated fancy impart a subdued warmth of poetic colouring to his pictures. Nothing beautiful or characteristic seems to have escaped his eye. "The betel is a beautiful tree, the tallest and slen-

derest of the palm kind, with a smooth white bark; nothing can be more graceful than its high slender pillars when backed by the dark shade of bamboos and other similar foliage. A noble grove of this kind succeeded to the pawn rows at our village this evening, embosoming the cottages, together with their little gardens, and what I see here in greater perfection than I have yet seen in Bengal, their little green meadows and homesteads. We rambled among these till darkness warned us to return. We saw a large eagle seated on a peepul tree near to us. On the peepul an earthen pot was hanging, which Abdallah said was brought thither by some person whose father was dead, that the ghost might drink. I before knew that spirits were supposed to delight in peepul trees, but had forgotten the coincidence between the Brahminical and classical Χοαι. On the shore were some fine specimens of the datura stramonium, which, as night came on, opened a magnificent and very fragrant white lily-shaped flower, while all the grass and bushes were gemmed with brilliant fire-flies."

Here again is an admirable sketch of the country immediately round Calcutta. It is only one of a thousand in his journals and correspondence. They are really studies for tourists who keep journals or write descriptive letters to their friends. "The roads round Calcutta, as soon as the boundary is passed, wind through beautiful villages, overhung with the finest and most picturesque foliage the world can show, of the banyan, the palm, the tama-

rind, and more beautiful perhaps, than all, the bamboo. Sometimes the glade opens to plains, covered at this time with the rice harvest, or to a sight of the broad bright river, with its ships and woody shores; sometimes it contracts into little winding tracks, through fruit trees, gardens, and cottages; the gardens fenced in with hedges of aloe and pine-apple; the cottages neater than those of Calcutta, and mostly of mats and white wicker-work, with thatched roofs and cane verandahs, with gourds trailing over them, and the broad tall plantains clustering round them."

At Dacca, Mr. Stowe, the Bishop's chaplain and friend, died after a few days' illness of dysentry. The letters in which the Bishop gives an account of his death are eminently beautiful, overflowing with the Christian sorrow of a most loving heart. His letter from Furreedpoor, to the sister of his chaplain, urges with striking clearness and tenderness all the grounds of consolation which can be suggested to those who mourn not as without hope.

"Furreedpoor, July, 1824.

"With a heavy heart, my dear Miss Stowe, I send you the enclosed keys. How to offer you consolation in your present grief, I know not; for, by my own deep sense of the loss of so excellent a friend, I know how much heavier is your burden. Yet even the many amiable qualities of your dear brother, joined with that deep Christian humility and reliance on his Saviour which he evinced in

his illness, while they make our loss the heavier, should lead us to recollect that the loss is ours only —that, prepared as he was to die, it was his unspeakable gain to be removed from a world in which he had many sorrows, and, above all, that your separation from him will only be for a time, till He who has hidden him from your eyes, shall restore you to his society in a happy and eternal state of existence. Separation of one kind or another is indeed one of the most frequent trials to which affectionate hearts are exposed. And if you can only regard your brother as removed for his own advantage to a distant country, you will find, perhaps, some of that misery alleviated under which you are labouring. Had you remained in England when he came out hither, you would have been as effectually removed from him for a time. The difference of hearing from him is almost all; and though you now have not that comfort, yet even without hearing from him you may well be persuaded (which then you could not always have been) that he is well and happy; and above all, you may be persuaded, as your brother was most fully in his time of severest suffering, that God never smites his children in vain or out of cruelty. His severest stripes are intended to heal; and he has doubtless some wise and gracious purpose both for you and for your poor Martin in thus taking him from your side and leaving you in this world with Himself as your sole guardian.

"A mighty and most merciful protector be sure

He is, and one who always then deals most kindly with us when we are constrained to cast our cares on Him alone. This was your brother's comfort—this should be yours; and thus may both he and you have occasion hereafter for unspeakable joy if the mysterious dispensation which has deprived you of your *brother* serve to bring you to a closer and more constant communion with your *God.* * * * * So long as you choose to remain with us, we will be to our power a sister and a brother to you. And now, farewell! God support, bless, and comfort you! Such as my prayers are, you have them fervently and sincerely offered. But you have better and holier prayers than mine. That the spirits in Paradise pray for those whom they have left behind, I cannot doubt, since I cannot suppose that they cease to love us there; and your dear brother is, I doubt not, still employed in your service, and still recommending you to the Throne of Mercy—to the all-sufficient and promised help of that God who is the Father of the fatherless, and of that blessed Son, who hath assured us that they who mourn shall be comforted."

The entry in his journal made at Bogwangola, contains the following very sweet lines:

"If thou wert by my side, my love,
How fast would evening fail
In green Bengala's palmy grove,
Listening the nightingale!

"If thou, my love! wert by my side,
My babies at my knee,

How gaily would our pinnace glide
O'er Gunga's mimic sea.

"I miss thee at the dawning grey,
When on our deck reclined,
In careless ease my limbs I lay,
And woo the cooler wind.

"I miss thee, when, by Gunga's stream,
My twilight steps I guide,
But most beneath the lamp's pale beam
I miss thee from my side.

"I spread my books, my pencil try,
The lingering noon to cheer;
But miss thy kind, approving eye,
Thy meek, attentive ear.

"But when of morn and eve the star
Beholds me on my knee,
I feel, though thou art distant far,
Thy prayers ascend for me.

"Then on! then on! where duty leads,
My course be onward still;
O'er broad Hindustan's sultry meads,
O'er bleak Almorah's hill.

"That course not Delhi's kingly gates,
Nor wild Malwah detain,
For sweet the bliss us both awaits
By yonder western main.

"Thy towers, Bombay, gleam bright, they say,
Across the dark blue sea;
But ne'er were hearts so light and gay
As then shall meet in thee."

A few days after, there occurs in his journal a poem of remarkable beauty. Almost every line of it contains a characteristic eastern image. It furnishes a more vivid and picturesque description of

the general aspect of Indian scenery than many a laboured volume of travels. It is entitled—"An Evening Walk in Bengal."

"Our task is done!—on Gunga's breast
The sun is sinking down to rest;
And moored beneath the tamarind bough,
Our bark has found its harbour now;
With furled sail, and painted side,
Behold the tiny frigate ride:
Upon her deck, mid charcoal gleams,
The Moslem's savoury supper steams,
While all apart, beneath the wood,
The Hindoo cooks his simpler food.
Come, walk with me the jungle through:
If yonder hunter told us true,
Far off, in desert dark and rude,
The tiger holds his solitude;
Nor (taught by recent harm to shun
The thunders of the English gun)
A dreadful guest, but rarely seen,
Returns to scare the village green.
Come boldly on!—no venomed snake
Can shelter in so cool a brake.
Child of the sun! he loves to lie
'Midst nature's embers parched and dry,
Where o'er some tower, in ruin laid,
The peepul spreads his haunted shade—
Or round a tomb his scales to wreath,
Fit warder in the gate of death.
Come on!—yet pause!—behold us now
Beneath the bamboo's arched bough,
Where, gemming oft that sacred gloom,
Glows the geranium's scarlet bloom,
And winds our path through many a bower
Of fragrant tree and giant flower;

The ceiba's crimson pomp displayed
O'er the broad plantain's humbler shade,
And dusk anana's prickly blade;
While o'er the brake, so wild and fair,
The betel waves his crest in air:
With pendant train, and rushing wings,
Aloft the gorgeous peacock springs;
And he, the bird of hundred dies,
Whose plumes the dames of Ava prize:
So rich a shade, so green a sod,
Our English fairies never trod.
Yet who in Indian bowers has stood
But thought on England's "good green wood,"
And blessed, beneath the palmy shade,
Her hazel and her hawthorn glade,
And breathed a prayer (how oft in vain!)
To gaze upon her oaks again?
A truce to thought!—the jackal's cry
Resounds like sylvan revelry;
And through the trees, yon failing ray
Will scantly serve to guide our way.
Yet mark! as fade the upper skies,
Each thicket opes ten thousand eyes;
Before, beside us, and above,
The fire-fly lights his lamp of love;
Retreating, chasing, sinking, soaring,
The darkness of the copse exploring:
While to this cooler air confest,
The broad dhatura bares her breast
Of fragrant scent, and virgin white,
A pearl around the locks of night.
Still, as we pass, in softened hum,
Along the breezy valleys come
The village song, the horn, the drum:
Still, as we pass from bush and briar,
The shrill cigala strikes his lyre;
And what is she whose liquid strain
Thrills through yon copse of sugar-cane?

I know that soul-entrancing swell;
It is—it must be Philomel!
Enough, enough; the rustling trees
Announce a shower upon the breeze;
The flashes of the summer sky
Assume a deeper, ruddier dye;
Yon lamp, that trembles on the stream,
From forth our cabin sheds its beam;
And we must early sleep, to find
Betimes the morning's healthy wind.
But, oh! with thankful hearts confess,
Ev'n here there may be happiness;
And He, the bounteous Sire has given
His peace on earth, His hope of heaven."

For selection and beauty of imagery, and appropriateness of diction, this little poem is not surpassed among descriptive verse. The cadence of the rhythm, too, is very pleasant and suitable, and there is enough of personal and reflective interest to throw a thoughtful and earnest tone over all the objects of the picture.

The Bishop's Diary contains a full and interesting account of Benares. He was welcomed into this ancient centre of Brahminical learning, and "most holy city of Hindoostan," with a vocal and instrumental concert, of which he gives a very amusing and characteristic account—

"First Beggar—Agha Sahib! Judge Sahib! Barra Sahib! yek puesa do! hum fuqueer hue! hum padre hue! hum booku se mur jata hue! (Great lord, great judge, give me some pice; I am a fakir, I am a priest; I am dying with hunger.)

"Bearers (*trotting under the tonjohn*)—Ugh! ugh! ugh! ugh!

"MUSICIANS—Tingle tangle, tingle tangle, bray, bray, bray.

"CHUPRASSEE (*clearing the way with his sheathed sabre*)—Chup! chup! jugih do judge sahib ke waste, lord padre sahib ke waste! haen! deina! juldee! (Silence; give way for the lord judge, the lord priest; get out of the way, quick.) *Then, very gently patting and stroking the broad back of a brahminy bull*—He! uchu admee! chulo, chulo! (Oh, goodman, move, move.)

"BULL (*scarcely moving*)—Bu——u——uh.

"SECOND BEGGAR (*counting his beads, rolling his eyes, and moving his body backwards and forwards*)—Ram, ram, ram, ram, kirte huen!

"BEARERS (*as before*)—Ugh! ugh! ugh! ugh!"

Benaves is an old town with narrow streets, which, like those of Chester, are lower than the ground-floor of the houses. Many of these are five or six stories high. "They are richly adorned with verandahs, galleries, projecting oriel windows, and broad eaves, supported by carved brackets. The number of temples is great. They are covered with beautiful and elaborate carvings of flowers, animals, and palm-branches, equalling in minuteness and richness the best specimens that I have seen of Gothic or Grecian architecture." From Benaves, the bishop's route lay through Chunar, Allahabad, Futtehpoor, and Cawnpoor, to Lucknow, at which place he had several interviews with the king of Oude. A few days after leaving this town, he was attacked by influenza, and on his recovery composed this prayer:—

"I thank thee, O Lord, that thou hast heard my prayer, and helped me in the needful time of

trouble; that thou hast delivered me from sharp sickness, and great apparent danger, when I had no skill to heal myself, and when no human skill was near to save me. I thank thee for the support which thou gavest me in my hour of trial, that thou didst not let my sins triumph over me, neither my iniquities to sink me in despair. I thank thee for the many comforts with which thy mercy surrounded me; for the accommodations of wealth, the security of guards, the attendance and fidelity of servants, the advantage of medicine and natural means of cure, the unclouded use of my reason, and the holy and prevailing prayers which my absent friends offered up for me. But, above all, I thank thee for the knowledge of my own weakness, and of thy great goodness and power, beseeching thee that the recollection of these days may not vanish like a morning dream, but that the resolutions which I have formed may be sealed by thy grace, and the life which thou hast spared may be spent hereafter in thy service; that my past sins may be forgiven and forsaken, and my future days may be spent in serving and pleasing thee, through thy dear son Jesus Christ our Saviour. Amen."

At Shahee, he heard such formidable accounts of the dangers which he was about to encounter in the shape of wild beasts and jungle-malaria, that he wrote to Mrs. Heber, giving minute directions in case of his sudden death. Persevering in his journey, he had to pass through a mountainous region. "The road was steep and rugged, and

particularly when intersected by torrents; I do not think it was passable by horses accustomed only to the plain. I was myself surprised to see how dexterously our ponies picked their way over large rolling pebbles and broken fragments of rock—how firmly they planted their feet, and with how little distress they conquered some of the steepest ascents I ever climbed. The country, as we advanced, became exceedingly beautiful and romantic. It reminded me most of Norway, but had the advantage of round-topped trees, instead of the unwearied, spear-like outline of the pine. It would have been like some part of Wales, had not the hills and precipices been much higher and the valleys narrower and more savage. We could seldom, from the range on which the road ran, see to the bottom of any of them, and only heard the roar and rush of the river which we had left, and which the torrents which foamed across our path were hastening to join. We saw some interesting plants and animals, black and purple pheasants, a jungle-hen, some beautiful little white monkeys gambolling on the trees; and what pleased me most, we heard the notes of an English thrush. I also saw some very large nettles and some magnificent creepers, which hung their wild cordage as thick as a ship's cable, and covered with broad, bright leaves from tree to tree, over our heads. After about an hour and a half's ascent, we saw some dog-roses, a good many cherry-trees of the common wild English sort in full blossom, some pear-trees with fruit, and a wild

thicket of raspberry and bilberry-bushes on either side of the road. The men whom we met were all middle-sized, slender, and active, of not dark complexions, but very poorly and scantily dressed. All were unarmed, except with large sticks. The women might have been good-looking, if they had been less sun-burnt and toil-worn, or if their noses and ears had not been so much enlarged by the weight of the metal-rings with which they were ornamented. Their dress was a coarse cloth wrapped round their waist, with a black blanket over the head and shoulders. All had silver bracelets and anklets—a circumstance which contrasted strangely with the general poverty of their appearance."

From Lucknow, the bishop proceeded through Bareilly, Almorah, and Meerut, to Delhi. At Meerut, he administered the communion to two hundred persons on Christmas-day. He was presented to the old Emperor of Delhi. His description of the interview will serve as a specimen of the way in which these affairs are conducted in the East :—

"After we had passed another richly-carved but dirty and ruinous gateway, our guides, withdrawing a kind of canvas screen, called out in a sort of harsh chant, 'Lo, the ornament of the world! Lo, the asylum of the nations! king of kings! The Emperor Acbar Shah! Just, fortunate, victorious!' We saw, in fact, a very handsome and striking court, about as big as that of All Souls', with low but richly ornamented buildings. Opposite to us

was a beautiful open pavilion of white marble richly carved, flanked by rose-bushes and fountains, and some tapestry hanging in festoons about it, within which was a crowd of people, and the poor old descendant of Tamerlane seated in the midst of them. Mr. Elliot here bowed three times very low, in which we imitated his example. This ceremony was repeated three times as we advanced up the steps of the pavilion, the heralds each time repeating the same expressions about their master's greatness. We then stood in a row on the right hand side of the throne, which is a sort of marble bedstead, richly ornamented with gilding, and raised on two or three steps. Mr. Elliot then stepped forward, and, with joined hands, in the usual way, announced, in a low voice, who I was. I then advanced, bowed three times again, and offered a nuzzur of fifty-one gold mohurs in an embroidered purse. This was received, and laid on one side, and I remained standing for a few minutes, while the usual court questions about my health, my travels, when I left Calcutta, &c., were asked.

"I had thus an opportunity of seeing the old gentleman more plainly. He has a plain, thin, but handsome face, with an aquiline nose, and a long white beard. His hands and his face were all that I saw of him; for the morning being cold, he was so wrapped up in shawls, that he reminded me extremely of the Druid's head on a Welsh halfpenny. The emperor then beckoned to me to come forward, when he tied a flimsy turban of brocade round my

head with his own hand, for which, however, I paid four gold mohurs more. The hall of audience was entirely lined with white marble, inlaid with flowers and leaves of green serpentine lapis lazuli, and blue and red porphyry; the flowers were of the best Italian style of workmanship, and evidently the work of a native artist. Its pillars and arches are exquisitely carved and ornamented with gilt and inlaid flowers, and inscriptions in the most elaborate Persian character. Round the frieze is the motto in Persian:

> 'If there be an Elysium on earth,
> It is this, it is this.'

"The gardens, which we next visited, are not large, but in their way must have been extremely rich and beautiful. They are full of very old orange and other fruit-trees, with terraces and parterres, on which many rose-bushes were growing, and even now a few jonquils in flower. A channel of white marble for water, with little fountain pipes of the same material, carved like roses, is carried here and there among these parterres; and at the end of the terrace is a beautiful octagonal pavilion, also of marble, lined with the same mosaic flowers as in the room which I first saw, with a marble fountain in its centre, and a beautiful bath in a recess on one of its sides."

From Delhi, the bishop proceeded through Agra, Mowah, Jyepoor, Ajmeere, Chittore, Neemuch, and Baroda, to Bombay. At the latter place, he met Mrs. Heber and his eldest daughter, who had

come thither by sea. Here he consecrated five churches, and held much cheering intercourse with his clergy. Of the healthiness and climate of Bombay, he writes—

"Of Bombay, from my own experience, I should judge favourably. Its climate appears, in productions, in temperature, and other respects, pretty closely to resemble the West India islands; its heat, like theirs, tempered by the sea-breeze, and more fortunate far than they are in the absence of yellow fever. Inferior as Bombay is to Calcutta in many respects, it has in some, besides climate, decidedly the advantage. With me, the neighbourhood of the sea is one of these points; nor is there any sea in the world more beautifully blue, bordered by more woody or picturesque mountains, and peopled with more picturesque boats and fishermen, than this part of the Indian Ocean. I know and fully participate in your fondness for latteen sails. They are here in full perfection; nor do they ever look better than when seen gliding under high basaltic cliffs, their broad white triangles contrasted with the dark feathers of the cocoa-palm, or when furled and handled by their wild Mediterranean-looking mariners, with red caps, naked limbs, and drawers of striped cotton."

On the 15th of August, the bishop sailed from Bombay for Ceylon, accompanied by Mr. Robinson, the chaplain of Poonah. He was received with joy and thanksgiving by the holy men who had laboured with so much success in this beautiful and fertile

island. The missionaries presented to him an address, "expressive of their joy at ranging themselves under his paternal authority, their gratitude for his kindness, and their thankfulness for his present visit, and at seeing a friend and protector and father in their lawful superior." Mr. Robinson, giving an account of the bishop's visit to Cotta, writes: "The scene was to me most beautiful. We were embowered in the sequestered woods of Ceylon, in the midst of a heathen population; and here was a transaction worthy of an apostolic age; —a Christian bishop, his heart full of love and zeal for the cause of his Divine Master, received in his proper character by a body of missionaries of his own church, who with full confidence and affection ranged themselves under his authority as his servants and fellow-labourers—men of devoted piety, of sober wisdom, whose labours were at that moment before him, and whose reward is in Heaven."

The natives in Ceylon seem to love ease and idleness even more than is usual in tropical countries. "Give a man a cocoa-tree, and he will do nothing for his livelihood—he sleeps under its shade, or perhaps builds a hut of its branches, eats its nuts as they fall, drinks its juice, and smokes his life away." This reminds one of the people who, hearing from a returned traveller of the wonders and luxuries of England, desired to dwell in such a land; but learning that there were no palm-trees there, at once became contented with their own lot. The chief article of export is cinnamon. The cinnamon-gardens near Colombo occupy 17,000 acres.

Having passed a laborious month in Ceylon, and given much advice to the missionaries on important points of ecclesiastical order, which they submitted to him, he embarked for Calcutta, amid the prayers and benediction alike of priests and people. He arrived at Calcutta on the 21st of October.

In reviewing this first visitation of Bishop Heber, the importance of such a proceeding to the well-being of a missionary church will strike every candid mind. To either division of the church—to the priests who rule and minister in holy things, and to the people, for whose sake they labour—do equal advantages accrue. They are both brought into immediate communication with their episcopal head—the weak are encouraged, the strong derive new vigour, and those who bring dishonour on their profession are visited with ecclesiastical censure. The young are confirmed, schools are inspected, fresh stations appointed, and the things that are wanting are set in order. An important feature of church discipline is brought before the minds of the people, and they are gladdened by the presence and blessing of their chief spiritual pastor. From the altar, with awful dignity, as in Christ's place, the bishop exhorts his clergy to renewed self-devotion to the great work of the apostolate; he rejoices with them in souls already safe—precious seals of their labour and their Master's promise—he warns, he exhorts, he encourages, with a holy simplicity and the earnestness of a divine charity. By such episcopal superintendence can a missionary church alone be sustained for any length of time in vigour,

and the bounds of its habitation enlarged. When we have learnt that the presence of bishops is a necessary condition of extended and lasting success in missionary operations, we may look for the fulfilment of the promise, that the knowledge of the Lord shall cover the earth as the waters cover the sea. The recent appointment of many colonial bishops—men of learning, piety, and discretion, gives reason to hope that this primitive order of things is beginning to be again understood.

In December of this year, the Bishop conferred holy orders on the well-known Abdûl Musseh. He had received Lutheran ordination from the hands of some church missionaries in 1820. He was a man of high family, zeal, and considerable attainments. He was a convert of Archdeacon Corrie's, and his death, in 1827, was a great loss to the church in India. This ordination of a native priest was a solemn and interesting spectacle. "The bishop read the service for Abdûl Musseh, who did not understand English, in Hindoostanee with great fluency; and there were present nearly twenty clergymen, all kneeling around the altar and assisting in the holy act. Father Abraham, the Armenian suffragan, from the patriarch of Jerusalem, with the Armenian vicar of Calcutta, was present, dressed in the black robes of his convent; he sat at the bishop's right hand during prayers, entered with him the communion rails, and laid his hand with his on the heads of the candidates. After the ceremony was concluded, they embraced at the door of the church."

At this time, too, the bishop paid constant and unwearied attention to Bishop's College, expressing his conviction of its pre-eminent importance to the Christian cause.

On January 30th, 1826, Bishop Heber again left, "with a heavy heart, his dear wife and children, for the visitation of Madras and the south of India.' He was accompanied by the Rev. Mr. Robinson, his chaplain, afterwards Archdeacon of Madras. They had a tedious voyage in the Bussorah Merchant. During his short residence at Madras, the Bishop paid particular attention to the male and female orphan schools, and the important station of the Christian Knowledge Society at Vepery.

This last place is in the centre of a large Christian native and half-caste population. It contains a printing establishment, and, from its near neighbourhood to Madras, furnishes a convenient place for the instruction of missionaries on their first arrival. All the appointments of this station, and especially the native schools, excited Bishop Heber's warm admiration.

An entry of his journal, made at this time, contains his views on the question of who evangelized India. "We went in a carriage to visit the spot marked out by tradition as the place where the Apostle S. Thomas was martyred. That it is really the place I see no good reason for doubting; there is as fair historical evidence as the case requires, that S. Thomas preached the Gospel in India, and was martyred at a place named Milliapoor. I know it has sometimes been fancied that the person who planted

Christianity in India was a Nestorian bishop named Thomas, not St. Thomas the Apostle. But this rests absolutely on no foundation, but a supposition equally gratuitous and contrary to all ecclesiastical history, that none of the Apostles, except S. Paul, went far from Judea. To this, it is enough to answer, that there is no reason why they should *not* have done so, or why, when S. Paul went (or intended to go) to the shores of the further west, S. Thomas should not have been equally laborious and enterprising in an opposite direction; but that all the Apostles, except the two S. James's, did really go forth to preach the Gospel in different parts of the world, as it was *à priori* to be expected, that they did so we have the authority of Eusebius and the Old Martyrologies, which is at least as good as the doubts of a later age, and which would be reckoned conclusive if the question related to any point of civil history. Nor must it be forgotten that there were Jews settled in India at a very early period, to convert whom naturally induced an Apostle to think of coming hither; that the passage, either from the Persian Gulf or the Red Sea, is neither long nor difficult, and was then extremely common; and that it may, therefore, as readily be believed that S. Thomas was slain at Malapoor, as that S. Paul was beheaded at Rome, or that Leonidas fell at Thermopylæ."

Here, as elsewhere, the bishop was consulted by many of the clergy as to how far they might allow the native converts to keep their old caste observ-

ances. The drift of his advice on this difficult point was, that the missionaries should endeavour to ascertain whether these distinctions of caste were considered by the natives as *civil* or *religious*, and when the former, that their prejudices should be as little as possible interfered with. It appears from the testimony of Christian David and others, as given to Bishop Heber, that by numbers of the higher class, *caste* is looked upon as of no essential value, but merely as a mark of a grade of society, in the same way as in Spain the old Spaniards and Castilians are divided from persons of mixed blood; and in America, the whites from negroes and mulattoes. The bishop's letter to Rev. D. Schravogel on this subject concludes with the memorable words:—"God forbid that we should make the narrow gate of life narrower than Christ has made it, or deal less favourably with the prejudices of this people than S. Paul and the primitive church dealt with the almost similar prejudices of the Jewish converts!"

From Madras, the bishop proceeded to Pondicherry, and thence to Tanjore. The account of this part of his visitation is chiefly derived from Mr. Robinson's "Last Days of Bishop Heber." At Tanjore, he dwelt with fond earnestness on every memorial of the apostolic Schwartz: — "It was at Tanjore, in the institutions of the venerable Schwartz, in the labours of those excellent men who have succeeded him in the same field, and in the numerous churches of native Christians which

they have founded and built up, that his interest was most strongly excited, and the energies of his powerful mind most earnestly employed. He lived, alas! only to feel how much there was of future usefulness before him, if his life were spared; to witness, with deep and holy pleasure, the numbers, the apparent devotion, the regularity, and Christian order of the several congregations assembled around him; to mourn over the contracted means at the disposal of the missionaries, (which, in truth, is the only limit to the extension of their usefulness,) and to collect such minute and accurate information, and make such immediate arrangements, as the shortness of his time and the magnitude of his avocations allowed."

As the end of Bishop Heber's earthly labours draws nigh, we are met at every step with striking instances of Christian love and apostolic zeal. The pages of his biographer are full of beautiful pictures. Here is an account of an evening service at Tanjore—men but lately rescued from the debasing influences of superstition—a band of happy worshippers, in a wilderness of sin and sorrow, gather around the altar of the living God. Who could gaze on these men and not repeat to himself those words—"Ecce omnia nova facio." "Behold, I make all things new." "In the evening, the Bishop attended a Tamul service in the same church, which was literally crowded with the native Christians of Tanjore and the surrounding villages, many of whom had come a considerable distance to be pre-

sent on this occasion. Mr. Barenbruck, assisted by a native priest, read the prayers; Dr. Cœmmerer, from Tranquebar, preached; and the Bishop delivered the blessing, in Tamul, from the altar.

"Mr. Kohloff assured me that his pronunciation was remarkably correct and distinct, and the breathless silence of the congregation testified their delight and surprise at this affecting recognition of their churches as a part of his pastoral charge. I desired one of the priests to see how many were present, and I found they exceeded thirteen hundred; and I have seen no congregation, even in Europe, by whom the responses of the Liturgy are more generally and correctly made, or where the psalmody is more devotional and correct. There was a thrilling interest, in which memory, and hope, and joy, mingled with the devotion of the hour to hear so many voices, but lately rescued from the polluting services of the pagoda, joining in the pure and heavenly music of the Easter Hymn and the 100th Psalm, and uttering the loud Amen at the close of every prayer. I wished that some of those who deem all missionary exertion a senseless chimera, and confound the silent and humble labours of these devoted men with the dreams of fanaticism or the frauds of imposture, could have witnessed this sensible refutation of their cold and heartless theories. The Bishop's heart was full; and never shall I forget the energy of his manner, and the heavenly expression of his countenance, when he exclaimed, as I assisted him in taking off

his robes, 'Gladly would I give years of common life for one such day as this.' Some time after he had retired to rest, while I was writing in my bedroom, which is next to his, he came back to me to renew the subject on which his thoughts were intensely fixed—and his often repeated expressions of wonder and thankfulness at the scenes of the past day, were followed by a fervent prayer for the people, for the clergy, and himself."

On the 27th, he held a confirmation in the Fort Church, and afterwards addressed the clergy who were present. "He sat in his chair at the altar (as he usually does in every church except the cathedral), and after the sermon, before he dismissed them with his blessing, he addressed both missionaries and people in a strain of earnest and affectionate exhortation, which no ear that heard it can ever forget. We were standing on the graves of Schwartz and others of his fellow-labourers who are gone to their rest, and he alluded beautifully to this circumstance in his powerful and impressive charge. As this was probably the last time that he could hope to meet them again in public, he exhorted them to fidelity in their high office, to increasing diligence and zeal, to a more self-denying patience under privation, and neglect, and insult, looking for the recompence of reward; and lastly, to more earnest prayer for themselves and the souls committed to their trust, for the prince, under whose mild and equal government they lived, and for him their brother and fellow-servant. The ad-

dress was short and very simple, but no study or ornament could have improved it. It was the spontaneous language of his own heart, and appealed at once to ours."

He had here several interesting interviews with that remarkable man the Rajah, who became much attached to him, and proposed to confide the education of his son to the Bishop. When the Rajah heard of his death, he was much affected, and on being requested to continue his patronage to the poor Christians, especially now that they had lost their spiritual father, he answered, "I will always love those whom he loved, and whatever John Kohloff (the oldest resident clergyman) asks of me, shall be done."

Of the interest and importance of the Tanjore missions, Mr. Robinson writes—"We leave Tanjore with the sincerest regret and with the strongest interest, in a spot so favoured and so full of promise. The Bishop has more than once observed to me, that instead of the usual danger of exaggerated reports, and the expression of too sanguine hopes, the fault here was, that enough had not been said, and repeats his conviction, that in these missions lies the strength of the Christian cause in India, and that it will be a grievous and heavy sin if England and the agents of her bounty do not nourish and protect the churches here founded. He has seen the other parts of India and Ceylon, and he has rejoiced in the extension of Christ's kingdom in many distant places, and by many

different instruments; but he has seen nothing like the missions of the south, for these are the fields most ripe for the harvest."

He arrived at Trichinopoly on the 1st of April, 1826. On the third day of the same month, after public service at the Mission Church in the Fort, he returned to the house of Mr. Bird, the Judge of the Circuit. After some earnest conversation with Mr. Robinson, on the state and prospects of the missions in South India, he retired to his room, and thence went into a large cold bath which he had used on the two preceding mornings.

Half an hour after, his servant found him a lifeless corpse. It was the opinion of the medical men, that disease, strengthened by climate and nervous excitement, had long been lurking in his frame. Thus suddenly was this faithful feeder of Christ's Indian lambs and governor of His church called by the Great Master of all, the Chief Shepherd, to his eternal reward. Blessed is the servant whom his Lord shall find thus prepared. He is entered into his rest, and his works do follow him.

The remains of Bishop Heber were laid on the north side of the altar in S. John's Church at Trichinopoly. Monuments were erected to him in this church, at Bombay, Madras, Calcutta, and Colombo; and every honour paid to his memory. When the tidings of his death reached England, a meeting was held in Oxford, and a subscription entered into for a monument, by Chantrey, to be placed in the Cathedral Church of S. Paul. In America,

his name was engraved in letters of gold on a rock of granite, which forms the foundation of the church at Canandaigua; public monuments were erected to him in several places; and the church of Portsmouth, in New Hampshire, was dedicated to his memory.

The character of Bishop Heber presents a rare union and harmony of the highest qualities of the head and heart. Whatever period of his life we contemplate, we see the same singlemindedness and cheerful piety. Of his life at Hodnet, we read that "he was daily among his parishioners, advising them in difficulties, comforting them in distress, kneeling often to the hazard of his own life by their sick beds; exhorting, encouraging, reproving, as he saw need; where there was strife, the peacemaker; where there was want, the cheerful giver. Yet in all this there was no parade—no effort apparently—not the smallest consciousness that his life differed from that of other men. His duty seemed to be a delight—his piety an instinct."

Of his life as a Missionary Bishop, too warm expressions can scarcely be used. His talents and attainments, his earnest and sustained enthusiasm, regulated by prudent discretion, his entire self-devotion, and the winning amenity of manner, which was but the natural result of his gentle and affectionate heart, eminently qualified him for this arduous post. "To dwell upon his virtues," said Mr. Carr, at a meeting held after his death, "upon the charity of his heart, the sweetness of his dispo-

sition, the amenity and simplicity of his manners, or the delight of his conversation, were superfluous, recently as we have all been witnesses to them. No man, perhaps, was ever more calculated, from the reputation of his name, the splendour of his talents, the depth of his erudition, the purity of his life, the sanctity of his office, and the eminence of his station, to inspire us with respect and veneration; but on the slightest intercourse, on the shortest acquaintance, or converse with him, these feelings were absorbed and lost in a still deeper sentiment of affection and of love." "How vividly he was impressed with the responsibility of his mission," writes Mr. Wilmott, in his delightful Lives of Sacred Poets, "how anxiously he laboured to diffuse the hallowing blessings of his holy religion over that benighted world; with what gentleness he persuaded; with what patience he suffered; with what charity he forgave all things; and with what religious cheerfulness he hoped all things; — these traits of his character are displayed in their natural loveliness throughout his Journals. Whatever is amiable and of good report in the accomplished scholar—whatever is wise and sagacious in the reflective statesman—whatever is tender and beautiful in the Christian minister, may be found harmoniously combined in these delightful volumes.

The literary works which Bishop Heber has left behind him show how much might have been expected from him, had time and opportunity enabled him to contribute more largely to the stores of English literature. Wanting in the highest kind of

genius, his faculties were clear, strong, and well-developed, his taste remarkably correct, and his style chaste, vigorous, and picturesque. He had a quick eye for the beautiful in nature and art—a fancy and imagination which lighted up whatever it touched; and there is in all his writings an *earnestness* and a reality which it is in these days most delightful to meet with. Of Palestine, his earliest poem, it has been said, that it does not contain one original line. This might, without much difficulty, be proved; but for melodious diction, well-chosen images, correct versification, and artistic management, it will well bear comparison with any similar work in the English tongue. The portion of the Morte D'Arthur which has been published will be welcome to the lover of the Faerie Queene. It is full of picturesque description, and the rhythm and numbers are very perfect. His Hymns are the most perfect and interesting of his poetical works. The more one reads them, the more true and beautiful do they appear. Instinct with subdued earnestness of devotional feeling, they reflect, as the blue lakelet the passing clouds, the varied moods and feelings of the religious life. I have already had occasion to speak of his Indian Diary as by far the most delightful book of its kind in our literature. In its quiet and unpretending pages, fresh beauties spring up on every perusal, like unbidden violets from the sod. Full of information, thought, and moral interest, it contains more beautiful pictures of life and scenery, more suggestive passages, more

true poetry than any book of travels which I am acquainted with. And how, as we read on, do we learn to love and reverence the author—to love him for tenderness of feeling and a gentle heart—to reverence him for his ability, attainments, and, above all, his self-devotion to the work of the Apostolate. His learning and accomplishments were all consecrated to the service of the altar; and instead of diminishing his usefulness, acquired for him influence and power over men's minds, to be used for the propagation of the faith. "The love of poetry, the taste for painting, the thirst for knowledge, which have so often hung like vapours about the path of the traveller climbing to the Celestial City, were kindled into gold by the glowing faith and the spiritual illumination of Heber."

A great and good man, who has now gone to his long home, has chanted a noble ode to his memory, with whom in past days he had paced the terraces of Llangedwin. Let us humbly listen to the words which Robert Southey hath written of Reginald Heber :—

"A messenger of love, he went,
A true Evangelist ;
Not for ambition, nor for gain,
Nor of constraint, save such as duty lays
Upon the disciplined heart,
Took he the overseeing on himself
Of that wild flock dispersed,
Which, till these latter times,
Had there been left to stray,
Neglected all too long.
For this great end, devotedly he went,

Forsaking friends and kin,
His own loved paths of pleasantness and peace,
Books, leisure, privacy,
Prospects (and not remote) of all wherewith
Authority could dignify desert,
And, dearer far to him,
Pursuits, that with the learned and the wise,
Should have assured his name its lasting place.

How beautiful are the feet of him
That bringeth good tidings,
That publisheth peace,
That bringeth good tiding of good,
That proclaimeth salvation for men!
Where'er the Christian Patriarch went,
Honour and reverence heralded his way,
And blessings followed him.
The Malabar, the Moor, the Cingalese,
Tho' unillumed by faith,
Yet not the less admired
The virtue that they saw.
The European soldier, there so long
Of needful and consolatory rites
Injuriously deprived,
Felt at his presence the neglected seed
Of early piety.
Refreshed, as with a quickening dew from Heaven,
Native believers wept for thankfulness,
When on their heads he laid his hallowing hands!
And, if the saints in bliss
Be cognizant of aught that passeth here,
It was a joy for Schwartz,
To look from Paradise that hour
Upon his earthly flock.
Hadst thou re-visited thy native land,
Mortality, and time,
And change, must needs have made
Our meeting mournful. Happy he
Who to his rest is borne

In safe and certain hope,
Before the hand of age
Hath chilled his faculties,
Or sorrow reached him in his heart of hearts :—
Most happy if he leave in his good name
A light for those who follow him,
And in his works a living seed
Of good prolific style.

Yes, to the Christian, to the Heathen world,
Heber, thou art not dead—thou can'st not die;
Nor can I think of thee as lost.
A little portion of this little isle
At first divided us; then half the globe.
The same earth held us still; but when,
O Reginald! wert thou so near as now!—
'Tis but the falling of a withered leaf—
The breaking of a shell—
The rending of a veil!
Oh! when that leaf shall fall—
That shell be burst—that veil be rent—may then
My spirit be with thine!"

CHAPTER VI.

Peculiar difficulties of Indian bishops — Necessity of subdividing the see of Calcutta — Memorial of Christian Knowledge Society — Success of this measure — Cathedral — Importance of general education — Bishop Wilson — Prospects of the East.

THE premature death of Bishop Heber, hastened as it was by the burden and excitement of duties too great for any one man to sustain, drew attention to the importance of subdividing the diocese of Calcutta. The peculiar difficulties of an Indian bishop began to be better understood. "For all civil purposes," says Mr. Le Bas, in his Life of Bishop Middleton, "our eastern possessions are divided into three presidencies, each having its separate governor and council, and its separate judicial, civil, military, and medical departments, while in ecclesiastical matters alone the British interests are placed under the administration of a single individual. The statesman who governs India is assisted by the judgment of responsible councillors, and by the advice of legal authorities; and besides, he is relieved from the burden of official drudgery by a liberal apparatus of secretaries and preparatory boards. The

bishop who administers the church of India has no such assistance or relief. He is without the aid of a clerical chapter, and even responsible or legal advisers. He is, in short, a solitary unaided functionary, weighed down at once by cares which demand the highest faculties of his mind, and by toil which exacts the most unsparing sacrifices of his bodily ease; an enormous portion both of his time and strength must be spent in protracted and harassing expeditions both by sea and land. In a tropical region, no human energies can, for many years together, endure such a course of application."

In 1827, the "Incorporated Society for the Propagation of the Gospel in Foreign Parts" presented a memorial to the government, in which occur the following passages:—"The suspension of the episcopal functions, and of every measure depending on the personal direction of the bishop for a very considerable period, on every vacancy, to which must further be added the time required by the new bishop to become acquainted with the peculiar nature of his local duties, is in itself a great evil. And if men of attainments and character should, by a succession of unfortunate events, be deterred from accepting this important office, there might be reason to believe that the system commenced with such prospect of success by Bishop Middleton, and continued with equal judgment and power by his lamented successor, might never be carried into full effect.

"With these considerations in view, the society are impelled by a feeling of duty most humbly to submit to his Majesty's government the expediency of establishing a bishopric in each of the three Presidencies. They are impressed with the fullest conviction that the effect of such a measure would be—

"1stly, That the charge of each bishop would be less disproportioned to his powers.

"2ndly, That men of professional eminence would be more easily induced to undertake the office.

"3rdly, That during the vacancy of any see, the episcopal duties might be performed by one of the other bishops.

"4thly, That a prospect of rising to the highest stations of the church would be opened to the inferior clergy stationed in India, from which they are now precluded, on account of the time which would be lost in the interchange of the necessary communications between that country and Europe."

Since the adoption of the arrangements here proposed, the church in India has been progressing in an uniform course of increasing power and usefulness. The presence and immediate superintendence of such men as Bishop Wilson and Corrie have enabled the church system to present itself to our Eastern colonies in the completeness of its full development. It is quite impossible, in a volume of

this size, to give any detailed account[1] of separate missions. For these, we must refer the reader to the reports of the various societies, and the lives and writings of the missionaries themselves. Suffice it to say, that the kingdom of Christ has been extended in proportion to the means and zeal devoted to it, and analogously to similar periods in the history of the church. Above all, in the exact proportion in which our ecclesiastical system has been developed in its completeness and fulness, have the results of missionary labour acquired a consistency and permanence in which the isolated efforts of individuals and societies have been so deficient. "It is well known," writes Dr. Grant, in his Bampton Lectures, "that Bishop Heber computed the number of converts in Southern India, in 1826, at 15,000. This calculation has been disputed, and has been broadly stigmatized as being very much too great. I will content myself with saying, that official returns made two years before represented the converts in connexion with the church as exceeding the computation of Bishop Heber, which is, moreover, confirmed by collateral evidence; and further, that had the missions of other bodies been included, the calculation of Protestant converts even at that period

[1] I had intended to give a chronological account of missions in India during the last twenty years, but I find that a mere enumeration of dates and names, which is all the space will allow, would be of little use, and no interest to the general reader.

should at the least have been raised to 23,000, the number certified three years before in parliamentary evidence by a missionary, as the result of his personal knowledge.

"And since those days, the progress has been decisive. Tinnevelly became, in 1828, the scene of a considerable movement, and many heathens were led to receive the Gospel. Let me refer to recent events. The difficulty in obtaining reports of the older missions of Tanjore and Trichinopoly prevents the possibility of any accurate statement being made respecting them. At Vepery, however, a mission founded by Schultze in 1728, and supported by the Society for the Propagation of the Gospel in Foreign Parts, twenty-two native adults were baptized in 1838. The Bishop of Madras, in his visitation two years ago (1841), speaks of meeting with whole Christian villages in the Tinnevelly district. He states, that lately 3000 had been added to the church; and that in four stations alone, he had confirmed 1500 native converts. Without mentioning the dissenting associations, (one of which, however, is said to have 10,000 natives *under instruction* in the province of Travancort,) take only these facts together with the statement that in connexion with the Church Missionary Society there are nearly 7000 baptized converts, and above 19,000 receiving more or less instruction, and we must conclude that a wide and effectual door has been opened in Southern India for the Gospel of Jesus Christ.

We may believe, as the prelate of that diocese assures us, that 'the Gospel is as surely there as it is in England, and may be preached there with as saving effect to tens of thousands as it is already preached to thousands.'

"This is no isolated instance. In the northern province of Bengal, a stirring of men's hearts to the reception of the Gospel similar to that witnessed in Southern India—perhaps more extraordinary, from the obscurity in which its origin is veiled—is preparing the way for larger results. At Barhipur and Krishnaghur, both of them missions in connexion with the church, whole villages seem to awake almost simultaneously, and demand to be instructed in the truth, and to put on Christian baptism. At Barhipur, but few signs of any spread of the Gospel showed themselves before the accession of the Rev. C. E. Driberg as a missionary, in 1835. From that time, converts have been gathered into the church; in 1838, the number of the baptized amounted to 131; of catechumens, to 235. Three years later, (in 1841,) there were of baptized, 472, of catechumens, 517; so that a congregation of nearly 1000 was collected, exclusively of many (above 200) who were inquiring after 'this way,' and of such unworthy catechumens as were excommunicate, and recent reports confirm the expectation of increase. At Krishnaghur, it would seem as if the seed scattered on the ground by missionaries accustomed forty years back to travel through the district had

suddenly taken root and sprung up—as if the leaven secretly hidden had begun to ferment through the whole lump. A few pilgrims, as it were, came first for instruction; these carried the tidings back to their native villages; and shortly after, messengers from forty and sixty miles distant flocked to see what 'was come to pass there in these days.' In one year, (1839,) on the visits of the Archdeacon and the Bishop of Calcutta, 980 heathens were baptized, which increased the number of converts to 1420; in the year following, (1840,) the baptized were again increased to 2000, and 3000 more were preparing for the laver of regeneration."

"Here then are certainly converts of no ambiguous character; not influenced by interest or by alliance with Europeans; not outcasts from Hindooism or from the Roman communion, but through the concurrent causes of inward conviction, and the offer of the truth, stirred by God's grace to seek and receive salvation in Christ; not hastily baptized, but after patient instruction; and not ineffectually sealed with the Spirit of grace, since in the hour of trial, which has come on them even already, neither the spoiling of their goods, nor oppression, nor much personal suffering, has prevailed on them to deny their profession, or grow weary of His service who bought them with His blood."[1]

Two points of general importance remain to be noticed; first, the erection of a cathedral under the

[1] Grant's Bampton Lectures, pp. 198—200, 2nd edition.

zealous superintendence of Bishop Wilson. This is now in rapid progress, and its importance and value in giving to Christianity in India "a local habitation and a name" cannot be overrated.

The second point to be noticed, and it is one of the greatest interest, is, the growing desire in the native mind for European learning and literature. That education must precede any general reception of our holy faith by the natives is admitted by all who have had any practical experience. In the very last communication which has been received from the Bishop of Calcutta occur these memorable words—"All knowledge, all learning, if not poisoned with a sceptical leaven, subserves the interests of religion; all history, all chronology, all improvements in agriculture, medicine, jurisprudence, all legitimate commerce, all the arts and conveniences of life, every step towards the increase of human happiness, is a preparation for our holy faith.

"And yet more colleges and schools, where the elements of every division of human knowledge are taught, and the evidences and history of the Christian religion are duly interwoven with it, are of the greatest importance. So churches, where those who profess Christianity may worship their God and Saviour, receive instruction in morals and piety, and be consoled in the hours of sickness and death, are of still higher moment. They are full o the seeds of things, as was said of Lord Bacon's works; every school is an academical preparatory church, and every church a 'pillar on the border of

the land to the Lord.' They prove to the Hindoo and Mahomedan that we have a religion, and lead them to reverence us for our open, consistent performance of its rites and ordinances."

Bright and glorious, we believe, will yet be the destiny of our mighty eastern empire. England, to whom the great moral Governor of the universe has given such a high place among the nations, has learnt to confess her responsibility with regard to the spiritual interests of her colonies. Nothing will so ensure our possessions in the east as the promulgation of the faith and the complete establishment of the church; and when we look at the progress of Christianity in the east in its highest light, and think how a pure faith, bringing with it all the social virtues, all the blessings of civilization, all the influences that can exalt the soul, has been substituted for the debasing superstition of a gloomy and cruel creed, we feel how deeply interesting is the history of Indian missions, and the lives of those saints and martyrs who have lived and died for this sacred work.

Ram boweth down,
Creeshna and Seva stoop,
The Arabian moon must wane to wax no more,
And Ishmael's seed redeem'd,
And Esau's to their brotherhood
And to their better birthright then restored,
Shall within Israel's covenant be brought.

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