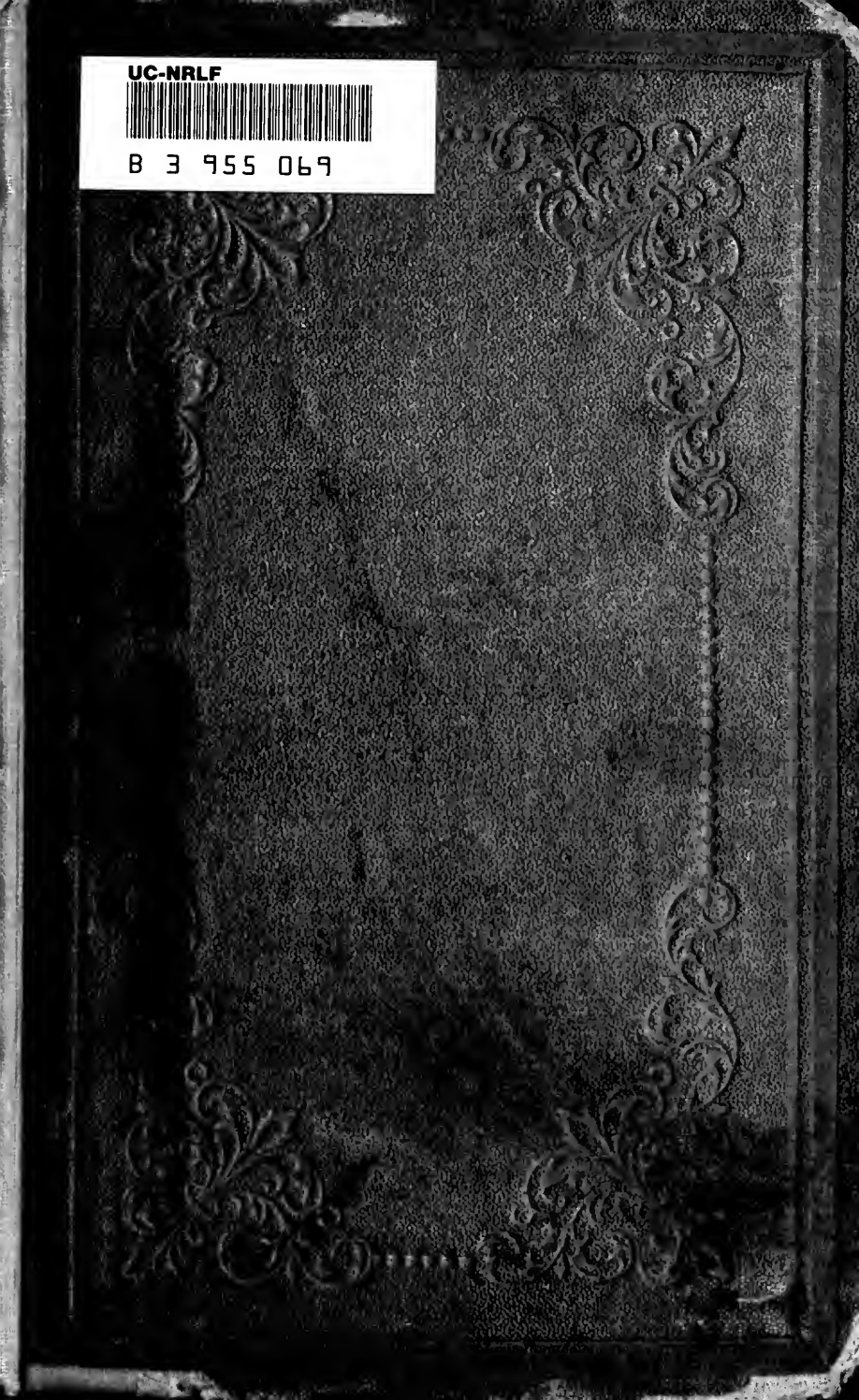


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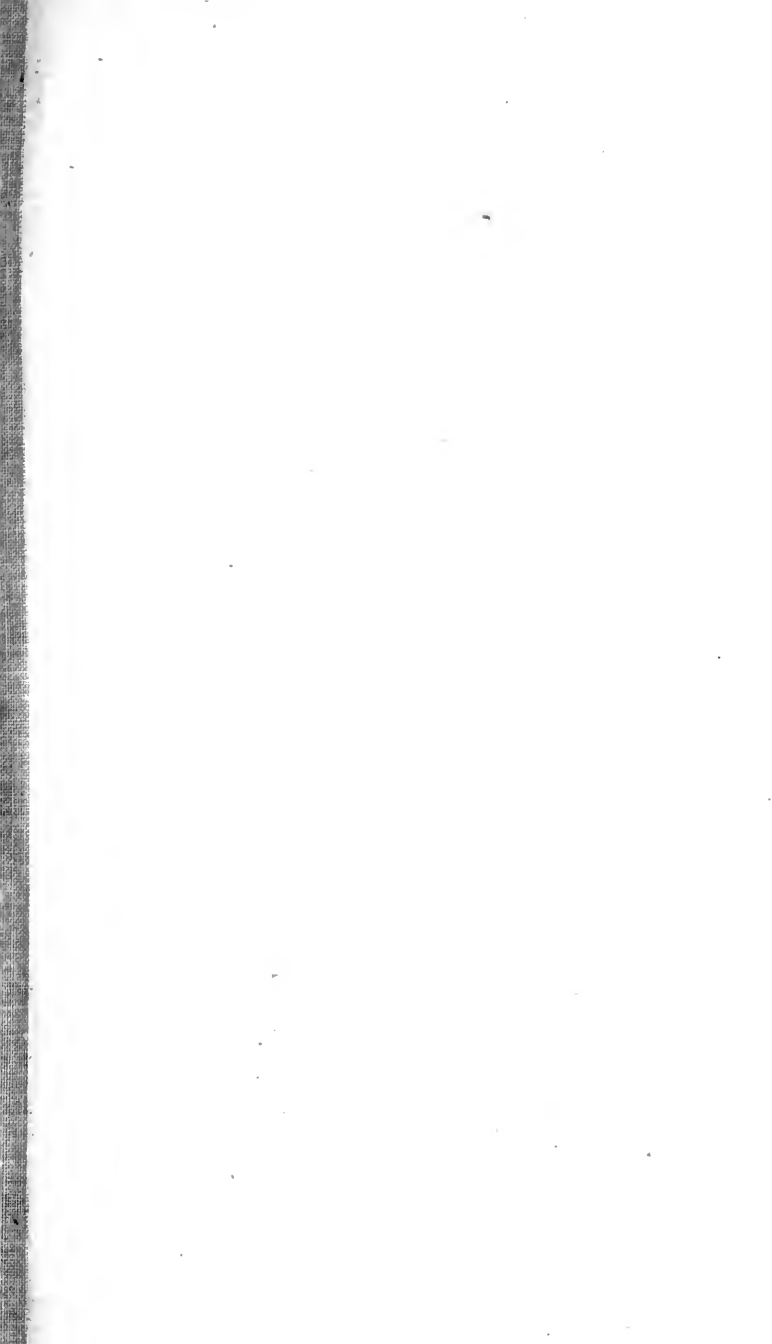
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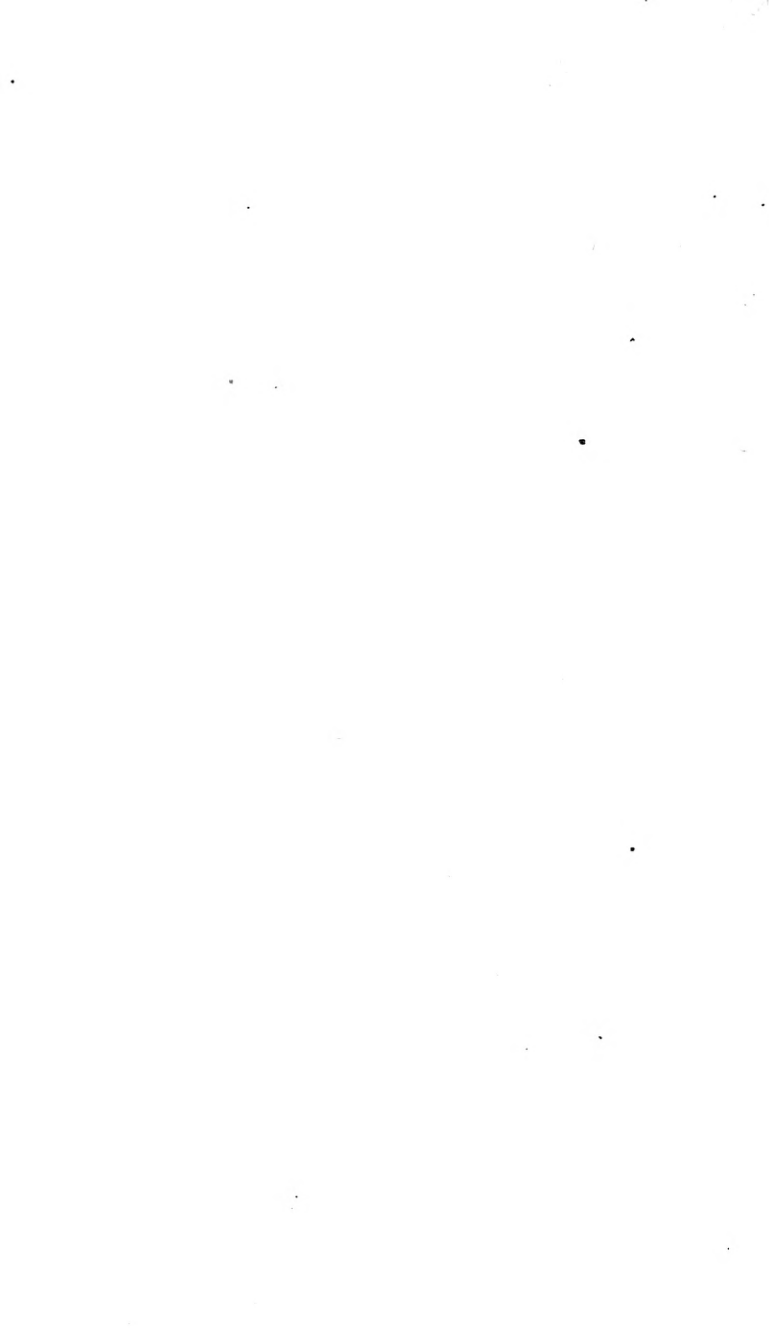
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INDIA AND THE GOSPEL.





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INDIA AND THE GOSPEL ;



AN EMPIRE FOR THE MESSIAH.

BY

REV. WM. CLARKSON,

MISSIONARY IN WESTERN INDIA.

WITH PREFATORY REMARKS

BY

REV. T. ARCHER, D.D.

“ Let India—wondrous India—be simply mirrored as she is; and what more truly, oftentimes more sadly, interesting? ”—MITCHELL.

FOURTH EDITION.

LONDON :
JOHN SNOW, 35, PATERNOSTER ROW.

1851.

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TO
THE CHURCHES OF CHRIST IN GREAT BRITAIN,
CONNECTED WITH INDIA BY PECULIAR RELATIONSHIPS,
AND
SUSTAINING TOWARDS IT PECULIAR OBLIGATIONS,

This Volume,

SEEKING TO REPRESENT THAT COUNTRY IN THE SEVERAL ASPECTS
WHICH RELATE TO ITS EVANGELIZATION,

IS AFFECTIONATELY INSCRIBED
BY
THEIR "SERVANT FOR JESUS' SAKE,"

WM. CLARKSON.

P R E F A C E.

THE Author of these Lectures has been honoured to engage in nine years' active service in the cause of the Redeemer in Western India. During that period, he made himself intimately acquainted with the people by the nearest converse, and the closest associations which their exclusive habits would admit. These Lectures were substantially delivered in February 1849.

In preparing the First Lecture, the Author has availed himself of the aid of "Elphinstone." In preparing the Second, he took advantage of several articles in the "Oriental Christian Spectator," written respectively by Rev. Drs. Stevenson and Wilson, of Bombay.* To these writers, therefore, as well as all from whose works he may have derived any assistance, he tenders his grateful acknowledgments.

He does not apologize for adding to the present store of publications. Infinitely more than he can say is required on behalf of Indian Missions. He only trembles, lest what he writes should be found destitute of that energy and spiritual power which alone can produce an impression on the Churches, and lest, thus, by its very weakness, it should injure the cause. Amidst many voices, he seeks to lift up his voice in a cause wherein all voices are required. Amidst many advocates, he seeks to fulfil a part where all advocacy is demanded. Amidst many witnesses, he desires to give his testi-

* A Summary of the "Oriental Christian Spectator" is procurable monthly, from Richardson & Co., Cornhill.

mony to great facts and solemn claims ; and thereby add one link to the chain of agency which God has raised up to plead the cause of India. That mighty country demands a thousand advocates to speak her spiritual woes, and plead with Christians for a more ample supply of the great and sovereign remedy.

A population, comprising from a fifth to a sixth of the whole human race, might well lay claim to the tongues of not merely a few missionaries, but of "angels and of men," to plead for the mission to them of the glorious gospel of the blessed God, on a scale commensurate with their woful exigences. Neither the pulpit, nor the platform, nor the press can utter a voice too loud ; nor can that voice reach too far and wide, - to set forth the spiritual condition of the two hundred millions of souls which are to be found in Continental India, and urge measures for its relief.

The Author expects that, in the course of a few months after the circulation of this Work, he will again be in the domains of Hinduism, grappling with its metaphysical and mythological forms, and carrying on the Christian conflict among the natives of India. He will then be unable to make his voice heard in Britain, either from the pulpit or the press. He therefore solemnly commends this great cause to his honoured and beloved brethren at home ; and especially to the Directors of Missionary Societies, whose peculiar office it is to urge on the Churches the claims of the whole heathen world.

WM. CLARKSON,

Missionary of the London Missionary Society.

CAMBERWELL,

March 15th, 1850.

PREFACE TO THE THIRD EDITION.

THE Author, on the eve of his departure from the shores of Britain, again commends this volume to his Christian brethren of every denomination. He will no longer be able to plead for India. His work will henceforth be *in* India, and his pleadings will be *with* India. He can no longer tell Britain of the claims of India. His appropriate work will be to tell India of the claims of Christ.

To whom, under this exigency, shall the departing missionary especially look? To whom shall he more particularly confide the advocacy of the claims set forth in this volume? To whom shall he bequeath with "an emphasis of interest" this parting gift? To his brethren in the ministry,—to those honoured men who are set for the defence of the gospel. Brethren, whose office it is to labour *in* England, and *for* England, to you I bequeath not this book, but the vast and momentous subject of which it treats;—to you, I say, though you forget the volume itself, and the writer of it, remember

INDIA AND THE GOSPEL.

The Servant of the Churches for Christ's sake,

WM. CLARKSON.

PORTSMOUTH, August 24, 1850.

On the day of departure for India by

"The Earl of Hardwicke."

PREFATORY REMARKS.

I HAVE been requested to write a few sentences introductory to the following work. Aware that it requires no recommendation, and conscious that I can say nothing new on its topic, or worthy of its solemn grandeur, I comply with the request from my personal esteem for the author, and my admiration of the manner in which he has handled his subject.

Numerous as have been the volumes descriptive of India, as a field of Christian enterprise, they have not been disproportioned in amount to the magnitude of their theme. Varied in the degree of their eloquence, and the nature of their practical suggestions, proceeding from missionaries of all denominations, touching on almost every province, its population, their manners and superstitions, — room is still left for this publication, written by a faithful ambassador of the cross, familiar from observation with the scenes he describes, and whose calm reflective judgment and truthfulness will be questioned by no reader. Most heartily do I commend “INDIA AND THE GOSPEL” to the serious thought and the affectionate heart of the Christian public.

India, with its hundred millions of people, and its undeveloped, exhaustless resources, has been subdued by the British

sword and policy, and is now part of the British Empire. It has long been a mine of wealth to the merchant, and a school of discipline and strategy to the soldier. On its plains princely fortunes have been accumulated—the most chivalrous feats of prowess been achieved. The romance of its history, under its native princes and European authority—its Aurungzebcs and Clives—has at once fired the imagination and kindled the ambition of impetuous youth, and veiled from the sight the dark horrors of its crimes and misery. The missionary, alive to the dramatic interest—the dioramic character of Oriental life—visits the shores of Bengal for a sublimer purpose than animates mercantile or military adventurers: he goes to familiarize himself with its moral features,—to develop them to the Church, and to apply to its degradation and wretchedness the tested and only means of elevation and happiness. With him the questions rise:—India is ours,—*for what purpose?* India is ours now,—*how is it to be retained?* One answer meets both questions, momentous as they are,—and I think it is impossible to exaggerate their importance,—THE SPIRITUAL EXALTATION OF ITS PEOPLE. We cannot imagine, indeed, that “these merchant subjects were destined to become sovereign princes,” only that they might find in Hindustan a scene of patronage, and nepotism, and revenue; that the untried sword of the aspirant soldier should be there fleshed; and that India, conquered to Leadenhall Street, should be preserved tributary and orderly by the unreasoning and unelevating force of military rule, or the craft and cunning of intrigue and diplomacy. *India and the sword* must not be a perpetual principle—an unchanging watchword of Government. Physical power cannot if it would—and should not if it could—repress and retain India to Britain, with advantage to either for ever.

The authority of brute might is losing its prestige—classed amid the expedients of ignorance, crime, tyranny,—and reckoned by enlightened statesmanship as the last to be adopted. Mind, in the expansion of its powers,—heart, in the culture of its affections,—truth, reaching the former,—love, melting the latter;—these are now recognised by most as real might—might, noblest in kind, most invincible in degree. We may multiply troops in Hindustan—may employ the most skilful and enthusiastic generalship; fortresses may crown its highland passes, and treacherous ravines and gullies;—we may place in the nests of native policy and plotting our most wakeful and trustworthy men, and all may seem secure and still: but if there be truth in what I have now written, and in the experience of nations, such means, however energetic in extent, and successful in immediate result, are hazardous in continuous, ultimate application, and altogether unworthy in character of a free, enlightened, Christian land.

The question recurs,—India is ours,—what are we to do with it?—how are we to keep it? We have had India and the sword, and we *have India and idolatry* bolstered up by our country. British patronage too long has been extended to systems, in the contemplation of whose orgies and devotees the difficulty is which most to wonder at, the puerility of the worshippers, or the obscenity of the rites. We have paid homage with our *national* conscience to Juggernaut, amid the earnest protests of evangelical missionaries in India, and the indignant remonstrances of Christians at home,—protests and remonstrances met by the sophistry, and scarcely disturbing the repose of easy politicians, whose tenure of office had but one condition—the quieting of things through the humouring of men. It is granted, that to shelter the idol may secure the

mindless service of the idolater; but it never can exalt the man,—on the contrary, it dwarfs him. If the intellect therefore of India be, according to Mr. Buyers, in his deeply-interesting “*Recollections of Northern India*,” ethnographically Caucasian, formed on the highest type of thought, idolatry is crushing it, drugging by error into impotence and sleep that which requires only the living power—the quickening touch that makes the Western world—and Britain especially, formed in the same model, and belonging to the same physiological tribe—the moving mind of the earth! Give India Christianity,—and thought that now only dreams, or wastes itself in the fantasies of image worship, or displays its force in rude and momentary action, is gifted with steady, heroic, happy energy! The death of Hindu idolatry is the resurrection of Hindu understanding!

When I urge this, let me not be supposed to advocate rash measures or political plans for destroying idolatry. I protest with equal firmness against Government patronage of, and Government opposition to idol worship. I am no idolater, nor am I an iconoclast. Break the image, and you do not terminate its worship. Nay, the fragment, or the fragments rudely joined, may, like a cracked Oriental cup, become more precious than a new one. Awe for the entire, untouched god, may be tinged with pity for the broken one. The destruction of the idol, and the overthrow of idolatry, are not identical. To expel the darkness, admit the light, is Lord Bacon’s principle. To demolish the idol, exalt Christ, was the experience of Polynesia. Fill the heart of the Hindu with Christ, and Jugger-naut is no more,—his history a lie, and his image a barbarous and monstrous relic of darkness and licentiousness.

The sword and idolatry give place to a more recent theory

— *India and education—the Hindu and the schoolmaster,*— and that, in almost any phase, is an improvement on its predecessors. Whatever shakes the understanding from error may prepare it for truth. The weeding out of the patch of a desert may prepare the spot for a garden. But it may not. The same nook may be overrun with other weeds. Above all, it must be so, if the germs of true and healthy vegetation are systematically excluded. It can be made a garden only by sowing garden seeds. Every reader can see the point of analogy. Adopt the governmental system, and teach these Hindu youths astronomy; and before the Newtonian philosophy, whose theory is not more stern than its poetry is sublime, the astronomic science of Hinduism falls. But that science is essential to the religion of Hinduism; it is integral; it is part of it; and with its overthrow crumbles the whole theology built up with it. I cannot imagine a graver question than this,—What shall occupy its place? You have the ruin—the ground crowded with the fragments of a fallen superstructure. What is to rise on it? Man must have something real or imaginary on which to rest. Banish Hinduism, or Muhammadanism, still he pants and gasps after an object. Infidel education has set him loose—created desires without furnishing a central and centralizing object—annihilated the past without unfolding the future—undecified his gods, and presented no other,—in a word, left him the victim of pantheistic fancy, or of heartless atheism. Such education is imperfect; it needs a higher element. You may shake by science the temples of superstition. The eternal temple can be erected by truth, through Christ alone. Impart the largest amount of knowledge to India; stir as much as you may its stagnant waters,—and it is well to see their ripple: but that

alone which can heal them, and ~~make~~ them vivifying, is a branch, it may be a twig, or even a leaf from the tree of life!

India and the Crucifix are terms suggestive of another order of influence to elevate the country. Rome, indeed, for years has been working there. Where does it not? In the growing empires of the East, or the Antipodes, it aims after power; but in Europe, with its usual craft, it diverts the mind from its large foreign projects, by stirring up more petty, but more absorbing, because domestic controversies. Romanism is *active now*; its Indian ecclesiastical staff is not less than eight or nine hundred bishops and priests. And what have they done for the heathen? What are they doing with Protestant missionaries and their cause? Popery never changes; and they who know its past know—I had almost said intuitively—its present, and, prophetically, its future. An old expression graphically portrays the converts and the system,—“Heathenized Christianity.” One might dispute the definition, and ask,—Is this even Christianity heathenized?—at least the result of its wretched form has been not even to widen the line of demarcation between Christianity and idolatry. The history of this system is the progressive substitution of one error for another,—I will not say, of one error equally and universally as gross as that which it supersedes; but still of an error that degrades Christ and imperils souls. With a natural antipathy, Romanism in the land of idolatry or Muhammadanism is the bitterest foe of evangelical truth;—the next in the scale of enmity being the half-fledged *Anglo-Catholicism* of Calcutta, whose supercilious contempt of evangelical missionaries inversely measures the dignity of their own character. One thing is clear, from the history of all

Romish propagandism in relation to heathenism,—the latter may—the former cannot tolerate us. Rome hates Calvary more than Mecca does. Let any one examine the life of Schultze, or even survey Popish movements at the present time, and this fact will be fully confirmed,—that Protestantism may anticipate a fiercer conflict with the Crucifix than the Crescent.

Amid the certain failure of these agencies to elevate India, to evolve its resources, to educate its mind, to consecrate its heart, we are thrown on the influence which never has failed in such designs—INDIA AND THE GOSPEL: not the gospel reduced into a dry formalism, frittered away into meaningless ceremonies, associated with the feuds of sectarianism, or incorporated with the errors of the superstition it professes to assail, and thus ingratiating itself with the minds it seeks to win; but the spiritual, unsophisticated, harmonizing, apostolic truth that triumphed in Rome, Athens, and Jerusalem. Let this be the watchword of the Church, firmly and faithfully uttered, and urging on its members into holy action, and India becomes part of THE EMPIRE OF CHRIST, and under His sway more closely and lastingly associated with Britain, by the affinities and sympathy of the Christian brotherhood, than by the mere power of political connection or martial subjugation.

Deeply impressed with these views, and painfully aware of the formidable nature of the obstacles to their realization, in the largeness of the field to which they relate, and the swarming almost unassailable masses of Hindustan;—in the rooted prejudices of the natives in the different provinces, their idolatrous rites and sacrifices, so severe and self-denying, and yet so exemplary to the Christian,—for though error to us, idol-

atry is truth to them;—in the insidious perseverance of Romish propagandism;—in the immorality of too many European residents;—and in the withering influence of the climate upon the constitution of our European agents;—obstacles these, smiting the timid into the inaction of despair, but rousing the courageous into dauntless and unceasing exertion;—I am conscious, at the same time, that the gospel can conquer these frowning and apparently insurmountable difficulties, and the gospel alone can. I therefore most cordially recommend this volume to the British churches, with the earnest prayer that it may stimulate them into fervent and sustained zeal to subdue India to Messiah, by the Word of truth and the Spirit of power!

THOMAS ARCHER.

April, 1850.

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LECTURE I.

INDIA CONSIDERED DESCRIPTIVELY AND HISTORICALLY.

THE “everlasting hills” of the Hímaláyah range, and the Indian Ocean, constitute the northern and southern boundaries of a land possessing almost every attribute that may challenge human interest. That land is India. Its peninsular portion is washed by the waves of the Arabian Sea on the west, and by the Bay of Bengal on the east.

The Indus, rising on the table-land of Thibet, and winding its course through the snows and glaciers of the Himalehs, separates its continental portion from the mountainous countries of Afghánistán and Baluchistán, and forms its western boundary. The Bramaputra,* descending like the Indus from the same elevated plains of Thibet, and winding round the fur-

* Signifying in the Indian language “Son of God.”

thet extremity of the Himalehs, forms its eastern boundary.

Thus the physical outlines of the country are of surpassing grandeur. That chain of mountains of unparalleled height and capacious breadth,* whose ranges form a zone of natural fortifications of 1500 miles' extent, whose summits are covered with eternal snow, and whose white towering pinnacles pierce the clouds,—those two rivers of sea-like expanse and lengthened course, whose respective tributaries are like independent streams, and which themselves branch off into numerous divisions, describing in their course valleys whose area is equal to that of whole countries,—and again, those seas which gird the Indian coasts to the extent of nearly 4000 miles;—these all combine to separate India geographically from other parts of Asia, with a boldness and a grandeur not to be witnessed elsewhere.

These several boundaries also, by the very physical magnificence with which they define India, seem to afford to it a prestige of pre-eminent greatness among the *nations* of the earth. Nor, while the outline is magnificent, is the detail of ordinary grandeur. The several parts of this great section of Asia have been filled up by the great Creator on a scale entirely commensurate with the bold outline.

Six hundred miles further south of the Himalehs, another range of mountains describes a bold sweep across nearly the whole breadth of the country. These

* The Himalehs are computed to occupy an area of 150,000 miles.

are called the Vindya range. Again, about a hundred miles further south, another range of hills, called the Sutpúra, skirts the valley of the Nirbudda; and still further, another range skirts the valley formed by the River Tápi. These several ranges may be considered as so many nearly parallel girdles of the northern portion of the peninsula. In connection with its eastern and western points, two other mountain chains, called the Western and Eastern Ghauts, run toward the south in converging lines, and girdle respectively the Malabar and Coromandel coasts. These support the high table-land of Peninsular India. These hills are separated from the ocean by intervening plains of more or less width: sometimes their spurs or offsets reach even to the shore.

The several mountainous ranges of India invest its scenery with unspeakable grandeur, and impart to it a magnificent variety. The traveller passes over terrific precipices, descends into deep ravines, and roams over romantic glens. In the northern range are witnessed stupendous avalanches, glaciers, and all the phenomena of Alpine regions.

The high table-lands, of which the several mountains are the supports, and to which their sloping and often steep ascents lead the traveller, form another interesting feature of the physical scenery of India. These respectively vary in elevation, and in some parts attain an altitude of 3000 feet. The myriads of people who inhabit these elevated countries experience a more genial atmosphere than the residents of

the plains below them, and refreshing breezes modify in a powerful degree the fervour of the tropical sun.

The numerous rivers of India no less affect the traveller with admiration and delight. Their course marks out grand geographical divisions. Those which wind along the plain of the Indus run from east to west, and empty themselves into the Arabian Sea. Those which wind along the plain of the Ganges have an eastward direction. The rivers of the peninsula flow from west to east, and empty themselves into the Bay of Bengal.

These rivers, drawing their unfailing supplies from thousands of mountainous springs, and enlarged by melting snows and periodical rains, notwithstanding the process of evaporation under a vertical sun, flow on, from age to age, with a wide and lengthened course, unparalleled save in tropical countries, and furnish populous cities and districts with their exhaustless streams. In some cases people resident at more than a thousand miles' distance from each other drink of the same water, and bathe in the same stream. Sometimes their course is abrupt, and deep chasms intervene: they leap over the chasms, and form stupendous waterfalls.

To what part soever of God's works in India we turn our eyes, we are entranced by all that is beautiful, grand, and gorgeous. At the same time we behold nothing diminutive or insignificant. The plains of India are oceanic: they seem interminable. Its hills are mountains: its mountains transcend the clouds.

Its shrubs are trees: its trees are incipient forests: its forests are impassable frontiers. Its streams are rivers: its rivers are as seas. The rills, which run down the mountains in silvery lines, become mighty torrents, and inundate the plains.*

If we pass on to view the natural productions of India, objects no less worthy of attention meet the eye and delight the contemplation. In that land Nature seems to have displayed her richest resources, and exhibited her greatest wonders. She has clothed its surface with every shade of beauty. She has enriched its depths with abundant stores of wealth.

Containing as India does every range of climate, from that of the torrical heat of a vertical sun to the freezing atmosphere of the ice-bound north, it bears, or is capable of bearing, on its vast oceanic plains, and its almost boundless range of mountains, all those varieties of produce which the real or artificial wants of mankind require.

The Himalehs remote from the Tropics are crowned with whole lines of forests of valuable timber, which

* Some conception may be formed of the magnificence of these rivers from a description of one of them—famed in classic as in modern times—the mighty Ganges. “This river rises 15,000 feet above the level of the sea, winds through mountainous regions for 800 miles, and, after it has issued into the open country, pursues a course of more than 1300 miles, till, enriched by the accession of eleven rivers, none of which is smaller than the Thames, and some are equal to the Rhine, it flows into the sea. It is reckoned that the Ganges, which flows into the ocean by Calcutta, discharges on an average through the whole year 80,000 cubic feet of water in a second; and at the time of rains and floods, 405,000. The quantity of matter which it deposits daily in the Bay of Bengal must be equal in bulk and weight to the Great Pyramid of Egypt.”

have never resounded with the woodman's axe, and all the several productions of both the Arctic and the Temperate Zones. The southern ranges are girt with groves of palm-trees, and all the aromatic shrubs of tropical climes.

The sun, with fierce beams unknown in our milder regions, quickens into astonishing activity every form of vegetable life; and periodical rains, saturating the parched and cleft earth, cover the surface of the country with vegetation in its richest forms and most luxuriant plenty.

From the soil, not yet impoverished by the culture of thousands of years, are produced the almost endless kinds of grain and vegetable which are essential to the support of its myriads of inhabitants. Aromatic spices and rich vegetable dyes, with the sugarcane, are among the luxuries of its produce. The cotton-plant furnishes the material for the people's clothing. Various plants and shrubs yield purest oils.

The several species of palm-trees, with their diversified uses, minister abundantly to the wants and comforts of the natives. Trees yield timber more serviceable than the oak, and all the several kinds of wood needed for the purposes of art and the requirements of comfort. At the same time, most of them are subservient to the deepest shade, and some of them bear the most delicious fruits. Among them may be mentioned the cedar, the teak, cypress, banyan, ebony, mango, and tamarind. The gum-arabic-tree grows profusely.

Beneath the soil are to be found precious minerals, ores, and gems. Diamonds are found in the mines of Golconda, and other places. Gold is found in the washings of rivers. Cornelians abound in the valley of the Nirbudda.

Animal life is seen in that vast country in its most imposing forms. Elephants are found in hordes in several parts of India. The tiger and panther, wolf and boar, are found in every part of the country where they can find a retreat, in the jungle or ravine, or the swampy marshes. The roar of the lion may be heard in the thickets of Gujurat. The rhinoceros is found in the sunderbunds of Bengal, as well as in other parts. Crocodiles and alligators abound in several rivers. The hyena lurks around the Hindu villages. The jackal fearlessly enters them. The nilgha and several species of stag bound over the plains. The chamois leaps on the mountains.

Insects and reptiles are found in a diversity that defies classification and baffles inquiry. They multiply to an incredible degree beneath the quickening heat of a tropical sun. They seem almost to pervade every element, and issue from every substance.

But let us pass on to a subject of greater moment. It is not the "mountains," nor the "valleys," nor the "resplendent rivers," which make India a land of eminent interest to the Christian. . These mountains are inhabited, these valleys are thronged, these rivers are navigated by millions of men. It is not forms of animate or inanimate nature that give to India its

power of attraction to the soul of the Christian. India interests him as the dwelling-place of man—as the vast sphere in which myriads of men of like passions with himself are born and die. He there sees on an unprecedented scale how large is the human family—how countless are the forms, and how varying the phases of human life. Wherever the missionary dwells, an ocean of human beings constitutes his boundless horizon. Look then at the extent of India. It comprehends, from north to south, more than 26 degrees of latitude, and from east to west 25 degrees of longitude. In round numbers, we may describe it at 1800 miles from north to south, and 1500 at its greatest breadth from east to west. Its area is computed at more than a million of square miles.

This vast extent of country is equal to the whole continent of Europe, excepting Russia and the places north of the Baltic. Were you to travel over Portugal, Spain, and France,—were you to pass thence into Italy, and thence to visit Greece,—were you then to traverse Turkey in Europe, and further to travel northward, through Austria and Prussia, finishing your tour by visiting Denmark, Belgium, and Holland, and all the German States, you would have performed no more than a circuit of India. Or, to present it in another light, were you to travel over the length and breadth of England and Wales twenty times, you would accomplish a journey of less extent than even one tour in India.

But mere superficial extent affords no criterion of

the actual population of living souls. The extent of Africa is immense; but its population is scanty. A country may consist of forests or deserts, and wild beasts may alone inhabit them; or it may consist of fertile plains, thronged by human inhabitants.

Now, what is the extent of India's population? And here we may ask, in what extensive part of India is not population to be found? During the thousands of years in which India has been peopled, the mass of human beings has been extending itself in every direction. Colony after colony of the civilized has been founded, in every district where lands would yield a produce; and rude tribes of aborigines have been forced to betake themselves to Nature's fastnesses for refuge. Fierce wars and invasions, and ruthless physical necessity, have operated during a series of generations to urge population, far and wide, from the centre to the circumference. Do we ascend the mountainous ranges of Hindústán? There do we find men in their several families and distinct communities. Do we pass through pestilential regions, where foul vapours are exhaled from vegetation rotting in recesses never visited by the winds of heaven, and where fevers and diseases attack the traveller? Even there we find a population of human beings. And although the consequence of residence there is a meagre, and stunted, and diseased frame, yet generation after generation dwells there. Amid a sea of sand, with detached portions of soil yielding stunted crops of coarse grains,—where water, brackish and

unwholesome, is procured at a great depth below the surface,—is found a population far from insignificant, dwelling in wood and straw huts.

In India, where do we not find man? It seems as though the Greek fable were a truth, and men had really sprung out of the earth. Surrounded by thick jungle-wood, separated from civilized existence, and remote from its locality, contending with the beasts of the forest for the needful space for habitation, are scattered over India the families and tribes of humanity.

It is computed on good authority that two hundred millions* of living souls constitute the population of India. That is, eight times more numerous than the inhabitants of our country,—nearly equal to the whole of Europe, greater than that of Africa, and exceeding that of Africa and America united. Thus India comprises more souls than any other country in the whole world, save China,—and a fifth or sixth part of the whole human race. This population is not, as in Europe, concentrated in large cities; but is more or less equally distributed over the surface of the country, in hamlets, villages, and towns.†

* The population of 422,990 square miles, as reduced to statistics, is 89,577,206. But the entire area of India is 1,128,800 square miles. Making a vast allowance for the paucity of population in waste territory, we may nevertheless assume an aggregate of two hundred millions of souls.

† The traveller, in many parts of the fertile provinces, will scarcely see a spot of uncultivated ground, or lose sight of villages. In Gujurat—which for its fertility has been called “the Garden of India”—I have often counted within my horizon some ten to fifteen populous and flourishing

Viewing India in this light, we are constrained to say,—What an aggregate of human life is here! What multitudinous passions! What a complication of earthly interests! What a number of moral agents! What countless responsibilities! What eternal destinies!

With touching pathos has a missionary treated of the population of India in the following language. “Think that yonder, under the rule of your own Queen, a full sixth of Adam’s children dwell! Take a little leisure, and say,—Of every six infants, one first sees the light there: to what instruction is it born? Of every six brides, one offers her vows there: to what affection is she destined? Of every six families, one spreads its table there: what love unites their circle? Of every six widows, one is lamenting there: what consolation will soothe her? Of every six orphan girls, one is wandering there: what charities will protect her? Of every six wounded consciences, one is troubling there: what balm, what physician does it know? Of every six men that die, one is departing there: what haven is in his eye?”

This population is on the increase; and if British rule be, under God’s providence, continued to India, it will become immeasurably greater than it is at present. In ages not long gone by, native wars have villages. In the exceedingly fertile parts of India, the population has been found to be 600 souls to the square mile. In the less fertile districts there is a corresponding decrease, till in large forest tracts it is found in a very scanty ratio. From the statistics lately taken in the north-west provinces, the population of the square mile is 322.

depopulated whole districts. Their population has been swept away by hundreds of thousands. Famine and plague have likewise cut off thousands and myriads. These deadly elements of destruction have been always in the history of India, at greater or shorter intervals exerting their potency. For the first time, in God's gracious providence, their energies are suspended. Lands are in process of reclaim from the very beasts which had occupied the place of man. Huts are being built, and villages constructed, in places formerly waste.

Under the mild government of Britain, with freedom from ruthless invasions and intestine feuds,—with the provisionary arrangements of a paternal government against the scourge of famine and disease,—what an increase of population may we not anticipate? The resources of the soil are not yet drawn out: extensive lands yet need to be ploughed up. The boundless supplies of support and wealth which India is capable of yielding, both from the surface of the soil, and from beneath it, need but to be drawn from it; and India's population will attain to an amazing aggregate. From this point of view we survey India with increased interest.

India is often considered as *one* country. It is important to view it as consisting of several countries. It is true, that within certain geographical boundaries, a people are found professing the same religion, and possessing certain definite physical characteristics. In this sense, India is one country. But the several

people are distinguished from each other by complexion and manners, by physical constitution, and especially by language, as decidedly as are the people of Europe from each other. Especially is this distinction observable between the inhabitants of Northern and Southern India. These diversities are accounted for by peculiarity of climate, and chiefly by original variety of race. They are accompanied by diversities of character and temperament.

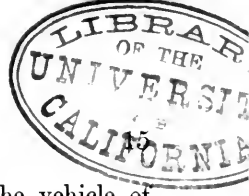
There are in India at least thirty different nations, speaking as many different languages. Some of these languages bear affinity to each other: some do not, but are of an essentially different character, and mark out the different origin of the people who speak them. The northern languages are more or less related to the Sanscrit: the southern languages have no affinity to it.

From all these considerations, we must consider India as a connected series of countries. It is, in fact, a continent of nations. As the people of Europe are classified as French, Spanish, English, Germans, and others, so with equal precision may the people of India be classified under Bengalis, Hindustanis, Marhattas, Gujurratis, &c. Some of these are separated from each other by mountains and by rivers. They scarcely know of each other's existence. Some are situate on the table-lands; some are on the plains. Some countries are found skirting the eastern, and some the western ocean. Others are found in the central parts.

The people of India, distinguished from ourselves as they are by such a multitude of circumstances, yet are closely related to us by identity of origin and affinities of race. The people of Europe, with all their diversities, are related to each other as branches of a common stock; nor are they less related to those vast families of nations which are found in India. They all found for a while a common abode in the countries of Central Asia, bounded on the north by the Caspian Sea, and on the east by the River Euphrates.

From this region numerous tribes, at several periods, and in larger or smaller communities, migrated westward into the several countries of Europe, and eastward into Asia. Not only do the marked physical characteristics of the Hindus identify them with other members of the great Caucasian family, and distinguish them from the Mongolian, and more especially from the African or Negro races; but an identity of origin is to be inferred with certainty from the affinities of the respective languages of the East and the West, and the analogies of their mythologies.

The Sanscrit language, reputed by the Brahmans as the dialect of the gods, in its genius and structure has strong affinities to the Latin, Greek, German, and Slavonic tongues. A great proportion of the respective roots is identical. The colonists who, travelling westward, founded Greece, or who occupied the desert regions of Germany, or established themselves in Latium, spake languages whose several elements cor-



IDENTITY OF RACES.

responded to those which served as the vehicle of thought to the tribes who migrated eastward into India.

The successive generations who have since that period respectively populated Europe, and this part of Asia, have, in the lapse of time, the diversities of climate, of physical circumstances, and of political rule, become gradually more and more remote from each other; and the families of this modern period stand out in such striking diversity from each other as to make them feel that they are mutual aliens, whilst their respective languages seem to shut them out from all communication with each other. Yet is it indisputable that the common ancestors of these two great families were once bound together by the ties of a common language, and interchanged their thoughts by similar elements of speech.

The Sanscrit language has impressed its character in a considerable degree upon the several languages of Northern India, and infused into them a considerable portion of its vocables. Hence the modern European student of those languages cannot fail to observe that the tongues of modern Europe, and the vernaculars of India, still bear in them corresponding elements, and, by an argument that cannot be confuted, prove an affinity between himself and the Hindu. Whether the European uses words of domestic use, significative of household objects, or those of a more abstract character, denoting the intellectual operations of the mind, he will be struck with the identity of the re-

spective roots, and sometimes of the forms of speech. Although he is a stranger, in a strange land, the very words he learns from the lips of the people, from their similitude to those which were as music to him in the land of his fathers, constitute a link that binds him to the stranger, and impress him with the conviction that he and they are alike members of the same great family of nations.*

In comparing the Western and Eastern mythologies, we cannot but arrive at the same conclusion of identity of origin. The polluted streams of Greek, German, and Hindu mythology have evidently one common source. The legends originated in some common

* In illustration of the similitude of the Indian language to those with which we are conversant in Europe, I adduce the following promiscuous specimens.

<i>N. Indian.</i>	<i>English.</i>	<i>Latin.</i>
juván	—	juvenis
nava	new	novus
măn	mind	mens
mahina	month	mensis
dín	day	dies
gáya	cow	
vách	—	vaccus
ánkh	eye	oculus
dhăni	—	dominus
rája	—	rex
ráj	—	regnum
díkri	daughter	
murna	—	moŕior
tára	star	stella
nám	name	nomen
háth	hand	
dánt	tooth	dens
băl	bull	
dán	—	donum

facts. The myths had some common basis. The several deities had some common original. The several rites and ceremonies had some common prescription. The several types of mythological existence had some prototype. The giants and demons, the gods and goddesses, with their several attributes, their modes and spheres of action, that throng the Pantheon of the West, meet with their counterparts in that of the East. The Indra of the one is the Pluvius of the other. The Yáma of the Hindus occupies the same seat as the Pluto of the Romans.*

The fictions of the dead languages we study in our school-books meet with their counterparts in the myths of the Hindus. The only essential difference is, that the former have ceased to be the objects of faith of intelligent beings, the latter still continue.

It is interesting to inquire in what respects is India a civilized country? We must premise, that in the outward forms and developments of civilization, there is, and must ever be, a diversity between the Western and Eastern Hemispheres.

* Not only do the Hindus, after the manner of Europeans, divide the month into weeks, but the days of the week are according to the genius of an identical mythology appropriated by them to the same, or nearly the same divinities as those who presided over the days of the ancient Romans.

The first day is called	Ádit-vár	or day of the Sun.
second	Som-vár	Moon.
third	Mongal-vár	Mars.
fourth	Búdh-vár	Mercury.
fifth	Bréspat-vár	Jupiter.
sixth	Sukar-vár	Venus.
seventh	Sani-vár	Saturn

Forms of vegetable life in the Tropics differ greatly in character from those of the Temperate Zone; yet may they in their several classes have the characteristics of cultivation. The social and civil life of man in India cannot but stand out in striking contrast from the manners and institutes which are congenial to the northern or temperate climates of Europe; yet may they be as essentially civilized.

Nothing is more absurd, and perhaps nothing is less unfrequent, than to test the civilization of a country by our own conventional institutes, and pronounce it civilized or barbarous as its state happens to accord with the rules and forms which have obtained among ourselves. If we seek for an *outward* civilization, as distinguished from that which originates in the refinements of thought and feeling,—a *physical* civilization as distinguished from that which is moral and spiritual,—we shall find it in a very considerable degree. If to derive sustenance from the regular cultivation of the soil, the tending of flocks and herds in fixed localities,—if to possess the several arts and manufactures which are essential to the order and comfort of communities,—if to enjoy the administration of law, written or unwritten, and the protection of appointed authorities, be civilization, (and such particulars are surely the essentials of a *physical* civilization,) then is India a civilized country.

If we take you to the cities of India, you will find the elements of civilized life. There are shops with their several wares; warehouses with their stores; offices

with their merchants and brokers; counting-houses with their bankers; schools with their masters. There are mechanics in their several workshops: there are goldsmiths, jewellers, dealers in precious stones: there are manufacturers of muslins; makers of gold lace and embroidery; weavers of silk, &c. A magistracy and police have the administration of affairs. All the several organizations requisite to the preservation of social order are to be found throughout India.

As an illustration of Hindu society, whose more enduring forms are witnessed in villages or small towns, let me explain to you the details of the village economy of India. Those which I shall present are from my own field of labour, in the province of Gujrat,—but will be found to harmonize with those of many other parts of India. The village is girded by a grove of trees, chiefly the mango, banyan, tamarind, and gum-arabic. These trees have been planted by the villagers: they afford shelter for their flocks during the heat of the day, and supply the villagers with fruit, and timber for their houses and agricultural implements.

The water for domestic use is supplied to each village by at least one large well. Skirting the village is a reservoir of water, sometimes more than a mile in circumference: the water is retained by an enclosure of solid masonry.

One public building is devoted to the gratuitous use of the traveller, and is supported from the revenues of the village.

At the place of concourse, be it a building, or under the antique tree of the village, are to be seen the "Elders,"—who, having sent their sons or domestics into the fields, themselves remain to discuss their own several interests and plans—the economy of the village, or the events of the neighbourhood.

These elders or patels, or headmen, are constituted authorities and collectors of revenue of the whole village. Nothing can be done without reference to them. They are the executives of the government in their sphere, and are themselves responsible for all misdemeanours, and especially for any deficiency in the revenue.

At the right hand of the patel is the scribe, who keeps the village accounts, and sees that the assessments are paid. Another important person, acting sometimes by the authority of either, is the official whose duty it is to carry out the summons of the executive, to apprehend criminals, and to see that the several orders of the patel are obeyed. Further, under the jurisdiction of the patel, are the watchmen or guards, armed chiefly with bows and arrows, whose office it is to protect the fields from depredation, and to defend the village from nightly attack, as also to accompany travellers, and especially serve as escorts to government baggage. Another remove finds, under the same authority, other families, whose duty it is to guide the traveller, and to fulfil every office which the purer Hindu's prejudices or pride may consider as unclean and polluting. Again, under like control, is a

larger number of families, who perform all the menial work of the village, act as scavengers, and convey stores, &c. for the public use. In almost every village are to be found the potter, the blacksmith, the carpenter, the barber, the tanner. These and all the villagers are more or less under the orders of the elders.

It is evident from the above description, that, as far as law and fixed authority are elements of civilization, they exist in the Hindu village economy. Each village is a municipal corporation, which remains entire notwithstanding the dissolution of the supreme government. The members are dependent on one another, and immediately subject and responsible to their own authorities.

If we advance still higher, and demand from Hindu society the outward amenities of life, the sensibilities of social intercourse, the sympathies of domestic relationships, the gentler and milder states of human feeling, we shall in some cases have our demands fully met, and in few shall be wholly disappointed. But if we advance higher, if we ask for the refinements of feeling and of conduct which characterize Western civilization,—or if, still further, we ask for any of those moral and sublime institutes of civilized European life in which we are justly complacent, and which, if we trace to their origin, will be found directly or indirectly to have originated in Christianity,—we shall be wholly at a loss to find them even in the feeblest developments. In fact, the state of

the Hindus presents many anomalous and conflicting phenomena.

The "gold" of Indian civilization is "barbaric." Institutes and practices openly barbarous are found in an amalgamation with manners and customs of an opposite character.

As India bears within its vast extent the produce of opposite climates, so does it in an extraordinary degree comprise within the same society the commingled elements of barbarism and civilization.

What shall we say of the civilization of a people where the doctrine of the Shastras is corroborated by the sentiment of the people, that woman is intrinsically vicious and undeserving of all confidence?—where she is systematically forbidden to learn the simplest elements of literature, lest by them she should be rendered more capable of carrying out impure devices?—where the only recognised preservative of the purity of conjugal life is the circumspection of the husband, and the absence of opportunities for conjugal infidelity?—where she is forced, in all the relationships of life, to occupy a position in every respect inferior to that of man?

What shall we say of a land of infantile marriages, with all their demoralizing effects, far and wide, direct and indirect?—where the widow, though she be of infantile years, is consigned to perpetual widowhood, and consequent degradation and insult in the family, as well as exposure to crime,—and where she is often

sent on a pilgrimage to some distant place, in the hope that she may die on the road, and thus be no longer a burden to her relatives?—or where as the very acme of barbarism, and the acting out of an unparalleled tragedy, she either is dragged against her will to the funeral pile of her husband, or willingly embraces this awful death to save herself from the living death of ignominy which awaits her among kindred without affection, and in a dwelling which is no longer a home?

What shall we say of the civilization of a people where, from sheer aristocracy of feeling, confining marriages within the most straitened limits, whole tribes were allowed to practise infanticide from age to age,—and where not a voice of indignation was lifted by the people against the known slaughter of myriads of female innocents?—where to the present day, and in my own knowledge, a father, with a large family of daughters, will be coolly asked by relatives why he does not destroy some of them,—and where women, charged in our addresses with infanticide, do not repel the charge?

What shall we say of the moral civilization of a people where, in order to recover debts, the creditor in person, or hiring a Brahman to officiate for him, will perform *dharna*,—an institute whereby the creditor, refusing all food, constrains the debtor to fast till his claims be satisfied?—or where, in order to recover any claim, the custom of *trága* obtains, whereby a Brahman kills himself, or any one dear to him, in

order to draw down the guilt of the sacrifice on the recusant party?

What shall we say of moral civilization where are found all the superstitious sentiments of trial by ordeal, the practice of witchcraft, and the uttering of incantations for procuring the death of individuals?—where hundreds are really or supposedly possessed with demons,—and where there are professional exorcists, with all their systematic arts?

Excluding here all reference to religious institutes, with their unspeakable abominations and awful cruelties, and making reference only to social customs as they daily develop themselves, we see enough to convince us that the civilization of India relates only to the outer and grosser elements of human existence; whilst, in all that bears on the inward and spiritual, there is an essential barbarism. Nor in this respect is India alone. The same absence of moral civilization may be predicated of all nations that have not been blessed by the refining and purifying influences of the religion of Christ.

In contrasting the civilization of India with that of any other country of either ancient or modern Europe, we are struck by two characteristics by which it is equally distinguished from both, viz. its originality and antiquity. The former may be solved into the latter. Indian civilization is original and independent because of its antiquity.

The stream of civilization has flowed uninterruptedly from its source. That source is in ages the most

remote from us, and the most proximate to the period of the dispersion of the families of the earth. Modern European civilization is the result of a long continued process. It has evolved out of a multitude of circumstances. It is the highest point of a scale, whose lowest degree is to be found in ages not long since remote.

An eminent writer has said,—“Civilization has not ordinarily, if ever, sprung up spontaneously in any land. But a germ of the arts and literature, transmitted from people to people, and passed down from age to age, has taken root, and become fertile.”

This principle holds good in its application to ancient Europe. The elements of Greek and Roman civilization were almost all of them of known origin. That origin was also recent. The germs which proved so fertile came from a foreign soil: they quickly came to maturity, and then again declined. The arts and sciences are in many cases referred by their possessors to their respective founders or discoverers.

In the case of modern Europe these remarks equally apply. We can specify the authors of our civilization, and trace the sources whence all that we possess has been derived. By slow and difficult ascents we have attained to what we are. We are recovering from a degeneracy. We are rising from a fall, and that by foreign aid. What we have has been transmitted to us from other people, and has descended from other ages.

The civilization of India stands out in striking contrast. It has been produced by no foreign circum-

stances. At what point soever it may at present stand in the great scale of human civilization, it is there, not, as is the case with ourselves, by superiority to its former self. It has emerged from no barbarism. It has risen from no depths. It has recovered from no fall. It has learned from no foreign sources. It has acquired no foreign wealth. It has received no foreign institutes. What is in India is of India, and from India. It has taught much; but it has learned nothing from others. It has given much to others, but received little. The Hindus are tributaries to none for the gifts of civilization. Whatever India possesses has sprung up within the regions bounded by the Himalahs and the ocean, or has been brought there by the several tribes in their immigrations, the periods of which are lost in antiquity. The civilization of Europe is but of to-day,—that of India is of centuries; that of Europe is foreign and derived,—that of India is original.

Before the Abrahamic race had become a nation,—before Rome was colonized, or her foundations were laid,—before Greece had been peopled, or had an historian to record its rise and progress,—before Britain had a name among civilized nations, or had received even the elements of those arts and laws which have since proved so fruitful, India was populated by nations. Her monarchs and nobles lived in sculptured palaces. They wore the finest raiment, and the most precious gems. She possessed a literature in the most exquisite of known languages. There were cities, with

their trade and merchandise—their artisans and merchants. There were harbours, with their mariners. There were villages, with their agriculturists. There were tribes, with their chieftains,—states, with their monarchs,—armies, with their commanders. There were judges, with their laws; and priests, with their scriptures; and astronomers, with their rules and numbers. There were, in fact, and in probably higher perfection, all the characteristics of society which develop themselves to the wonder of the European of the nineteenth century.

From the earliest ages, the articles of Indian commerce were eagerly sought by the westward nations of Asia and Europe. From the fragmental records of earliest historians relating to the commerce of the Phœnicians, the Chaldeans, and the Arabs, references to which are even to be found in the Jewish Scriptures, we are assured that the productions of India, its ivory tusks, spices, peacocks, ebony, shawls, and finely-woven cloths, were articles of commerce with western nations, long ere empires which subsequently became famous had been founded.

But further, there is a well defined period in past history, when the western and the eastern nations came into full contact. I refer to the Macedonian invasion of India, and two centuries or more beyond it.

The Greeks, at the time of the invasion, and subsequently to it, had several opportunities of converse with the Hindus, and observation of their habits. Although themselves in advance of Europe, and great

part of Asia, they looked with astonishment at the civilization of the dwellers on the other side of the mighty Indus.

Their political and religious institutes especially excited their wonder. They beheld village communities in compact order, assuming the character of republics or aristocracies, conducting their own internal government. They describe their mode of agriculture—their irrigation of the lands; and specify the produce which they raised—sugar, cotton, spices, perfumes. They speak of the numerous commercial cities and ports for foreign trade,—remark on the brilliancy of the Indian dyes, and the ingenuity of the Hindus' manufactures. They failed not to observe the division of the Hindus into castes, between whom all intermarriages were forbidden, and to whom specific hereditary occupations were assigned. They mention with admiration the institutes of freedom enjoyed by the Hindus.

It was with special wonder that the Greeks beheld the Bramanical class,—observed their ascetic habits, and listened to their philosophical dogmas. They traced with wonder the coincidence of their doctrines with those of the celebrated writers of their own country, and sought to identify the objects of their worship with the gods of Greece. They specify the multitudes of states or kingdoms into which India was divided,—describe the magnificence of public festivals, and the prowess of Indian warriors,—the lofty state of the monarchs, and the sumptuous dress of the higher

classes. In fact, all the descriptions of the parts visited by the Greeks of that and subsequent periods give the idea of "a country teeming with population, and enjoying the highest degree of prosperity."

Thus the Greeks have described a land which, in its most essential features, is still the same. Two thousand years—which have created some western nations, revolutionized others, destroyed others, modified all—have produced no very important or exclusive change in India.*

Society is now, in its most striking features, what it was two thousand years ago. The wondrous conventionalities of Hindu life are, if not identical, yet essentially similar. No potent element of Hindu law, no grand institute of Hindu society, and, as far as we can tell, no essential feature of the Hindu religious system, (for they then worshipped the Indus and Ganges, and performed sacrifices,) has passed away. No change of any moment has come over the spirit of the nation. The genius of Hindu society in the Macedonian era, is the genius of the nineteenth century after Christ.

Independently of foreign records, India itself furnishes abundant monuments of its own ancient civilization. This evidence is furnished by the eminent works written in the Sanscrit language. This language, which is now dead, is in itself alone an im-

* The Ishmaelites who were going into Egypt had been probably laden with the spices of India. The cinnamon used in the religious rites of Moses was doubtless of Indian origin. Tyre was the emporium of Indian goods. The corded boxes of silk fabrics mentioned by Ezekiel were probably brought from Indian shores.

perishable memorial of the civilization of India. It is emphatically the language of civilization. The people who spoke it must have been far advanced in literature. Philosophical in its structure, and capable of expressing almost every sentiment and shade of feeling of which the human mind is susceptible, the nation or nations whose living speech it formed must have been an intelligent people. The works in that language confirm this inference.

The laws of Menu, the basis of Hindu jurisprudence, as well as of Bramanical institutes, are supposed to have been composed about seven hundred years before Christ. Although several of its institutes are extremely barbarous, and vitiated by the wicked principle of caste, they are evidently framed for a people possessing many elements of civilization. They recognise the people as established in towns and villages, as practising agriculture, possessing arts, and some amount of literature. They assume fixed relationships of families, and determinate rites of social life. They involve the existence of trade and commerce, fixed sources of revenue for the government, and established duties of the monarch and his people, and the administration of law.

But let us recede still further. The Védas are supposed by competent scholars to have been compiled 1400 B. C. They do not throw considerable light on the state of the people; yet sufficient to show that the people by whom they were received were far from barbarous.

Thus, from different sources, all of them independent and conclusive, we gather that Hindustan, from the earliest times, has been the seat of laws and arts, and the cradle of civilization.

As far back as we can descend in history, or to what period soever architectural remains conduct us, we find the Hindus a settled and civilized people, with a consolidated religion—a compact social system and political rule—an extensive commerce and skilful manufactures. But this state of society was not originated in a day. The Bramanical order itself could not have assumed its consolidated form, but by the revolutions of time and opportune circumstances. The system itself, as contained in the Védas, refers us back to a prior age, or series of ages, in which it was brought to maturity. But, beyond the period of the Védas all is conjecture.

Whence originated the Sanscrit language? What tribes or nations first interchanged thought in its emphatic words? Whence the arts of the Indians? Whence their written characters? Whence did they derive the basis of their mythology? Whence did they obtain the institutes of social life? Where and when was laid the basis of their law? Whence were derived the elements of their astronomy? When and where were those priestly tribes produced which have since swayed the destinies of India? In what period did those germs of civilization, which became so fertile, first of all take root?

Of these questions we find no satisfactory solution.

No origin is recorded. No invention is referred to its specific period; no immigration defined by historical dates. No origination from within of any elements of civilization is recorded; no reception from without. An uncertainty shadows all. The subject is intensely interesting, and as intensely obscure. One thing is certain, knowing as we do from historical records, from the legends of nations, and especially from the Mosaic history, that countries were populated by immigration from the great regions of Central Asia, we are led irresistibly to conclude that India must have been peopled by civilized races, at a period closely proximate to that of the earliest migrations.

From the several points from which we have surveyed India, it is rendered evident that it possesses features of no common interest. From the dispersion, to the time of the Greek and Roman conquests, India stands out the grand and almost only surviving type of the nations of the earth. The great tribes and nations of Central Asia, which were coeval with the Indians, have been so changed from their original form and character, as that not one of them is now a correct type of that antiquity. The Medes, Persians, Parthians, Assyrians, Bactrians, &c., have been resolved into other people, or have become entirely modified.

The Indians stand out in the same great characteristics they once possessed. Their language is the voice of antiquity. Their dress, their manners, their religions, their institutes, their social habits, the produce of their soil, and the several modes in which they

raise that produce, are but the exemplars of past ages. Could the generations of Hindus who were contemporary with the Jews, when slaves in Egypt, live again, they could show us little new. Their present descendants have retained their impress.

Herculaneum and Pompeii present to us the mute and lifeless forms of European life—of a known and not distant era. India presents us with the living and moving and speaking forms of Asiatic life—of ages beyond human record.

In taking up our abode with Hindu society, we become conversant with the modes of life of more than patriarchal antiquity. Whether we look at Hindu women, with their graceful dress and elegant mien, bedecked with anklets, armlets, and nose jewels, going in companies to draw water from the wells,—or sitting grinding, singly or in pairs, at their mills, for the preparation of their daily meals; or look at Hindu men, with their original simplicity of domestic life, their rude agriculture, their mechanical instruments, their modes of eating, or sleeping, or dwelling; whether, in fact, we look at Hindu society in its internal economics, or its outward politics, or its customs and institutes,—we live in by-gone ages. The ends of the earth and the ends of time alike draw near, and melt into each other.

The Macedonian conquerors were astonished as they surveyed the civilization of the Indians. We, looking down on it from the experience which the history of mankind has furnished us, and contrasting it with the

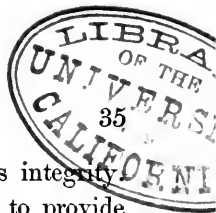
several other forms of human life which have presented themselves to us, have perhaps more reason for astonishment. When we consider how diligently the Hindus have shut out all foreign innovations, and have kept themselves at an extreme remoteness from all laws and customs and influences which originated in any other soil save that of Hindustan,—is there not ground to wonder at the present amount of civilization they possess?

It cannot but be interesting to take a hasty glance at the more potent causes which have sustained an amount of civilization contrasting so strikingly with that of many other people. Barbarism is not the natural condition of man. From the earliest periods, even those antecedent to the deluge, the several important arts were in existence, and men lived in civil communities. Yet it is a fact, of which the illustrations are, alas! too abundant, that many people, in the downward course of times, and revolution of circumstances, have lost the arts of civilization, and gradually abandoned the compact forms of society,—have become scattered in locality, isolated in their habits, and consequently barbarous and savage.

Now what has preserved India from sharing the same fate, during so many ages, and notwithstanding so many convulsions? We answer,—

FIRST.—The compact family economy, descended from earliest times, and enforced by professedly sacred writings.

The basis of society is the family relationship. If



this be inviolate, the fabric will retain its integrity. By Hindu law, the parents are necessitated to provide for the marriage of their children of both sexes. If they fail to do this, disgrace is entailed, not only on the neglectful parents, but on the children, whose state of celibacy is reputed in the utmost degree dishonourable. This obligation has laid the foundation broad and deep of a family economy, and has been unquestionably an instrument in sustaining Indian civilization. The several dependencies and multiplied relationships, and the system of mutual duties and reciprocities of affection which they involve, create in their measure, and sustain the manners and the customs of civilized life. The numerous circles created by affinities of blood are, in the domestic economy of the Hindus, made mutually dependent on each other. No relationship is lost sight of. No family connexion is disregarded. All members of a common origin, near or remote, though ever so numerous, are bound together by a closeness of sympathy, and generally by proximity of place, which gives to the whole community oneness and strength.*

SECONDLY.—The institute of caste, how baneful soever in some of its effects, and contrary to sound wisdom and the requirements of a true philanthropy, has yet operated most powerfully, amid political anarchy, and misrule, and injustice, to preserve the continuity

* In Burtána, a village of Gujurat, I met with a large community, all of them sprung from one stock within a century. In a literal sense, the whole village was one family.

of the social system, and prevent the dismemberment of the politic body.

Each caste is a virtual republic. Its laws are paramount and ever operative. The laws of government may be laid aside or overruled. Those of caste never. Above the fugitive laws of fugitive monarchies, there have been operating for ages the stable laws of the respective castes. In the absence of patriotism, and community of end and aim, the attachment and obligations of caste have served to keep the several classes inviolate, and preserve the integrity of the mighty aggregate. In the absence of penal justice, the caste has often become the executive of judgment,—theft, adultery, and other crimes have been visited by summary punishment. With a vigilance unrivalled by government functionaries, it has often marked transgressions; with a quickness unknown to courts of justice, it has avenged them.

THIRD.—The compactness of the municipal system, of which we have already given an illustration.

Sir C. Metcalfe remarks respecting this system,—“The village communities are little republics, having nearly everything they can want within themselves, and almost independent of any foreign relations. They seem to last where nothing else lasts. Dynasty after dynasty tumbles down; revolution succeeds to revolution; Hindu, Patan, Mogul, Mahratta, English, are all masters in turn: but the village community remains the same. In times of trouble they arm and fortify themselves. An hostile army passes

through the country: the village communities collect their cattle within their walls, and let the enemy pass unprovoked. If plunder and devastation be directed against themselves, and the force employed be irresistible, they fly to friendly villages at a distance; but when the storm has passed over, they return and resume their occupation. If a country remain for a season of years the scene of continued pillage and massacre, so that the villages cannot be inhabited, the scattered villagers nevertheless return whenever the power of peaceable possession revives. A generation may pass away, but the succeeding generation will return. The sons will take the places of their fathers—the same site for the village—the same positions for the houses. The same lands will be re-occupied by the descendants of those who were driven out when the village was depopulated: and it is not a trifling matter that will drive them out; for they will often maintain their post through times of disturbance and convulsion, and acquire strength to resist pillage and oppression with success.”

FOURTH.—The customs of ancestors, good or evil, wise or unwise, have had the obligation of law and the sanctities of religion. A violation of custom is the highest impiety and the extremest madness.

The doctrine of Menu is thus expressed,—“Custom is the root of all piety and transcendent law.” While this great principle has wrought for evil in sustaining the worst forms of religion, it has yet wrought for good in upholding the fabric of Hindu society. The

compactness of the family and social economy has been maintained. Patriarchal institutes have never been abolished; and, though they have been made to amalgamate with others of a mischievous tendency, yet they have not lost their power to preserve great communities from being scattered and barbarous.

It is only on principles such as these that we can account for the great fact, that India is the only country which, while subjugated by Muhammadan arms, has yet resisted the yoke of the Muhammadan religion. There must have been something peculiar in its civil and religious institutes to have withstood a shock before which Persia, Tartary, and Asia Minor reeled and fell. All the nations of Asia, over which the crescent was triumphant, embraced nationally the religion of Mecca's arch-impostor. India was subject to several Muhammadan dynasties. Emperors tolerant and intolerant sat on the throne of her empire.

Tempting rewards and frightful punishments were frequently the instruments employed for the conversion of the Hindus. But the Hindus never *en masse* became Mussulmans. The compact system of caste, the force of the most ancient associations, the influence of a priesthood, the several forces of religious law, the sincere attachment to their base but antique creed, were so many potent forces against which the scimitar was wielded in vain; and the several dynasties were established over the bodies of the Hindus, but never over their minds. I know of no fact that better illustrates the genius of the Hindu systems, civil, social,

political, and religious, and more completely proves their consolidated character.

Although Indian civilization retained its features during a lapse of more than twenty-five centuries, little doubt can exist but that, when the modern European nations first came in contact with India, that country was in some important respects on the decline, and had been so for some centuries. A writer on the architecture of India thus remarks,—“I know of no one characteristic that can be predicated with certainty of all the styles of architecture in Hindustan, except the melancholy one, that their history is written in decay: for wherever we meet with two buildings, or two specimens of art of any sort, in the whole country between Cape Comorin and the Himalahs, if one is more perfect, or of a higher class, we may at once feel certain that it is also the more ancient of the two; and it only requires sufficient familiarity with the rate of downward progress to be enabled to use it as a graduated scale, by which to measure the time that must have elapsed before the more perfect could have sunk into the more debased specimen. And I fear the characteristic is not less applicable to all the institutions, both moral and political, of the people, than to their arts; though in them it is more easily traced and measured, as they remain as authentic contemporary records of ages whose literature and history have been almost irretrievably lost.” Literary taste had declined. The Brahmans no longer found encouragement from the

genius of Muhammadan government and laws. The Persian became the language of the courts, and of the judicature. Sanscrit ceased to be reputed by those in authority as the language of the gods. Arts deteriorated. Especially did religion decline. The ethereal became gross. Metaphysical systems were supplanted by those which embodied the passions of humanity.

The shades of the primeval apostasy became darker and darker in the lapses of time, and the revolution of generations. Moral and religious institutes became more and more debased. A missionary remarks,—“The progress of heathenism is downward. Each successive age is the corruption of a preceding one; until at length every vestige of the former faith is obliterated, and an incongruous mass of wickedness and absurdity takes its place.”

Let us now take a rapid glance at the political history of India.

The Hindus have no authentic records of their own country. It would seem as though the genius of mythology had in India predominated over every rival genius. The extravagant imagination, which revels in the creation of gods and genii, demons and giants, and in assigning to them fantastic powers and preternatural acts, delights not in the sober detail of historical facts. Hence India possesses the history of gods, of the operations of the heavens above, and of the hells that lie beneath; but not the connected history of the transactions, small or great, which were acted out on

the soil of India herself. Dynasties have passed without a faithful chronicler. Kingdoms have been lost and won without a record of their fate. Vast changes have taken place, but we are left to conjecture their causes. Historical facts are so blended with fantastic myths as to make it impossible to unravel them. Human agents are blended with super-human and infra-human beings, so as to make it impossible to detect the character of their transactions, and to assign real actions to real agents, much less to assign them in successive order. Coins, sculptured monuments and caves, references in their scriptures unravelled from their mythological covering, the legends of the people, the genealogies of bards, are the scanty materials, whence we can deduce nought but a scanty supply.

A list is furnished us of the names of two races of kings claiming respectively their descent from the sun and moon, and hence called the Lunar and Solar races. These ruled in India before the Macedonian invasion. From that time to the Muhammadan conquests, a thick obscurity hangs over all Indian history. That obscurity has been latterly somewhat relieved by the historical references made by inscriptions on pillars and rocks, in a language no longer spoken, and only recently interpreted. These characters were, indeed, deciphered by none of the natives of India. It was reserved for European scholarship to detect their meaning. These inscriptions are ascribed to Asoka, a Hindu emperor supposed to have reigned in the middle of the third century B. C. They are to be

found on the rocks of Cuttac, on the eastern coast, on the Gurnir mountains in the peninsula of Gujurat, and other places.

They establish the Buddhistic principle of refraining from slaying animals, and thus furnish evidence of the prevalence of Buddhism. Subterraneous caves, varying in structure and dimensions, from the solitary cell of the single recluse to the monastery in which several might congregate,—and temples excavated from the solid rock, with their colossal statues of the deified mortals of the Buddhist system,—make known the same fact of the predominance of the metaphysical religion of Buddha, and the subjection of the all-assuming Brahmans. These several buildings have opened up to our inquiries a new and most interesting era in Indian history,—an era wherein the sway of the Brahmans was no longer predominant, and Buddhist princes established Buddhist institutes over the length and breadth of India. The Brahmans would fain conceal this humiliating era; and from amongst their multitudinous works, no clear record of their defeat as the spiritual guides of the country is to be found. But these monuments of Buddhism reveal a history that cannot be mistaken. What the Brahmans dared not commit to the keeping of the palmyra-leaf, in Sanscrit characters, was committed by the Buddhists to material structures and colossal images, and, at a lapse of more than two thousand years, fills up in some measure a blank in the past history of India.

Throughout its lengthened course, the history of

India must have consisted, like that of most other Asiatic nations, of repeated successions of dynasties, of successful usurpations, of rapid downfalls, of grinding despotisms, and of frequent anarchies.

No evidence appears that India was subjected to a foreign invader at any period prior to the Muhammadan conquests. The utmost effected by the several invasions from the West of a Darius, or Alexander, or Seleucus, was but to secure the temporary, and little more than nominal allegiance of a principality. India as a whole has never been conquered by the West. The great empires of Asia Minor and of Europe changed from hand to hand,—strange kings occupied their thrones, and strange people amalgamated with their inhabitants; but India never shared this fate. For centuries her dynasties were indigenou. Her wars were within, rather than without. Some one or other of her own multitudinous tribes was predominant. They bowed not before the yoke of the stranger.

The whole country may at times have been formed into an empire by some more powerful ruler. But that empire must have been too unwieldy to have long retained its integrity. The mountains and rivers of India must have always proved barriers to a consolidated rule. India must have at almost all times presented the appearance of a multitude of principalities—more or less independent, according to the genius of the several rulers, and the spirit of their several people. But at length a memorable change

took place. India was destined to pass under the iron hand of an oppression unparalleled in all ages—that of the followers of Muhammad; to whom violence is virtue, slaughter a religious act, and death in battle a passport to life. A country as idolatrous as Egypt was destined to be overcome, and ruled, and crushed, by a people who breathe out fire and slaughter against the idolater.

Towards the close of the seventh century, the Arabians, who were, from the earliest ages, intimately connected with India in the way of commerce, made cautious advances, both for conquest and conversion; but for more than a century effected nothing of great moment, beyond the subjection of a small portion of the western coast. However, they inflicted the first wrong on India. The Brahmans were violently made Muhammadans, and, in their persons, the Indian religion was dishonoured. The Arabs, however, were compelled to retreat before the prowess of the Rájputs and Brahmans, and their conquests were abandoned.

At length, in the eleventh and subsequent centuries, the confederacies of Hindu princes were broken before the resistless invasions of Mahmoud of Ghuzni and his successors. The hosts of Islam descended ever and anon from their mountainous regions. Their eye pitied not; their heart spared not. They sacked their cities, and murdered tens of thousands. More dreadful still to the Hindu,—they desecrated his sanctuaries, and defiled his streets. The pollutions of the Mussulman entered their doors, and defiled their hearths.

Then were deep furrows ploughed into the very soul of India. Her temples were prostrated, and their priests were circumcised. India cowered and shrunk before the religious hate of an anti-idolatrous government. Then was seen a new thing in her streets. The mosque of Muhammadan worship was built not far from the Hindu pagoda. While the bell of the temple was ringing for idolatrous rites, the voice of the crier from the turret of the mosque was heard. Whilst the names of heathen divinities were uttered by the lips of the Hindus in their pagodas, the Mussulmans were resounding in their mosques the names of Jewish patriarchs, and prophets ; of Christ and Muhammad ; and the institutes of the religion of Arabia transplanted themselves into a land which had hitherto been sacred to the religion of Brahma or of Buddh.

During several centuries did the Muhammadan power seek to establish itself. It at last succeeded. After several dynasties had in vain endeavoured to convert India into a Muhammadan empire, that purpose was accomplished by the Tartars or Moguls. The family of Timur became dominant over all factions. Baber and Akbar, the most illustrious representatives of that house, did all they could to consolidate their Muhammadan empire ; till finally Aurungzebe, in the seventeenth century, held sway over India to its utmost confines. The throne established at Delhi became the paramount source of authority from Cashmere to Comorin.

Ere the star of the Muhammadan empire had reach-

ed its culminating point, another power—extremely dissimilar—appeared on the western coast of India. It came from the southern part of Europe, and professed a religious faith entirely opposite in its genius to that of the former conqueror.

Fifteen thousand miles of the unknown ocean were no impediment to the lust of gain and conquest which actuated the Portuguese towards the close of the fifteenth century. They bore in their hands the Papal commission, giving them political supremacy over the countries they might discover. Flushed with the conquests they had already effected, not only in the new world, which was then opened to Europe, but on the western coast of Africa itself, and animated by boundless hopes of large accessions to their empire from the Eastern Hemisphere, they rounded the promontory of South Africa, which they then first discovered, and European vessels appeared for the first time in the Indian Ocean. In the sixteenth century the natives of India beheld with astonishment the fair complexioned representatives of an unknown world land on their shores. The Muhammadans looked on them with fear and jealousy. The Hindus beheld an unclean race of people with superstitious detestation. All would have got rid of these western invaders ; but the protracted struggle of more than two centuries was vain. The Portuguese valued the spices and the dyes, the jewels and the silks of India, too highly to allow of their quitting her newly-discovered shores. They were willing to murder thousands of resisting natives,

rather than lose the rich cargoes and full freights which the commerce of the country could supply.

More than this, Portugal aimed at the possession of an Indian empire, and armaments succeeded ships of commerce. From the Gulf of Cambay to Comorin their ships ruled the western coasts. Egyptian and Indian fleets, combined, sought to sweep them from the seas ; but both were discomfited. The blood of Lusitanians, mingled with that of Egyptians, Africans, and Indians, coloured the waters of the Indian and Arabian seas. The Portuguese obtained victory after victory, and seemed for a while as though they would rule the destinies of India. They occupied cities, built fortifications, established influential embassies with the Mogul emperor and his viceroys, located extensive factories, took possession of important islands in the eastern seas, raised armies, established monasteries, built churches, organized colonies, employed large agencies for the proselytism of the people, and converted the natives—sometimes by violence, and sometimes by rich rewards. Their course was like the fiery track of a meteor. India saw and wondered. Lo! the meteor vanished. Other western powers appeared, one after another, and disputed Portugal's supremacy. They wrested from her what the natives were unable to recover. She had conciliated no power—had commended her rule to no people. This first European power became last. Ports were abandoned ; garrisons withdrawn. Dominions were lost ; fleets disappeared. Factories passed to other

hands ; commerce declined. Portugal ceased to influence India. Her possessions are now insignificant. Amongst the natives, her name is a by-word and a reproach. The traveller in Western India sees her very colonies abandoned, her forts dismantled, her monasteries in ruins, and the range of her proud fortifications occupied by beasts and birds. Inscriptions alone tell him, that more than two hundred years ago, the Portuguese power was supreme.

Another western power arose. It was a Protestant one, and assumed a milder aspect. Elated by its maritime power, it styled itself "The high and mighty States of Holland ;" but it never gained any ascendancy, save in the Indian islands. It established itself in Ceylon, and used strenuous efforts for the conversion of the Cingalese. This power has likewise passed away.

France also sought to rule the East. At one time its counsels were potent in the movements of its princes, and its influence threatened to extend over a great part of India. This power likewise passed away.

In one of the large cities of India at this day are to be witnessed, in the burial-grounds appropriated respectively to some of the above powers of Europe, significant memorials of their departed greatness. The governors of the factories of the several nations, and other influential men, now lie in the large mosque-like tombs, which were built for them in imitation of Muhammadan sepulchres.

The traveller beholds the spacious mausoleums hastening to decay—the names of their occupants almost erased—the place overgrown with weeds; and sees an illustration of the rise and fall of the western powers, which once successively threatened to occupy the political rule of India.

Another western power was seen on the eastern seas,—the only one that still survives. Her rise was the signal for others to decline. Britain was destined to come into contact with India,—not to influence, but to control,—to occupy not merely an eminent, but a *commanding* position. It bore no Papal commission; it had no ulterior ends, save those of trade. It sought the commodities of India. The British power came in the humble form of commerce. She has been enthroned as empress of India. She came trembling at the rival powers of Portugal and Holland; and fearing lest their hostile fleets should oppose her commercial career, and crush her rising navy. She has survived them; and her ships alone command the Indian and the China seas. She stooped, in the person of her ambassadors, low at the feet of the Mogul: she now occupies his throne. She asked for leave to build factories on a few acres of land: she now assesses the land of more than half a million of square miles.

The Muhammadan empire has been resolved into a thousand fragments. Those fragments have been scattered to the winds. Hindu principalities have become tributary, and act, or remain quiescent, as the British power dictates. Fallen princes feed at her

table, and are dependent on her allotted pensions for their families' support. Never was there a power equal to this. Never was there a power established in the same way. European hostile forces have retired before her. The last surviving native principalities are merely lingering out the few years which remain, and must soon be resolved into that mighty empire which stands out unrivalled in all past and modern history.

In British supremacy there is hope for India. Britain brings with her all regenerative influences. Knowledge, peace, liberty, and all the blessed institutes of the high civilization of the Anglo-Saxons, attend her. A government rules over India, able and willing to confer benefit on her. Whatever of obliquity has marked its past career, its present aim is to secure the good of the people.

The press of India, Native and European, is free. Courts of judicature are conducted in the vernacular languages. Slavery is abrogated. Suttee is abolished. Hospitals are built. Medical colleges for the instruction of youth have been established. Steam-vessels already ply along the whole extent of the peninsula. Railroads are already planned, and will very shortly be constructed. Peace never experienced within the range of history pervades the land. Marauding hordes no longer spoil villages, and burn up the produce of their fields. Towns are no more sacked. Tens of thousands of unoffending people are no longer put to death in cold blood.

Above all, Britain brings with her the gospel of Christ. Her sons, with energy and perseverance, have already studied the languages of India; and have conveyed into them the life-giving truths of Scripture. They bring to bear on their work a vital energy, which the Hindus have not before witnessed. They develop motives to which India has been hitherto a stranger. They carry with them a "demonstration" of spirit and power, which is unknown to the carnal systems of her selfish priests.

The religious faith the missionaries have carried to India is one that has always conquered, when vigorously proclaimed. The truths they propound have always triumphed over heathen error. They preach the message of reconciliation to the masses of the people; they teach their rising generations, and amongst all classes they circulate the word of God.

Whilst, on the part of the Government, elements are beginning to work in India which are calculated to bless and elevate the people, in all their civil and social relationships; on the part of the Church of Christ, others of greater moment and potency are also at work to enlighten, sanctify, and save the masses of society, hitherto debased by superstition and enthralled by a wicked priesthood.

How far those elements shall work—what progress they shall make—what issues they shall produce—is a question resting, under God, on the British Government, on the one hand; and on the other, on the churches of Christ in Great Britain.

If Government be faithful to its high responsibilities,—if it appreciate its solemn charge, and endeavour perseveringly to carry out the beneficial ends for which Providence has subjected India to its control,—that country cannot but become a mighty, peaceful, and happy empire, rich in her own resources, and enriching her governors and benefactors.

If the Church understand the day of India's merciful visitation, and her own solemn duties to embrace the opportunity it holds out for the evangelization of the people,—that mighty country cannot but be converted to Christ. The light of the gospel shall irradiate its wide expanse,—the life of the gospel shall be enjoyed by its unnumbered myriads.

LECTURE II.

INDIA CONSIDERED AS A SPHERE OF EVANGELISTIC OPERATIONS.

WE have on this occasion to set forth, not the physical resources of India, but its spiritual destitution. We have to tell you, not of the capabilities of its forests, groves, fields, or mines, to administer to your physical gratification, but of its imperative demands on you for the relief of the spiritual woes of its multitudinous people. Our task is to describe India, not, as is frequently done, as a land of luxuriant produce, of boundless stores, of indigenous wealth, but as a waste howling desert. We propose to view it, not as a garden of spices and perfumes, but as a wilderness, whose overgrown thorns and briars need to be uprooted, and whose indurated soil needs to be ploughed up by the spiritual husbandman. We trust that the representation of the *humanity* of India will kindle a greater enthusiasm in your souls, than a description of her material resources could do in the

men of this world; and that the desire of producing fruit to the salvation of its myriads, and the glory of Christ, will draw out more sympathy, and induce more action, than a regard to the perishable productions of India—great as that has been—has hitherto done among British merchants and capitalists.

The myriads who are found on the oceanic plains of India, and who are scattered over its everlasting hills, if viewed in their condensed masses, bewilder us, and distract our attention. It is needful to consider them in their detached communities.

The multitudes of Indian population are not a condensed mass of *uniformity*. They present to us the most striking diversities. There is indeed one universal characteristic: it is that of Asiatic life, as distinguished from European. But see, in the several details of one universal form, what diversity of feature, form, stature, dress, manners, bearing, and deportment! Observe what a variety of complexions, with their several shades, now solving into each other, and now presenting a striking contrast! Some are as black as negroes; others are almost as fair as Europeans. Some are of bold athletic form; others of diminutive size. As every variety of physical circumstance has been operating for ages, the result is, that Indians manifest endless diversities of physiological development. Further, what confusion of tongues!—sometimes having affinity to each other, and sometimes radically distinct.

On the soil of India, nations are indigenous. It

seems also as though all foreign tribes of the earth had sent their representatives thither. The several types of Asiatic nations are found there in their true characteristics. The Chinese have left the "celestial land;" the Burmese, the "golden city;" the Malays, their "fragrant islands;" the Arabs, their "spicy shores." Tartary from the north, and Persia from the west, have sent their numbers to increase the aggregate; and Afric's sons, servants of servants to their brethren, are also found on the shores of India. Some of these strangers have been brought to India in the pursuit of conquest; some by the spell of commerce. Others have been forced to seek a refuge for their faith, denied to them in other lands.

Let us present the people of India in their specific classes. By restricting the range of our vision, we shall have more definite perceptions; and by attending in detail to the separate parts, we shall the better grasp the mighty aggregate of this extensive population. In describing India as a sphere of missionary labour, we propose to draw your attention,—

I.—To those people, the period of whose immigration into India is remote, and unrecorded in authentic history. This class comprehends the aboriginal tribes; the Pariahs, or Outcasts; the Hindus, and Brahmans.

II.—To those people of diverse origins, whose immigration has been recent, and of which there are definite records. This second class comprehends the Mussulmans of several tribes, the Parsis, the Jews, and the several classes of Asiatic and European Christians.

Let me then turn your attention to the aboriginal tribes of India. These are so called in distinction from the tribes of Hindus and Brahmans, who we suppose have more recently immigrated into India. Their physical characteristics at once distinguish them from the more civilized inhabitants. Their origin is probably not Caucasian, as is that of the Hindus. They may have formed part of the Hametic races, which early migrated into some parts of Asia, whence they were driven out by the Semitic or Japhetic families. The same races probably colonized into some of the islands of the Asiatic Archipelago. These aboriginals are computed at *eight millions*. They occupy the stupendous hills and capacious forests of India. They are scattered, in larger or smaller communities, over the Himalehs—the Vindya range of hills—the mountainous districts of Central India—the eastern and western Ghauts of the peninsula, and the forests of Candeish, Malwa, and other regions. They are found at the very extremity of the peninsula. Thus they literally occupy the length and breadth of India.

If we consider them *historically*, they are doubtless descendants of those tribes who, pressed on all sides by the incursions of the more civilized immigrants from the north-west, betook themselves for safety to the fastnesses of mountains, or the inaccessible ranges of the forests. Their invaders looked with superstitious terror on the savage forms which glided through the dense thickets, or hid themselves in their dark retreats: they viewed them as something *below* or

beyond the nature of humanity, and expressed their ill-defined fears in the appellations which they gave them of giants, monkeys, and demons,—under which characters they are represented in the pages of the Hindus' mythological histories. These people have, during a period of more than three thousand years, resisted the efforts of the several dominant powers of India to subjugate them. Their defence has been the "munition of rocks." Whilst the civilized nations of the plains have passed from yoke to yoke, and been transferred from one rule to another, they have remained free as the air of their mountains, governed only by their own rude conventionalisms and barbaric laws. At this remote period, they stand out as the representatives of manners and customs of an age prior to all record. The several tribes bear closer or wider resemblances to each other, in features, language, manners, and institutes. The extremes are widely dissimilar; but the several shades of diversity gradually solve into each other. Some tribes are powerful, occupy whole territories, and may be reckoned by tens of thousands. Others are reduced to mere fragments. Some distinct tribes on the Nilghiri hills reckon only two or three hundred members. Everything in their physical and moral condition challenges our sympathies. These children of nature have been cut off for ages from civilization. Their intercourse with the civilized has consisted only in the transit of travellers through their territories, or the rapid interchanges of commodities. In Gujurat seven-

ral of the Bhils have colonized in the Hindu villages, and serve the farmers as watchmen and bearers of burdens. They keep up slight communication with their own friends still resident on the Raj Pipla hills. Some of the hill people support themselves by fishing or hunting, and some find little else to sustain nature than the indigenous productions of the earth. Some cut down the massive timber of the forests, and bring it to the cultivated plains. Others obtain a precarious subsistence by selling bundles of wood for fuel, wild honey, and any rough manufactures which they can make with their untaught handicraft. As soon as their goods are disposed of, they return to their abodes. These consist of mud or straw huts, often isolated from each other, but sometimes assuming the form of regular villages. These villages are parcelled out into small chiefdoms. Scorned by the inhabitants of plains, cut off from friendly intercourse, and finding only a scanty support from their own ill-cultivated soil, they in many places become the banditti of the country—the terror of the neighbourhood. In times of anarchy, they have frequently made themselves terrible to those by whom probably they were once supplanted in their homes—by their rapid descents from their mountains in quest of plunder, and as rapid retreats from their pursuers into their own noxious fastnesses. They are kept in awe only by the fear of British troops. Suspicion and fear are their characteristics. They have never been the *objects* of the sympathies of fellow-men; they cannot consequently

manifest them towards others. Some of the aborigines are objects of special terror, from their supposed intercourse with evil spirits. The villagers are kept in alarm lest a curse should fall from these people on their cattle, children, or the fruit of their fields. If the Hindus wrong these uncivilized tribes by their scorn, and disregard to their welfare, they receive two-fold into their own bosoms by the superstitious terrors which, in their turn, they suffer on their account.

The Kunds, an aboriginal tribe in Gumsar, have added to savage and predatory habits the awful practice of human sacrifices. For a long period, it has been their custom to steal children from the neighbouring plains, and rear them until the season of sowing their lands, when, binding them to a stake, they cut pieces of flesh from the living sacrifice, and moisten their fields with the reeking blood. Hundreds of victims have been delivered by the British Government; but it is to be feared that these barbarous practices are not yet abolished.

In all these tribes the standard of morality cannot but be extremely low,—the sense of right and wrong cannot but be of the feeblest kind.

One circumstance of great interest is the fact of these aborigines never having adopted the Brahmanical religion. Whilst refusing to fall under the political yoke of their invaders, they have saved themselves from the more galling yoke of Brahmanical bondage. In some cases they have been too poor to tempt the cupidity of the Brahmans, and in others too independent and at-

tached to their ancestral forms to receive their new religion. Their systems of religion are partly traditional, and have been partly originated by the circumstances in which they are placed. They are inscribed in no Shastras—taught by no original hereditary priesthood. The several religious customs of the tribes pass on from generation to generation. None contend against them; none need enforce them. Religious sentiment naturally adapts and assimilates itself to the physical scenery by which men are surrounded. The elements of the latter transfuse themselves into the former. The dark recesses of forests—the flitting shades seen in the gloom of night—the unearthly sounds which ever and anon break the dreadful stillness of those places remote from the abodes of civilization—the companionship of the fierce hyena and the fiercer tiger,—these, and other circumstances of their uncivilized existence, cannot fail to produce their impression on the mind, and educe from the depths of the heart a religion whose primary elements are gloom and terror. In the villages of some of these tribes, the stone which represents the Lord of Tigers is set up, and receives their worship. The religious life of few exceeds that of presenting offerings to it. I may here mention two interesting facts in relation to a missionary itinerating among them. Dr. Wilson of Bombay thus remarks,—“At a neighbouring village, I sat down beside a small company, with the view of examining them at length respecting their tenets and habits. Amongst other questions, I asked them if they expected to go

to God after death. 'How can *we* get to God after death?' said they,—'Men even banish us from their abodes. How will God allow us to approach him?' This reply affected me more than I can express. It marked the sense which they had of their own degradation; and it revealed the error of their conceptions of the Divine nature." Another incident strikingly shows how capable these degraded people are of understanding moral truths. The same missionary, writing of some aboriginals in Gujurat, who had been apprehended by Government on charge of plunder, says,— "As evening approached, all the prisoners had their feet put fast in the stocks. This was absolutely necessary to their security; but it was a melancholy sight to see them prostrate on the ground, as sheep prepared for the slaughter. When they were in this humiliating position, about to commit themselves to repose for the night, we obtained permission to address them. No sooner had we commenced speaking to them, on the solemn themes which we chose as the subject of discourse, than they all raised their heads from the ground, fixed their otherwise listless eyes upon us, and appeared to drink in every word which we uttered. 'Ah!' said one of them, in his own idiom, '*had we been formerly instructed in this manner, we should not have been here to-night.*'" Of peculiar local superstitions, I adduce the following. On the Nilghiri hills, which rise 9,000 feet above the level of the sea, a missionary, hearing that a mountaineer of a small tribe called the Kotar had died, and was about

to be buried, went to witness the ceremony. The women of the village sat together, at a short distance from the corpse, going through a recitation in composedly measured and plaintive tones. The men brought several bullocks, which the deceased had fed in his lifetime, and led them round the corpse. They then sent them away to the adjoining jungle. On asking the reason of this, they assigned immemorial custom, and said that it was beneficial to the survivors. When the missionary asked the priest of the village how the deceased might escape from the punishment of sin he might have committed in his lifetime, he said that these bullocks would take all his sins away. They afterwards brought a cow, and killed it; and when asked the reason for so doing, they said the cow was to go with him to give milk for his support. After killing the cow, all the men went and kissed it. Then they laid the corpse beside it for a short time, and went with great solemnity, and prostrated themselves where the corpse had lain when the bullocks passed around it. The case of the bullocks affords an illustration of rites approaching to the Divine institution of sacrificing the scape-goat.

Missions to Polynesia and Africa have kindled intense interest in the British churches. The population which these missions embrace is but a fraction, compared with that of these aboriginal tribes of India. And yet many British Christians are as yet ignorant of their existence,—much less do they take an ardent interest in their conversion. What elements of inter-

est have Polynesians or Africans, that are not equally possessed by the Bhils, Ghonds, &c., of India? Primitive modes of life—the absence of literature dark and lowering superstitions—all meet their counterpart in some of the more savage tribes of India.

For the evangelization of these hill tribes, there exist peculiar facilities of conversion. No subtle priesthood would oppose the missionary. No pride of civilization would lead them to treat his presence as unnecessary. No caste, with its adamant chains, binds them to each other, and shuts them out from receiving the religion of the foreigner. No rigid family institute excludes woman from the gaze of the stranger, and the privileges of social life. These people have imbibed no poison from books of men. They have been initiated into no dark mysteries.—No magic spells of the Brahmans have been uttered in their ears.

As yet, only a few desultory efforts have been put forth by our missionaries to reach these people. The missionary, exhausted by labour in the plains, repairs to the more bracing atmosphere of the hills; and, as his frame is being invigorated by the change, he endeavours to deliver God's message to these barbarians, as he has already done to the Hindus. Thus the sanatorium of the missionary has become the preaching station for the hill people. Or it has happened that an aged missionary, unwilling to spend the remainder of life at a distance from a land hallowed by the labours of years, spends his closing days in the congenial

climate of the mountains; and, as he prolongs his own existence, endeavours to communicate eternal life to those for whom none others *care*. But, with such exceptions, little has been done on plan and system. What has been done has been well received. There is little doubt that systematic effort would meet with great success. The gospel was preached by the American Baptists to the Karens—an uncultivated tribe in Burmah, and several thousands were baptized. Similar results would doubtless follow among the Indian tribes. Two remarks respecting the direction of missionary efforts towards them are worthy of consideration.

1. They present a wide sphere of labour for a kind of agency which has not yet been supplied by our British churches—that of Christian artisans and mechanics. Roused by the Christ-like desire to evangelize and civilize these tribes, a few German Christians sought to establish a mission among the Ghonds, a tribe in Central India. Five Christian artisans were to introduce the arts of civilized life, and to make the gospel of Jesus known to them. One ordained missionary was to take the presidency of the institution. They established a mission with great prospects of success. They conciliated the Ghonds, rented land from Government, and were employing those poor people in agriculture. But the mission was suddenly broken up. Four missionaries died by cholera. The work has not since been renewed. When will our British artisans go forth as the Germans, and work

with their own hands, and, as in the South Seas, evangelize and civilize these people?

2. The aboriginals present a suitable sphere for our native agency. In raising up teachers from among the Hindus, we at once obtain an agency specially adapted to these people, and thus indefinitely multiply our means of usefulness. A native teacher (Désai) crossed the Nirbudda, and, with a bold heart, entered the territories of the Bhils. He was alone; he took with him neither purse nor scrip, nor weapon of defence. He was treated hospitably by them, slept fearlessly in their narrow huts, and preached to them the word of God. They looked on him with superstitious reverence, and asked him to return. When he came back to us, he asked to be sent as a missionary to convert them.

Christian friends, regard with interest these tenants of the forests and dwellers on the hills. They also are our brethren. They have resisted the Brahmanical yoke. Let us earnestly desire that they may take upon them the yoke of Christ. They have shut themselves out from all other society than that of their kindred, nursed in the same wild regions with themselves. Let us seek to introduce them into the household of God, and make them citizens of heaven.

As a portion of these aborigines may probably be classed *the Wandering Tribes of India*.

These are found all over India. They have no home, save the caves of the earth, or the enclosures of woods. Their habits and modes of life are more

degraded than are those of the mountaineers. The lineage is doubtless the same as that of those wonderful people whom we designate as gipsies, and who are to be found all over Europe. They bear nearly the same relation to Hindu society that the gipsies do to Europeans. Their mode of life is disgusting: they feed on the carcasses of any animal they meet with,—toads, snakes; in fine, everything which hunger may relish, and absolute poison may not render fatal. Without any social ties, save those of the solitary families who together find a lodgement, under the tattered semblance of a tent, on the outskirts of a village in which they encamp,—without any comforts for the life that now is,—without any preparation for that which is to come,—they prove into what sad degradation those may fall of whose nature Christ became partaker. Children of want and wretchedness,—partakers of humanity, yet cut off from it,—of a common brotherhood, but separate from all its endearments,—few hearts bleed for you!—none tell you of the “better land!”

We now call your attention to *the Outcast Families of India*.

These differ from all previously mentioned, in the fact of their being stationary, and forming a staple part of the population. They are found in almost every village and town in India; they are known by several names, and speak the languages of the several people amongst whom they reside, yet have one generic characteristic; they are beyond the pale of

Hindu society ; they are cut off, by hereditary immutable law, from the social communion of the people, of whom they constitute a tenth portion. They are by no means all found in the same state of degradation. The northern Pariahs may be considered as superior in their physical and moral condition to their brethren of the south.

Who are these Outcasts? Are they aboriginal?—condemned to a virtual slavery by the strong hand of power? Or do they owe their existence merely to a religious figment?—the offspring of prohibited marriages? This is difficult to answer. They are reputed *hereditarily* and incurably unclean. Their touch is defilement. Their very shadow casts pollution over the object on which it falls. Their foot dare not tread on the hearth of the Hindu's house. No room in his dwelling but would be polluted by the presence of one of them. Their location is *outside* the village. The wall that encompasses the villagers, and encloses every animal clean or unclean within the pale of protection, excludes them. They are not allowed to draw from the same well, nor bathe in the same part of the river, as that to which the Hindus resort, nor lodge in the resting-places which accommodate other travellers, nor burn the bodies of their dead on the same spot of ground as is used by the pure castes. Could the exclusiveness of Hindu caste shut them out from God's best gifts, they would not be allowed to breathe the same air of heaven, nor drink the same water from the clouds. Wherever the missionary gathers around him

a congregation of Hindus, in an *outer* and remote circle will be found these Outcasts, catching the sounds of the gospel,—afraid to draw near, but desirous to hear the words of a religion that offers to elevate the most degraded, and purify the most unclean. Their occupation is that of scavengers and bearers of burdens. They are pressed for every menial employment of the village, and render sundry services to the Government. Their wages are liberty of building on the soil beyond the village, and the flesh of the animals which die from disease or decay of nature. Their character is such as their despised position would lead us to infer. Mistrustful and suspicious, low in their pursuits, and of degraded tastes,—tributary to others, and subject to their wills, they have little independence of mind. Hemmed in by insuperable checks which prevent an ascent in the scale of being, or amendment in morality, they become lying and deceitful to a very great degree. Respected by none, they fail to respect themselves. Their morality is looser than that of the Hindus, and the marriage ties are of the most fragile nature. They are of an excitable temperament, of fickle habits, and of warm feelings. The Outcasts are of several grades; and the spirit of caste, whereby one grade is forbidden to have intercourse with that below it, is as inveterate amongst them as the Hindus. The Outcast who is scorned by the Hindu, as one sunk in the very depth of degradation, looks on his fellow as sunk still lower; and it is difficult to find where the gradation terminates. They support themselves by

the manufacture of coarse cloth, and the selling of fuel, and sometimes by the cultivation of the soil. Some are dependent on the daily supply of grain given for their petty services. Their degree of intellect is far from contemptible. In the south of India, the Pariahs have been authors of works of repute. One of the lowest caste, on the western coasts, who had become a Christian, was able to grapple like a theologian with the difficulties of Paul's Epistle to the Romans. In Gujurat, some of them have become founders of sects, read Shastras, and number disciples even among the Hindus. I have found them acute, of quick understanding, and of ready expression. The children especially are quick to learn.

These families are unconnected in religious matters with the Brahmans. The Brahman avoids proximity to them. They dare not enter the Hindu temple; and yet they worship their divinities, and have their household gods, as the Hindus. Their priests are of their own caste, and officiate instead of the Brahmans. They also sometimes engage the services of the devotees in their religious rites. In Gujurat they worship especially Gunes, and the tulsi-plant,—this is kept in an enclosed place in front of their houses, and watered by the women daily with great reverence.

In the case of these Outcasts, the gospel at once comes into collision with the social and religious institutes of India. The missionary goes to them,—tells them there is a home for them in the bosom of Christians,—and more especially in the bosom of

that Saviour who is the friend of publicans and sinners. The Hindus entreat the missionaries not to dishonour themselves, nor desecrate the religion they profess, nor bring disgrace on the whole social system, by propounding truths to those who are too unholy to apprehend them. But the missionary walks in his Master's steps, and offers gospel blessings to the clean and the unclean—to the righteous and to sinners. At once, then, the outcry is rife, and the warfare ensues; and the gospel will maintain its ground, and the Hindus will quail before it.

The revolution which the gospel will in this way occasion is incalculable. The foundation of the social system will be shaken. I have seen the Hindus utterly astonished, as they have beheld those despised Outcasts, and their sons and daughters, reading in a way superior to that of the Brahmans—their own teachers.

These people, so long in a literal sense the “filth of the world” and “offscouring” of the Hindus, are gradually, under the protection of the British Government, rising in the scale of society.

The Brahman and the Outcast now stand side by side in the ranks of the British army. Formerly they were excluded in the courts of law from the place assigned to other witnesses. British justice has withdrawn the ban. Formerly they were liable to be pressed for public service. Government now awards them remuneration. Under the rule of Hindu princes, the poor Pariah who inadvertently came into

contact with the immaculate Brahman, or who passed down the streets of his holy abode, would have subjected himself to severe vengeance. These people were forbidden to wear the turban, or any clean apparel like the Hindus, lest they should fail to be recognised. Now they walk the street clad like other men. They enter into the service of the English, and Brahmans themselves are sometimes glad to secure their favour.

There is much misapprehension as to the bearing of their conversion on the people of India generally. It is assumed that the influence of the gospel will extend from the pure castes to the impure, and that missionary labour should be directed towards the former. The assumption is gratuitous. It is not supported by the analogies of past history; nor does it harmonize with what is actually taking place in India. The higher castes have rejected the gospel, and the lower have embraced it. The gospel, and the superior knowledge and habits which it unfailingly brings in its train, cannot but elevate those who receive it. The consequence is inevitable. The Hindu castes will either come under its influences, and retain their present standing in the social scale; or they will gradually occupy the places of those whom they now despise.

These remarks are strikingly illustrated in the history of female education in Bombay. The missionaries in vain sought female pupils from the *higher* classes of the Hindus. They offered the privileges of

education to the lower classes. These privileges were embraced. Poor and low caste girls learned to read and write. The higher castes looked on with interest. In the course of time some sent their girls to the schools, and others furnished them with private education. Lately, an association of young men in Bombay has issued a notice of having established *several female schools*. We are not to wait till higher classes receive our gifts of education, or of evangelization, but must dispense freely and impartially to all who will receive,—and leave the issue with God.

These Outcasts present to us a wide and encouraging sphere of operation. *They probably comprise from fifteen to twenty millions of souls*. Do we pity their degradation? Are we indignant at the barbarous institute of caste, whereby they have been consigned to degraded offices, and a still more degraded social and moral position? Do all our feelings of humanity rise up against the cruel religious despotism which has placed them under the ban of an hereditary impurity, and attributed to them a bodily uncleanness that may be communicated to every object, animate or inanimate, which they may touch,—and thus assigns to them a rank in the creation of God below the brute creatures, clean or unclean? The remedy is in our hands. The gospel, by elevating them, will remove from the apprehension of the Hindus the hereditary taint imputed to them. It will do more,—it will remove the intrinsic taint of sin, by which they are polluted, in common with all mankind.

These tribes are doubtless destined to take an important part in the evangelization of India. They have proved themselves very accessible to the gospel, and many from among them have been good evangelists. In that capacity they have met with much attention from the Hindus.

Were India only peopled by aboriginals and outcasts,—were her fertile plains a waste, and her cities ruins,—were there no nations and tribes found there,—no people save those to whom your attention has been drawn, and who are considered in India herself but an insignificant portion, it would yet be an important sphere of missionary labour. It would exceed in population all the islands of the southern seas,—it would equal the whole of Great Britain, and would form more than a third part of the population of Africa.

We pass on to consider *the Hindus*.

These constitute the masses of Indian population. They form the stable communities whose successive generations have found in India, from earliest times, an enduring home. The Hindus constitute the several *nations* of India. Although we are accustomed to class them under one name, they are all doubtless of divers origins, and have entered India by different immigrations.

Let it be here premised that the great law of Menu—the stronghold of Brahmanical pretension—divides the population into Brahman, Kshutri, Vaisa, and Shúdra. The several grades and offices of these four divisions are thus specified:—

The Brahmans, or religious class, came from the mouth or superior part of the Deity; and it is their prerogative to rule, teach, &c.

The Kshutri, or military class, came from the arms of the Deity; and it is their duty to protect the Brahmans.

Again, the Vaisa, or mercantile class, came from the thighs of the Deity; and it is their duty to provide for the Brahmans.

And lastly, the Shudra, a servile class, came from the feet of the Deity; and it is their duty to render service to the Brahmans.

The second and third classes are, equally with the Brahman, denominated twice-born, and are allowed to receive the investiture of the sacred thread, and to hear the reading of the Védas. These privileges are all denied to the Shudras.

This last class of population the Shastras, or laws of the Brahmans, consigned to perpetual serfdom,—declare them to have no property exclusively their own, and to be too degraded to admit of their having the Divine law explained to them. A stranger in India, merely conversant with the fact that the original Shas-tras have constituted *four* distinct classes, seeks them in some relative proportion among the population of India. But he seeks in vain. He is assured by the Brahmans that the intermediate military and mercantile classes have become extinct, and that only the Brahmanical and Shudra classes survive. If he inquire for the Kshutris, or second class, once so mighty

and renowned,—he is told, from the authority of the Shastras, that they were exterminated in a fierce struggle with the Brahmans for political ascendancy. The representatives of these once mighty tribes are found only in the Rajputs, and a few communities who have retained the original name, and are probably the lineal descendants.

If again a stranger inquire for the Vaisas, he is told that a very scanty remnant remains. A few communities, especially in the north-west, still lay claim to the title, and are probable descendants. The masses of the Hindu population of India, embracing artisans, tradesmen, merchants, and the agricultural class, are reputed by the Brahmans, and, with a few exceptions, by themselves, *to be Shudras*.

Thus population, for practical purposes, may be classified under the Brahmans and Shudras. Again, the stranger in India, knowing that the Shudras are consigned by Menu to a degraded civil and social condition, naturally expects to find them in a corresponding state; but he sees them suffering no other subjection than that which they voluntarily render to the Brahmans as their *priestly* rulers. The Shudras, or the general Hindu classes, are, with extreme probability, supposed by many to be of distinct origin from the Brahmans on the following grounds:—

1. Their different physical characteristics.

The Brahmans are of stronger frame and lighter complexion, and have more intellectual foreheads than the Shudras.

2. The Brahmans' own assertions.

3. The writings of Menu, which especially treat of some geographical portions of India as occupied by Shudras, and ruled by Shudra kings, and not at all subjected to the religion of the Brahmans,—on which account the Shastras call them Atheists. In such districts the Brahmans are forbidden by Menu to reside; and their own geographical portion, viz. a small section of the country between the Himalehs and the Vindya hills, is assigned to them.

That the Shudras are also a subdued people is rendered in the extreme degree probable, from the fact of their civil and spiritual degradation, as implied in the Brahmanical rules respecting them. It may be argued that no population would submit to such civil degradation, and become, by system and rule, the most abject servants of an arrogant priesthood, but by the great law of physical necessity.

The dogma embodied in words only on the leaf of the palmyra-tree, consigning a vast population to civil and spiritual slavery, never could have been submitted to, save by those previously subjected by the sword. No people originally free, and possessed—as we know they were—of their own religion, could be persuaded into the belief that they were essentially and originally degraded, and that it was obligatory on them to render service to an arbitrary class. Overwhelmed by the inroads of a more powerful tribe, who coalesced for their subjugation, they were forced to submit to whatever yoke, civil and spiritual, their conquerors

might choose to impose. Probably they never were in reality so degraded as the Shastras of Menu would lead us to suppose.*

On these principles we can understand what would otherwise be inexplicable—the present degraded condition of a Hindu. The three “twice-born classes” may be considered as the conquerors of the Shudras. “The Brahmans, while consolidating that system of priestcraft by which the mental energies of a mighty nation have been for ages bound up in adamant chains, were generally protected by the prowess of the martial class.” Their priestly rule, originally enforced by the sword, has gradually, amid civil and political changes, assumed its present purely spiritual form; and the wonderful phenomenon is now observed of millions of people, exempt from civil compulsion, voluntarily yielding themselves to the spiritual sway of the Brahmans, and holding them to be the representatives of Deity.

The nations of India are easily classified; but the several tribes and divisions, with all their definite characteristics, almost defy classification. Fixed hereditary occupation, and the peculiar exclusiveness of caste, have, in the lapse of time, produced great phy-

* The Brahmans and the Kshutris are most probably of identical origin and blood. From ancient genealogies of the Indian kings recorded in the Vishnu Purana, a translation of which has been made by Professor Wilson of Oxford, we find demonstratively that several of the Brahmans descended from Kshutri ancestors,—that intermarriages took place between the Brahmans and that caste,—nay, that the original compiler of the Védas, and the chief of the Brahmans, had a Kshutri mother. The Vaisa, or third class, were also probably identical in origin.

sical differences, and imparted to Hindu society a variety which seems inexhaustible. A people, in many circumstances essentially one, yet manifest distinctions which we can scarcely compute. Fertility of invention, and a luxuriant imagination, in connection with the fruitful circumstances of Asiatic life, have imparted to Hindu classes and communities elements of incomparable interest; and the realities of Hindu life and character transcend the fictions of romance.

Were we to specify the several people of only *one* province of this vast empire, we should exceed our limits. We can but take the most cursory glance. There are the Rajput tribes, descendants of the Kshutri tribes, of the ages prior to Alexander, with their remote, and, as they would persuade us, solar genealogies, their warlike bearing, and chivalrous forms of society,—their romantic legends,—and, alas! the aristocracy of birth and blood, by which they have confined their marriages within most prescribed limits, and laid the foundation of systematic infanticide. There are the *Bhats* or Bards, and Charuns of like office, who chant the legends of days of yore, and preserve the genealogies, and commemorate the illustrious deeds, of the families to whom they are officially attached,—who, by the reputed sacredness of their persons, which the rudest robbers dare not violate, throw the shield of protection over the travellers of whom they form the escort,—who have for ages exercised a magic influence over men's minds by their imprecations, and made powerful monarchs quail before them by their

threats of self-destruction, in case of their claims not being recognised, and their wishes fulfilled. There are the *Shepherds*, who form large communities, migrating with their flocks according to the season of the year, and the fertility of the country. There are the *Kolis*, armed with bow or spear, or sword and shield, fearless themselves, but feared by all. There are the *Kunbis*, dwelling generation after generation in their villages, leading quiet and inoffensive lives, with persevering industry irrigating their lands, and affording to Government its chief and stable revenues. Occupying a more prominent position than all, in point of religious interest, are the *Jains*, the only surviving representatives of a colossal faith which once ruled in India—and before which the Brahmans trembled—the religion of Buddhism. These are not numerous, but are very influential. Their ruling Buddhistic tenet of the inviolability of animal life extensively prevails throughout India.*

* They style their religion the “religion of mercy,”—so characterized by them, as essentially consisting in the preservation of animal life. This principle is urged by them to an absurd and vicious extreme, as though the salvation of an insect’s ephemeral life were as momentous as the salvation of the human soul. They redeem animals from the slaughter-houses, and take care of them. They found hospitals for all animals thus redeemed,—for the insects which they save in the streets from the sweepings of houses,—for all the lame, diseased cows, dogs or horses, who are in any danger of perishing. I have known thousands of pounds dedicated to these hospitals. Every bale of cotton shipped by Hindus to Britain, and every chest of opium, is said to pay a certain stipend to their support. The priests of this system, called *Gorjis*, walk with a muslin guard tied around their mouths, to prevent the destruction of insects. They carry in their hand along the streets a small broom, to remove insects from their

With regard to the evangelization of the Hindus, it is important to recognise the distinct diversities of character which they manifest. The first representations of the Hindus were made from an observation of the people of Bengal; and those who have read them are apt to consider them as applicable to all the Hindu races. This is erroneous, and prejudicial to the cause. If there are in India the effeminate and inert, so are there the industrious and manly. If there are the timid, there are likewise the bold. If the apathetic, there are also the animated and excitable. All are not fawning and cringing. Many are erect and independent.

In the consideration of India as a missionary sphere, this fact must not be forgotten. It cannot but greatly modify the character of our evangelistic plans, and must considerably affect their results. If it be true that the forms of Hindu temperament and character are stereotyped, it is also true that the respective forms widely differ from each other.

Let me now call your attention to *the Brahmans*.

These people stand out unrivalled in history for the extent of their spiritual despotism, and the duration of time through which it has extended. These gods

path. They refuse to eat after the sun has set, lest insects should be burned by the candle. The votaries of this system are inflated with wondrous pride,—and in Gujurat are the especial opponents of the missionaries, as sanctioning the use of animal food. So great is their influence, or rather so speciously religious is their peculiar tenet, that multitudes of Hindus in Gujurat, who formerly eat flesh, have altogether renounced it.

on earth have retained their assumed divinity through a succession of more than two thousand years, and through every political convulsion. They, in conjunction with the two higher castes, who are equally denominated the twice-born, simultaneously extended their conquests over the *bodies* and *minds* of the population of India. *India is not their original country.* They doubtless immigrated into it from the north-western regions. Some have supposed those of the Caucasus; others, of Central Asia, called Iran; others, from the borders of the Caspian Sea; and others, from the plains of the Euphrates. All are agreed as to their having come from beyond the Indus. Their original locality, as specified by Menu, was a limited section of the northern part of India. The tribes still existing in the northern regions claim higher rank, and greater purity of descent, than their brethren of contiguous regions, with whom they would on no account intermarry.

The conquest and the proselytism of India were from north to south. The southern and less civilized tribes were forced to succumb to the greater physical prowess of their invaders; and, while they bowed their necks to the yokes of regal rule, they all received the religion of the sons of Brahma. But the proselytism of mighty nations was a task accomplished with consummate skill, and in the all-tolerating spirit of ancient Rome. The rooting out of a people's original faith was too difficult for the Brahmans to accomplish; they therefore made it amal-

gamate with their own. Aboriginal rites and worship, recognising gods unknown to the Védas, whose names never polluted the pure lips of the ancient Rushis,* were made to amalgamate with the Brahmanical system ; and provided that the converts of the Brahmans yielded spiritual subjection, and recognised all their claims to emolument, the conquerors were not scrupulous as to the gods whom they admitted into their pantheon, nor the rites which they allowed to continue in their temples.

This policy has led to curious results, which manifest themselves to the European inquirer at this advanced period. Side by side are found systems altogether inconsistent with each other. Sundry elements, mutually incongruous and conflicting, are yet found in a wondrous state of amalgamation, under the high pressure of priestly authority. Wherever we travel in India, we find traces of a religion or religions widely differing from the religion inculcated in Menu or in the Védas. This difference extends to the *objects of worship*, and the *rites* with which they are worshipped, and *even to the priests who officially preside over these rites*. Demon worship affords an illustration. This is utterly opposed to the system of the Védas, and the present practice of the Brahmans : but it has never been eradicated from the south ; and its several modifications are still found in many other parts of India. The demonolater, coming from the Madras Presidency, at once recognises the elements and sym-

* The Brahman sages of ancient days.

bols of an identical worship in Gujurat. We cannot but draw the inference, that the rites from which they are excluded were established ere the Brahmanical conquests took place; and the deities in whose temples they may not preside must have been objects of a people's worship ere their priestly rulers had introduced their new religion. With the desire of universal conquest, the Brahmans have been careful to make their system susceptible of universal adaptation. To preserve their own popularity, they have yielded to local prejudices: they have created divinities on every emergency, and deified every human character of *local* repute. Whatever in an isolated position might be found to militate against their repute, and subject their authority to question, has been appropriated by them, and its aid secured.

The control of this caste over the minds and consciences of men might be incredible, had we not already witnessed the genius of priestcraft in Europe. The Brahmans pervade every corner of the land—interfere in every movement of society. During the lapse of thousands of years, and the succession of circumstances favourable to their ambitious views, they have attained an amount of influence which even now, though greatly declined from its original degree, astonishes the European observer. They have not only arrogated to themselves Divine honours, as especially the vicegerents of Deity, and the presidents over all that relates to eternity; but they have occupied every post of honour, civil and political. They have

appropriated every important function in the social system, and have unscrupulously monopolized every form of knowledge. They have assumed dominion over man, even prior to his birth: their rites are necessary to the woman before she has given birth; nor less so to the child after it has seen the light;—they cast its nativity, and decide its destiny. They alone can open the ear, and communicate wisdom. They alone can pronounce the auspicious date of marriage, and determine on its object. Their order forms the converging point, towards which all the religious sentiments are made to incline. Offices rendered to the gods must be directed to them. Offices to the manes of departed ancestors terminate in them. They receive gifts for the living and the dead—for gods and demons. They appropriate all, and dispense nothing. Like the genius of Evil, which seems to have presided over the destinies of India, and of which he is the personification, the Brahman is found in all times and in all places. Wherever victims of his avarice can be obtained, he fails not to be present. Do you seek him,—you will hear him chanting before the stone of his idolatry, ere the dawn has broken, or reciting unblushing legends—panders to the people's lusts—before admiring multitudes; or you will find him patiently waiting on the banks of rivers, with his paint in hand, wherewith he may form the *chandla* or circle on the forehead of the Hindu traveller, and receive alms in return; or again, he may be found seated under a bamboo-

leaf canopy, at the place where the Hindus bathe, and receiving from them fees for his religious services.

What shall we say of the moral character of the Brahman? From the high offices he sustains, the important functions he fulfils, and the unbounded adulation he has habitually received,—from the assumption of divinity he has ever made, and the immaculate purity he has ever arrogated,—the character of the Brahman has become depraved in an extraordinary degree. Pride and self-conceit of a degree more than that of humanity, with haughtiness and contempt of others, are the chief features of character of these “gods on earth.” They embody their claims in the following formula:—

“All the universe is subject to the power of the *Muntras* (incantations).

“The *Muntras* are in the power of the Brahmans.

“The universe is therefore subject to the power of the Brahmans.

“He has the fire in his hand, the Ganges in his ear, and all the holy places in his foot.”

“Whatever exists in the universe,” says Menu, “is all, in effect, *though not in form*, the wealth of the Brahman, since the Brahman is entitled to all by his primogeniture and eminence of birth. The Brahman eats but his own food, wears but his own apparel, and bestows but his own alms. Through the benevolence of the Brahman, indeed, other mortals enjoy life.”

They have been so accustomed to say they are gods, or rather God himself,—and to find that statement

believed by others,—that they doubtless oftentimes believe it themselves. At any rate, they manifest all the pride which such an assumption can engender, and perhaps, indeed, as much as is possible to the human mind under any earthly circumstances.

Liars and jugglers, deceivers and corrupters, beguiling to destruction,—casting snares thick along the path of the traveller to eternity,—drawing the cords tighter and tighter round the necks of their victims,—seeking self-aggrandizement at every cost, temporal or eternal, of individuals or millions,—making heaven and earth tributary to their will,—living but to destroy,—and when they die, dragging others to destruction with them ;—one cannot view them but with feelings of unutterable indignation. But that indignation soon yields to compassion ; and we look on them as in an especial degree needing the gospel, to make them partakers of a new birth, which they in vain profess to receive by investiture with the sacred cord.

These haughty conquerors no longer occupy their former high position. Several indications lead us to infer that the days of their spiritual thralldom are numbered.

Whole villages are now cultivated by Brahmans. They thus occupy the same position which was allotted by Menu to the Shudras. Oftentimes the Brahmans actually serve the Shudras in several capacities. This is in direct violation of the rules of their Shastras. Still further, they do not refuse to serve the *Maléch*, or barbarian. They are to be found in

numbers serving as *sipahis* in the Company's regiments, or as clerks in government offices, or as *peons* in attendance. They are to be found in some places as shopkeepers. In every way their glory is departing. Their power once trembled in the balance, when powerful monarchs supported the system of the Buddhists—their mortal enemies. Their rule was supplanted, and authority superseded, by the monastic orders of Buddh. The temples of Brahmanical divinities were nearly deserted for the more abstract forms of Buddhist worship. But the Brahmanical star again was in the ascendant,—a reaction took place,—the Brahmans recovered power,—the Buddhists quailed before it, and their system tottered to the ground,—a general persecution arose,—their enemies were forced to fly,—the Brahmans remained dominant. Since then their power has fluctuated, according as Hindu or Muhammadan princes have held sway. But all the grand supports of secular might are now withdrawn from them; and they are allowed, under British government, to use no other force than spiritual, and to employ no other terrors than those of an unseen world. We would fain hope that their unrivalled empire will speedily decline, and Brahmanism exist only in the records of past history.

Let us now consider *the Mendicant and Monastic Orders*.

Polynesian life exhibits humanity in degraded forms, as resulting from the absence of all elements of civilization. India exhibits humanity in forms *as degraded*,

in the very midst of civilization, resulting from a mystic religion. We find *barbarians* in the midst of the refined—savages surrounded by the civilized—recluses in the midst of society. This anomaly, which attracted the attention of the Greeks of Alexander, seems now to have all the same repulsive features as it had then. These tribes are illustrative of the awful extremes of folly and insanity to which metaphysical systems, laying claim to refinement, can push their votaries. The savage is naked, and dwells in woods, because he has never known the blessings of civilization. The Indian devotee has known all these blessings, and has willingly *renounced* them, from the idea of their being incompatible with the ideal perfection he seeks. In renouncing every form and vestige of a civilized existence, and sinking below the life of the savage, he thinks he is but fulfilling a Divine order, and acting in harmony with the highest destiny of man.

The Indian devotee is an embodiment of mysticism. He owes his existence to the pantheistic genius of his religion. And again, he furnishes an extreme illustration of the consequences of ignorance of a true atonement. These tribes amount to several millions of souls,—souls that have as few of the characteristics of human nature as can well be predicated of it.

In person as disgusting as nakedness, filth, odour, or chalk, vermilion, ashes, matted hair, distorted limbs, and all manner of frightful penances, can make them; —*in mind often as inane* as may be compatible with

the existence of the intellectual principle, their adoption of one theory, or pursuit of one object, and habitation to one round of ceremonies, gives them the character of monomaniacs; and the absence of every sentiment of shame, sympathy, and common sense, combined with their acquired listlessness and systematic inanity, often places them on a level with the idiot or the madman. Of all the degraded forms of human nature over which philanthropy is called to weep, and which at the same time most effectually resist its persevering efforts, that which develops itself in the Indian devotee is the most sunken and the most repulsive. In some places he adds to the revolting features of his appearance, the extraordinary one of wearing necklaces of human bones.

By the influence of narcotic drugs, these men weaken or destroy the instincts of physical life; and at the same time deaden the sensibilities of the heart, and the operations of the intellect. They not only are supported by voluntary offerings, but levy in many places a contribution of grain and milk on villages near which they encamp. They travel on foot, or on ponies and camels. An encampment of these beings is a sight never to be forgotten. If it be witnessed in the day time, it is enough. If the spectacle be at night, it is thrilling, and awful.

A short time after I had landed in India, I was taken by my servant, as a guide, through the streets of Bombay, and found myself all of a sudden surrounded by them. The lights were glimmering,—

the countenances which were discernible were frightful. I had no sooner glanced at the vision than I retreated.

Well does a missionary remark on a similar spectacle,—“A number of them seated round a fire in the fields on a dark night—their gaunt and hideous naked figures, and long matted hair, reflected dimly through the smoke—presents to the mind the idea of a company of fiends stirring up the fires of Tophet.”

In the more human forms of life, the *Sádhús* or saints are to be seen in small companies, playing on the guitar and cymbal, with which they accompany their songs, and pour forth the strains of their religious poetry. Some of these wretched classes entirely shut themselves out from all human converse and occupation—never enter a city or village—nor speak to any with whom they meet. They sit solitary in the desert, or in the forest, or on the river side. Sometimes they are seized and devoured by the wild beasts; sometimes they perish from hunger or neglect. Some of these classes, especially the *Gosávis*, are more civilized, although they keep up their religious character. They marry, continue located, and pursue some worldly calling. In Gujurat they have become wealthy landholders.

These classes are not created solely by *superstition*. Crime adds to their numbers. The man fearful of the vengeance of those whom he has wronged, joins the ranks of the devotee. The bankrupt, unable to face

his creditors; the youth that has quarrelled with his family; the husband, finding domestic misery; the indolent, unwilling to exert himself in any sphere of industry; the fool, the knave, and the villain—all help to increase the ranks of this wasting and corrupting army of devotees. All the several passions of the human breast send their victims.

Especially does *ambition* strike into this hallowed track; and desire of distinction and love of posthumous fame find here abundant gratification. Spiritual pride produces its thousands of devotees, and urges them on to their several dark deeds of asceticism.

These people are also prisoners of hope. Missionary efforts should very decidedly embrace them. Even these tribes have already yielded many converts to Christ, and some useful evangelists have been chosen from them. The religious feeling by which such were originally actuated has led them to the missionary; and in the knowledge of Christ, they have found all that their souls desired.

Many of these wanderers are unwittingly fulfilling an important part in spreading the knowledge of Christianity. They take with them, on their extensive journeys, the books they receive from missionaries, and circulate them among the people. Some of them are decidedly favourable to the missionary, and stand up for the truth. We may hope that, as the influence of these devotees has been very decided in spreading Hinduism, and as they have converted some of the aboriginals, so they may soon

publish "the glad tidings" on the mountains, and over the valleys of India.

II.—We now draw your attention to the people who have, at comparatively recent periods, entered India, and become naturalized.

1. *Muhammadans.*

These people have been established in India for many centuries. They comprise Arabs, Mongols, Affghans, &c. The majority are in a degraded state. They are descendants of proselytes. Many have more affinity to the creed of the Hindus than that of Arabia. Since the establishment of British power, the haughty Mussulmans have descended low. Too proud to betake themselves to works of industry, many spend their days in affected greatness, amid the miseries of poverty. The masses of Muhammadans know very little, and practise still less, of the religion of the Koran. They betake themselves to *pirs* or saints; to whom they attach their faith for things temporal and spiritual, and before whose tombs they reverently prostrate themselves. Thousands know little more of religion than that which consists of saint worship. They know Muhammad only by name, ignorant alike of his history and his law.

In relation to Christianity, Muhammadans may be regarded in two aspects—as believers and unbelievers. They profess to believe in Moses, and his Law,—in David, and his Psalms,—in the Prophets,—in Jesus of Nazareth, born of the Virgin Mary,—and in his *Injil* (Gospel). The devout Mussulman uses all these

names in his prayers, appending to each of them titles of honour. He is loud and uncompromising in his profession of belief in the One God.

Viewing the Mussulmans in this aspect, we might imagine them prepared for being evangelized. They seem to stand on some common ground with ourselves, and in a degree to possess with us a unity of faith. Alas! it is doubtful whether they are not further than the Hindus from the kingdom of God. They must be viewed as *unbelievers*. They put aside the authority of the Jewish Scriptures, by the assumption that they are corrupted and interpolated. They say that the original *Torát* (Law), which came from God to Moses, is no longer extant. They apply the same remark to the *Injil* (Gospel). This they say was given by God to Christ, but has long since disappeared.

They refuse to admit the divinity of Christ, and deny the fact of his death. The doctrine of the Atonement is peculiarly repulsive. Every perfection of nature and of office which Christians claim for Jesus is vehemently denied. All past authority is, they say, superseded by that of the last apostle, Muhammad, who is the Paraclete foretold by Christ. The Koran is the only standard Scripture.

Thus do the Muhammadans place themselves in a position utterly antagonistic to our efforts. Still they demand our pity and love, and call for our evangelistic zeal. There are about fifteen millions of these people. Already have some of these proud unbelievers become meek disciples. In a city of the peninsula of

Gujurat, the Irish Presbyterian missionaries have been privileged, under circumstances of utmost interest, to bring a whole family, comprising three generations, into the fold of Christ. At almost every mission station in India are to be found converted Mussulmans. The gifts and calling of God are for them as well as idolaters. Let us now consider—

2. *The Parsis or Persians.*

When the Jews first came into intercourse with the Persians, they beheld a people professing a duality of Divine existences. One of them was considered to be the personification of Good; the other, the personification of Evil.

Between these, it was considered, was waged a perpetual war; and between all the works of their respective departments existed an utter antagonism. The one was the Creator of Light, the other of Darkness. Jehovah before the Jews vindicated his own absolute and universal power, and independence of all other being, in the memorable words uttered by the prophet Isaiah,—“I form the light, and create darkness: I make peace, and create evil. I the Lord do all these things.”

The Jews became not only infected by the vicious theology of Persia, but they were induced to imitate the species of worship. Amongst the abominations which God revealed to Ezekiel, as perpetrated within the holy city and the holy place, was the worship of the sun—which had early prevailed, and was then dominant among the Zoroastrians.*

* Ezek. viii. 16.

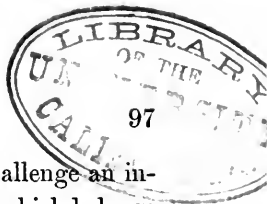
The Persian faith, excluding an all-ruling Providence, and subjecting its professors to perpetual scruples, doubts, and fears,—affording no basis of confidence as regards the evils of time, or the destinies of eternity,—giving to the universe the character of a battle-field, wherein occur vicissitudes favourable and unfavourable to good and virtue, and of problematical results,—could not stand before the potent dogma of Muhammad—that there is one Living God; and still less could it maintain its ground before the powerful scimitar, whereby that dogma was everywhere enforced. The Persian nation became Muhammadan. But a few, more faithful than the rest, rather than renounce the ancestral faith, bore for awhile the fierceness of a Muhammadan persecution. They were at length forced, for the preservation of their faith, to quit their native shores, and find an asylum in a foreign land. That land was India.

They have become naturalized in the country, and have established small colonies in several parts of Western India. Their numbers are about 50,000. They have great influence wherever they reside—are people of much commercial enterprise, and possess much intelligence. In Bombay, many are bankers, brokers, merchants, and mechanics. Their religion is contained in writings which are professed to be the genuine productions of Zoroaster, but which are fully proved by the best scholars to be unauthentic. These writings are called “Zand Avasta,” and are in

the Zand language, which scarcely five of their priests can read.

Temples of costly structure are appropriated by the Parsis to the safe retention of their sacred fire, originally brought from Persia. The flame on its altars has been burning in India from the time of their landing, kept up by the continued offering of sandal-wood by the deluded worshippers. Priests, by their incessant watches, day and night, take care that it be not extinguished. When the sun first gilds the horizon, and when it is about to sink beneath it—at either time setting forth, in peculiar glory and splendour, the power and majesty of its Creator—are the Parsis to be seen, in their flowing white robes, bowing before it, even to the ground, and offering to it repeated salutations. Parsi men and women resort to the banks of rivers, and throw flowers and sugar-candy into the water, which is with the sun equally an object of worship. In the morning they are to be found on the thresholds of their houses, muttering prayers in the original language of their religion, but of the meaning of which they have no comprehension.

This tribe has distinguished itself by opposition to the gospel. The conversion of two of its members in 1839 induced fearful wrath, which has not yet expended itself. They challenge the attention of the British churches. Their European energy, now expending itself in opposition, qualifies these sons of Elam, when they shall become trophies of Divine grace, to become useful Evangelists to the Hindus.



But India is peopled by tribes who challenge an interest in some respects greater than that which belongs to those already mentioned. The tribes of Judah and Israel have found protection for their lives, as well as secured an asylum for their faith, on the soil of India. The sons of Judah are to be found in all the commercial towns of India. There is a large colony of them at Cochin, on the western coast. These are supposed to have colonized at some period subsequent to the destruction of the second temple. They are divided into the "Black Jews" and "White Jews." The former are supposed to be the descendants of Hindu proselytes; the latter are of pure descent.

In addition to these is to be found, in Western India, a tribe laying claim to the hallowed name of Israel. To them peculiar interest attaches. They have been for very many centuries (we cannot tell how many) established in India. They call themselves *Beni Israel*,—literally, "the sons of Israel." They are undoubtedly of that ancient house,—either descendants of the ten tribes who were taken into captivity by the Assyrian monarch, or colonists from among them at some other age. They are entirely distinct from the sons of Judah: they do not intermarry with them. These people were found a few years ago in a most degraded state. Foreigners had to initiate them into the customs and institutes observed universally by the Jews, which they had forgotten. Intimately conversant with the Hindus, and destitute of instruction in the Oracles of God, they were found in a state very nearly approximating to

that of the heathen,—and had in fact (some of them) become worshippers of the snake and of Gunputti.

This tribe has never possessed the bitter animosity of the Jew against the religion of Christ; and their prejudice against Christianity is comparatively feeble. Arabic and Cochin Jews seek to *rabbinize*, and give them their traditional ideas. They have received the Jewish Scriptures from the missionaries, and willingly send their children to their schools, where they are taught the truths of “Jesus of Nazareth.” Many of this tribe are to be found in native regiments of the East India Company. Many are also settled in villages, and subsist by the preparation of oil.

A missionary, who takes a deep interest in these people, writes concerning them,—“Without the Book of the Law, and the traditionary idea of a Redeemer, they had sunk low indeed among the nations, and were polluted with the worst abominations of the heathen. The awful prophecies of Moses had been fulfilled. The adoption, and the glory, and the covenant, and the giving of the Law, and the service of God and the sanctuary—all had passed away, even from memory,—and Israel seemed destined to settle down among the lowest dregs of Hinduism. Light already dawns,—alas, how faint! But it is the morning, and not the evening twilight. The Living Splendour is at hand.”

These interesting people may be estimated at from five to eight thousand souls.

We might proceed to present to your attention the

several classes of Christians, Asiatic and European, who have, in recent or very ancient times, made India their home, and become naturalized on its soil. On the Malabar coast is a community, whose numbers are reckoned at more than 100,000. I refer to the Syrian Christians. These, separated for centuries from all the churches of the West, yet retained in a heathen land their Scriptures and ordinances. When the Portuguese vassals of Rome first established themselves in India, and became possessed of civil power, they employed the terrors of the Inquisition to induce these ancient disciples to pay allegiance to Rome. The effort failed. The great majority of these Christians resisted all attempts, and are still accessible to the efforts of Protestants.*

We might pass on to describe the Portuguese, and their numerous converts, who may be reckoned at several hundred thousand, who also require the gospel at our hands. Professing the forms of faith that characterize Antichrist, and approximating, in the several rites of their worship, to the spirit and detail of Hindu idolatries, they challenge our efforts to convert them to a purer faith.

We might further tell you of the Armenian Christians, descendants of the noble families who were forced to seek a refuge in the nations of Europe and Asia from the ruthless proselytism of Muhammad. But the subject is exhaustless. We have no sooner fixed our

* The Church Missionary Society has had a mission established among them for several years.

attention on one class of people, and had our sympathies drawn towards them, than another arises, and another, till we feel the need of an indefinite expansion of intellect to comprehend, and enlargement of heart to embrace, the multiplied objects that challenge our attention. In reviewing them all, we are constrained to remark—

First.—*How ample and diversified is the sphere of labour which India presents!* Instead of units, we have families; instead of families, there are tribes; instead of tribes, there are nations; and nations themselves are congregated together. Who shall estimate the aggregate of their claims on the British churches? In India we behold a sphere wherein the boldest spirit of enterprise, the mightiest genius, the most philanthropic feeling, the broadest intellect, may find appropriate exercise. Every peculiarity of taste, every ingenuity of thought, every versatility of talent, meets with abundant scope. The missionary moves in a mass of humanity which develops every possible phase, and moves in every possible circumstance.

Commercial and religious causes have brought together several distinct people. And the providence of God has thereby placed them on common ground for the reception of the gospel. Instead of the evangelist having to go to the respective countries of the different national communities, they are brought together on one spot. One voice reaches them: one message greets them all at the same time. The missionary may, with unwearied patience, teach the aboriginals of India, in

their forests, or on their hills,—or guide the devotee to the true object of devotion,—or make known to the Brahman the true Brahma, whence he sprang,—or admit the Outcast into the family of God,—or teach the Hindu the real Priest, who alone can intercede for him,—or direct the Persian to the true Source of Light, or the Muhammadan to the true Prophet,—and the Syrian, and Armenian, and Romanist to purer forms of faith than they have ever held or practised ;—or he may make known to Israel the Hope of Israel, and to Judah the only Lion of its tribe. There is work of *quantity* enough for all the amount of agency which the Church can employ, and of *diversity* enough for all its several kinds.

We might contrast this sphere with the straitened ones, in which many men of capacious powers are contented to perform a limited circuit. Talents which are comparatively lost at home would here find abundant exercise.

But we proceed, secondly, to remark respecting this sphere, so ample and diversified, *that it is accessible to the Church of Christ.* This fact is extraordinary. It is unprecedented. No country was ever open in the same sense as India is now open to evangelistic labours. When the gospel was first preached, the world was indeed *open* to its preachers ; but it was so only on the condition of persecution unto death. The man who dared to preach in Rome or Corinth, or Asia Minor or Judea, did so with the certainty that “ bonds and imprisonment awaited him.” No such certainty awaits the missionary in India. Were a missionary to go

there, imbued with the enthusiastic desire of martyrdom, which characterized the early Christians, he would certainly not meet the fate he might desire. Nor, further, is there at the present time any equal, or nearly equal, portion of the globe, so accessible as India. It is accessible at all points of its geographical position—to all the men whom British churches may send, and to all the peaceful measures they may adopt.

INDIA IS OPEN. Her loftiest mountains, teeming with an aboriginal population, are free to the missionary; and if he will, he may dwell there, in a climate far remote from that of the Torrid Zone. The hills and valleys, and the plains,—the vast tracts populated by a rural people,—the *sacred* cities, resorts of pilgrims, and inheritances of Brahmans,—they are accessible. The missionary is protected by the Government. The ban which was formerly placed on his residence in certain districts, and on his exertions, has been *removed*. As a Christian, he is there by the command of Christ. As a Briton, he is there by the sanction and warrant of the British Parliament. He can appeal from lawless violence to British justice. If he *plant*, others shall not *reap*. If he *build*, others shall not *inhabit*. In this economy God hath made all things new. Never since Muhammad first upraised his crescent, so soon to wane,—and uttered his dogma, so soon to be lifeless,—were Muhammadans so accessible to the Truth of Jesus. Till recently, death has been the penalty of declaring the Son of God,—or at any rate of converting any to His faith. Now fifteen millions of Muhammadans are

within reach of the efforts of the Christian missionary. Never till now, since the Védas uttered their elementary invocations, or Buddha unfolded his dark sayings, were Buddhists or Brahmans accessible to the truth. Their confederacies with the civil powers of India would have secured martyrdom for him who should propound a faith so adverse to them. Now all are open. This era in the history of the Church is altogether unprecedented.

Reverse the picture I have drawn. Imagine India to be shut. Imagine the Mogul dynasty still seated on the throne of Delhi, and an imperial edict in force prohibiting the tread of the missionary on Indian soil. Or Portugal still supreme in Indian councils, and, with the terrors of the Inquisition, keeping the Protestant evangelist far from her shores. Or, still further, imagine the unchristian policy of the British Government denouncing imprisonment and death to the missionary. Suppose any one of these cases, I say,—and ask what would be the feeling of the British churches? Oh! what regrets, what solitudes should we witness,—what a thrill of sympathy with India would pervade Christian hearts,—what prayer and supplication would be offered! India closed to the gospel would be the reigning idea in the minds of Christians. And seeing that this picture is not true,—seeing that neither Asiatic dynasties resist our efforts of evangelization, nor Papist powers of Europe contest our taking the gospel to India,—should not,—oh! should not the Church press forward, with a

heaven-kindled zeal, to occupy the sphere which, in a wonder-working Providence, has been opened to her?

Thirdly: *this sphere possesses many facilities for evangelistic operations.* These serve, in some degree, to countervail the awful difficulties of a moral character which oppose the evangelist. The primary facility arises from the civilized state of the people. No language has to be framed. No barbarous sounds need to be symbolized by a written character. No first principles and habits of civilized existence need to be inculcated. No elements of religious speech and thought need to be created. A language is at hand replete with religious terms. The mind of a nation is already saturated with religious thought. What is needed is the right application of those terms, and the right direction of that thought.

Another facility arises from the affinity of the Indian languages to each other, and the identity of religious thought and system throughout India. From this circumstance, the labours of missionaries are mutually available to each other. A missionary refutes the Shastras of the Hindus in one part of India: that refutation is translated, and available in all the other regions. Or he writes an exposition of Christianity, which is available in the same way. Hence there is a virtual multiplication and actual transmission of labour. The fruits of one missionary's toil are enjoyed by others. Efforts in one locality diffuse themselves through many, and the results become

indefinitely multiplied. There is scarcely a missionary in India who, while he is working for his own mission, is not benefiting those at a very great distance from it at the same time.

Add to this, the remarkable facilities to the transmission of truth afforded by the wandering habits of the people. There are few Hindu families of whom some members do not go on pilgrimage. As our mission stations are much scattered, they exercise an influence over these pilgrims. A missionary often meets with Hindus who had received tracts, and heard the gospel, hundreds of miles distant. The news of Christianity are transmitted from country to country by the natives themselves.

We proceed to remark, fourthly, *on the influential character of India as a sphere of missionary labour.* India has always possessed a religious influence on Asia. It has been emphatically a proselyting country. It is impossible fully to estimate the indisputable fact, that it is the fatherland of systems which are at the present moment professed, in some form or other, by four or five hundred millions of the human family. It is well known that Buddhism, which originated in India, effected mighty conquests in Tartary, Thibet, Siam, Burmah, and China. This fact bespeaks very significantly the influence of India. In the year 73 B.C., Java—one of the largest islands—was *civilized* by a colony of Telinga Hindus, and converted to their faith. Remains of Indian architecture are found there at the present day. In the fourth century, the

island was found by a Chinese traveller populated by Hindus, or those professing the Hindu religion. This fact shows some degree of enterprise. In Borneo likewise are found remains of Indian architecture.

India's peculiar geographical position gives it a mighty influence over Asia. Passing over its northern frontier, we at once enter into Tartary, or Thibet, or even China itself. The ports of India are open to more vessels than any other Asiatic port whatever. On the east, they are open to China, and the islands of the Archipelago; and on the west, to Africa, and Arabia, and Persia. At the present day, the merchants of India, spite of the restrictions of caste and prejudices, are to be found on the east coast of Africa, the shores of Arabia, along the Red Sea; and of Persia, along the Persian Gulf, and even as far as the Straits, and China itself. There is every reason to suppose that the progress of civilization, and the development of its resources, under the encouragement and stimulus of British Government, will yet elevate India above all other nations, and immeasurably add to her influence. Arguing on the general principles which have hitherto held good in the history of civilization and evangelization, we may say that the conversion of India will be to the other nations as "life from the dead."

Lastly: *the sphere to which we invite your missionary operations is an enduring one.* Some spheres occupied by the Christian Church have been evanescent; and the results of the labours employed in them have been evanescent likewise. Eliot, called the

apostle of the American Indians, preached, and translated the Scriptures, in a language no longer the vehicle of thought for living men. The tribes whom he evangelized have passed away. Brainerd also pursued unwearied labours among a people now extinct. The *direct* influence of the labours of such men has terminated. No successive generations have sprung up to transmit their effects to the end of time. The tribes are extinct, and the labours are extinct, as far as regards this earth. Who shall contemplate the effects of labours in India? When shall they become extinct? *The mighty nations that have survived thousands of years*, when will they cease to be? When will their generations pass away, and be no more the denizens of this earth? Compact and organized masses of society as are the Hindu people,—with all their established social and domestic relationships—consolidated through ages, and remaining firm notwithstanding every possible political convulsion,—when shall they be numbered with the people that are no more?

If Hindus manifest the phenomenon of a people preserved from national destruction, notwithstanding that, in moral character and religious institutes, they have had all the elements of dissolution,—how much more shall their generations survive, when they have received the preserving elements of a life-giving faith? When shall their refined and copious languages cease to convey sentiment from man to man? When shall stereotyped forms of thought cease to dwell in the

bosoms of the multitudinous Indians? When shall the Holy Scriptures in their tongues cease to be *the expressive oracles to millions*? The impression on one Hindu mind, in any given place, is diffused through the mass of mind throughout India; and, in like manner, the impression on one generation will extend itself, with increasing force and depth, to the several succeeding ones, until the end of the world shall come, and the tribes and nations of India shall cease to have this earth as a sphere wherein to range.

Blessed anticipation! The law of transmission of impulses, which has operated for evil with such extraordinary force in India, as that it now presents the results of impressions which originated thousands of years ago, shall be wrested out of the hands of Satan, and converted into a source of unlimited good; and as sin has hitherto abounded in successive generations throughout the dark history of India, so shall grace much more abound, until—with respect to the whole world—“time shall be no longer.” Amen, and Amen.

LECTURE III.

THE INWARD AND OUTWARD FORMS OF HINDUISM REVEALED.

AT the base of the Himaleh mountains is a belt of land called Terray: it has been designated "the Valley of Death." At periodical seasons the heavy rains from the mountains convert it into a swamp, and the tropical heat covers it with the rankest vegetation. Dense vapours are exhaled from the corrupting mass. The atmosphere thus created is charged with every element of death. Instinctively, the very animals depart from the deathly scene. The few human inhabitants fly to other districts. It is said, that in the season subsequent to the rain, not a sound is to be heard in the dreary regions. The forests utter no echo of a living creature. All is awful silence—the stillness of death. Were we called to represent the spiritual state of India by a physical emblem, we should choose this scene. The parts entirely correspond. Moist soil, humid atmosphere, and tropical heat, are not more

favourable to the production of a luxuriant vegetation, than are the several qualities of the Hindu mind, and the circumstances which surround it, to the production of religious systems.

The metaphysical resources, the plastic energies, the fertility of imagination, the faculties of invention, and the capacities of adaptation, which must have existed in the Hindu mind, in order to frame and propagate such religions, astonish us. The results which they have worked out are such as to afflict every benevolent mind. The mass of Hindu society has become the “valley of death.” In it nothing really good—nothing spiritual can *live*. India is emphatically the land wherein “all life dies, and *death* lives.” Foul conceptions, depraved sentiments, rank imaginations, corrupt desires of the flesh and of the mind, vegetate in profuse abundance in the soul of the Hindu. They are perpetually exhaling pestilential vapours. Those who breathe the vapours die.

India, as the sphere of human apostasy from God, is altogether unparalleled. It is distinguished among the nations as the storehouse of religions,—all of them godless in principle, and corrupt in practice. No land whatsoever, nor all lands united, have produced a religious impression so broad—so deep on the Eastern world, as India has done. Her people have forged the chains of a spiritual bondage now worn by one-half of the whole human family. Brahmanism holds more than a hundred millions in bondage. Buddhism, which is a metaphysical modification of that

system, holds four hundred millions in the same bondage. India has been a grand emporium whence corrupt religions have been conveyed to several parts of Asia. China, Siam, Burmah, Tartary, Népal, Thibet, have received their systems from this wonderful country. If Satan have a pandemonium on earth, it will be found in India.

It may be doubted whether there ever was a country under heaven more closely the type of hell than India,—whether Satan ever had a seat more deeply fixed, and more widely extended, than he has here,—whether he has ever been able to employ in defence of his kingdom servants more faithful, and more like to himself, than he has at his summons in this land of evil,—whether he ever wielded a more diversified and efficient instrumentality than he has at this time, and in this place, ready to his hand. On all the customs, ceremonies, and institutes of India—civil, domestic, and religious—are imprinted the broad superscription and image of the “God of this world.” Rome boasted of having civilized the barbarous. England likewise boasts of having given laws and literature to a great part of the population of the globe. India can triumphantly glory in having given religion to almost all the lands under the sun. She enjoys the sad pre-eminence of having, from a remote antiquity, produced forms of faith more fortified by reasonings, more attractive by blandishments, and more potent in their influence, and dominant in the masses of human society, than any others which have ever deluded mankind.

Historically, *the religion of the Hindu is not one system, but a multitude of systems so blended with each other as to assume the character of unity.* It is the congeries of every heterogeneous element which ever found a birthplace in the mind of man. It is the centre to which converges every idea false in reason, monstrous in conception, incongruous in proportion, lawless in speculation, and immoral in character. Some of its elements may be traced back to a period antecedent to the dominion of the Brahmans; others are to be referred to a very recent age. Some are taught by the Brahmans, or sanctioned by them; others are in opposition to the Brahmanical system. Some are of *universal*, others of *local* influence. Some are founded on the Védas, which issued from the mouth of Brahma, and to rescue which from destruction the deity himself became incarnate; others are contained in the Puránas, which treat of gods, giants, boars, and fishes, sun and rivers, and furnish systems of geography and other sciences, with an equal assumption of Divine inspiration. Some elements of Hinduism have originated in the spontaneous suggestions of untutored minds,—or are the refinements of metaphysics,—or have issued from the workings of a lawless imagination,—or are the distortions of traditional facts, and the corruptions of traditional truths. All of them, how heterogeneous and imperfectly amalgamated soever, are kept together by the potent principles of evil, with which they are imbued, and their close adaptation to corrupt humanity. The gross and

the refined—the material and the spiritual—are all blended together. Like the Ganges, whose capacious waters, flowing into the sea, hold every heterogeneous substance in solution washed from the varied surface of more than a thousand miles,—this mighty system holds in solution all heterogeneous elements of human thought, and rites and practices of corrupt religion. The Asiatic mind scorns the order and harmony of principles with which the more rigid intellect of the European cannot dispense. Like the paintings portrayed on the temples of Hindus, in which men and angels, gods and demons, elephants and birds—many-headed, many-handed, many-weaponed—are commingled in strange confusion,—there are inscribed on the Hindu intellect and imagination all things new and old, known and unknown, ethereal and gross, harmonious and conflicting. In that conglomerate form Hinduism cannot but command attention. Whilst we abhor, we are astonished at its wonderful capacities, and its extensive adaptations. The mind delighting in abstractions derives enjoyment from its contemplation. The soul revelling in the forms of imagination here finds an appropriate sphere. Sensibilities grossly animal, sensual, devilish, discover in it an equal capacity to minister to them. The active find in Hinduism abundant employment: the indolent meet with abundant quiescence. Its forms and developments are as Protean and shifting as the several caprices and vagaries of humanity can render necessary.

Morally, Hinduism may be considered as a grand effort of the human mind on an unparalleled scale—and extending through thousands of years—to work out some great result. *It is important to understand what that effort is, and what result it contemplates.* We ask then,—Is Hinduism an effort of man to find out God? or is it an effort to separate himself from him?

Some have considered this religion as indicative of earnest desires on the part of its disciples to know the true God. Its *abstractions*, and *definitions*, and *distinctions*—its problems and theorems—in their view, bespeak the honest efforts of the soul to attain the knowledge of the Creator. Pantheism, polytheism, and even idolatry, are, in the apprehension of such writers, only the several outward forms in which the human mind expresses its sense of distance from God, and desire to approximate to him.

They view all the popular rites and ceremonies, though ever so corrupt, but as illustrations of an earnest desire to please God. They regard Hinduism as an innocent error, and deem it as magnificent as erroneous. They esteem it as the best approximation to genuine religion which the unaided powers of the Hindus can make, rather than a depravation of it by the lying forms of superstition. Hinduism is to them like an orb, eccentric indeed in its movements, but in its very eccentricity revolving round its true and proper centre.

This view is not scriptural. Hinduism is not the effort of the soul to seek after God, but a struggle

to keep aloof from Him. Hinduism illustrates not the tendency of man *towards* God, but his tendency *from* Him. It is not the embodiment of known truths, but the suppression of them. It is not the voice of a mighty country saying to God, "Where art thou?"—it is rather the utterance of disaffection, "Depart from us." The Hindus do not seek God, "if haply they may find him;" they rather "stumble at noonday as in the night."

Hinduism is the grand working out, on an unprecedented scale, and throughout successive generations, of the grand problem,—How far shall humanity depart from the Divinity who created it? It is the outward embodiment of the atheistic principle which lay couched in the heart of the fool, "There is no God." The multiplied devices of Hinduism are not so many strivings and groanings after God, but strugglings of the soul to *get rid* of God,—not the attempts to gravitate towards a known centre, but to remove itself further and further from the range of its attractive and benign influence.

Hinduism owes its origin, not to ignorance,—not to the weakness of unaided reason,—not to the intellectual difficulties which attend on things and beings beyond the range of sense; but to an *ungodly heart*,—a heart *that longs to be without God, and that hates God*. In its renewed attempts to avoid the conviction of the truth,—in its wilful rejection of it, when it has been understood,—in its bold efforts to justify known errors, and to confute known truths,—in its

eagerness to embrace solutions and theories which shall conduct it *away from* the eternal truth, and its reluctance to be conducted *towards* it,—in its complacency in all that excludes a true Divinity, and its dislike of all that embraces it,—we find accumulated evidence of the statement that Hinduism, in all its countless forms, is a *departure from the living God*. Were it otherwise—were Hinduism an attempt to find God—it would result that the Hindu would *greet* the revelation of the true God,—that, like a weary pilgrim, he would see in it his rest. But what is the solemn fact? The revelation of God to the Hindu, instead of drawing forth any latent affinity, brings into active operation all the undeveloped enmity of his heart. The revelation of the perfect character of Jehovah has made manifest to us more of the essential *animus* of Hinduism than we could have learned from a study of the combined systems themselves, dishonourable as they all are to the being and character of God. We have discovered those chambers of imagery in which dwelt the ungodly principles which originally gave birth to Hinduism, and ever form its stable support.

In India we meet with every class of theory, every form of sentiment, and every mode of practice. The tendency of all is to exclude either the being or the attributes of God. The systems of metaphysical Brahmins, and the spontaneous speculations of the unlettered people, have one converging point—the denying of God the Creator. And all the gloomy superstitions, the bloody rites, the senseless mum-

meries, the horrid ceremonies, the wild licentiousness, and the rigid asceticism which invest that country with an awful interest, and strike the stranger with a dread dismay, are but the legitimate and necessary working out of one or other of its atheistic systems.

My object in this lecture is to unfold the religious and moral sentiments of the Hindus as they reveal themselves in their daily converse and habits, and to represent their practical workings and issues,—in other words, to reveal the inward and outward forms of Hinduism. My design is to reveal Hinduism, not as it may be found stereotyped in the lifeless characters of the Sanscrit language, but as it lives and moves in the millions of Hindu hearts. I wish to introduce you to the inward religious *life* of the Hindu, rather than to make you acquainted with the complex religious *systems* of Hindu Shastras. What, then, are the sentiments of Hindus respecting the following subjects?

I.—The being, character, and government of *God*.

II.—The nature, moral position, and destiny of *Man*.

These two subjects comprehend the whole range of religious sentiments; and in illustrating them, I shall have revealed all the *inward* forms of Hindu religion.

What do the Hindus really think and believe respecting these important subjects? By what sentiments are they actually influenced in daily life? What are their deliberate judgments? and what are their operative principles? What elements of the

Hindu's faith have originated in, and are sanctioned by his religion? and what is in harmony with its genius and spirit? It is necessary to put the question in this form, in order to distinguish between the real religious sentiments of the Hindus, and those moral convictions which they have derived from other sources.

There are moral and religious convictions in the Hindu mind, which stand out in contrast with his general practical sentiments and views. These convictions may be *latent*; but they very extensively exist. They may be suppressed beneath an incumbent mass of false sentiment; but still they may be detected. They are more or less faint, and their outlines more or less dimly defined; but still they are to be traced out. They are opposed to the character of the Hindu's general creed and doctrines. They were never inscribed on his Shastras, and are even antagonistic to them. Some of these are wrought into the very moral constitution by its great Creator, and may be called *natural*. Others have come down from early ages, and may be called *traditional*. They are neither *inscribed* nor *registered*, nor *propounded* by authority; but they are nevertheless prevalent amongst all the several grades of society. They are not uttered as dogmas, but assumed as principles. They are not so much embodied in propositions, as inscribed on the heart. Whilst barbarous and scattered tribes have lost almost all traditional knowledge, and all moral convictions, the Hindus—from their close relationship

to the Source of Truth—from their several elements of civilization — and from the peculiar compactness of their social system—*have retained important elements of truth.*

These elements have survived the severest ordeal under which they could have passed. Neither the wicked mythologies, nor the abominable depravities of religious systems, nor the delusive falsehoods of their framers and propounders, have been able during 3000 years to destroy these first great principles. They have asserted their supremacy over the claims of Brahmans. They have not succumbed under the weight of monstrous superstitions.

They have modified the Hindu's language. He speaks of God as possessed of a unity, which certainly finds no counterpart in his systems of religion. His several forms of speech and inadvertent references, on unrestrained occasions, when he has no system to defend, show that he has conceptions of one God. He speaks of him as a Creator, and Supporter, and Ruler, —as *willing*, and *controlling*, and *ordaining*. He claims him as a witness of his integrity. He speaks of himself and others as amenable to his authority. When a parabolic mode of instruction is employed, and questions are founded on it, the most untutored Hindus will answer in a way which indicates some just conceptions respecting fundamental articles of truth.

If, under circumstances precluding the violence of controversy, and the collision of interests, an instructor proclaim great truths, they will meet with a ready

assent from all classes of Hindus,—an assent not of courtesy, nor of apathy, but evincing real conceptions of the truths assented to. Although those truths may be in direct opposition to all they hold precious in their mythology, and may condemn every action of their daily life,—yet are the people forced, in spite of themselves, to set their seal to the truth of the doctrine, and the correctness of the precept.

When charged with polytheism, the Hindus frequently endeavour to prove, by sundry illustrations, that they worship only one God. When charged with evil, they prove that evil to be good. Hence it is evident they have conceptions of truth and righteousness, far transcending the forms of faith and practice current among them. By seeking to harmonize their errors and unrighteousness with those conceptions, they afford strongest evidence that the light of primeval ages has not been extinguished within them—that the original perceptions of the human mind have not been wholly obscured.

These traditional elements have preserved India from destruction: they have raised barriers to the destructive tendencies of their mythology: they have proved the salt which has kept society from becoming a corrupt mass. The tendency of the religion of the Brahmans is to disorganize society—to move humanity from its very centre—to make asceticism and mysticism paramount over all socialities and family relationships. These moral convictions have prevented the utter corruption of the whole mass of

mind, and the utter confounding of all moral distinctions, which would certainly have ensued, had the religion of the Brahmans exercised an unrestrained control.

Like the grand barriers of the physical world to physical hostile agencies, these have proved moral barriers to the spread of utter atheism and unmingled iniquity. In this way they have preserved India. It is yet a civilized country, with towns and villages, with domestic and social circles and relationships, from no other reason than that God has not allowed to pass from its people those fundamental principles of knowledge requisite to the very sustentation of society. God has left not himself without witness in the operations of nature; neither has he left the eternal principles of moral truth without their testimony in the heart of man.

Were we to judge of the Hindu from these convictions, we might pronounce him to have faith in one God, and to entertain a sense of his moral government. We might say that he had right apprehensions of good and evil—of reward and punishment, and was desirous of securing the one, and avoiding the other. But such a judgment would be altogether false. The convictions to which we have alluded are faint and inoperative in the mind of the Hindu: they are sometimes entirely clouded and concealed from view. Whatever just conceptions the Hindu has of God, and of spiritual verities, are but conceptions: they may be said to be *in* the mind, rather than to

belong to it,—to float about in the regions of the intellect, rather than to settle down as constituent parts of the intellectual being: they are there more as God's witnesses against man, than real practical instructors of man—controlling his actions, and moulding his character. These original conceptions are found in more or less distinctness, in proportion to the depravity of the mind which entertains them. When it is sensualized and imbruted in idolatry, they are found in the faintest degree. In cases of extreme debasement—which are, alas! numerous—they seem to have for ever passed away from the mind in which they had found a short and unwelcome lodgement. We now therefore revert to the inquiry,—What are the living, actuating, and pervading sentiments of the Hindu, respecting those grand momentous subjects with which he is perpetually conversant? What are the objects of his creed? What sentiments frame his character, direct his life, and shape his destinies? There are two primary sources of the religious sentiments of the Hindus—*Metaphysics* and *Mythology*. The former is the sphere wherein his intellect finds exercise: the latter is the sphere wherein his imagination ranges. We shall treat of both in detail.

I.—*Metaphysics*. The habits of the Hindu mind are eminently metaphysical. A Hindu peasant will utter a metaphysical dogma without any consciousness of its abstruseness.—Theorems, in the elaboration of which our northern metaphysicians would expend a volume, are axioms with the Hindu.

Even the illiterate are fond of abstractions and speculations.

The metaphysical mind, destitute of any abiding standard of truth, works out some striking results. Possessing no grand central truth, around which its powers may expatiate,—no definite starting point nor ultimate terminus to which it may direct its energies,—it is absolutely bewildered by the multifarious phenomena which the universe presents. Matter and spirit develop themselves in innumerable forms and varieties. Existences are countless—their qualities diverse—their offices multiform. What are the nature, origin, and end of all these things? What existence is original? What is derived? What dependent? What independent? Or is there any distinction between them? The several energies and influences of nature are beyond computation. The sphere of their range transcends imagination. How may they be classified? To what departments of agency do they belong?—Such are the questions which suggest themselves.

Alas! there is no solution—no keystone is afforded to the fabric of the universe. Beings and principles now harmonize, and now conflict with each other. The phenomena that are manifested are now parallel, now diverging. How can they be classified? how defined? The mind endeavours to reduce them to order. It is overwhelmed by the effort. All is mystery! The mind is agonized to solve it. How may it do so? There is one way; by resolving all existences into one, and considering the multifarious

phenomena of the universe to be the developments of one substance. Perpetually warring, and jarring, and clashing elements are hereby converted into one harmony. There is but one substance, one origin, one end. The universe is one. Mind and matter are one. That one is God. Here is the ultimatum of wisdom—the terminating point to which metaphysics conduct the mind. The elaboration of the intellect can produce no system grander or more feasible. Its name is Pantheism. The universe is the Deity. The Deity is the universe. Whatever *is*, is God. All that takes place is the development of that one Being. Pantheism assumes several forms in India, according to the mind which embraces it, and the object for which it is embraced. Its modifications are different in the minds of the literate and illiterate; but it essentially exists in a countless number of souls. Its highest form is thus expressed:—

1. There is no external universe. The sentient beings who are supposed to have existence, and their so-called perceptions, are like illusions,—the illusions of the Great Dreamer. That dreamer is the Divinity. When that dreamer shall awake, these illusions will cease, and the so-called creation will vanish. This is Pantheism in its most elaborate form; and as such it is embraced by the most literate. Still it is found more or less among the common people; and the missionary may be frequently reminded that what he is preaching is vanity,—for all that we see, or hear, or do, is equally an illusion.

2. Spirit and matter are identical, and form the very substance of the Deity. All that exists is but the same Divinity (Brahm) under divers forms. What we call creation is but the expansion of that Deity from its original contraction of an imperceptibly minute point; and the contraction again of the same Being to its original dimensions will be the annihilation of the world. Hence all that is, is God. There is no existence but God. As water exists in solid and liquid states, or in an attenuated form, and yet remains the same, so the Godhead exists in all the forms of animate and inanimate existence—of vegetables, minerals, animals,—but is one and the same. As the mighty tree is but the expansion of an original germ,—and as its leaves, fruits, stems, are diverse from each other, and more so from the massive trunk,—so the universe is but the expansion of the one God; and men, angels, &c., are but the leaves and fruits, differing from each other and the Godhead;—yet all one and the same.

3. All spirit in the universe is essentially one; and that one is the Divine and Eternal Spirit. It may be called soul, or life, or spirit; but it is one and the same. The life of the vegetable, the reptile, the beast, the fish, the man, the angel, is Divine.

This pantheistic dogma is not merely to be found in the pages of the Sanscrit Scripture,—it pervades the mass of Hindu society. It is an article of creed with millions who never heard the Shastras. It is congenial to the heart of the multitude. It has found its

way occasionally even among the rude population, who have never been formally instructed by the Brahmans. It mixes itself up with their religious thoughts and conversation. The Hindu mind is saturated with the principle of Pantheism. Ideas of the universe and ideas of God are very intimately blended in every day's thoughts and life. The Creator and creation are to them not two definite existences; but so closely interwoven as not to be distinguished. Here then you have an insight into the Hindu mind. He cannot distinguish between God and man—the Creator and the creature. All he sees is an unfathomable mystery. He believes a Divinity. What that Divinity is, he knows not. It may be the ground he treads on. It may be the grain he eats. It may be the water he drinks. It may be the air he inhales. It may be the scorpion which stings, or the serpent which bites. The Hindu agriculturist knows not whether the soil he ploughs up be not a part of Deity, or the worm that is cut asunder by the iron. The goldsmith knows not whether the metal which he solves in the fire be not a part and portion of an eternal Divinity. The labourer, who lays his axe to the root of a tree, knows not whether he be not cutting down a portion of the Godhead.

These theoretical ideas embody themselves in action. The Hindu refuses to cut down the tree; or, if he does so, it is with a wounded conscience. He says, "All life is one." The Hindu passes by the noxious vermin, or the venomous scorpion, without molesting it,

saying, "All life is one." He shrinks in horror from taking away any of the forms of animal life; and the expression wherewith he justifies his conduct is, "All life is one."

Pantheism, to support itself, converts the universe into a storehouse of arguments, and makes everything furnish false analogies and illustrations. The glorious sun, reflecting its image in ten thousand streams, yet remaining one and the same,—the mighty Ganges, whose numerous streams detach themselves from the main body,—the vegetable world,—all are laid, by this system, under contribution to furnish corroborative arguments.

If we look at this pantheistic sentiment in its theoretical bearings, it is—

1. A virtual negation of the existence of God.

The pantheist cannot but say in his heart, "There is no God." He either views everything that is as God, or he considers the Divine Essence as so intimately blended with all things, as that they for all purposes of worship are identical. In either case he denies a real Divinity. The essence of God is indivisible. Pantheism divides it into infinitesimal portions. The nature of God is unsusceptible of imperfection, change, impurity, or suffering. This system makes it subject to all these things. It is therefore atheistic. Deity, in being multiplied into parts and sections, is annihilated. A Godhead, the attributes of which are identical with those of ourselves, and of the objects which surround us, is no Godhead at all.

2. It nullifies the relationships between the creature and Creator, and all corresponding obligations.

God is a creator, producing matter and mind out of nothing. This system would make him to be, in his own essence, the very material out of which all things exist. He is at the same time, according to the diction of Shastras, the framer and framework—the potter and the clay—the builder and the material. He is the master and the servant—the teacher and the taught—the father and the child—the governor and the governed—the punisher and the punished—the author of suffering, and the subject of it. Thus is God virtually annihilated, and all just sentiments towards him from his creatures are annihilated also. The universe is its own product—its own cause—its own original and end. No moral government can exist.

3. The Pantheism of India denies all moral distinctions.

The philosophical Hindus take pleasure in this denial. Good and evil, righteous and unrighteous, are with them identical terms. The things they represent are one and the same. In one of the most sacred cities of India, an assembly was convened to witness a public discussion between learned Brahmans and two missionaries. The upholders of Hinduism put forth their most valiant champions. The missionary asked, “How can sin be removed?” The answer which the concentrated wisdom of ages, speaking in their Brahmanical representative, put forth, was, “Are not good and evil one and the same thing?”

The highest wisdom of the philosophers is to discern no difference between good and evil, light and darkness. To distinguish these things is, with them, the work of ignorance and prejudice; to confound them is that of wisdom and intellectual freedom.

4. When the pantheistic sentiment does allow of moral distinctions, it refers all evil to the Deity. It says God is the only being—the only agent; and therefore sin is his product. What we call evil is only one development of the Deity. Hence when man speaks, though it be words of abomination, it is the Divine Spirit speaking in him; when he acts, though it be in deeds of iniquity, it is the Divine Spirit acting in him; and when he dies, it is the Divine Spirit which withdraws from one particular organization to inhabit and pervade another form, more or less dignified. Whatever evil man does is Divine evil,—whatever guilt attaches to him is Divine,—whatever his past career of crime, it is that of God,—whatever his future destiny, it is the destiny of God. The Divine Being is the source of all the virtues which adorn the world, and of all the vices which dishonour it. Purity and impurity, chastity and uncleanness, truth and falsehood, love and hatred, pity and cruelty, the benevolence of an angel, and the malevolence of a fiend, flow from one common source—the Divinity.

This is a principle which moulds the language of the Hindus, and pervades their familiar conversation. It vitiates their consciences, and often deadens their

moral sensibilities. They habitually ascribe all their sins to God,—they never take the blame on themselves. The liar defends himself thus,—“God made me tell a lie.” The thief makes the same excuse. Again and again I have heard it argued that murder and other crimes are done at the instigation of God. The missionary charges the people with sin, and asks, “What answer will you give to God?” They reply, “We cannot do anything—not even move our limbs—without God. He is the universal agent in us and by us. We are immovable, but as he moves us,—incapable of speech, but as he opens our lips. The evil therefore which we do is to be attributed to him.” Others also will make the same excuse for a culprit, saying, “God gave him such an understanding.” The condemned felon dies, charging God with the murder for which he is executed.

If we look at the practical workings of the pantheistic sentiment, we find that—

1. *It induces the worship of the several parts of the material universe.* God is everything, and everything is God. Everything therefore is a legitimate object of worship.

But a selection must be made. Those objects which transcend the rest, either in the glory with which they strike the senses, or impress the imagination, or kindle emotion, or in their capacity to minister to human wants, are considered as specially Divine. Does the sun dazzle with its beams? Does it warm and fructify the earth? It is Divine. Hindus bow down to it.

Does the silvery moon light up the darkness of the night? It is Deity. The spacious and spangled firmament is also a portion of Divinity, and is worshipped as such. Does the mighty river flow with a majestic course throughout their land,—now the parent of benevolence, as it allows the creature, for his several purposes, to use freely its exhaustless streams,—and now the parent of destruction, as it sweeps away, with an irresistible torrent, banks, trees, and even villages that may oppose its course? It is Divine; and Hindus throw their offerings into it. Does the earth yield fruit to the sower, and bread to the eater, bearing on its surface the food of millions? It is Divine. Homage is paid to it, and sacrifices are offered. The gentle zephyrs and the stormy wind—the unseen and potent energies of nature—all things and all qualities are worshipped. If the missionary, in the name of Jehovah, call the people off from this worship, they look on him with nothing less than astonishment, and with doubts of his own piety of feeling. They answer, “Why should we not worship such an object?—it is God. If it were not God, how could it be so glorious—how so beneficial to man? If it is not God, what is it?”

2. *The pantheistic sentiment leads to the deification and worship of man.*

The Shastras plainly say, “Every one, on having lost all self-consideration (*i. e.* consciousness of individuality), may speak as assuming himself to be the Supreme Being.” In harmony with this statement,

many Hindus deify themselves, and claim worship. They assert with apparent confidence, if not genuine conviction, that they are essentially God.

Such assertion meets with the credence of multitudes. Frequently have I been interrupted, when talking to the people respecting the true God, by some one of my hearers drawing attention to himself by language such as this,—“Who is it that speaks? It is not I, but God. My voice is that of God. What need of hearing about any other God? That which speaks and moves in me is God. I am God.” Or, by a similar mode of argument, they have addressed me, and said, “You need not read to us from anything written. Your voice is the voice of God. Your words are the words of God. In listening to you, we listen to God.” Or they have said one to another, “To-day we have seen God: we need seek him no longer.”

A missionary accosted a professed holy man thus,—“Whom do you worship?” He replied, “God.” “Who is God?” said he. The Fakeer (a worshipper of Shiva) arose from his seat, laid his left hand upon his breast, pointed with his right to heaven, and, lifting up his eyes, said, “I worship God, the eternal, the infinite, omnipotent, omnipresent, and omniscient,—the holy, just, and righteous,—the Creator of heaven and earth: he it is whom I worship.” The missionary says, “I rejoiced at this sublime declaration; and wishing to hear those beautiful words once more, I repeated my question, ‘And who is that adorable Being whom you worship?’ The Fakeer

pointed to himself, and replied, 'I am he—he that speaks in me: I am that Being: I am a part of him: I am he.'"*

Thus does man, under the intoxicating fumes of this philosophy, delude himself. He is himself his own original and end. He cannot worship a higher than himself. He cannot adore a greater. He cannot find perfection more absolute than that of his own soul. He is literally a God to himself. Here is the quintessence of wisdom. Every man makes his own apotheosis. The same individual is the worshipper and the worshipped.

3. *Pantheism leads to a mystic asceticism.*

Man, says the Hindu, is not distinct from the Deity. He only deludes himself in supposing that he is. Let him shake off this delusion. Let him assert his own true nature. How is it to be done? How can a conscious individuality be exterminated? How can a conscious identification with Deity be induced? By what arduous process can man, apparently so remote from God, both in nature and attributes, attain to such a height as that he may say, "I am God?" A mystic asceticism alone solves the inquiry. It says, "Whilst in the world, and of the world,—whilst conversant with it by your external senses,—you will still retain this sense of individuality. Leave the world. Be isolated. Sustain no relationships. Gratify no sense. Receive no impressions from without. Know nothing,—think of nothing,—feel nothing of the illusory scene around you. Turn your thoughts within.

* Leupolt's India.

Meditate. Apprehend your true nature. Ascend to Divinity. If sense oppose you, mortify it—kill it.” The Hindu obeys this voice. He retires into the thickest forests. He avoids all companionship. He seeks quiescence. Separated from humanity, he seeks Divinity. By destroying the one within him, he seeks to possess the other. The sounds of external nature become ungrateful. They break up his Divine quiet. The calls of physical instincts still more harass and disturb. To destroy them, he endures torments. The issue of all is, that he becomes insane. With neither thought in his brain, nor feeling in his heart, he becomes in every sense—a wretch. Behold him, ye admirers of Pantheism! ye adorers of mystic creeds! The Hindu mystic, desirous to attain to Divinity, sinks below humanity. He becomes, as far as may be, divested of its outward forms, and loses its inward qualities.

To sum up all, the Pantheism of India excludes all recognition of an independent Creator and Governor of the universe. It subverts all relations between the creature and the Creator. It destroys all reverence—abrogates all worship. The ends for which the universe was created become perverted,—the use of all objects becomes abused. Instead of being the ministers to man, they become his lords. Instead of being reflections of the glory of God, they become distinct gods. Instead of leading the mind to God, they become the terminating points in which the mind centres.

The spirit of Pantheism mars the universe of God. It is the unhappy refuge of the Hindu mind, from its conviction of a Deity on the one hand, and a repugnance to that Deity on the other. The Hindu cannot shake off the impression that there is a God. He seeks to nullify it: he does so by identifying Him with the universe. In doing this, he plunges into the depths of a virtual atheism.

II.—We now proceed to draw your attention to the *Mythology* of the Hindus.

A metaphysical religion is not adapted to the multitude. The reasonings of the mind soon find a limit; and their deductions do not charm the imagination, nor add attractions to the scenes of daily life. Pantheism affords food to the intellect, but not to the sensuous part of human nature. The people therefore demand another element of religion,—one which shall attract fancy, dazzle by its brilliancy, astonish by its wonders. This element is to be furnished by mythology. Abstract entities, and qualities, and forms, shall give way to the material objects of a Pantheon. The elaborations of intellect are dull and heavy. The evolutions of fancy have more influence on the sensuous susceptibilities of the multitude. The philosophy of an intellectual people may be pantheistic, but their practical religion must be mythological.

Let us therefore glance at the genius of the Hindu mythology.

Its *presumption* is one of its most striking features. It seizes and appropriates the several parts of God's

universe, as though they were playthings created solely for the sports of its fancy. Metaphysics reduce the world to nothing. Mythology does the same thing, by divesting everything of its greatness and beauty. It lays under contribution all history, science, and literature, to give attestation to its own creations. It explains all the phenomena of the universe in a way to harmonize with its own conceptions, and illustrate them. There is no height which it will not seek to reach, nor depth which it will not try to fathom. To it, all sublimity is on a level—all mystery is clear. The appearances of the heavens and the earth,—the falling star, the waxing and waning moon, the wandering planets and the fixed stars, the eclipses, the volcano and the earthquake, the revolution of the tides,—these, and all other august phenomena, are solved by Hindu mythology, in a manner suited to establish its own integrity.

The IMPIETY of this presumption is appalling. It intrudes on the domain of God. It usurps his prerogatives. It creates moral distinctions which he has not made, and confounds those he has made. It creates new sins: it abolishes real ones. It creates new virtues and charities, and roots out those which may exist. It institutes artificial expiations: it excludes the true. More than all, it seeks to erect in man a new conscience, that may render fealty to its decrees.

What will not Hindu mythology dare to do? It makes and unmakes, blesses and curses, abases and

exalts, according to its own impious fancies. It substitutes senseless rites for substantial virtues, and exacts unnumbered expiations for fictitious sins. It converts the Hindu into a crouching slave, whose body and soul are equally under subjection to fantastic rules. By its prohibitions, extending to every volition and movement, it reduces him to a state wherein it is impossible for him not to sin, and spreads snares so thick around his path, that he cannot but fall. In this way Hindu mythology seats itself in the place of God, and says, "I am God."

Hindu mythology is likewise distinguished by an unparalleled *licentiousness*. It desecrates the pure, degrades the lofty, and makes everything wanton and filthy. The stars of heaven, before its desecrating touch, cease to shine. The sun is extinguished. The moon gives no light. It attaches to all that is beautiful and gorgeous in nature—abominable myths, or applies filthy analogies. It hides the beauties of the world by the polluted garment wrought from the looms of a lustful fancy, which it throws over it. What God has made to be a significant memorial of his glory, becomes, from the associations of mythology, a memento of some polluting fact or circumstance—an emblem of some mystery of iniquity. Hindu mythology leaves no spot in the wide world pure—no space in the blue heavens clean. Within its sphere, all beauty becomes hideous, all glory base, all purity defiled. Never was a curse more withering—never a blast more pestilential—than that of this foul

demon, firstborn of hell. Its horrible abominations dare not be uttered.

Especially is the wild licentiousness of this mythology manifested in the character of the divinities which it creates. Such is the constitution of the mind, and such the framework of human society, that man cannot, and dare not *act out* his depravity. But what he dare not *act*, he can think; and mythology affords him scope for embodying those thoughts in living agents. What he dare not *be* in himself, he can attribute to the objects his depraved fancy creates. His own actual conduct is subject to numerous restraints; but his power of conception of forms of evil, and of creating the objects in whom these conceptions shall be embodied, is unlimited and unrestrained.

Mythology is, then, the sphere for a depraved imagination and a godless heart. He can raise up from the stormy deep of his own tumultuous and lawless imaginations a monster—such as he dare not be, and such as the world would not tolerate; and he can invest that monster with the attributes of Divinity. He can create an object more base, more thoroughly degraded, than is compatible with the conditions of existence, even in this fallen world; and that object he can make his God. He then proceeds to adore and worship. Henceforth he may go on to sin; for in so doing he will but imitate his Deity. He may sink in lower depths of depravity; for in so doing he but rises to the heights of Divinity. This is a just state-

ment and view of mythology; and were it not that the restraints which God has placed on human action cannot be utterly removed, mythology would long since have deprived the world of all goodness, purity, and happiness.

All these remarks apply with emphasis to the gods of the Hindu mythology. Its creations are impersonations of wickedness. Whatever qualities may degrade the possessor, and invest with moral infamy, those are unblushingly predicated by the Hindus of their gods. The only compensation for all turpitude of character, and flagitiousness of crime, is the possession of a more than human skill or power. Their physical attributes are made to reflect their lustre on all that is foul and base in their moral character.

Further, Hindu mythology is distinguished by its *indefinite multiplication of divinities*. The objects of worship in India are more numerous than the worshippers themselves. This is the result of their peculiar creed respecting the one Deity. The Hindus believe in one God. Who and what is he? When he is not declared to be identical with the universe, he is nevertheless described as destitute of qualities. He is a nullity. He neither sees nor hears, desires nor acts. He neither superintends nor controls. He has neither love nor hate; knows neither good nor evil; has neither consciousness nor life. He is nobody, and nothing,—a pure abstraction. He has been justly called “an infinite nothing.” The common peasant, and the Brahman of the royal court, will

alike say, “The one God is without form and quality.” Hence the Hindus urge the necessity of “gods many and lords many.” The world is conceived of as under government; but the one God of Hindu metaphysics cannot govern it. Others then must assume the task. The Hindu system first of all creates a Deity, who has no attributes of Godhead, nor qualifications for government, and then endeavours to fill up the defect by the creation of inferior divinities. Here, then, is opened up a boundless sphere, wherein mythology may range; and it does so with a wild and reckless career.

First of all, it sets forth an unlimited train of gods—male and female. To compensate the deficiencies of a Brahma, a Siva, a Vishnu, an Indra and Gunputti, and other prominent deities of the Pantheon, it creates, with a mere volition, three hundred and thirty millions of deities. Its task is not hereby completed. The indefinite multiplication of these finite deities makes no approximation to the Infinite; and the ignorance of the One True God, which originally necessitated the creation of divinities at all, renders it necessary to create still more. Hindu mythology, therefore, by a second effort, multiplies the number of its deities by the bold doctrine of INCARNATIONS.

Historical characters, ranging in dignity from warriors and monarchs to the lowest of the low, are represented as incarnations of some Deity, and as concentrating the Godhead in their persons. Again,

certain beasts and birds and fishes are marked out as incarnations, and receive equal reverence. Further, Hindu divinities have at various times assumed the form of trees, shrubs, and plants—which are therefore to receive corresponding reverence. Thus the gods, in their several embodiments, come into daily converse with the Hindus.

Not content, however, with making direct incarnations, they add to the number of divinities, by attaching sacred myths to the most common objects, animate and inanimate, with which man is conversant. Thus the bull, the serpent, the monkey, the vulture, and other objects, are set forth as worthy of worship, not so much from their own intrinsic Divinity, as from the Divine associations connected with them in the fictions of mythology.

Notwithstanding all these several creative efforts, the powers of mythology are not exhausted. It has to fill up the Infinite. To effect this, it will go on to create finite deities, whilst powers of fancy shall endure, and the world shall supply objects for apotheosis.

Thus have we briefly sketched Hindu mythology. Who shall describe its potency? Who can estimate its influence over the mass of Hindu mind? If the most accomplished scholar of Europe, on Indian soil was so fascinated by its spells as to embody his feelings in nine hymns to India's gods, by what powerful charms must it operate on the soul of the Hindu in the land of his birth, and the sphere in which its creations are

indigenous. It may be said to be the circle of his passions—the centre of his soul.

Let us now trace the workings and issues of this mythology, as they reveal themselves in the Hindus' character and life.

The mythological sentiment depraves and confounds their moral sense. When charged with the fact of the delinquencies of those whom they consider as deities, or their incarnations, they deny that the human standard of morality is applicable to them,—that they can be the proper objects of blame, or are in any way to be arraigned by mortals. In refuting their religious systems, I have put questions such as these,—“Would God, the creator of the universe, who is infinitely pure and holy, assuming his becoming incarnate, become an example and a pattern of all monstrous licentiousness? Would he utter lies? Would his mouth be filled with curses?” What has been the answer? “Yes! why not? God can do just as he pleases. Who is to hinder him? We mortals are under the restraint of law. God is under no restraint. His will is absolute.” The argument has been pursued in this way,—“But how then can he judge the world?”—“Why can he not? He has given commandments; and if men break them, he will punish them.” “But how then will his justice be manifest? He will be found to punish men for the very acts of which he has set the example?”—“God can do what he will,—who is to call him to account?” Or an adversary might take a more subtle ground of argument, and insist that all

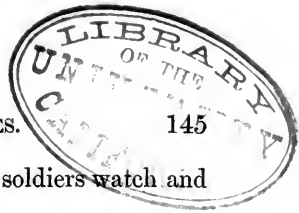
these seeming vices and defects of the Deity were in reality so many virtues and perfections; *e. g.*, that adultery was in some particular cases the very exemplification of chastity, and falsehood was acted out to illustrate truth; and that all these several acts, which might by human judgment be considered sinful, were but the means of final glorification to those in relation to whom they were performed.

With such sentiments as these, the Hindu cannot possess any just convictions of a moral government; nor can he attain to the rectitude of character which such convictions are calculated to produce. The sentiment of a holy God, which is the great original of holiness in human character, is absent from Hinduism. As there is no outward exemplar, there can be no transcript on the heart. Revelation says, "Be ye holy, for I am holy." Hinduism never breathed the sentiment. The Hindu never conceived it. Could his mind entertain the ideas of truth, purity, benevolence, justice, mercy,—could it apprehend the sentiments of perfection and spiritual beauty, they would be to him but airy abstractions. Hinduism reveals no Being in whom the several virtues and graces find a residence. No Fountain of infinite perfection, whence the thirsty soul may draw living water, is made known to the Hindu in all the divers systems which bewilder India. Could he make an effort to be good, every example is ready to discourage. No voice from the "excellent glory" is ready to applaud. No sympathy in the Divine Mind is ready to animate. Does the stream

rise higher than the mountain spring? Neither can the mind of man ascend beyond its own apprehensions of the Divine character.

Let us consider the influence of the Hindu's mythology on his habits of reverence, and forms of worship.

First of all, it leads directly and invariably to idolatry. The mythological sentiment seeks to express itself in some palpable form, and enduring substance. The mere exertions of fancy might pass away, and become forgotten. The deities, gross in character and attributes, are yet too attenuated for their worshipper to retain in memory, and render them enduring homage. Their flitting forms must be arrested: they must be embodied in some tangible and visible representation. The Hindu converts the world into a temple. That temple is crowded with idols of grossest substance and unsightly form. Metals and stones, and clay and wood, shall form their material. Pearls and diamonds, and, if need be, silks shall adorn, and lamps shall encompass them. The several arts are laid under contribution to make palpable the impalpable. The goldsmith, the carpenter, the potter, are summoned by the mythologist to create with their skill, out of their respective materials, the representatives of deities. The Brahmans are summoned to employ their incantations, and enshrine into their images of pigmy or colossal height the divinities they represent. Spacious temples are appropriated to them. Priests take charge of them. A retinue of servants



attends their pleasure. Sometimes soldiers watch and cannons defend them.

Indian idolatry impresses us—

1. By its wide extent throughout Hindu society. "The mean man boweth down, and the great man humbleth himself." The man, who recites poems against idolatry, worships idols. The Brahman, who declares that idols are only for those of no understanding, worships them. The pundit, of perhaps a European school, able to calculate eclipses, and comprehend mental and physical science, yet goes with the multitude, and worships idols.

2. By its publicity and undisguisedness. The worship of idols is not in the holes and corners of the earth—not in dark dens, as fearing the light of day, and unwilling to be brought into comparison with the brightness and beauty of nature. Where the mighty river takes its rise, beneath the snows and glaciers of the Himalehs, or forms a junction with another stream, or diverges into several channels, or flows with an expansive course into the sea, there is the shrine of idolatry to be seen. The temples of India are landmarks to the European sailors, as they seek to enter its harbours.

As though the intent of idolatry were to mar the universe, its foul emblems are to be seen where most they contrast with the beautiful objects of physical scenery. Where nature is most gorgeous, most sublime, most heavenly, there idolatry rears its head, and plants its symbols. The traveller arrives at some

mountainous height, where hills still beyond him pierce the clouds: the scenery seems to partake of a more than earthly grandeur, and types of heavenly beauty reveal themselves to his wondering senses. There, amidst everything fitted to transport the mind from earth to heaven, and surrounded by numerous objects which emphatically testify to the glory of God, is to be seen the filthy idol, and there are to be found its worshippers; and, unaffected by the mighty contrast between the unsightly object they worship and the beauties of God's creation,—regardless of sublimity in nature, much more in its Great Author,—they there bend their thoughts to the idol—circumscribed by a few inches of space—the work of their own hands.

3. Indian idolatry is calculated to appal us, by its depraving influences on the heart and intellect. It may be characterized as the capacious reservoir into which every form of iniquity freely flows—the centre to which all unholy passions converge. Idolatry sanctifies them all. In its domain, the unholy are holy—the abandoned are the righteous. The popular passions are all consecrated. Everything evil that lurks within the breast, or bursts out from the mass of society, receives the broad stamp of religion, and becomes current for virtue and piety. Games and antics, shows and entertainments, banquetings and revelings, chamberings and wantonness, are the chief rites of idolatry; and the sacrifice of all that is good and virtuous is the chief offering that is presented. Of the multitudes who throng the roads on pilgrimage, a

large portion is actuated only by the desire of the worst gratifications of a depraved nature. It is a grand mistake, to suppose that idolatry has within it one element of devotion. It is one of the lusts of the flesh; and itself kindles into inextinguishable fury all the other lusts of the flesh.

The idolatry of India, in a marvellous degree, stultifies the intellect. The Hindu has delusions which no reasoning can remove. No sufferings can make him shake them off. It seems as though no power could touch the springs of his soul. Reason is altogether displaced. An infatuation comes over him. Things are comprehended, not as they really are, but in their opposites. Pilgrims die in all the circumstances of horror; and they call it “entering into Elysium.” They witness the abominations of temples, and all the loathsome corruptions, physical and moral, which predominate within their regions; and they call these places “the gates of heaven,” “the land flowing with milk and honey.” They see their gods to be impotent, and yet assert them to be almighty. I adduce the following illustration. A popular idol in the city of my labours was submerged by a flood. I pointed out to the worshippers the impotence of the idol, inasmuch as he could not save himself from the waters. What was the answer? “Oh! our God chooses to be drowned. If he wished it, he might swallow the whole river at a gulp.” In the same city, hundreds of idols, and several temples, were burnt down in a very destructive fire. Alas! other workmen soon

replaced them, and the worshippers went on to worship the new divinities.

4. Indian idolatry is, in a pre-eminent degree, productive of disease, misery, and death. It brings in its train God's heavy judgments. Tens and hundreds of thousands congregate on the occasion of idolatrous festivals. They bring with them a mass of physical uncleanness and moral pollution: they transmit it to each other. Confined within small spaces, thronging on and pressed almost to suffocation by each other, they engender and communicate every element of contagion. The wrath of God goes forth,—the plague begins,—thousands die. The assembly is broken up. All are under a panic. They retrace their steps,—they return home. But they take the pestilence with them: they transmit it as they go: their progress is one of destruction. Where they abide for the night, the cholera breaks out; and throughout a track of hundreds of miles, the "angel of death" goes with them. Villages are depopulated. The stillness of the desert reigns for awhile. Gradually the population returns. The plague is forgotten; and, when the next season returns, again will the same mystery of iniquity be acted out, and again will it be followed by the same heavy, but not sanctifying judgments. The slaughter of the Assyrians was great, when

"The angel of death spread his wings on the blast,
And breathed on the face of the foe as he passed;"

but who shall compute the slaughter of myriads, from

the same avenging hand, through thousands of years, and on thousands of pilgrimages? The mortality annually occasioned by even one pilgrimage—that of Juggannáth—is estimated at an amount varying from ten to twenty thousand! An extract from the journal of a missionary forcibly illustrates these remarks. He writes from the province where this dreadful pilgrimage takes place.

“In returning home, we passed through Swargdwar, or Heaven’s Gate. Some beggars lay on their backs, with mounds of wet sand heaped on their faces, and a large stone on their chests, to excite the pity and force the donations of the pilgrims. They appeared to get little, besides a few cowries and a little rice. Numbers of dead bodies, in different stages of decay, were scattered all over the deadly place. The sand was black with the ashes of innumerable funeral piles of the living and the dead. Several memorials of the Sati rite stood here and there in the gloomy valley. The bones of pilgrims, bleached by the rains and the sun, were scattered widely in all directions, forming a strong contrast with the blackened sand of the horrid spot. The smoke of several funeral pyres was flowing over the scene, and conveyed the smell of roasted human flesh through the valley. The pestiferous stench from scores of decaying corpses thickened the atmosphere with deadly vapours. The howling of the wild dogs, and the screaming of the vultures, too full to move away from the spot, — all these causes combined gave to the scene the appear-

ance of horror, and made us feel we were passing the purlieu of death.”

In producing a widely-spread idolatry, mythology has not exhausted its powers. The Hindu not only worships idols, plants, animals, stones, and all objects rendered sacred by the myths of his religion, but descends still lower in the downward career of apostate worship. An irresistible *habit of craven superstitious feeling* becomes a part of his moral nature, and his whole life is made up of acts of corresponding worship. In the absence of mythological associations, various objects, foreign or indigenious, ever and anon engage his reverence, and receive his homage. Nothing is too mean for him to worship, too despicable for him to reverence, too impotent for him to fear. He worships that which he deems useful, or in any way connected with his worldly interests. The husbandman worships his plough—the shepherd his flocks—the carpenter his tools—the bricklayer his trowel—the potter his wheel—the warrior his sword. This craven spirit pervades the higher classes. The banker worships his account-books—the table of exchange—the cushion on which he sits.

Further, the Hindu worships whatever is fearful, or grand, or august. The small-pox sweeps away its thousands. It must be a Divinity. They fear it,—they reverence it,—they frame an idol to represent it,—they supplicate it,—they sacrifice before it,—they offer their vows. The cholera sweeps away its victims by a sudden and fell swoop: they worship it in like manner.

The prince amazes them by some gorgeous procession : the people, dazzled and excited, declare him to be the incarnate of God, and would fain worship him.

The mere principle of imitation is often sufficient to induce the Hindu to worship. Whatever receives the regard of other religionists will receive his. He passes by the tomb of the Mussulman saint, and renders reverence. He sees the image of the Virgin, which the Roman idolater has set up: he often bows before it. Whatever has the prestige of a name, or commands homage,—the painting of British artists, or the statue of the sculptor,—the monumental pillar,—anything, in fact, with which any associations of interest are connected, receives homage, and even offerings and vows are paid to it.

Thus has Hinduism urged its votary to the furthest extreme of apostate worship. Behold the climax of a system unrivalled for the depth of its metaphysics, and the discursiveness of its mythology. Hinduism, in relation to God, is the foulest slander. In relation to man, it is the most withering delusion.

Having revealed to you the sentiments of the Hindus respecting God, I proceed to unfold them respecting MAN. The latter are necessarily dependent on the former. Views of the nature, moral position, and future destiny of the creature, must depend on the sentiments entertained respecting the Creator. Much that might be said on this head has been already treated of under the first division.

The Hindus look on man as a part and parcel of the

Divinity, and consequently as pre-existent in his spiritual being. I know not that a single Hindu, in his heathen state, entertains the idea of man's *beginning* to be, when he enters this world. No sentiment is more deeply rooted in his bosom, or more natural to it, or more difficult to remove, than that man exists in some form or other before he enters upon this present sphere. His soul or spirit may be an emanation direct from the Eternal Spirit—a spark struck out by the hand of fate from the glowing sun—a drop separated from the exhaustless ocean; or it may have come from some form of animal life—perhaps the organization of an angel—perhaps that of a brute,—or it may be of a vegetable;—it may have come from the gross and imbruted, or the refined and intellectual; but it must have come from some place and some body. The existence of to-day must have been that of yesterday, and that of yesterday must have been that of eternity. The idea of its recent creation is altogether repugnant to the Hindu. He believes in his past existence quite as fully as he expects a future.

Of this pre-existent soul, what is the moral state, and what is its position in this new state of being? It does not come into the world naked and unburdened. The merit or the guilt, or perhaps both, of a previous existence accompany it. The soul is no *tabula rasa*, but a thickly written scroll, within and without, of past good and evil deeds. In this body the fruits of the former are to be enjoyed, and the sufferings of the other are to be borne. Life is not the entrance on

a race, so much as one stage out of millions, which must all be travelled ere the goal is reached. It is not merely the sphere wherein we are to work out our own salvation, but one wherein we are to suffer the condemnation wrought out before. The Hindu brings with him his own death-warrant for crimes done at some time, and in some place, and in some body, of which he has no consciousness,—or he brings with him the reward of blessing for some virtue, of which he is equally unconscious.

Such are his views of the present life. In what light does he regard the future? His future destiny will be but a repetition of that under which he shall have passed in this world; viz., he shall again enjoy, and again suffer. One wave has passed over him,—another will quickly follow. The reward of virtue may be enjoyed in some mild and quiescent organized form, or in some state of riches and honour. The punishment of sin may be awarded to him while inhabiting the body of a beast of burden, a bird of prey, a crawling reptile, or a creeping beetle. The whole range of the material world can easily supply the peculiar organization in which the fruits of this life shall be enjoyed or suffered, according to his respective merits or demerits.

If we view the doctrine of transmigration as a mere fanciful theory, it may amuse us; but, if we remember that it is the living form of faith in millions of minds, it must appal us.

First, it destroys all just sentiments towards God. It

prevents all recognition of His goodness, and mercy, and justice. The Hindu receives the gifts of God, —family, health, wealth, and all the blessings of life. Does he thank God? Does he acknowledge His goodness? Alas! no. He congratulates himself, and is congratulated by others, as having performed some meritorious act in some past stage of existence. What he receives is but in payment of a debt due to him from the Deity.

This doctrine, therefore, destroys all self-humiliation on account of sin. Is the Hindu afflicted? Is he visited by a righteous Providence, on account of his sins? Does he, in his person, or family, or substance, endure the chastisement of his iniquities? and is he called by such providential dealings to repent? What is the moral effect which such visitation produces? Does the afflicted man humble himself? No. He confesses no sin. He is suffering, in his mind, body, or estate, the consequences of some evil he supposes himself to have perpetrated in another world. He does not impute his sufferings to present misdeeds, of which he is conscious, and repentance of which is open to him; but to those of a prior age, of which he is not conscious, and of which it is impossible for him to repent. What distorted views of human life on the one hand, and God's providential dealings on the other!

Further, this doctrine destroys all just sentiments of moral agency and Divine retribution, and is altogether ineffectual to form a righteous character. If

we test its merits, as a proposed expedient to enforce the obligations of morality, we shall find it to be miserable indeed, and utterly ineffectual to the end. The soul of a Hindu is involved by it in a labyrinth, extrication from which is hopeless, and is not therefore attempted. He is sensible of no link between the present state of mortality, and that from which he is supposed to have emerged. There is, of course, no consciousness of past crime, and therefore no sense of his present suffering being the award of a just retribution. Hence the sufferer cannot but refer what he has to endure, to the force of destiny,—a destiny which, without his operation or consciousness, has shaped out all the past, and which will, in a manner equally independent of him, shape out the future. Again, the performance of a few actions which interest suggests, and to which the passions urge, will not be prevented by considerations as to their possible influence on the character of one or other of the 8,400,000 divers migrations which the soul is destined to undergo. The idea, by perseverance in virtue, of reducing the number of the links of a vast chain—if it ever enter the mind of a Hindu—is too faint and inoperative to rectify a depraved character.

The doctrine of transmigration is peculiarly hostile to genuine philanthropy. It may have produced some regard to the brute creation; but it certainly produces no kindly feelings towards man. An individual suffering is conceived of as a criminal, who, having escaped justice in his former birth, is enduring its

sentence in the present one. How must such a sentiment restrain all kindly feeling, and check the sensibilities of the heart!

In connection with the doctrine of transmigration is to be found that of heaven and hell, or rather of heavens and hells, differing in their localities—their presiding divinities—and the character of their enjoyment. We might have considered the two doctrines incompatible with each other; but in the Hindu system all objects of faith easily amalgamate.

The two dogmas, possibly originating in different and conflicting schools, are alike received by the all-credulous Hindu, and are equally ineffectual for good. The heavens he believes in are only scenes of immortal vice and never-ending sensuality. The gods who preside have already exceeded the iniquity possible to man. He who has the hope of such heavens “purifieth” not “himself.” But though those abodes were pure, yet are they not allotted by the Hindu Shástras to the moral, the virtuous, and the holy in character and life, so much as to those who may have fulfilled all the rites and mummeries prescribed by a wicked priesthood.

There is, however, a final state of being to which the Hindu directs his aspirations,—a state which he emphatically designates Salvation. Beyond the indefinite periods of migration from body to body—beyond the period of occupying the heavens or the hells of Hinduism—is a time when the soul will be absorbed into its grand primordial source, when

the ray shall flow back to the sun—the drop to the ocean—never to return. The salvation of the Hindu is absorption. This is the reward of the highest merit. The absence of individual consciousness is the state of highest perfection. A belief like this cannot be productive of virtue. Alas! for Hinduism in its relation to man.

Let us trace the practical development of these sentiments.

The Hindu, under the conviction that the amount of his merit will decide the particular organization he is to occupy after death, applies himself to the procuring of merit, and the expiation of guilt, according to the prescribed methods. The most useful track in which his efforts expend themselves is in building houses for travellers, digging wells, and giving food to the hungry, and water to the thirsty. The low and base, but most popular modes of procuring merit, are feeding Brahmans, catering for dogs, giving grain to ants, and milk to snakes, throwing food to monkeys, and saving animals from slaughter. From the same motive, the Hindu fasts for lengthened seasons, observes silence according to a vow, eats particular things, sleeps in a particular way, and, in fact, observes all that is fantastic in conduct and ceremonies. The Hindu also willingly endures everything irksome, painful, excruciating, provided he may enter on a new existence charged with an amazing stock of merit. He goes on long pilgrimages, inflicts on himself bodily agonies, plunges himself into abysses,

drowns himself, immures himself in the ground, and tries unheard-of methods of self-destruction. The grand operative principle which induces actions like these, differing so much in character, is one and the same—the working out of a righteousness that shall make the gods his debtors.

We draw to a conclusion. If we view Hinduism negatively, we find that it furnishes no knowledge of God, induces no piety, yields no philanthropy. If we view it positively, who shall cast the mighty sum of the deadly injuries which it inflicts on individuals and society—on the interests of time and those of eternity? How is it possible to present a summary of those awful evils which this mystery of heathen iniquity is ever producing? The religious sentiments of the Hindus—operating on the whole intellectual and moral being—pervading every domestic and social circle—spreading themselves over the whole surface of society—penetrating to its inmost depths—moulding every institute—fashioning every custom—and strengthening their own energies by the very activity they put forth—work out results so vast, so complicated, as must ever be untold. If we view these results as confined to the sphere of earth and time, they are such as to astonish; if we glance at them as they shall reveal themselves in eternity, they appal and distress the soul in an unutterable degree.

Hinduism, with its combined metaphysics and mythology, is a system of scepticism,—reducing all existences to nothingness, and all realities to illusions;—

of pride, converting man into a Divinity, and making his very vices godlike ;—of asceticism, depriving man of all the qualities of humanity ;—of sacrifice, burning the widow, murdering children, destroying the aged ;—of licentiousness, kindling passion, depraving imagination, poisoning all the fountains of the heart, extinguishing shame ;—of misanthropy, isolating men from each other by the distinction of caste, and freezing every current of kindly feeling in the soul ;—of falsehood, justifying lies and every other evil by the practice and deceit of the gods. It is a system of snares and pitfalls, wounding consciences by laws impossible to obey ; and, finally, it is a system of despair, occasioning a weary round of observances, without in any one of them affording rest,—shutting up its strictest votary to hopelessness of obtaining righteousness, real sanctification, and eternal life. Hinduism strikes the observer as though it had come up from the bottomless pit, bringing blasts from hell. In its presence, we are impressed with the conviction that the elements of earth and hell have become proximate before the time, or rather have solved themselves into each other.

Oh India! Hinduism has been to thee the withering blight and the destroying plague. How shall we address thee? How shall we bring thy sins to remembrance? How shall we mourn for thee? How shall we teach thee to mourn for thyself? In thee are found the types of all that is beautiful and magnificent. In thy land are the Creator's glories peculiarly manifest, and provi-

dential gifts bestowed in richest profusion; yet thou art without thy God. Thou art rich in all grains, and dyes, and minerals, in spices and perfumes; but thou art not rich unto God. Thou displayest on thy unbounded surface all physical beauty and grace; but thou art unto God a dreary wilderness. Thy sun scatters its vivid beams, and makes thy day one of surpassing glory; but thou art covered with the shroud of spiritual night. Thy people possess intellect and imagination; but in the things of God thy wise men are fools—thy learned are dotards—thine aged men grope as the blind. Misery and destruction are in thy ways. The way of peace thou knowest not. There is no fear of God before thine eyes. Oh! land of error, and of guilt unparalleled in human annals—stained by the blood of human sacrifice, black with the ashes of the Indian female, defiled by infant murder and parents' destruction—repent, and turn unto thy God, and He will have mercy on thee; and to our Lord, for He will abundantly pardon thee.

LECTURE IV.

INDIA DESCRIBED AS A BATTLE-FIELD OF
EVANGELISTIC WARFARE.

IN the previous lecture, we described a people who have solved the mystery of the universe, without the creative power of God; established a system without his providence; and set up a government without his rule. They have constituted an eternity, without the administration of the Eternal; and devised a system of retribution, without the intervention of the Judge of quick and dead. The being, character, and government of Jehovah, are repulsive to their tastes, and abhorrent to their natures.

The servant of Jehovah, the missionary of Christ, appears among them. He pleads for the authority of the true God, from whom they have so long been apostates. A contest ensues. The heathen mind and the Christian, charged with elements of mutual repulsiveness, come into direct collision. What is the issue? Can it be doubtful? The hatred to the good,

and just, and holy, which was concentrated in the bosom of the Jew, found an appropriate object on which it might discharge itself, in the person of the Son of God; and in like manner, though in a fainter degree, the hatred of the heathen of India to the good, and just, and holy, which has been operating for ages to the production and sustentation of ungodly systems and iniquitous practices, finds a most urgent occasion of exercise, when the apostle of Christ lifts up his voice among them. His presence is the signal of warfare. His voice rouses into action every jarring element of discord. His doctrines lash into fury the storm of Hindu passion. His movements are often viewed as those of a foe. His life appears to many as a bitter curse, and his death is accounted by them a blessing.

Endeavour to estimate the position of a missionary among the Hindus. It meets with no parallel elsewhere. Every prejudice that might be gathered from the ends of the earth confronts him at the very onset. First, there is prejudice against him in the Hindu mind, *on the score of his radical and hereditary uncleanness*. The fair European, with all his personal cleanliness and purity of manners, is in their apprehension more unclean than the filthiest outcast of India. He is of a caste, named Maléch, the lowest in the scale of human being. The Brahmans are forbidden by the Shastras to serve a Maléch; but the love of gold has overcome the authority of scripture, and they willingly engage in the service of Europeans.

The prejudice of caste, however, extensively prevails among the masses of the people. Some reputed holy men affect to avoid the European's touch; and some will refuse a book—passed to them by direct contact—from his hand. The pure Hindu would be defiled, were a drop of water to be sprinkled on him by the missionary; and were he to drink “a cup of cold water,” received from his hand, he would be excluded from caste.

There is prejudice against the missionary *in all his personal and social habits*. He is ceremonially unclean in all he does. His food is unlawful; his mode of eating it is unclean. His minutest actions lack ceremonial purity; he contracts defilement in all he does. Nor does his moral purity remove this powerful prejudice. So much is the moral sense of the Hindu paralyzed by the superstitious part of his nature, that he is little able, and less willing, to perceive the beauties of moral excellence. A defect in the false standard of purity and righteousness, which Hinduism sets up, would not be compensated by a more than angelic fulfilment of moral obligations.

Again, *the missionary is destitute of the usual signs and accompaniments of a religious character*. He comes “eating and drinking,” like other men. He enters on the same domestic relations. The symbols of religion are in his case absent. He is invested with no sacred insignia. No paintings are on his body,—no sacred cord is suspended from his neck. There is

nothing, in fact, to sustain his profession of being a devotee—a worshipper of God. He worships no object palpable to the senses; he performs no visible prostrations. His spiritual exercises are far beyond their cognizance.

The missionary is also considered as belonging to a country thoroughly ignorant of all true religion. This sentiment is natural to the Hindus, who confine the knowledge of all truth to the country bounded by the Himalehs and Comorin. It has also been considerably strengthened by the actual ungodliness which they witnessed in the first European residents, who, in the neglect of all religious exercises, and the violation of all moral duties, afforded the best evidence that they did not believe in a God. I have frequently witnessed the astonishment of the natives at my propounding religious truth. It has appeared to them as an act of presumption. They have frequently said, "We had thought that these Europeans had been ignorant of religion; but now speaketh this man wisely, as though he were a real Shastri." The Brahmans, in their attempts to rouse the animosity of the people, fail not to urge the folly of resorting to a missionary, who, by his caste and nation, must perforce be ignorant of the holy truths of Brahma.

Again, the missionary is viewed by many with peculiar prejudice, arising from the idea that he is *an agent of Government, commissioned to destroy the people's faith.* Such misapprehensions are scarcely entertained at the Presidencies; but they are found in

all agricultural districts. This is a natural error. The missionary is in dress and manners identical with the rulers of the country. All else whom they see are Government officials. They conclude that he is one likewise. This prejudice will be removed by their more enlarged converse with missionaries.

As serving in some degree to counterbalance these hostile sentiments, is the prestige of the British name, which attaches itself to the evangelist. The wisdom, truthfulness, and courage, which are generally considered as belonging to British character, are assumed to be inherent in his person, and command respect. He also meets with considerable attention and regard from the people, as being identified with the rulers of their country.

I proceed to show in what light the people view the message of the evangelist,—or, in other words, how they are affected by the gospel. We shall show this negatively and positively.

Christianity grievously offends the Hindu. It fails to strike his senses, to captivate his imagination, and to gratify his love of metaphysical speculations. It neither shows him what he would fain see, nor teaches him what he would fain learn, nor describes to him what he would fain hear, nor exacts from him what he would fain render. It is emphatically a root out of a dry ground. Let me show this in detail.

The external simplicity of Christianity offends. No ranks of sacerdotal priesthood invest it with dignity.

No proclamation of the Government affords to it political importance. No gorgeous processions bespeak its sumptuousness. No dazzling ritual commends it. These things are what the Hindu seeks. He finds them not.

The recent origin of Christianity offends. It possesses no antiquity that may challenge respect. The religion of eighteen hundred years is to them but of yesterday. They look back to thousands—hundreds of thousands—and millions of years, and refer their own religion to those far distant periods. The prestige of antiquity is on their side. The Hindus often look with contempt at our endeavours to shake the established systems of thousands of years, and intrude on the domains of a hallowed antiquity. Our attempt appears to them the presumption of a newborn babe, contending with the matured powers of a giant.

Further, there is nothing in the doctrines or history of Christianity to rivet the imagination of the Hindus. They have been from childhood so conversant with mythologic fictions, and have contracted so diseased an appetite, that they have no relish for aught that is simple and really sublime.

The simplicity of Christianity is its sublimity; but that sublimity cannot be appreciated by a complex and tortuous mind. The voice of the gospel is the symphony of truth. But it is no symphony to the ear that has not been attuned. Those whose minds have been fashioned to appreciate the sobrieties of

truth, are affected equally by the sublimity of the gospel facts, and of the language in which they are narrated. But the most stupendous miracle of Jesus is flatness and insipidity to the mind accustomed to revel in the fantastical, the wild, and the incongruous. The wondrous facts recorded in the New Testament scarcely convey the impression of wonder, much less of admiration, to those whose ear has been accustomed to listen, and mind trained to apprehend, the monstrous and transcendently absurd inventions that come fully armed from a lawless intellect. The heathen will scarcely be attracted by gospel history, especially abounding with uncouth names of places and persons, when, within a few paces distant, he may listen to a Brahman reciting sacred narratives, of which men and gods—giants and demons—earth and heaven—seas and continents—are constituent elements; and which, whilst they bewilder, enchant the imagination. In comparison with these, what are the charms of the simplest histories written by the most simple-minded of men?—of events that took place on the banks of the Jordan, or on the shores of the sea of Galilee, or on Mount Olivet, or Calvary? The most vivid scriptural representations of heaven are likewise faint, when compared with the extravagantly gorgeous pictures, ever present to their minds, of the abodes of their gods.

Again, the Hindu finds in the gospel no scope for his metaphysical disquisitions. He asks for the knowledge of God, not that he may become conversant with

an adorable Being, to whom he may consecrate himself,—but that he may be furnished with scope for the gratification of an unhallowed curiosity, and the indulgence of sensibilities of the wondrous and stupendous. Theological doctrines must have reference to these faculties, if they would commend themselves to the Hindu. If Christianity will describe the modes of being, the operating motives, the internal counsels of the Divinity; if it will unfold the events of by-gone myriads of years, and reveal future destinies; if it will lay open the mysteries of heaven, and of hell, and allow the mind to expatiate over them; if it will specify numbers, distances, durations, existences, localities, joys, torments, and so materialize these abstractions as that they may apprehend them;—then will it find its votaries and admirers among the more intellectual Hindus. Often will such inquirers, actuated by the hope of finding such food for speculation, come to the missionary, and try to make him discourse on such subjects as Milton describes as forming the converse of his “grand infernal peers.”

“Others apart sat on a hill retired,
In thoughts more elevate, and reason'd high
Of prudence, foreknowledge, will, and fate;
Fix'd fate, free will, foreknowledge absolute;
And found no end, in wandering mazes lost.”

Christianity stands at an infinite distance from these carnal speculations and disquisitions. It smites unhallowed curiosity. It rebukes the presumptuous spirit of scrutiny. It blinds the man who presumes

to explore the recesses of the Divine nature. It palsies the hand which would draw the veil from the mysteries of the Godhead. It reveals nothing of God, but what is requisite for man to know, in order to the exercise of devotion, and the purposes of his salvation. The consequence is that the Hindu turns away from it with utter displacency.

Further, the prominent form in which a missionary would choose to present Christianity—that which indeed contains every vital doctrine, and is alone the potent instrument of conversion—is embodied in that statement, “God so loved the world, that he gave his only begotten Son.” The doctrine of this Scripture is the disinterested love of Jehovah. This doctrine possesses no attractions to the selfish mind of the Hindu. A continental writer remarks, “Love only can comprehend love.” No proposition can be listened to with less attention by the Hindu, or dwelt on with less interest, than that which declares the love of God. The air it breathes forth is not of the sphere in which the Hindu moves. The fragrance it emits is not that of the world with which he is conversant. Its savour is one to which, of all other, the Hindus are unused. Disinterested love! Compassion to the fallen! Working out salvation to the lost! Oh, how immeasurably beyond the sphere of their conceptions! This doctrine does indeed harmonize with Divine analogies, in creation and providence. The mind conversant with them is, therefore, prepared for apprehending this highest form of Di-

vine love. But, alas! these analogies of the Divine goodness are themselves not contemplated by the Hindu. He has yet to learn them. He has been accustomed to consider all that the Divinity gives to man as the reward of his own merits, either in the present or a previous birth. Gift from benevolence is uncongenial to his habits of thought. Gift from grace is at an extreme remoteness. Again, there are human analogies by which Divine love may be faintly illustrated. These analogies, when recognised, give us steps whereby we may accomplish the lofty ascent to the contemplation of the love of God in the gospel. But these steps are almost entirely hidden from the Hindus. They cannot ascend them, much less attain to the summit to which they conduct. The idea of disinterested love is at an extreme remove from the history of their own feelings. It finds no counterpart in the social or civil relations which exist around them. Its traces are not found in the records of their history. Imagination never lighted on it. Intellect never worked it out. The idea stands aloof from all the range of their theology—the whole expanse of their mythology. It was never embodied in one of their divinities; and never developed itself, in the remotest degree, in their sages and teachers. It is the idea of Christianity alone.

The missionary cannot even impress the people with his own disinterested love. Weary journeys and exposures, preachings to exhaustion, absences from home, necessities of scanty accommodation, and

occasional dependence on them for house and shelter,—these often fail to convince them that he is a disinterested agent. After a solemn discourse, setting forth the love of God, I have had the question again and again put, “What is your pay?” or I have heard natives discuss among themselves my motives for this work. Some have said, “Oh! he does it to acquire merit;” and they have said to me, “What a world of merit you will obtain!” Others have reasoned that I must be actuated by a desire of fame; and others have supposed me to be influenced by zeal for the particular Divinity I served. To follow the reasoning of Scripture, we may say, “If they believe not in the disinterested love of him whom they have seen, how shall they believe in that of Him whom they have not seen?”

Further, Christianity fails to exact what the Hindus are willing to render. In other words, it is a spiritual system, as distinguished from one of rites and ceremonies, and prescribes nothing for the procurement of merit. If the missionary would prescribe some ritual—some bodily prostrations—some external devotions—some mutterings—something in which the body should be the prominent agent, and to whose evolutions merit should be attached, thousands of Hindus would become disciples. After receiving some spiritual impressions, the natives have frequently said, with evident anxiety, “Tell us what we shall *do*.” The answer has been, “This is the work of God, that ye believe on him whom he hath sent.” The answer

has repelled them. They have desired something of a more palpable character, to which meritoriousness might be attached. They have been evidently repulsed by the abstractness of the work assigned to them; and have gone away mortified at their not having been instructed as to the performance of some mystic ceremony, or taught some formula, and thereby placed in the way of adding to their already accumulated stock of merit.

Let us now consider Christianity in the antagonism of its doctrines to Hindu sentiment, and the controversial opposition which it challenges. The missionary pro- pounds, "There is one God, the Creator and Governor of the world, whom alone man must worship and obey." This doctrine opposes itself to the conviction which is wrought into the inmost soul of the Hindu, that the world is governed by vicegerency. He believes that the supreme God has delegated his authority to other gods, whom consequently it behoves him to worship. The doctrine of vicegerency is peculiarly powerful in the mind of the Hindu. It harmonizes with his experience of human affairs and relationships. All that he sees around him in daily life bespeaks it, and impresses it. It coincides with the several workings and issues of the peculiar organization of civil and political society which characterizes India, in common with other Eastern despotic countries. On the one hand, the Hindu sees power and authority delegated from the highest to the lowest, throughout an almost endless train of agencies. On the other,

he sees subjection rendered to the proximate rather than the ultimate authority. In all their transactions, whether judicial, or in connection with revenue, the Hindus seek to bribe and conciliate the party holding immediate jurisdiction over them. They apply this principle to the administration of God. They say, "There is indeed one God; but with him we have nothing to do, nor has he anything to do with us. He has delegated his power to other gods. He is himself remote and unseen: these are proximate and visible. The being to whom is *directly* committed our preservation and welfare is our God. We need know no other: he is our all in all. As an emperor demands subjection to the subordinate to whom he has committed the executive power, so does God demand subjection from us to these his subordinates. Our business is with the vicegerents of the Supreme, not with the Supreme himself."

On this argument the Hindu rests. He recoils at the idea of having immediate converse with the Supreme. To his apprehension, in very truth, "Clouds and darkness are round about Him." Alas! he knows not "justice and judgment are the habitation of His throne." He shrinks from the unseen and unknown. His nature, because a fallen one, entertains no desire to know him, or be known of him. Unable to shake off impressions of a Divinity, and unwilling to entertain that Divinity in the form in which monotheism presents him, he cleaves to divinities, of passions having more similitude to his own.

I have frequently observed the Hindu stagger, as I presented the idea of one God. After listening with much attention, he has recoiled, as though he had imperceptibly been drawn too near the light, and were more darkened than illuminated by its beams. He has exclaimed,—“But this God is invisible. No one ever saw him,—no one ever heard his voice. You cannot present him to us. You cannot introduce us to his vision. We cannot worship a God of qualities so impalpable. Our own gods have been seen and heard; and we have their representatives in our houses and temples. These we will worship; and, in so doing, we consider we worship the Supreme.”

The doctrine of the unity of God thus challenges oftentimes a fearful opposition. All analogies of human affairs are laid hold of to defend polytheism, and illustrations are gathered in confirmation from the material world. This doctrine—the fundamental truth on which the whole universe rests—kindles, when propounded to the heathen, an enmity that speaks in the eye, rages with the mouth, and lights up with anger every lineament of the face. Oh, scenes never to be forgotten! when, amidst the heathen throng, the minister of peace and love has uttered the sublime truth, “There is one God, infinitely perfect;” and instead of being awed by that truth—instead of recognising it as a fundamental though forgotten principle, one heathen after another has answered, with pride, contempt, and anger, struggling for the mastery, in language such as this,—“Where does your God live?

What is his shape? Is he round, or of some other shape? Show him to us, and we will believe. Set him up before us, and let us see his form, and we will bow down before him. Did you ever see him yourself? Give us something that we can see and handle, and of which we can say positively,—This object is our God. Then thousands of us will worship it. We do not want a God whom we cannot see. Do not preach to us about a spiritual God.”

But there is a doctrine which, on the battle-field of India, challenges an extraordinary opposition from all the Indian religionists. It is the doctrine of the cross. This great doctrine, designed to be “the reconciling of the world,” kindles more enmity—excites more discord—rouses into energy more passion, than all the other doctrines of Scripture. It is the “offence” of India. Frequently is it said, “All you say about the one God is true enough, and him we ought to worship; but what have we to do with Christ? Why do you not give up preaching so much about *him*?” The remark of a Madras missionary is, we fear, too applicable to India generally:—“They will listen attentively to a discourse on the unity and perfections of God,—authority, spirituality, extent of the law, the day of judgment, torments of hell, joys of heaven; but they cannot tolerate the cross. At the name of Jesus their lip curls with contempt, their eye flashes with rage, and their mouth is filled with blasphemy.” When the unity of God is propounded, the evangelist may meet with corroborative arguments from the Muham-

madan ; but when the Divinity and atonement of Jesus are set forth, these religionists are more violent than even the Hindus themselves. The Parsis are almost equally virulent against the Saviour of the world. O Son of God, how often is thy holy name blasphemed!—how often is insult cast on thine immaculate nature!—how often do men seek to throw defilement on thine unspotted purity, turn thy compassion into scorn, and treat thy blood as an unholy thing! Oh, how do thy servants groan within themselves, when they witness the kindling of unholy passions, by that very name which was ordained to quench them!

Were you, Christian friends, to be present on occasions when the missionary preaches “Christ crucified,” you would hear such objections urged as these:—“Has not *our* God likewise become incarnate again and again? and has he not done almighty works to save us? Who is this Christ, that for his sake we should renounce all our own accredited Saviours? If he be indeed almighty, why does he not convert us all? and what need of your preaching to us?” But the disciples of Hinduism act not only on the defensive: they draw from well-filled quivers their pointed shafts, and hurl them in quick succession at the cross. Their arguments may be thus expressed,—“If Christ suffered the just for the unjust, he was the victim of Divine injustice. If Christ suffered as you represent, why are not all saved?” Again, some deny the doctrine of substitution at all; and insist on the dogma so full of despair to the sinner, that every one must, by neces-

sity, endure, in some form or other, the penalty of all his sins. In a literal sense, they put away salvation from themselves. In this way does the harmony of the world become its discord.

Again, the missionary propounds the fallen character of humanity, and the inefficacy of any religious rite to justify man before God. This principle sweeps away the vast accumulation of merits, and deprives the Hindu of his chief riches. "What," is the indignant cry, "are my washings in a thousand streams useless? Are all my gifts, and offerings, and prostrations, and repetitions of sacred names, of no account in the work of my salvation? Is it of no avail, that I have trodden the weary way to such and such a shrine?—that I wear the sacred insignia of discipleship of such a Deity? Is it nothing, that I have expended wealth in building wells, temples, and houses of rest for travellers? Is it nothing, that I have supported Brahmans, and feasted them at great expense?" The answer is given again and again, — "These things are of no avail in securing salvation." But can that answer be received with complacency? Will not he who dares to give it, draw down on himself the rage of those whose cherished sentiments it contravenes?

Not only do the fundamental truths of our holy religion challenge opposition,—but so extraordinary is the fabric of the Hindu mind, and so peculiarly opposed in all its sentiments to the truths of revelation, that the evangelist will expose himself to controversy

on almost every Christian sentiment he may utter. Does he declare that men are of one blood—descended from one ancestry—all equal in the sight of one common Creator? The heathen reply, “Are the twice-born Brahman, and the unclean Maléch, of one parentage and blood? He whose very touch is sanctifying, and he whose touch is polluting,—are they essentially one in dignity and nature? The distinctions which our Shastras say are founded in the original arrangement of the Deity, and which we hold as our chartered spiritual rights,—are they to be nullified by your arbitrary statement, that we are all one? We would sooner die,—nay, we would sooner perish in hell, than receive such a doctrine.”

If the evangelist speak of the soul—its nature and its destiny—the Hindus confront him with the wonderful and absurd dogma of transmigration. Nor should it be forgotten, that the Hindus’ conceptions on all moral subjects differ essentially from those which the gospel bids them form. The missionary speaks of sin and righteousness—of merit and demerit; but the ideas which his words call up in the mind of the Hindu are entirely opposed to those which are true and just. For instance, the Hindu hears of sin. That word does not suggest so much the idea of a breach of moral law, referring to the thoughts and intents of the heart, and to the actions performed in the several relationships to God and man, as the neglect of some one of a multitude of ceremonies. The Hindu has trodden on a worm, or has uttered some

forbidden word, or eaten some forbidden vegetable, or killed a snake, or neglected some particular movement of the body: he therefore reputes himself "a sinner." Or he has fed ants, and supported dogs, or given water to pigeons, or spared animals from slaughter, or uttered sacred words, or performed sacred evolutions, or done some one of a host of fantastic deeds. He is therefore in so much "a righteous man." What the missionary denounces as *sins*, he often claims for *virtues*, and turns virtues into *sins*.

If the evangelist charge the Hindu with the sin of having broken the four first commands of the Decalogue, he claims these very breaches of God's law as his virtues. To worship several gods, and their representatives, is piety. To invoke the name of Deity, on occasions the most trivial, is a mark of religious feeling. Again, what they admit to be sinful they extenuate, and excuse themselves from guilt. If they are charged with the sin of lying, they reply that it is a necessary part of their existence in this iron age, and appeal to the Shastras as affording license. If they are charged with the sin of uncleanness, they refer to the example of gods. On the other hand, the Hindus turn offensively against the missionary,—charging him with sin in an unutterable degree—that of slaying animals. They thereby weaken the moral effect of the charge which, in his Lord's name, he brings against them.

Thus, it is evident that Christianity finds in Hinduism no mean opponent. It is clothed with the whole armour of Satan. It not only hides itself

behind the strong entrenchments of error, but issues from them ever and anon, and charges its assailants. Nor are the Hindus weak antagonists. They have acquired a most skilful use of all the weapons of falsehood. Their *wile* is, perhaps, equalled by none. Their dexterity is serpentine. They prove an argument by figures, and happy illusions, not by reasoning. They disprove what the missionary says, by employing false illustrations; so that when he is conscious of victory, they treat him as a prostrate foe.

Let not the youthful missionary imagine that well framed *reasonings* will convince the Hindus; and that the logic of the schools is to preside over the discussions of an Indian crowd. He must learn to use other weapons, ere he can disarm his adversaries.

There is yet another view of the subject. The doctrine of Jehovah is opposed not merely to sentiments, which may be displaced by force of argument,—nor to the feelings of the heart, which may be won by persuasion,—*but to civil, social, and religious institutes established in the very soil of India, and seemingly as immovable.* When spiritual contends with spiritual, the contest, though it may be unequal in degree, is similar in kind; but when the purely spiritual has to contend with solid and material institutes, with sensible and tangible interests, with vested rights, with rigidly compacted customs,—with, in fact, everything in the whole range of daily life, and throughout the whole extent of a boundless population, endeared by time, and hallowed by association,—an inequality ensues, which

renders victory entirely hopeless, save by an appeal to the right hand of the Omnipotent, which alone "teacheth terrible things."

India bears on her soil, her buildings, her manners and customs, the broad mark of her superstition. To touch the one is to affect the other. By Hinduism we designate, not the mere religion of the country, but that religion in its indissoluble connection with the dress, the food, the personal movements, the habits and arrangements of civil and social life. Hinduism is not so much the name of a religious creed, as the term which comprehends all that belongs to the Hindu, as to inward sentiment and outward conduct, possessions and relations. Who can estimate the profundity of this arch device of the "god of this world?" Who can appreciate its awful potency against the gospel? The several forms of error devised by the Father of Lies would not have so powerfully resisted the truth, had they not been dexterously blended with all the stable institutes of a compact society.

Already has Christianity produced a partial revolution. The natives have witnessed it. What does it yet threaten to do? Its opposition to idolatry consigns thousands of temples to ruin, and casts out their thousands of ministering priests. Idolatrous revellings and banquetings, with all the merchandise and occupations involved in them, become suspended. Tens of thousands of Brahmans, and of devotees, whitened with ashes, wander without support. Their blessings

are no longer solicited,—their curses are no longer feared.

Again, Christianity—as opposed to caste, to female degradation, to polygamy, and other social evils by which India is afflicted—threatens, if not to subvert the fabric of Hindu society, yet completely to revolutionize all social and domestic institutes. Christianity in India threatens, not only to make all things new in the regions of the heart, but to transform every element of the outward life of Hindu society. As the Hindu apostasy from God has been universal, and has left its impress on all that is personal and relative, social and domestic,—its recovery to God must possess the same amplitude of reference. Of the fabric of Hinduism, in anticipation of the influence of Christianity, we are constrained to say, “There shall not be left one stone upon another, that shall not be thrown down.” In India therefore, with an unwonted emphasis, is the gospel, not “peace,” but a “sword.” That sword is sharp and glittering; and as the flaming cherub waves it, the natives of India cannot but be dismayed. Can we wonder that they oppose us? Should we not expect to hear the cry reiterated, with an intensity far greater than that of the Ephesians, “Great are the gods of Hindustan?”

Thus have we briefly described the several bearings of the gospel on the mind and institutes of India. Of this gospel, with all its repulsiveness, the missionary has received the dispensation. Shall he add to it? Shall he subtract from it? Shall he modify it?

Shall he obviate its essential repugnances by some ingenious devices? Romish missionaries have done so. The missionary of Christ dare not. Woe unto him, if he preach any other than the gospel of Christ!

And wherefore have we thus shown to you the mutual repulsiveness of Hinduism and Christianity? Wherefore have we set forth the fierceness of the conflict between these two militant powers? Not to discourage the Christian warrior, but to bid him gird on his armour, and use his weapons with increased energy; not to slacken the hands and repress the hopes of churches who send him forth, but to warn them that their only hope of success is in the Spirit of God,—that they, having “the sentence of death” in themselves, may not trust in themselves, or their apostles, but in God who raiseth the dead.

Let us now proceed to view Christianity in another aspect. *Let us trace the affinities of the gospel to the Hindu mind*; by laying hold of which, and presenting them to the Hindus, the missionary can commend his message, and lay the foundation of success. Some of these affinities exist relatively to the Hindus in common with all mankind, and others have a *peculiar* relationship to them. We here recall your attention to what we stated respecting the Hindu in the third lecture,—that he did indeed hold some great principles of truth, but that they were folded up within the mind, rather than laid open to its actual apprehension. We also stated that the moral sense existed, but had

become so corrupted and perverted as to have no single faculty in healthful exercise. Now the power of the evangelist is in drawing out these principles from their recesses, and in stimulating these faculties to exercise. He is requested to work miracles, but confesses he has no power to do so. He is asked to give some sign from heaven—to testify to his religion, but says he cannot do it. He has no political power, nor does he seek it. Truth forbids him to yield in his own person and habits to their corrupt ideas, so as to attach to himself superstitious fear and reverence. There the missionary stands in his own naked character, divested of everything that could attract; whilst the religion of which he is the ambassador is still more repulsive than himself. Where then is his power? *In the application of the truth to the consciences of his hearers.* The doctrines of the unity of God, the corruption of human nature, and the atonement of Christ, may be so illustrated and enforced as to carry conviction to their hearts and understandings. Their own latent sentiments may be brought out in array before them. Principles, so hidden and obscured as to have ceased to act on their moral nature, may be made obvious to them; moral faculties, so long disused to exercise, may be brought into play. The aspirations of humanity within them may be shown to corroborate the truth. The moral necessities—under a sense of which they, in common with the whole creation, “groan and travail together in pain until now”—may be shown to be fully met and

obviated by its blessed provisions. Herein is a missionary's strength. His hope of success is not so much in logical argument and historic evidence, as in the presentation of the truth in such a way as to commend itself to the consciences of those who hear. It is well known that the labours of the missionary Swartz were eminently successful in the South of India. This is accounted for chiefly by his happy mode of presenting the simple truths of the gospel. He expounded the parable of "the Prodigal Son" from village to village, and, by his lucid illustrations and faithful application, commended the truths which it embodies, alike to the Brahman and the Outcast.

We would vindicate, in the most absolute sense, the entire comprehensibility of the gospel by the most untutored Indian. The gospel is adapted to the Hindu, not as he is to be, or might be, but as HE IS. We would disclaim every demand for a preparatory process, as *necessary* to the comprehension of the gospel. We say, with emphasis, that the gospel, in the hands of the evangelist, "apt to teach," ready to explain it by suitable illustration, and consequently able to touch the springs of conscience, is *alone* effectual to the end of conversion. We ask for education, but not to prepare a way for the gospel;—we believe that the gospel *makes* a way for itself. We say, with confidence, that the aboriginal of India's mountains and forests, who never saw a written character, is fully competent to understand the fundamental truths of the gospel. If the evangelist will assume didactic forms

of instruction, or clothe the gospel in the rigidities of theological systems, he will find among the Hindus no intelligent audiences, nor be rewarded by seeing converted souls. If he will use their own imagery—borrow their own illustrations—think as far as may be *their* thoughts, and speak *their* words, and make them all the vehicle of communication of those simple truths in the belief of which is “eternal life,”—he will find that the gospel is indeed “the power of God,” both to convince the understanding, and impress the heart. As Christ, in the fulfilment of his great mission, took on himself humanity, without sin, so must the missionary take on himself, as far as possible, that form of humanity which the Hindu assumes, divested only of all that is tortuous and sinful. If he do so, he will find that Hindus can understand his message; and if they do not believe it, it is because they *will* not.

The following incident illustrates these remarks. I had pitched my tent on the banks of the Mye, amongst the Kolis, an aboriginal tribe, reputed by Montgomery Martin “savage and unreclaimable.” I preached, day after day, the doctrines of repentance towards God, and faith in Christ. These doctrines I illustrated in every way I thought adapted to reach the consciences of the people. One day, after addressing them on these subjects, and exhorting them to weep on account of their past sins, I asked, “Do any of you weep on account of your sins?” To my utter delight, a young Koli about twenty-two years of age—a farmer—said, with considerable feeling,

“I weep on account of my sins. Ah! my eyes do not weep; but my soul weeps on account of my sin.” I replied, “If so, what do you wish to do?” He said, “To believe in Jesus Christ.” “What do you know of Jesus Christ?” asked I, with intense interest. “I know that he died for my sins.” This Koli had never heard the gospel, but from me, and had only listened to me for two or three successive times. Probably he had not heard me speak more than four hours altogether. That man was baptized, and is a consistent believer at the present time.

We pass on to show those peculiar affinities which exist between the gospel and certain Hindu sentiments. There is a large class of floating popular sentiments which contain much truth. These are embodied in proverbs, or clothed in poetry, and are familiar to every Hindu. They harmonize in a striking degree with the principles of the gospel. Some of them are of known, and others of unknown origin. Some are local, and others universal. There are also certain states of mind among the people, and habitual impressions on the surface of society, as well as certain undefined expectations, of which the evangelist may take advantage. To illustrate: there are general impressions of the necessity to man of a “True Teacher,” a “Mediator,” a “Help,”—“one who will take sin and impart merit.” It is commonly said, “Adherence to a True Teacher will save.” “The disciple will have imputed to him the merit of the Teacher.” “No one can save himself.” Hence, in setting forth Christ

as a Teacher, Mediator, and Saviour, the missionary propounds no new idea. The ignorant and the learned use alike the proverb, "Without a True Teacher, man cannot attain salvation." They hold the principle, that the disciple must consecrate himself to this True Teacher, "body, mind, and wealth," and must be wholly subject to his authority. Such expressions as the following are common:— "As without a ladder none can ascend a house, so without some help it is impossible for us to ascend to the knowledge of God." "Such a one will save me." "Such a one will be responsible for me." "I have gone to such a one, and cast all my sins at his feet." The idea is also extensively prevalent that faith is a cardinal virtue. This is carried by some to absurdity. They say all things are possible to faith. Faith disarms things of their hurtful qualities. Even poisons cease to injure, when they are taken in faith. Faith is better than knowledge, better than works. A sect of Hindus is characterized by the doctrine of the efficacy of faith, as distinguished from religious works. They embody this doctrine as follows:—

"Who retains faith, firm, grasping it in his mind,
Happy is he in this world, happy in the next,
And in him dwelleth Brahm (Supreme),
Though he neither wash his face nor purify his body,
Though he be ignorant of Jup, Tup, Dyan, and the Yoga system."*

"Vain are all washings and bathings,
Pilgrimages and religious meditations,

* The several mystic and ascetic forms of religion current among the Hindus.

These reach not to the mind :—
Seek Knowledge and Faith.”*

Some proverbs repudiating idolatry, and others exposing and refuting the claims of Brahmans, have become extensively current. These have originated partly with the Mussulmans, and partly with Hindu sectarians. One very popular proverb is,—“If the idol were anything, would it not eat up the stone-cutter who dares to carve it?” Throughout India, there are prophecies more or less clearly defining a period when the present Brahmanical religion shall be abolished, and a new doctrine shall prevail. These prophecies are known to the illiterate as well as the Brahmans, and certainly have excited in the minds of many an expectation of a mighty change in religious systems. In the prophetic Shastra of the Brahmans, there is a prediction to the effect that in the Kali Yuga—the era in which we now live—all distinctions of caste shall cease, and all men shall be one. It is also written that men will forsake idolatry, and worship the Supreme. A prophecy current in Gujurat may be thus paraphrased :—

“Lo ! see advance the destined day,
When fall shall ev’ry heathen shrine,
When Brahma’s Shastra shall decay,
Muhammad’s system shall decline.
No more shall different sects and castes,
Each, from the rest, like strangers stand ;
Divisions then shall all be past,
And mankind form one friendly band.”

* These are translations from the Mahratta by a missionary ; but the sentiments are also current in the part of India in which I laboured.

Some prophecies in the South take a bolder sweep.
Take a specimen.

“ Lo! from the distant West,
New teachers do arise;
Fair is their countenance,
Their words are true and wise.

The Brahman's priestly rule
Shall cease to hold its sway;
Idols of wood and clay
For aye shall pass away.”

Prophetic writings of this character are already beginning to exercise an important influence. “ Reports ” from the country of the Canarese, and other southern regions, assure us that several natives, and sometimes whole communities, have been led to inquire into Christianity, from its being apparently the religion referred to in their prophetic verses. In the localities of these prophecies the natives have lost confidence in the stability of their system, and are looking out for some new development of religion.

I need not say how cheering are all these circumstances to a missionary. They are like oases in the desert to the traveller, wearied of looking on desolation. The missionary finds some voice echo to his own. Some sounds of antiquity symphonize with those of the gospel. Some strains of “ solemn sound ” harmonize with the prophecies of old, and the aspirations of the Church. The popular mind has been in a faint degree prepared. We may lay hold of these floating and lifeless elements of thought, and make them subserve the purposes of a stable and vital faith.

Let me now draw your attention to the plans and measures by which evangelistic zeal in India seeks to secure success.

At the earliest period of missionary operations, Sir W. Jones thus propounded his ideas of the mode of evangelizing India:—"The only human mode, perhaps, of causing so great a revolution, is to translate into Sanscrit and Persian such chapters of the prophets, and practical parts of Isaiah, as are indisputably evangelical, together with one of the Gospels, and a plain prefatory discourse, containing full evidence of the very distant ages in which the predictions themselves, and the history of the Divine Person predicted, were severally made public; and then quietly to disperse the work among the well-educated natives, with whom, if in due time it failed of promoting very salutary fruit by its natural influence, we could only lament more than ever the strength of prejudice, and weakness of unassisted reason." How different have been the plans actually pursued from those here prescribed! and how successful compared with the anticipations of this philosopher and linguist!

No difficulties have appalled—no sacrifices have discomfited—the noble band of Christian men whom the several churches have sent out to India. The highest genius there feels it cannot stoop too low. The noblest intellect there takes on itself the office of a child. The most refined feelings, of the more refined sex, have not shrunk from the necessary contact with all that is adapted to shock them. The operations of

unparalleled circumstances from without, and potent motives from within, have brought out from the heart a depth of feeling—from the intellect a diversity of plan—and from the hand an amount of labour, which may not perhaps, taken all in all, be paralleled any where else. The missionary lives among the dying. His life he feels to be on the most precarious tenure. The shadows of his sun must soon be lengthened. His own day must necessarily be short. He bears an infinitely momentous commission. On its fulfilment depend the eternal destinies of living men, and their unborn generations. All around him are mighty energies at work for evil, which threaten to go on in their boundless sphere for ever, as they have already done from an immemorial age. He witnesses the vitality of error, the powers of superstition, the force of prejudice, the unspeakable potency of evil. “Powers and dominions,” and “empyrean thrones,” are not to him the figments of an epic ode, but the dread realities of being, set up by the god of this world, over the bodies and minds of myriads of men. A cloud of unseen witnesses encompasses him. He hears also the voices of the several combatants, urging him onwards. Untold benefits will result from his faithfulness,—untold evils from his neglect. This strong force of circumstance, and high pressure of motive, counteract the effect of climate, often sustain his labours through sickness, and make him again and again emerge from floods, under which, in other circumstances, he might have sunk. He abundantly realizes the promise,

“ My grace is sufficient for thee : my strength is made perfect in thy weakness.”

Observe the path of the Indian missionary. Comprehend his plans,—follow him as he works them out,—sympathize as he fails,—rejoice as he succeeds. Look at the *institutes* for the aged, the blind, the lame, and the diseased. Desirous that all should know the gospel, missionaries have, at many stations, admitted those who had been neglected and cast out by others ; and, whilst they have supplied from the alms of Europeans their bodily wants, they have endeavoured, from their own store, to heal their spiritual woes. Many have been brought to the knowledge of the truth in these asylums. Lepers have come to Christ, and the blind have from Him received their sight. The aged have departed in peace, having seen His salvation. In the spirit which originated institutions of this kind, missionaries have received helpless orphans, or exposed children, or those whom in times of famine their parents were unable to sustain. Christian philanthropy has already rescued thousands of such wretched ones from destruction. Wanderers have found a home,—orphans a parent ; and the Church of Christ has received from among them “ sons and daughters.”

Look at the *educational plans* of the missionaries. These range in the objects whom they embrace, from the lowest Outcasts to the highest Brahmans of India. The subjects comprehend the lowest elementary instruction, and the high attainments of European litera-

ture. The schools range in character, from the rude colonnade, on the floor of the area of which the scholars seat themselves, and, casting dust on their boards, decipher with the finger, or a reed, the vernacular characters,—to the spacious college-rooms, fitted up with libraries, and maps, and philosophical apparatus, and in which the scholars study in the European manner. Already do girls, hitherto debarred from education, come to mission-schools; and some thousands of India's daughters, and future mothers, learn, year by year, the character of Him who ever looked with Divine benignity on woman. The boarding-schools for girls, conducted by missionaries' wives, possess vast interest. These are nurseries where, by daily culture, young souls are trained for heaven. The heathen girls who attend mission-schools, but who, during that period, have their residence with heathen parents, and will subsequently dwell with heathen husbands, are placed in such adverse circumstances as scarcely to warrant much hope respecting them; whereas these children, protected under the missionary's roof, and freed from heathen influences, yield us hopes of rich reward,—hopes that have already in many instances been realized.

Look at the *literary labours* of the missionaries. A Christian literature has to be created for the Indian people; and they apply themselves to the delightful task. To meet the demands of multitudes of inquiring youths, they prepare small works on history, geography, and other sciences; especially do they seek to

present Scripture history and doctrines, in their most interesting forms, to the minds not yet imbruted in superstitious error. In the Presidencies, the mission presses issue periodicals to guide and enlighten, not only the native, but the European mind. In larger publications, they answer the controversial works which issue from the heathen press, and expose the fallacies of their several delusive systems. But especially, their strenuous efforts are directed towards improving the recent translations of God's word, and advancing towards the accomplishment of a standard version. In enabling you to form an estimate of missionary labour in India, we must not pass by operations connected with *Christian villages*. Native Christian families, cut off by their Christianity from their own society, and all the helps they have hitherto received, need to be established and rooted on the soil of India. Missionaries have become sensible of this, and village operations are increasingly occupying their attention. Hence, here and there are found over India these nuclei of Christian families, engaged in agriculture, —the oases in India's moral desert.

The Tinnevelly Mission, now numbering twenty-three thousand souls under instruction, had its foundation laid by Rhenius, in the *Village Economy*. Land was procured for converts, and one settlement after another was founded. There is little doubt that operations, to be successful amongst an agricultural people, will have to assume this character, as furnishing the only suitable provision for converts, and rendering

them independent of the heathen, and at the same time tending most effectually to transmit Christianity to future generations.

Beyond all, the *preaching* labours of the missionary especially challenge your interest. Behold the evangelist, amid the throng of idolatrous multitudes on some grand feast. He is alone. Yet he lifts up his voice. The very temple before him, in its costly structure, and its antiquity,—the very priests, who support the system in countless numbers,—the very people, whose congregated hosts seem to give an assurance that the religion which has drawn them together shall last for ever;—the maddening shouts of all seem to defy him, and his Lord,—and to declare emphatically, that this is “their hour, and the power of darkness.” But he perseveres,—he withdraws not. An unseen power assists him,—a voice which he alone can hear says, “Fear not, I am with thee.” His heart quails not. He gives his message, scatters tracts among the people, and departs.

You will find the Indian missionary preaching, not only in the house, or in the chapel,—but from a shop, or some raised place in the market, or from the verandah of a school, or from the boat by the banks of the rivers, or from under the shady tree. The scenes on such occasions are painfully chequered. Sometimes the sable countenances of his hearers evince interest. They listen with breathless attention. They seem, for a while, as though they were really pondering the question, “Shall we be Christians?” Again, there will be

at times a dread confusion. Firebrands are scattered by the emissaries of Satan, and set on fire "a world of iniquity." The storm of excited feeling cannot be described. What is then uttered may not be written. The voice of the preacher is as a whisper amid many thunders. The Spirit of God moves not on such troubled waters. The triumph of Satan seems for a while complete.

Itineration, from city to city, and village to village, is the pre-eminent form of evangelistic labour. The missionary leaves the city, and in the cold season pursues a journey of from one to three months' duration. It may extend over a space of one to five hundred miles. He carries with him an abundant store of books and Scriptures. His tent is the home of his family,—his sleeping-place, and his chapel. In it the heathen come to hear,—in it believers may occasionally partake of the Lord's Supper. It is sometimes pitched for a day,—sometimes for a week, or month, or longer. "The tabernacle in the wilderness" was an evidence to the Israelites that Jehovah was in the midst of them. May we not say, that in an humbler sense and manner, the "tabernacle" of the missionary, in the moral wilderness of heathenism, is the pledge and earnest of God to the heathen that He will one day dwell among them,—they shall be His people, and He will be their God?

In the course of *itineration*, scenes of enchanting interest reveal themselves to the philanthropic mind. The missionary comes into contact with man, in all

his wants and distresses, and under circumstances which challenge confidence on the part of the people. Often, when the missionary has arrived at a village, the residents will bring to him the leper, the blind, the sick, and the dying, and those reputed as possessed with demons. They look up to him with hope; and few indeed are the cases in which they will believe his aid is of no avail. Nor do they at times fail to evince gratitude for the benefits they receive. On such occasions the heart burdened with temporal distress discloses itself; and especially do natives seize these opportunities for presenting their cases of oppression by the officials of Government, and of usurious exactions from the native bankers. Scenes of unutterable distress occasionally call forth his warmest sympathies. He gets willing listeners among all classes, hears few objections, and witnesses less of guile and lying lips than he has been accustomed to see. Amongst the villagers, he finds a nature less degraded, and less vitiated by idolatry, than that of citizens. The more monstrous abominations of idolatry do not reveal themselves. He breathes a moral atmosphere, purer than that which corrupts the life of cities. He often enjoys access to men's houses, and an intimate converse with their families; and is sometimes cheered to find women in his congregation. If the missionary's wife accompany him, she frequently secures congregations of Hindu women: while her husband gathers around him the *men* of the village, mothers and girls congregate around her, and listen to

strange words from as strange a form. The prestige of the European name takes him where otherwise he might find no entrance. Princes and chiefs will allow him to declare the gospel in their presence, surrounded by their dependants and sycophants. Brahmans hear their systems refuted on their own domains.

In travelling, the missionary comes into contact with all tribes. Foresters and mountaineers, who never find entrance into a city, hear from him the message to the lost. The amount of work done on those itinerations is considerable. The missionaries of one station report 509 villages visited in this way in four months. "I have," says an honoured missionary, "declared the doctrine of the cross in three languages,—the Maráthí, Hindustání, and Gujurátí,—from the Shiravatí in Canara, to Sirowi in Rajputáná,—and from Bombay to Berar,"—a district 700 miles long, and 350 broad. A missionary in health may certainly preach in two or three villages daily. Let the congregation average one hundred, and the result would be that nine thousand would hear the gospel from one individual in one month.

In this way does the Indian evangelist fulfil his mission. This is the noblest form of apostolic life. In it he finds the depths of apostolic experience. In going from town to town, and village to village, he is literally treading in the footsteps of Christ; and in the character of his motives, and the comprehensiveness of his labours, his mission approximates as much as may be to that of the Son of God.

With a heart straitened neither by the stiff forms of the world, nor the conventionalities of the Church,—seeking no interests, save those of Christ,—having no ends, save that of winning souls,—unrestrained in his movements by artificial bounds and barriers,—finding work to do “where’er the foot of man has trod,”—he pursues a career of expansive love and widely-diffused mercy. The highest, the noblest, the most talented and pious of British ministers might well desire to follow in his steps. Go on, O man of God; pursue thy course “of honour, glory, and immortality” to the benighted heathen. “Unknown, yet well known; poor, yet making many rich; having nothing, and yet possessing all things;”—thou art planting the first germ which shall issue in a harvest of successive generations unto life eternal. Thy labours form the first link in a chain of agency, on which shall depend, under God, the destinies of the people of India. Go on. Thy Saviour looks with admiring love,—thy fellow-labourers with sympathy. Angels stoop down to watch the glorious issue. Satan trembles at every footstep of thy march throughout his dreary realms.

But the path of the missionary is not that of a conqueror. His is no ordinary contest; and he meets with no ordinary opposition. Satan rouses his numerous servants to confront him.

Let us take a survey of the several active modes of opposition to the gospel, hitherto manifested by the natives of India.

When the British arms were subjugating one Indian

province after another, and native dynasties successively yielded to their irresistible force, the natives of the country looked on in wonder and conjecture, but formed no common defence against the invader. The divisions of tribe, caste and religion, with all their exclusive interests, exposed India to foreign attacks, weakened its defences, and made it an easy prey to the invader. Each community consulted its own interests. No common cause made them all combine. It is reserved for Christianity to do this. This hostile invader of all countries—now that it has entered India—is drawing to one centre those who were separate, and combining all religions and castes into a confederacy, which, whether organized or not, will act with vigour against the inroads of the gospel.

First of all, there is what may be called “a standing army” of antagonists to the gospel. That army consists of Brahmans, who in some places form a large portion of the population, and who confront the missionary at every step;—of Hindu devotees, who throng cities and infest villages;—of Muhammadan teachers—Maulvis and Sayads;—and of Parsi priests. All such may be said to be, by their very profession, and their strongest self-interest, “armed to the teeth” against the gospel. All such classes see in Christianity the destroyer of their reputation and livelihood. I accosted one of their number on the banks of the Tapi, and in his answer was embodied the sentiment of the tribe,—“What do I care whether my doctrine is truth or not? That is nothing to me. It is the

means of my subsistence.” There is a coalition of religious sects. Hindu sects, holding respectively opposite tenets, and hating one another on that account, are lowering their hostile banners, and putting forth the emblems of a mutual truce, more effectively to make head against the Lord and his Christ. But the coalition of religionists of different nations is a still more interesting fact. Hinduism and Muhammadism are utterly opposed to each other, nor less so to the religion of the Parsis; yet are the respective adherents of these systems willing to amalgamate for common defence, against a system that pronounces them all false. Religious distinctions, national diversities, and even former wrongs, are being forgotten. The Hindus were for ages trodden under foot of the Mussulmans: they suffered grievously from their civil and religious tyranny for hundreds of years. Again, the Parsis were driven from their native land to India by the cruelty of the Muhammadans. And yet these three classes have occasionally coalesced, and are ready to help each other against this universal enemy—the peaceful gospel of Christ. An illustration of this occurred at Surat. A Parsi youth was baptized there. The tribe engaged the assistance of a learned Mussulman to confront the youth,—refute before him the religion he had just embraced, and induce him to return to the religion of his forefathers. The Mussulman became the champion of the Parsis, and succeeded in his efforts,—the youth became apostate. The Parsis and Muhammadans for a while triumphed.

The natives of India have occasionally memorialized the Government on the subject of Christianity. In 1839, a petition was addressed to the Government of India, by the natives of Bombay, requesting that missionaries should not be allowed to teach children till they had reached the age of twenty-one years,—that such converts as were made after that age should not be allowed to hold ancestral property, nor have any jurisdiction in their families, whose support was nevertheless to devolve on them,—that missionaries themselves should not be allowed to dwell in certain sacred towns. This petition was signed by Hindus, Muhammadans, and Parsis. The natives of Madras, in 1847, presented a petition to Government, signed by more than 12,000 of the Hindu community, expressing bitter animosity against the missionaries; and complaining of the encouragement they had received from the local authorities, and the “perversion and pollution of justice at the fountain head,” relative to the countenancing of Christianity. The petitioners say, that were they to affix a title to the petition, it would be—“The Wrongs and Oppressions of the Hindus.” In some places, there are organized bodies who take cognizance of everything which threatens the safety of Hinduism. The native newspapers are channels in which the natives can diffuse the vilest scandal of the missionaries, and the most abusive attacks on Christianity. Sometimes public disputations are held, wherein Hinduism puts forth its champions against the missionaries. Sometimes books,

from small pamphlets to bulky volumes, consisting of matter culled from infidel European writers, are published in the native languages. On one occasion, at Calcutta, a native was employed as a missionary of heathenism to attack Christianity, and defend heathenism in the public concourse. Upon any emergency, public meetings are held, and resolutions passed, expressing alarm at the progress of Christianity,—and pronouncing censures on those who send their children to missionary schools. These censures sometimes assume the form of direct caste prohibitions.

Frequent efforts have been made by the indignant natives to collect funds and establish schools, which should supersede the missionary schools. These efforts have hitherto proved fruitless. A few thousand rupees have been collected, but the undertaking has soon dropped. A society in Calcutta has sent forth infidel tracts against Christianity. This society numbers among its members the most bigoted advocates of heathenism, and the most sceptical and licentious. Those who would deem it a pollution to adopt English customs, and those who have freely adopted them,—“those who have studied Shakspeare and Bacon, and those who still believe that the world rests on the back of a tortoise;”—all are united by the desire of opposing what most of all they hate—Christianity. Foremost of all opponents, whether by word or deed, are the Alumni of Government Schools.

Cases of outrage are yearly occurring, both towards the missionary and the convert. Threats of

violence become also louder and louder. Nothing but fear of British power prevents the heathen from using physical force to put down Christianity. A few years ago, at Nelloor, the following case of heathen persecution arose. A large body of the heathen had embraced Christianity, and given up their idols to the missionaries. These conversions greatly exasperated the heathen of the surrounding villages; and, headed by a very influential man, who had the reputation of being a sorcerer, they made a formidable attack on twenty villages. The assailants were in number about 3000; and they plundered 150 houses, beating the Christian converts most unmercifully. They were not dispersed till the English magistrate himself came to the spot, with an armed force, and seized the ringleaders.

Under the rule of the British Government, violence will expose the author of it to punishment. Hence the Hindus have been constrained to appeal to law; and many very momentous and severely-contested cases have been prosecuted in our English courts at the Three Presidencies, as well as a few at the minor native courts. By a remarkable coincidence, the writ called *Habeas Corpus*, issued in the reign of Charles II. to defend the liberty of the British subject, has been in India applied to secure the person of the youthful convert from his alleged detention by the missionary. Important cases have already been contested in Her Majesty's courts, and important precedents established. To these I shall have occasion to refer in the next lecture.

From all we have advanced, it is evident the contest has indeed begun,—the opponents are arrayed. On one hand are nations, with their antique systems of faith, and their millions of priests; on the other is the scanty sacramental host of God's elect. *India is indeed a battle-field.* The mighty and consolidated kingdom of Satan is at stake. An empire is to be recovered for the King of kings, and Lord of lords.

Lastly, I cannot forbear to challenge your prayers and sympathies for the ministers of Christ, on whom rests, under God, the issue of the conflict. It is manifest that the Indian missionary demands courage and energy, and a habit of perseverance in an unwonted degree. The circumstances in which he is placed call for an extraordinary amount of the wisdom of God, and of the grace of Christ. A dispensation is committed to him, which he cannot fulfil, but by large supplies from the Throne of Grace. Let us glance for a moment at his *mental* trials. The Apostle narrated his own distresses to the Corinthians, and asked that their hearts should be abundantly enlarged towards him: one humbler than the Apostle may, on behalf of himself and his brethren, fulfil the same task, and solicit the same return.

Let us consider, first, the trial arising from the sense of the solitariness of his position, and the singularity of his character.

The traveller in the desert feels his solitariness. He is the only living creature in one unbounded plain. Vegetation is unseen,—no vestige of animal life is

visible. He calls,—there is no echo. He is the only being who hears. The tribes of men, the throng of cities, the social circle,—all are as though they were not. As far as sight can afford evidence, he is the only living creature. A sense of solitariness creeps over him; and he feels, with an awe that cannot be expressed, that he is alone.

And so it is with the missionary, placed alone, as he often is, in the mass of heathenism. No spiritual life is discernible over the unbounded plain of the moral wilderness. No human heart beats in unison with his,—no utterance responds to his own. He is alone,—alone in his faith, alone in his love, alone in his whole spiritual being and sentiments. He adores the one God, but he adores alone. The varied exercises of his religion are those of solitude. In the mighty masses of heathenism, he finds nothing corresponding to his own sentiments,—he discerns in no kindred mind the impress of his own. His character is singular. He stands a living man in the regions of the dead. He sees, and all around are blind. He comprehends spiritual truth; and all around are under the ban of falsehood—given up to believe a lie. He believes, and all others disbelieve. He is actuated by motives none can appreciate. His bosom is fraught with feelings none can discern. He has an end in view far beyond the very conception of the multitude for whom he labours.

Suspicion lowers over his character. His objects are clouded in obscurity,—his motives are perverted.

He produces impressions contrary to fact. His whole soul yearns over the people; but he cannot make them cognizant of it,—he cannot lay open his heart's recesses. Could he do so, no one could decipher the characters recorded there. He is ready to lay down his life for their sakes; yet cannot they comprehend the mystery of his benevolence. He would *be* all things,—he would *do* all things, that might open a way for the gospel, and fulfil the ends of his mission; but his approaches, be they open or secret, cautious or bold, are those of an enemy to a nation's faith. His step is the step of a sacrilegist,—his rude hands desecrate by their touch. Wonderful mission! The heathen cannot understand it. Streams of living water pass through the desert of heathenism; but none know the source whence they flow, nor the "sea of glory" towards which they are wending their course.

But further, *the missionary cannot but be solemnly affected by a sense of the repulsiveness of his message, and the social and civil confusion which it does and will increasingly produce.*

There are some minds who delight in controversy: war is congenial to them. The strife of tongues soothes them,—they delight in the battle of the warrior, the noise of confusion, and garments rolled in blood. But such is not the spirit of the servant of Christ. His taste leads him not to the amphitheatre of contention. He desires not to combat with the "wild beasts of Ephesus." And yet necessity compels him

to do so. His mission is one of grace. The means of pursuing it are those of war. He is frequently forced, in the spirit of Jeremiah, to say, “Woe is unto me, for I am a man of contention!” Nay, he is often enabled to bear with that contention, only by the considerations which presented themselves to the mind of Paul, when he said, “A necessity is laid on me: woe is unto me, if I preach not the gospel!” Are there converts?—his trials are considerably increased. He can say, “Who is weak, and I am not weak? who stumbles, and I burn not?”

He is required to point out the requirements of truth and purity,—to enforce the entire surrender of the soul to Christ, and to urge the necessity of forsaking all for His sake. The convert’s failure and apostasy inflicts on his soul unutterable anguish. The very perseverance of the convert, productive as it often is of the disruption of his relative ties, and the loss of his earthly goods, by the Christian law of sympathy, affects his own soul with frequent distress.

Under these trying circumstances, there is every temptation to unfaithfulness. In many missions, there are not even the motives to exertion furnished by human oversight. If there be dereliction, none can know of it, save the Lord Christ. If the missionary’s heart fail, and his work slacken, there is no cloud of witnesses, save the unseen ones, whose survey may quicken him to diligence. Faithfulness to Christ is then the only guarantee to his fulfilling his work. He

may purchase peace by silence. It is as though the winds were committed to his keeping. If he let them go from his fists, the ocean will be lashed into fury,—if he keep them within his hold, the face of the waters will still be unruffled. If he but keep the gospel shut up within his own bosom, the surface of native society shall be calm as heretofore. But let him give utterance to it,—let him call on men to forsake their iniquities, and turn to the living God,—let him but mention the name of Jesus,—and a storm of strife and confusion will ensue. No wonder if it burst on the head of him by whom it was occasioned.

Nor, in estimating the trials of the missionary, should we lose sight of the distress which is necessarily caused, by a view of the immensity of the work, and conviction of the inadequacy of the means which the Church is putting forth towards its accomplishment.

It is not that he despairs of the ultimate triumph of the gospel, or that he is borne down by the absence of success; but he is overwhelmed by the consciousness of the want of proportion in united efforts to the exigencies of the case. If he confine the bounds of his aspirations to his own province, by what principles of expectation—by what historical analogies—can he anticipate any mighty, any universal change, by means of so limited an agency? His mind is under the pressure of a present distress. It does not take it away, to say that in the revolutions of time the cause will be removed. Masses of the heathen are perishing before

his eyes: he sees no means in operation, or even in prospect, which warrant a hope of saving them. He has no such visionary dreams as many have at home, anticipating success without instrumentality—a harvest without labourers. He knows indeed the voice of prophecy; but he knows also the words of Him who said, “How shall they hear without a preacher?” The throne of Satan is set up: for ages have men prostrated themselves before it,—for ages yet to come they may go on to do so.

It seems as though missionary societies had urged their strongest appeals,—as though the duties of the Church had been argued again and again by the highest style of eloquence, and enforced by the most flaming zeal,—as though calls had been reiterated till they were grown powerless; but as yet no issue! No indications of a pentecostal spirit poured out in the Church present themselves. Would that we could, in the visions of the night, transport to India those whose indolence, or covetousness, or heartlessness, keep missions in their present weak state, and let them witness there the regrets and sorrows, and distressful forebodings of many of God’s devoted servants. They would see that their supineness tends equally with the heathens’ opposition to afflict them. The cold friendship of Christians, and the fierce enmity of the heathen, have one and the same depressing effect on the labourer in India.

When we consider all these sources of distress, combined with the paralyzing influence of a tropical

climate, shall we wonder if, like the Apostle, he has "a great fight of affliction,"—if "without be fightings, and within be fears?" Shall we wonder if restrained feeling now and then expresses itself in language like the following?—"Like the believing patriarchs of old, the missionary of the cross has to walk almost solitary through the land of promise, surveying its barrenness, and mourning over its degrading superstitions, without having scarcely a plot of ground to call his own, and longing for the day when it shall be given to Him whose right it is to reign."

If the missionary looks to the world, it is darkness. If he turns his eyes toward the Church, there is, amidst much love, and zeal, and self-denial, a vast amount of covetousness, selfishness, and faithlessness. If he looks to himself, there is weakness and inadequacy. Whither then shall he look? To the Rock that is higher than he. There alone is Rest.

We draw to a conclusion. Christian brethren, survey India as a battle-field. Walk about the domains of heathenism. Tell its towers. Mark well its bulwarks. Comprehend the might with which you have to contend. Appreciate justly the agency which you are bringing to bear against it. We call on you who "are at ease in Zion" to arouse yourselves to a comprehension of this mighty conflict, wherein so many of your brethren are striving "unto blood." We call on all to contemplate the momentous issues of a contest in which one-fifth of the whole family of man, with its succeeding generations, is directly inter-

ested, and with which the destinies of Asia are identified. To use the emphatic words of an evangelist who is now with Christ,—“The Lord’s challenge has been thrown to the hosts of hell, and to the worshippers of devils,—the glory of the gospel is at stake,—the truth of the Bible is involved,—the glory of Christ is concerned,—the very name of the ever-blessed God over this great empire seems wrapped up in the result.”

By a regard to the Great Captain of your salvation, who leads on the scanty host,—by your sympathy with the warriors you have sent forth,—by your attachment to that religion which in the Eastern world is passing, so to speak, through a new ordeal, and submitting to a new test of its Divinity,—by a sense of your own honour, and regard to your own consistency as Christians, in the eyes of a world far from heedless as to what is occurring in the history of the Church;—by all these considerations, we call upon you to turn away your eyes “from beholding vanity,” and look with a renewed interest on this battle-field of evangelistic warfare. Watch the movements of the enemy. Survey the efforts of your friends. Trace the workings of Providence, as they reveal themselves, with such marked energy and rapid succession, in that wondrous land. Attentively consider the operations of His grace. Watch for its future developments.

When a bloody campaign is being carried on by our countrymen in India, on the issue of which dynasties are hazarded, and earthly crowns are at stake,

with what anxiety do the British people wait for, and with what welcome do they greet, the intelligence of every mail! Ah! shall not British churches watch, and wait, and studiously examine every portion of intelligence from this great campaign of Christian warfare, in which the battle is for *souls*, the conquest is for *Christ*, and the issues are for *eternity*?

LECTURE V.

 EVANGELISTIC RESULTS AND PROSPECTS IN
INDIA.

THE world ever and anon is heard to say, "What have missionaries done in India?" The echoes are caught up by the less believing members of churches; and they also respond in the tones of scepticism, "What have missionaries done in India?" Few can give a more definite answer as to their labours, and with more entire confidence in their great cause, than Indian missionaries. They have done much in every way. Their labours have told, directly and indirectly, on all the sections of the European community, and on all the native classes of Indian society. We propose to enter into detail.

1. *They have, in a considerable degree, overcome European prejudice, and secured from high authority a testimony to their labours.*

Prejudice to evangelistic operations was once virulent in the minds of Governors and their officials, who

constitute the majority of European residents. It pervaded their public acts, and disclosed itself in their published works. Only the faintest echoes are now occasionally heard of that powerful voice which, both from the legislative chamber and the press, fulminated against the missionary. The Governors of Presidencies have left on enduring records no weak testimony to missionary labours. Sir John Malcolm is said to have publicly gloried in the modification of his sentiments, as expressed in his political history of India. In his last work, *The Government of India*, he says,—“The missionaries of the different societies established in Bombay have been most useful in spreading education. Several of these within the Bombay Territories are men as distinguished for their ability as piety; and, from the familiar manner in which they live and associate with the natives, have acquired a remarkable knowledge of their language and habits. This I have ever found them ready to apply to the reputation and strength of Government.”

Testimony of even a stronger character is contained in the following letter, written to the Bombay missionaries in 1830. “It is solely to their zeal and Christian humility, combined, as I have ever found it, with a spirit of toleration and good sense, that I owe any power I have possessed of aiding them in their good and pious objects, which, pursued as they are by the members of the societies who have honoured me with their approbation, must merit and receive the support of all who take any interest in the promotion

of knowledge, the advancement of civilization, and the cause of truth.”

Lord William Bentinck, than whom none contended more strongly for the neutrality of Government in all religious affairs, thus writes to the missionaries of Calcutta :—“The offer of religion in the schools of the *missionaries is without objection*. It is or is not accepted. If it is *not*, the other seeds of instruction may take root, and yield a rich and abundant harvest of improvement and future benefit. . . . *I would say to them* [missionary societies], *finally, that they could not send to India too many labourers* in the vineyard, like those whom I have now the gratification of addressing.” *

Further, the labours of Indian missionaries have served to elevate the character of European society. From the wild licentiousness and systematic ungodliness by which it was formerly distinguished, European society has advanced to a standard which may challenge comparison with that of corresponding classes in Britain. A “Calcutta Review,” taking a survey of the past, and contrasting with it the present appearances of social and domestic life in India, affords general grounds of evidence that Indo-European society, in its general tone and character, is not behind that of our own country.

Missionaries have done their part, in conjunction with other agencies, to produce this blessed result.

* See *Oriental Christian Spectator* for 1839, published in Bombay, whence these extracts are taken.

By intimate converse with all classes, and numerous indirect influences, they have infused into society an elevated tone of sentiment, and imparted to it sundry elements of improvement. Their periodicals have served to modify the character of the English press in India,—have furnished to influential persons important moral statistics regarding the natives,—have laid bare monstrous evils in connection with the patronage of idolatry by the Government of the country, and urged faithful remonstrances. Their testimony has at times reached the ear, and in its due degree controlled the movements, of Governors and Councils.

Further, let European conversions testify as to the result of missionary labours. These have taken place from all classes of Europeans,—merchants, civilians, officers, and privates. What have Indian missionaries done? Ask the mother, who has received back her long-lost son, and, weeping tears of unutterable joy at his conversion to God, has said, “This my son was dead, and is alive again.” Ask the sister, whose brother has in India come to the knowledge of Christ from the lips of missionaries. Ask the wife. Ask the friend. These several relatives shall say, with glowing gratitude,—“Such beloved ones engaged all our anxieties. We had little hope respecting them. Far away from all that might guide and restrain,—far from the sanctuary and ordinances of God,—they seemed to us almost beyond the pale of mercy, and the region of hope. But a missionary’s voice reached them,—a missionary’s counsel touched them,—and a

missionary's Lord brought them to himself in penitence and faith." India is already a sacred land: its scenes are already hallowed by the conversion of Britain's sons and daughters on her heathen shores. All that our native land has ever done for India has been amply compensated by the spiritual good which her own children have received there. What have Indian missionaries done? Ask the congregations of British people gathered at the Presidencies, over which the missionaries are ordained pastors, and whom they cheerfully support by their contributions.

Still further, let the Indo-British community give its important testimony. The native descendants of Europeans were placed in circumstances extremely perilous to their moral character and spiritual welfare. Removed from the sphere of English society, and occupying no honourable status among the natives from whom they sprang, their position was oftentimes one of great degradation. A great portion of them was deprived of the enlightened culture of domestic care, and those innumerable blessings which proceed only from an equal division of parental responsibility.

The native descendants of the Portuguese have already sunk, socially and morally, on a level with the Hindus,—in some cases below them. The same downward progress would probably have marked the history of the class I have now described, had it not been arrested by the efforts of missionaries and other

Christians. Their special claims were soon recognised. Schools were established for these "East Indians," and congregations gathered from amongst them. Destitute children, who would have been absorbed into the corrupt masses of native society, have been rescued from a fate of infamy, and trained to usefulness and piety. A community large and influential now exists in the Presidencies, possessing the outward ordinances of the Christian religion, and conforming, in an increasing degree, in their habits and manners, to their European original. From among these interesting people, several teachers and ministers have been raised. In Bengal alone, during the last fifty years, fifty missionaries have been appointed from their number. Had missionary labours in the Presidencies done no more than operate on this important class of society, they would have effected much. An author, treating of such labours in Bengal, writes,—“Numerically, the converts from among European and East Indian society have far exceeded those which have been granted from among the heathen.”*

Let us now examine the results of the missionary labours on the people to whom they are primarily directed,—the natives of India. And here, at the outset, we would, in humility and grief, and in

* There is an Indo-British Institution in Bombay, in which more than a hundred children are admitted. The edifice for the teachers and children cost £4000. The salaries are £360. per annum. There is a missionary pastor ordained over the people.

very unambiguous language, make solemn acknowledgments.

First, in some places where missionary labours have been carried on, Hinduism has sustained no apparent defeat. It seems to have vindicated its claim to Divine and everlasting strength. On the other hand, Christianity seems to have been the *weakness of man*, rather than "the power of God." There are some places in India which were deserts, ere a missionary's foot trod on the soil, and which in their general aspects are deserts still, although his labours may have been carried on for a quarter of a century. Every gate seems to have been shut,—every channel dammed up, by which gospel streams might force their way,—every inlet to the light of truth seems to have been closed,—every access to the heart, barred and bolted. There eloquence has failed to captivate—argument to convince—and genius to ravish. In such places there has been found systematic apathy, which no effort could excite,—a hatred which no benevolence could melt,—a subtlety which no reasoning could satisfy,—a carnality which no purity of doctrine could displace. Hinduism has developed its energies, not only in retaining within its hold the multitudes of its votaries, as well as a select few who have been enlightened by science, and awakened by conscience,—but in *drawing back* within its wild vortex those who had apparently clean escaped from its corruptions. The might of heathenism, in such cases, affects us with awe. It strikes us as more than

human. It seems as though its energies were almighty. We are constrained to say, in the language of "faithful Abdiel,"—

“————— Wherefore should not strength and might
There fail, where virtue fails? or weakest prove
When boldest, though to sight unconquerable?”

Nothing but faith can lay hold of the sentiment of the omnipotence of truth, when all vital energies are sensibly inherent in visible, and palpable, and dominant error. In surveying heathenism, as it thus presents itself, our feelings are like to those of the traveller in India, who, as he views the stupendous caves and colossal images, indicative of the faith of by-gone ages, and wonders at the physical power and ingenuity by which they were made to assume their present form, looks forward with wistful doubt as to when they will ever cease to be. We look at heathenism, in its stupendous systems and colossal institutes, with a wonder full of awe, and, knowing that they have already survived the revolutions of thousands of years, and seemingly yield not to the attacks of the gospel, we are forced to appeal to Jehovah, and say, "O Lord, how long?" We find relief from our distress only in the anticipation of the day when the Lord shall indeed vindicate the might and majesty of truth. O thou enemy, rioting in the destruction of souls,—that hast already caused strong knees to bend, and holiest hearts to break, from the sense of the unutterable woes thou inflictest on man, and the dishonour thou heapest on God,—we would fain hope that thou hast great power only because thy time is short!

Secondly, we acknowledge also, that, *in very numerous cases, success has been below the standard of general expectation.* There has been *no copious effusion* of the Holy Ghost—no marked bringing in of the Gentiles. Jehovah has not *laid bare* his holy arm in the sight of the heathen: he has not *rent* the heavens and “come down;” nor have mountains *flowed down* at his presence. There has been a restraint of Divine influence. We have gathered by *units*, rather than by *tens*. Rivers have not flowed through the camp of Israel. We have had refreshing *drops*, rather than *showers*. Our missions have been kept from fainting in a land of drought, rather than maintained by rich and full provisions of grace from an exhaustless store. Of Indian missions generally we may say,—Here “is the *patience of the saints*,” rather than the triumph of the conquerors. Missionaries are standing on the watch-tower, as they that look for the morning light. From that tower they have not yet descended. God has worked in such a manner as to show that he is present *with us*, rather than to demonstrate that *his presence* goes before us. We have to advance by slow marches. We have to contest for every inch of ground. Sometimes we are forced to retrograde. An analysis of Mission Reports would abundantly illustrate these remarks. It well behoves Christians to ponder the facts. Ah! are we not reaping, in the absence of more marked success, the fruits of the prayerlessness and worldliness of the Church? Is not India *less blessed* from the fact that the Church is *less holy*? For my own part, I

solemnly declare that I know of no barrier so great to India's conversion, as the present spiritual condition of the Church of Christ.

In making the acknowledgments we have done respecting Indian missions in general, let us not be misunderstood: we only acknowledge a want of *visible* results. All that has been done is treasured up by God. We believe that all the prayers hitherto offered for, and all the labours directed to, India's conversion, shall yet come up before the Lord. We do not believe that the faintest whisper of the Indian missionary, amid the thundering voices of Hindu idolaters, has been in vain. We do not believe that a single stroke at the edifice of ages has been useless. We are assured that no missionary has "sawed the air" in weary impotence. It is a fundamental principle of God's administration, that "one soweth and another reapeth." In the fact of *delayed* success, we find only an illustration of it. The several corns of wheat which have been sown by the missionary in India's desert soil, and have there apparently *died*, shall spring up in immortal life, and "*bring forth much fruit.*" Every pang, every heart-broken utterance, every prayer to God, every exhortation to man, every trial, every separation, every sacrifice, though apparently lost, shall all avail in the work of India's conversion. The very sleeping dust of the labourers will be remembered before God. Nothing done or endured in faith can be lost. All shall appear in the great account. This is our conviction. The issues

of all that has been done are certain. They are only delayed. We are not dismayed by such delay. We envy not those who sow and reap together. We think not less of our labours, because their issues are tardy. The fact of their being protracted serves to enhance our conceptions of their value, and increase our expectations of their final results. When the conversion of continents, and the evangelization of myriads, are concerned, we are content to wait for the consummation. We know of no missionary who is not. One now deceased said of Indian missionaries,—“No man thinks or speaks of surrender: even the men of sighs are full of hopes,—the sick men call upon their brethren to stand forward. Who dreams of flight from India? Who despairs of final success? None; or at least we have heard of none.”

In presenting a general estimate of the direct manifest effects of missionary labour in India, we shall describe them on an ascending scale; under the following heads.

1. *Wherever missionary operations have been carried on, there is to be found a wide-spread sentiment of the superiority of Christianity as a moral system.*

The natives often hold this sentiment, in conjunction with the idea that to embrace Christianity as a religion is utterly impracticable. They look on it as an unapproachable good,—as a beautiful system, which they never can appropriate,—as a heavenward path, in which the circumstances of Hindu life render it impossible they should ever tread. They wish well

to the truth: they bid it "God speed." They are looking out for indications of a time more propitious to them than the present,—when caste shall lose its force, and some strong hand—say of political power—shall befriend them.

2. *There are numbers of natives who see the general bearings of Christianity, who comprehend its vast superiority to heathen systems,—who respect its professors, and would renounce heathenism, could they do so without sacrifice or difficulty.* They would not hesitate, in a revolution of circumstances, which should relieve them from all pains and penalties, to take on them the outward name of Christians. They imagine such a change may possibly come, and abide their time. In the case of such, the mind has been somewhat purged of the abominations of Hindu sentiment and feeling,—the conscience has been in some degree quickened. They have advanced further than the first class: they are nearer to the kingdom of heaven.

3. *There is a more select class of natives—who know much of the power of Christianity, are impressed by its truths, read the Scriptures, and pray in the name of Christ—who would become Christians, but cannot.* The stupendous difficulties in their way appal them. Their own lack of moral energy—their strong family ties—the uncertainty of future support—the horrors of being out of caste—the difficulties connected with the future marriage either of themselves or offspring,—all these, and other endless doubts and uncertainties,

keep them back from a profession, and hold them in the outward domains of Hinduism. No class in any society has stronger claims on our sympathies. They are wretched in their own religion—wretched in all they are forced to do, and see, and hear. With an enlightened understanding, refined sentiment, and quickened consciences, they would break from the iron grasp of their heathen associations, but they cannot. There are thousands of such wounded hearts in India—thousands of agonizing souls—thousands of bosoms in which a painful conflict is continually going on. Ah! little do the favoured residents of Britain know, when they taunt us with the inquiry, “Where are your converts?” that hundreds are by the missionaries excluded from that number, who have advanced further in spiritual feeling, for the sake of the little of Christianity they have apprehended, than these very inquirers themselves.

If to believe in the truth of the New Testament, and the falsity of their own religious system, be conversion,—then are there already multitudes of Indian converts, although enrolled in no church records, and emblazoned in no reports. They are to be found in the highest and most intellectual circles, as well as among humble villagers. A missionary arrives at a village, and inquires for some one of whose conversion he had hopes. The answer is, “He is dead.” He inquires as to the circumstance of his death, and hears much that encourages him to hope that the object of

his solicitude had indeed washed his robes, and made them white in the blood of the Lamb.

Such cases as the following are not unfrequent. A Hindu took from me a book, and reading it said, "This is the Jesus Christ about whom my father always spoke before he died." Upon further inquiry, he replied, "My father told us that all our gods were false. He had waited to see a missionary return to his village, but in vain. He read your books, and died acknowledging Jesus to be the Saviour." A Calcutta newspaper gives the following obituary of an educated Hindu:—"It appears that he had long been a convert to Christianity, but *kept the fact concealed from his friends* till the very moment of his death, in order to avoid religious persecution from his countrymen. As soon as all hope of his recovery was resigned, his friends pressed on him the necessity of being moved, according to custom, to the river side. Being thus urged, he suddenly exclaimed, in a tone of fervent and heartfelt piety, 'O Lord Jesus Christ, forgive my transgressions!' and immediately expired." How many may have in this way, like the dying thief, turned but one look to Jesus—that of faith, and uttered but one word—that of penitence,—and gone at once from earth to the kingdom of heaven!

4. *The gospel of Jesus has vindicated its claims, and the missionaries of Christ have proved their apostolic commission, by numerous conversions from among the natives of India.* Converts are to be found in scattered bands over the whole extent of India. They

have been drawn from its several nations. With perhaps few exceptions, every tribe—every people—every caste—every condition of life has sent one or more representatives into the Church of Christ. From the Sikhs, Affghans, Parsis, Abyssinians, Jews, Hindustánis, Bengalis, Tamulians, Mahrattas, Gujuras, Canarese, and other people, some firstfruits have been gathered. There may be found, here and there, only one or two sheaves; still they are precious in themselves,—and additionally so, as earnest of a future harvest. If we cannot speak of multitudes of converts, they have at any rate been gathered from the several multitudinous sections of Indian population. Few have been chosen; but those few have been gathered from many communities. “The gifts and calling of God” have assumed no partial character. Witnesses for Christ are to be found, with perhaps no exception, wherever missions are established. They may be in communities, “two or three;” or their numbers may be reckoned by tens; or in some places they may assume the appearance of large flourishing churches.

Indian converts, in a loose application of the term, may be classified as follows:—1. Those who have formally renounced idolatry and heathenism, and placed themselves under Christian instruction; but who, from defective knowledge and character, are deemed to be disqualified for baptism. 2. Those who, on credible evidence of a sincere profession, have been baptized. 3. Those who have been reputed

as regenerate persons, and consequently admitted into church-fellowship. In Western India, and the Bengal Presidency, the two latter classes are generally comprehended in one. In most missions of those localities, no natives are baptized without giving evidence of real conversion to God, and therefore the baptized and communicants are identical.

In estimating the character of Indian conversions, and the relative amount of success of the several missions, it is important to recognise the above distinctions. In some Southern missions, the baptized form but a portion of the inquirers; and again, communicants are but a small portion of the baptized.

As regards the class of unbaptized *inquirers*, let us not form too low an estimate. From the history of their lives, the direst iniquities have been blotted out. They are like the hosts of Israel—delivered from the abominations of Egypt, although not “circumcised in heart.” They form the community whence congregations are supplied, and sustain the same relationship to Christianity as the masses of the population of our own land. They are proselytes of the gate, and furnish hope that they may one day be admitted into the “inner sanctuary.” Having discarded their own religion and teachers,—having destroyed their own temples, and thrown away their idols,—they are in a peculiar degree accessible to Christian efforts. The purging of a whole district from idolatry, with its accompanying evils, is a result of Indian missions analogous to those developed in the South Seas, and

other places, and which have kindled such intense interest in Britain; and although it does not form the ultimate terminus of missionary labours, yet is it one of vast moment in relation to the future destinies of India.

Let us now see in what localities Indian converts are distributed. In Western India, conversions have been scanty. Few churches can number one hundred members. Many reckon only a fourth or third of that number. As yet, no cases have occurred of whole communities having forsaken idols. In the German Mission, there may be an exception to this statement, as they report *three thousand* souls under their influence. The Mahrattas and Gujuratis form the staple population of Western India, and unitedly comprise about fifteen or sixteen millions of souls. The Mahrattas have been but recently deprived of political power, and have not yet lost that pride and haughtiness which their sudden supremacy in India had naturally engendered. The Brahmans have sustained loss of reputation and affluence from the establishment of British power: they show much animosity to missionary efforts. The Gujuratis are a people of lofty bearing, and independent habits. In Western India, the name of Christianity is identified with the oppression and forced baptisms of the Portuguese, as well as of their present immoral condition. For more than two hundred years have the natives of Western India been conversant with Europeans, but hitherto they have yielded but few converts to Christ. As

yet, also, the missions have been scantily sustained. A most interesting and influential sphere of labour, amongst intelligent people, has hitherto been neglected in a marvellous degree. In Southern India, where the population assumes less compact forms and independency of character than in other parts,—where the natives themselves are remote from the Hindu type, and are distinguished in language and religion from those tribes which bear affinity to the Brahmans,—where also the gospel was first preached at the commencement of the eighteenth century,—and where Schwartz and Ringletaube, with other holy men, pursued their itinerant labours through the villages and towns,—multitudes have rejected the demon worship which characterizes the regions of the South, and conversions have been numerous. The traveller in Tinnevely and Travancore may behold *whole villages evangelized*. He will find spacious chapels, in each of which several hundred natives stately worship. A British officer, visiting these districts, has furnished an interesting account of the several congregations, of their earnest inquiry, and attention to spiritual instruction: he states that above seventy thousand souls are connected with the several missions.*

That these multitudes are really impressed with a sense of the value of the gospel, is evident from the fact, that they in some degree sustain their own religious institutions, and further the progress of the truth amongst their own people. Consider, amongst others, the following fact. In Travancore, there has

* That number has since been reduced, there having been several relapses.

been established a "Home Missionary Society," for the evangelization of the slave population. At an annual meeting of the society, three thousand native members were present, —all of whom, to quote the language of the presiding missionary, "evinced the greatest interest in the leading object of the institution." Truly, Indian conversions, in their several phases and results, have elements of interest which as yet have been appreciated only in the faintest degree. In Bengal, and the north-western provinces, where the British churches seem to have consolidated their agencies, are found several more or less flourishing Christian communities. As yet, however, with one exception, no extensive abandonment of idolatry has taken place. In this part of India, above *fifteen thousand souls* may be considered as enjoying Christian instruction.

Having made a survey on an extended scale, we wish to concentrate your attention and interests on an *individual* convert. We shall select him from the class of *communicants*. For many reasons, the subject of our remarks shall be a *Hindu convert*. He is one of the sublimest moral spectacles this world witnesses. In him the gospel vindicates its highest power. In him Christ manifests his richest grace. In him the missionary finds his sublimest joy. The manacles of caste are broken. The spells of Hinduism, which can now enchant, and now scare and terrify, as best suits its purpose to retain its votaries, are in his case broken. He has escaped from the vortex of a

system in which nations are engulfed, and is cast alone but safe upon the shore. The obstacles on the threshold of conversion have been overcome. The tremendous struggles of his own bosom have ceased. The conflict with superstitious feeling, prejudice, doubt, and unbelief has terminated; and he is free to become a Christian. The scowl of priests—the anathema of caste—the taunts of relatives—the weepings and wailings of his own family have proved ineffectual, — and out of a consolidated mass of heathens, he has come among the people of God, to tell the tale of redeeming grace. Look at his manners and bearing. I describe them from personal knowledge. He approaches us with mild demeanour and humble step, waiting respectfully for converse with us. His dress, visage, and manners bespeak him to be a native of India; yet has he not the usual accompaniments of the Hindu. The usual marks of heathenism—the painted streaks on the forehead—the sacred necklace—the suspended cord—are absent. The spirit of inquiry is in his countenance: a general liveliness of expression, and alacrity of manner, distinguish him from his fellow-countrymen, whose external listlessness bespeaks their inward apathy. See! there is an independence and sober dignity in his mien, which contrasts greatly with the abject fawning of Hindus generally. Again, there is an undisguised expression in his face, that is the index of an integrity of purpose and character, which stands out in striking relief from that guile which is the inseparable attribute of the unconverted Hindu.

If you trace his lineaments, you will discern more than you are wont to observe in others, of the sympathies and benevolence of humanity. There seems to be a common feeling—a mutual bond, though invisible, which links him with you ere you have formed his acquaintance. Look yet again! He has a chastened air, as though he had passed through affliction,—as though he had contended with the rough elements of the world, and were still called to endure suffering.

These remarks are corroborated by many witnesses. A writer, a thousand miles distant from the scene of my own experience, says,—“There is certainly an air of simplicity, cheerfulness, meekness, security, and independence about the converts, especially when they are assembled together on the Sabbath in the house of God, which we may look for in vain among heathens. Their countenances are then lit up with Christian hope; and they carry this aspect with them into the walks of life,—so that many persons, on first meeting with them, have been so much struck as to say at once, ‘These are Christians.’”

The traveller to whom I have already alluded, gives the following testimony to the appearance and manners of Indian Christians. “Riding by the seashore, on a most delicious moonlight evening, we crossed in a canoe a small stream formed by an encroachment of the sea; and on reaching the opposite shore, though the interior of a thick plantation of cocoa-nut trees cast a gloom beneath, nevertheless here and there the soft and silvery moonbeams shot

their way through from above, discovering to our view, as we entered the plantation, some five and twenty persons of both sexes approaching us. As they held out their hands to us, the missionary said, 'These are Christians.' We soon discovered this, from their modest and unassuming manner of addressing us. They asked us into their houses, and offered us what they had, which was the cocoa-nut water. Peace and happiness were observed in the countenances of these Christians; for every one can now worship under his own vine and fig-tree without molestation. But not only on this occasion, but at other times, especially among the females, it could be discovered that grace had imparted to them that placidity of countenance which nothing else could have effected."

Of our individual convert, thus bearing in his outward mien evidence of being "a new creature," what is the history? Who is he? He may be an Outcast, or a Brahman, or a Kaist (writer), or a Kunbi (cultivator), or a Sipahi (soldier), or a Banya (tradesman), or a Karigar (mechanic). He may have been a wandering pilgrim, a besmeared devotee, a roving forester, or even a sorcerer, and devil-worshipper. From all such classes have converts been actually drawn. He may have been utterly rude and untutored, or an educated man. Indian converts have been taken from the abodes of ignorance, and the halls of learning. He may have been the subject of penury, or he may have been the possessor of ances-

tral property. He may be hoary-headed with age, or he may have the vigour of youth.

Further, in what way was he converted? This opens up an interesting field of inquiry. The preached gospel perhaps arrested his attention amid the idolatrous throng of some grand festival. Or he may have been affected by a book which reached him, hundreds of miles distant from the place where the missionary first distributed his store; or he may have chanced to find one, left by some traveller under a tree; or he may have been drawn, by a power he knew not, himself to make the first inquiries. He may have had, for several years, a conscience "ill at ease,"—seeking rest, and finding none in all the regions of India; and when he first heard of "the way, the truth, and the life," the Spirit revealed to him that this was what he sought, and he has at once embraced it. Or he may in his youth have gradually imbibed the knowledge of Jesus, from the ardent tones and affectionate instruction of the missionary who conducted the Bible-class in the English school. Again, our convert in question may have heard the faint sounds of Indian prophecy, declaring that in these last times mighty revolutions shall take place, and old forms of religion be succeeded by new; and he has been induced to inquire, whether in Christianity these sounds are not verified. Or, lastly, he may have come from carnal motives to the missionary's house, and, in seeking an earthly good, have found the kingdom of heaven. In these and similar ways have Indian converts been brought to

Christ. I could easily specify illustrative cases from my personal knowledge.

Let us present the convert as he now stands before us, in contrast with his former self. "All things are become new." The convert assumes new faculties,—enters upon new spheres of their exercise,—engages in new work, and sustains new relations. To him, everything in outward circumstance and inward experience is as much transformed as though the dogma of transmigration were a reality, and his soul had literally passed from the carcass of heathenism, and become embodied in some Christian organization. It is as though, in order to find his life, he had literally lost it,—as though he were literally dead with Christ, and had been resuscitated in a Christian form. It is only by understanding Hinduism and Christianity that we can at all appreciate the change of sentiment and feeling—of tastes and habits—of him who has embraced the one and discarded the other.

Consider the change of sentiment and faith. This change comprehends every exercise of intellect, and every susceptibility of feeling. The pantheist now views God as an independent Creator, and the universe as the work of his hands. The gods of the polytheist have resolved themselves into their original nothingness, and now there is to him but "one God." The idolater's religious sensibilities are no longer restricted to the idol which circumscribed but a few inches of ground, but attach themselves to Him whose attributes are but faintly shadowed forth by the infi-

nitudes of time and space. The myths of the mythologist have been dissolved, and he has become a believer in the truth. His mystic links and his abominable associations are sundered. His fears of seen and unseen agencies are removed, and he lives in an atmosphere of hope. Presentiments, and prognostications, and charms, and amulets, mutterings and sorceries, no longer enthrall his soul and control his actions. He is under the rule and protection of One "by whom the very hairs of his head are all numbered." His temporal destinies no longer depend on trivial occurrences, but on the providence of God. His eternal condition no longer depends on utterances of the tongue, and evolutions of the body, but on a transformation of character. The metempsychosist no longer views himself as one with the beetle or the snake, but is become conscious of a soul of unspeakable dignity as formed in "the image of God." The conscience is unburdened from a load of multitudinous offences; and the innumerable exactions of Hindu life are viewed but as a dead letter, and an empty formula.

✦ *Now mark the corresponding outward change.* Instead of being bewildered in a countless series of rites and ceremonies, he bows his knees, and lifts up pure hands before the God and Father of our Lord Jesus Christ,—performing the simplest and sublimest worship. Instead of using endless means of expiation, he simply believes, and finds peace. Instead of weary pilgrimage, he goes to his own home; and, progress-

ing in moral character and spiritual experience, he treads the celestial road.

Consider, further, the change in his earthly circumstances and relationships. How is his social position altered? He is out of caste. Caste has been well said to be "a Hindu's personal honour,—his franchise to mingle with and enjoy society. It is often regarded as his holiness also, and passport to heaven. Without it, nothing will confer dignity on his being; and the loss of it nothing can compensate." From this hitherto prized position the convert is excluded. What are the details of this exclusion? None will eat or drink with him. None dare give or receive from him water or fire. His presence would pollute the hearth,—his touch would defile the articles of domestic use. Hatred to Christianity frequently causes a very rigid execution of the laws of caste. All the aids required in daily occupation are denied to the convert. All hindrances that may wear out his patience, and shake his faith, are profusely thrown in his way. Does he, or his wife, go to the public well, whence he has been accustomed to draw water—the neighbours abandon it as polluted; or strife ensues, and he is threatened with vengeance in case he repeat the offence.

Let it be remembered, that from the independent constitution of the several castes, the alien of one caste is not admitted into another. In English society, the loss of a certain rank or status does not exclude from any that is inferior. But when the

Hindu convert descends from his caste, however high, he often sinks below the very lowest in the scale of Hindu society.

Further, his relative ties are frequently dissolved. How compact the family union of Hindus! How numerous the affinities! How extensive the sphere of the relative feelings and sympathies! British minds can scarcely appreciate this family relationship. The genius of the patriarchal age has disappeared from among us, but has continued with them. A member of a Hindu family becomes a Christian. At once this relationship is broken up. Every affinity has ceased, The member of a vast community is dead to it. It is likewise dead to him. Where are the parents of the convert? They wail for the death of their son. The mother says, "My son, would that thou hadst died before I gave thee birth! or would that thou hadst perished as soon as born!" The father rails at him, as a disgrace and curse to the family. But where is the wife of his bosom? She bewails her widowhood. Where are the children? They bewail themselves fatherless. Where are all the numerous relations with whom he has been conversant ever since his birth? They are engaged in lamenting the worse than death of one of their number, and the degradation into which his apostasy has plunged the whole family. Perhaps, so monstrous are the ways of heathenism, they are engaged in performing his funeral rites. See! they have made an effigy of the reputedly deceased, — they have taken it in funeral

procession. They now apply the torch to the pile. Behold them beat upon their breasts, and weep as for the dead. The effigy is consumed. They return home. No more is the name of the convert to be mentioned, nor any relationship acknowledged. Supposing, however, that affection urge the relatives still to associate with the convert;—supposing that the wife relents, and says, “Return,”—or the door of his father’s house be open to him,—then comes the authority of caste, with its merciless decree, that whoever has even so much connection with the convert as to eat or drink with him, shall be put out of caste. In many cases, these terrors have barred all intercourse between the relatives of the convert; whilst in many others, affection has survived all attempts to destroy it, and relatives, braving the terrors of caste, although themselves not Christians, have yet cast in their lot with the people of God.

The trials to which the Indian convert is exposed are partly illustrated by the following judicial cases, prosecuted before British courts of law.

In 1839, in Bombay, a writ of *Habeas Corpus* was applied for, and granted by the Supreme Court, in case of a Parsi convert, aged sixteen, named Dhunjibháí, who was alleged to be under the forcible detention of Dr. Wilson, missionary of the Church of Scotland. The claimant was the uncle, who presented a false affidavit, stating Dhunjibháí’s age to be considerably less than it was, in order to bring him under restraint. There was no precedent of Parsi law to

declare the age at which minority ceases; but Dhunjibhái was declared by the Court to be of discretion, and was allowed to go where he liked. On his first appearance in court, surrounded by hundreds of his countrymen, scowling on him, and full of indignant hatred,—some of whom were justices of the peace,—the intrepid, but humble youth, declared his intention of abiding with the missionary. As soon as the court arose, and Dr. Wilson had left with the Parsi youth, the crowd made a rush upon them; but as several Europeans were present, they were allowed to enter the carriage. As soon as the door was closed, a Parsi put his head in, and said, “Dhunji, your mother will come, and dash out her brains at your feet; and then you, and these missionaries, will be liable for her murder.” As soon as the carriage attempted to drive off, the Parsis caught hold of the wheels. On its moving on, they shouted, “Seize—kill him.” On that occasion, so imminent was the danger to which the convert and the missionary were exposed, from the excited feelings of the Parsis, many of whom vowed the death of the convert, and attack on the missionaries, that the police force of Bombay was deemed by the Government an insufficient protection, and the military were called out. Even an English newspaper uttered the significant words, “Every European will be expected to do his duty.”

A few years after, another case was prosecuted before the court. The plaintiff was a Parsi convert, named Hormazdji, who was converted at the same

time as Dhunjibháí. After his baptism, the Parsis had annulled his marriage, declaring him civilly dead,—and had married his wife to another. They also refused to deliver up to him his daughter, at the time an infant; and he waived his claim till the girl was five years old. The father procured a writ of *Habeas Corpus*, and the family was forced to appear with the child. The Parsis prosecuted this case with intense animosity. Several perjuries were committed in open court. An endeavour was made, by some influential Parsis, to remove the child from the jurisdiction of the Supreme Court, by settling a sum of money on her, and thereby making her a ward of Chancery.

The Christians of Bombay, knowing that this entirely new case would form a precedent for future generations, waited prayerfully for the judicial decision. The Parsi defendants urged that the father, as a Christian, was civilly and legally dead,—that, by renouncing Parsiism, he had forfeited all claims to his family. The justices were indignant at the assumption that any subject of Britain should, by becoming a convert to another religion, lose his civil rights, and decided that the girl should be restored to the father. This was accordingly done.

In 1846, a case was argued in Bombay, of a different character; the results of which were adverse to the Christian cause. Naráyan, a Brahman of age, had been converted and baptized. His brother, named Siriput, about twelve years of age, a fine, intelligent, well-educated lad, who had already forfeited caste by

associating with the Christians, wished to remain with him at the missionary's house. The father, instigated by the Brahmans, obtained a writ of *Habeas Corpus*. The missionary brought the lad into court. Siriput declared that he wished to remain with Christians; that he could not conscientiously worship idols, as he would be forced to do, were he at his father's house, and therefore asked for liberty. The judge, however, decided that the child was of tender years; that his judgment and wishes were not to be taken into account; and that the parent's claims were paramount. The poor boy, who had become an out-cast, was consequently taken home, to endure those sad harassing conflicts which ensue when parental authority, on the one hand, enforces a certain course of conduct, and enlightened conscience enjoins another. Under such awful circumstances, it is not wonderful if faith make shipwreck, as was the case with poor Siriput.

In this judgment was involved the principle subversive of all rights on the child's part,—that no youth, till he became of age, could become a Christian, or at any rate be allowed to betake himself to a place of refuge from his idolatrous relatives. No amount of knowledge, no degree of conviction, would be of avail to secure the personal liberty of one who was still in his minority. The principle which was propounded in Bombay was not carried out, but reversed in the supreme courts of Madras and Calcutta, where similar trials shortly after took place with opposite results.

Amongst them, a case occurred, invested with more than ordinary interest. In the Report of 1846, the missionaries of the Free Church of Scotland published,—“It is matter for great searching of heart, that while several hundreds of young caste girls have heard of Christ and his love, not one of them has cast away her dumb idols, and cried out, ‘What must I do to be saved?’” A few months afterwards, the language of regret was exchanged for that of abounding joy,—instructions took effect. In April 1847, five girls in the school decided for the Lord Jesus; and as such decision exposed them at once to the violence and persecution of their friends, and especially to the hastening on of that relationship which checks at once, and for ever, all movements towards Christianity,—I mean the marriage of the girl,—they desired the missionary’s protection. The relatives immediately did all they could to take the girls away. Amongst them, those of Moniatha, one of the scholars, twelve years of age, came with a great mob, and made an effort to break into the institution, with stones, clubs, and bars of iron. They would have succeeded, had not the magistrate come to the spot, and preserved the peace. The mother of Moniatha came to the mission-house, and used all the persuasions she could think of, to move her daughter from the purpose of forsaking idols and following Christ. Moniatha said to her, “I wish to be saved,—if I go home with you, you will force me to fall down before the idols, and worship them.” In vain was the mother assured that no harm

could be done to her daughter: she began to use abusive words, and said she would throw herself into the sea. When she insisted that something of a magical influence had been exerted over her daughter, Moniatha said, "They have done nothing to me: I am come to be saved: Jesus Christ died on the cross for me." After some frightful blasphemies, the mother had recourse again to appeals to Moniatha's affections; and, on finding her firm, said, "If you speak in that way to me, I will break your teeth." The mother was advised by her friends to sue for a writ of *Habeas Corpus*. The girl was brought into court; and as the case was proceeding, her brother, being exceedingly infuriated, rushed upon her, seized her neck with both his hands, and endeavoured to strangle her. He was only prevented from effecting his purpose by the repeated blows of the police in the court. The mother presented an affidavit, to the intent that the girl was only eight years old. The astrologer gave in his affidavit, and presented a horoscope corroborating the statement. The judges pronounced the affidavit false, and the horoscope to be forged. The issue of the case was that Moniatha was declared at full liberty to go where she pleased,—discretion and not age being the ground of judgment. The judge remarked, "Children have certain rights of their own; and throughout the length and breadth of this land, they will be protected in those rights which God and nature has given them." This decision was a most momentous one to the interests of the thousands of

youthful females who are under Christian instruction. A Hindu girl involves herself in great disrepute, if she be not married at the age of twelve. But when married, she is under the entire control of her husband, who may be a bigoted idolater; and she is at once prevented from going to the school. If, therefore, the Hindu girl were not proclaimed free to make her choice of religion, and to withdraw herself from the persecution of her heathen relatives before the age of twelve, *i. e.* before her marriage,—she would be precluded all her life from opportunities of becoming a Christian. Once engaged in the duties of a wife, she would never be allowed to come under the sound of Christian instruction. The judgment of Madras, if adopted as a precedent in other courts, will therefore prove the *Magna Charta* of religious liberty to the Hindu female.

We now proceed to inquire respecting the general spiritual character and attainments of genuine Indian converts. In these respects, they differ according to their several countries, habits of life, occupations and castes. What is predicated of some, does not apply to all. National peculiarities modify the characteristics of Indian, as well as of European converts. Yet there are some general characteristics, both favourable and unfavourable. It is of these that we shall treat.

If we consider the peculiarity of mould in which the Hindu mind was cast before conversion, the extraordinary characters which have from the beginning been imprinted on it, and the numerous hostile

influences which, with inconceivable potency, are even yet operating on it, we shall scarcely be induced to form high expectations. Regeneration is not a physical, but a moral process. The Hindu is "born again" as regards his disposition and spiritual tendencies; but the framework, so to speak, of his soul remains. Habits of thought, and associations of feeling, are not exterminated. The Hindu brings them with him into the church. He has been the votary of a system at all points antagonistic to that which he has recently received. Of him it may be said, with peculiar emphasis,—

—————"Long is the way,
And hard, that out of hell leads up to light."

Shall we wonder if, in the accomplishment of this difficult ascent, he often faint and stumble? He has been hitherto the veriest slave of spiritual despotism. The limbs held in manacles for years do not at once—perhaps never—perfectly recover their elasticity. No wonder if he, who was once "bound and chained" by prescriptions, do not at once come into the liberty of the sons of God. The mind of the Hindu has been defiled in its several exercises, and all the characters engraved on it have been those of impurity. No wonder if it do not speedily develop the beauties of holiness.

Independently of the power of past habits, we must consider that the present circumstances of the Hindu are, in an extraordinary degree, unfavourable to the formation of a holy character. In Christian

countries there is a "public opinion," a standard of morality higher than the actual practice of the people, to which every one deems it necessary to conform, and by whose influence every one is more or less modified. The standard of Indian morality is *heathen*. Endeavour to appreciate the extreme difficulty, not to say impossibility, of resisting the silent influences exerted by the false standard of morality and corrupt principles of a whole people. How difficult is it to believe, when all disbelieve!—to think in a way in which society does not think, and to act in a way in which it does not act! Society acts in its silent yet potent influences on the moral, as the atmosphere acts on the physical being. A polluted air injures the functions of the body. The atmosphere of a corrupt society injures the functions of the soul. In such an atmosphere the Hindu lives and moves. He cannot fly from it, any more than from the circumambient atmosphere of the globe. In it he must live, and in it he must die. No wonder if his moral constitution continue greatly defective. Could we remove the plant from the tainted air,—allow it freely to exhale what injures, and inhale what nourishes and vivifies it,—it might assume the freshness, and beauty, and vigour of health; but whilst the very air in which it lives is corrupt, the plant will scarcely flourish. Could we remove the Hindu from Indian society—transplant him into a region of comparative purity and truthfulness—his soul would enjoy a corresponding health. It is, indeed, chiefly in this way that healthful

Indian character has as yet been formed. The convert living within the circle of the mission family, or, at any rate, the mission congregation, has become healthful; while others less privileged have retained characteristics of disease. In Indian society, there is for the Hindu convert no health—no life. It is corrupt at the very core, in principles and practice. The very language of society is corrupt,—so much so that converse in and out of families dare not be transcribed; much less that which offends the ear on public occasions. Snares beset morality on every side—public as well as private—open as well as hidden. In such a land, shall we wonder if a Hindu do not speedily attain to the stature of a man in Christ Jesus? No natural healthiness of body can long resist the conditions of disease,—no medicine can wholly counteract them. Let the analogy be applied to the case of the Hindu convert, and our love will learn to “hide a multitude of sins.”

Consider again the deficiency of the means of grace enjoyed by the converts. Whilst all society is acting against their spiritual growth, how few influences are acting for it! Save amongst the educated few, habits of thought and reading have not been formed; even had they been, how little suitable material has as yet been prepared!

The character of British Christians is modelled after the holy lives recorded in our biographies. It becomes shaped, and fashioned, and consolidated by the converse of enlightened friends—the continued

preaching of the word—the counsel and vigilance of pastors. All these are found in distressing scarcity in even the most favourable missions. To those who are disposed to judge unfavourably of Indian converts, we submit the following remarks. May they be well pondered! Lacroix, one of the most experienced of Indian missionaries, thus remarks,—“While it is to me a source of deep sorrow, that in the three Christian congregations under my care, there has been during the year almost no addition to the number of the converts, and but little improvement in their spiritual life, I do not see how, under existing circumstances, it could have been otherwise. If in England, where the people enjoy various means of Christian instruction, and so many other advantages favourable to the growth of piety, it be thought incompatible with the prosperity of a church, that its pastor be burdened with the additional care of a second flock, or that his time and attention be occupied by other avocations,—what can be expected when, as in the present instances, a single missionary, besides having to perform the duties of an evangelist among the heathen, and a variety of other calls upon his time and energies, is left in sole charge of three churches of neophytes, of tedious access, distant eleven, fifteen, and thirty-five miles from his residence,—and whose members, though still weak in faith and knowledge, are surrounded by a heathen population, to whose contaminating influence and examples they are hourly exposed?”

It is easy, on all the above principles, to ac-

count for the fact, that painful discipline is so frequently exercised in our Indian churches. Inveterate prejudice, whereby the convert shuts up himself to a certain course of action,—duplicity, the invariable characteristic of the Hindu,—a confirmed habitude of lying and deceiving,—a radical weakness of moral principle, and peculiar proneness to yield to temptation, amid the soft blandishments of Asiatic life,—a readiness to strife,—and an absence of those unnumbered restraints which exist in Christian society at home,—prove so many fruitful sources of stumbling and declension, of scandal and rebuke, which frequently harass churches and afflict their pastors.

We must premise, that to the remarks which we are about to make, there are many and honourable exceptions; and also, that much of the deficiency of the Christian character of the Hindu is to be resolved into physical causes. His religious character is necessarily modified by his physical constitution and mental idiosyncrasy.

1. Indian converts lack energy and independence. They seldom originate measures; nor, when originated by others, do they carry them out of themselves. They tread the path, if others lead them: they carry out measures, if there be a directing mind and assisting hand. They have not the glow of seraphs; nor do they fulfil the ministry of a “flame of fire.” They are not ardent in hope; nor, in relation to the heathen, do they set themselves with any commanding zeal to convert them. Under the trying circumstances in

which they are placed, we are more inclined to rejoice, if they but “stand” against hostile attacks, than to expect their carrying the war into the enemy’s camp. They are so occupied in putting on the defensive armour, and find it so difficult to use even that, that they have little heart to give much proof of the mettle of their offensive weapons. They wait as yet to be clothed with the whole armour of God.

2. They lack deep spiritual views and impressions. Inward experiences of personal sinfulness, and consequent self-humiliation,—impressions of the Divine perfections—of Christ’s exalted character and offices—have not that depth and power which are so requisite to the maturity of Christian character. They do not see the heinousness of sin, nor apprehend with much vividness the beauties of holiness. In their case, convictions need a depth, and sentiments a force,—motives lack energy, and perceptions perspicuity. They are not so sensible as we could desire, of their own extreme deficiencies,—their boundless obligations,—the height, and depth, and length, and breadth of the Divine law, and of Divine love.

3. They lack a steady progressiveness in knowledge and spirituality. They are soon satisfied. Their experience is very far from identical with that of the Apostle,—“Not that I have already attained, either were already perfect; but I follow on.” Any stage of spiritual attainment is so immeasurably beyond their former position, that they are apt to suppose they have reached, if not the summit, yet an eminence.

The constraining love of Jesus does not urge them with a steadily-increasing power; the love of holiness does not draw them on in an even progressiveness to perfection.

A writer in Bengal makes the following general remarks respecting them:—"Personal religion is unobtrusive,—more like the lowly shrub than the tall wild forest-tree; it more resembles an exotic than a plant indigenous to the soil. There is nothing in it to attract extraordinary attention on the spot — nothing to command the gaze of the distant Christian world. There is, on the contrary, among the converts generally, a deficiency of emotion, a distrust of themselves with regard to enterprise, a shrinking at difficulties, little or no ambition to imitate foreign customs, and perhaps little expectation of any immediate or considerable enlargement of their numbers."

In the dispensation of Providence, and equally of grace, one law extensively prevails,—that of compensation. This applies to the Hindu convert. If he has not one grace, he has another. If some features of his spiritual character will not bear comparison with those of some other Christians, others will stand out in striking superiority. If, for instance, he lacks energy, he possesses patient endurance. If he lacks independence, he possesses docility, and "a quiet spirit." Qualities in which he may be found wanting, when weighed by the standard of European judgment, may be amply compensated by others, when weighed in the more even and impartial balances of Scripture.

Whilst we can afford testimony of some eminent cases of purity, zeal, and spirituality, from among the Hindu converts, we claim for the general community some qualities of no inconsiderable excellence; which, although they stand out in no commanding aspect,—neither filling the air with their fame, nor dazzling by their brilliancy,—are doubtless of great price with Him who is “meek and lowly in spirit,” and who judgeth not after the appearance.

1. We claim for the Hindu convert the exercise of a high amount of moral courage, at the time of his becoming a Christian. He is naturally weak and fearful. He has been habituated to bend to the will of others, and think with others' thoughts. When he is converted, he has to confront the world, both in his thoughts and deeds. If he be young, he has to oppose parents,—to face their wrath, which sometimes breaks forth in the violence of a hurricane,—or to bear their melting entreaties. A mother threatens to dash out her brains against the wall,—to drown herself in the well. He has to stand before this. The youth has frequently before him the prospect of a trial in a court of law,—of false accusations being brought against him,—of a violent removal of his person, by his friends, from the sphere of the missionary's protection,—nay, sometimes of the loss of life itself. More than one youth about to be baptized has been drugged so as to take away his senses, or removed—no one knows whither. Whatever be the convert's age and relationships, a “sea of troubles” awaits him, against

which he must "take arms," or perish beneath the waves.

The Hindu possesses strong social affinities, and high susceptibilities of relative affection. The approbation of others is his heaven. The frown of others is his hell. He dreads separation from a circle. Isolation is to him the dreariness of death. By becoming a Christian, he must perforce occupy this very hateful position. Can he do so without high moral courage?

The direst of all tragedies are those acted out by heathen relatives before the Christian convert. We are accustomed to suppress our feelings. The laws of society induce us to restrain the fury within the soul. Not so with Hindus. With no mock show, but a stern reality, do men gnash their teeth, or groan so as to melt a heart of stone; and women with dishevelled hair beat on their breasts, weeping and wailing. The missionary himself is sorely affected by this dreadful scene. The convert has not only to witness it, but to resist its influence. He has to stand before a torrent, whose impetuosity would sweep away everything but a faith founded on the "Rock of Ages." He has to be baptized in no gentle stream, but in the very "swellings of Jordan." Let us then with gratitude admire the convert's courage, in facing violent assaults, braving secret machinations, and withstanding reiterated entreaties.

2. The Hindu convert possesses great powers of endurance. He is not called to die, but to suffer

until death. The martyrdom of which he is the victim is a living one. After his baptism, he has not so much to bear the fires of persecution, as to submit to a lengthened process of trial and losses, by which feeling is harassed, and sensibilities are wounded to the quick. Many a fiery, energetic spirit, which has hurried its possessor to the stake, and supported him through its sufferings, would have been broken and crushed by the slow ordeal of Hindu persecution. The torture is not violent, but protracted. The sufferings are not agonizing, but they are sustained for a long time. He has to "endure temptation." Perhaps the wife of his bosom keeps aloof from him for years,—perhaps she never returns. His children may be taken from him. He has to bear perpetual calumny and slander. He is hated of all his people. It is impossible to enumerate the injurious devices of his enemies to distress him. They become "the inventors of evil," to shake his faith, and disturb his peace. Patience is pushed to its utmost verge. Spite and malice are ever operating to wear out his spirits, to irritate his temper, and to break his heart; and yet he endures. In him we see "the patience of the saints." Although he is not canonized as a martyr or saint on earth, he is doubtless enrolled in heaven as one "faithful unto death."

3. Further, the convert cannot but possess strong faith in God's providence. Especially is this exercised at the time of his entering on the Christian life. He becomes one of a small and despised community, under

the spiritual control of a foreigner. These new associations, with which he voluntarily links himself, are untried ones. The European missionary has social tastes and habits which are scarcely congenial with those of the convert. The few native Christians who form the church are perhaps of different castes and occupations,—with whom he has never had any social intimacy up to the present moment. In his experience, Christian missions are recent: he knows little of their history, and still less can he opine their issue. He is ignorant how far social or relative ties may be formed in this new community. Has he children?—he wishes, according to the principle of Hindu society, to marry them. But amongst whom? There is every ground of uncertainty—every cause for the darkest surmises. All is indeterminate.

Difficulties of subsistence likewise confront him. Probably, he abandons at the same time his native locality, and his usual mode of livelihood. He has as yet to experience the truth of the missionary's professions,—the amount of his benevolence, and his power to help him in all his concerns. As if to add poignancy to his griefs, nominal European Christians frequently look on him with suspicion, and propound captious questions.

From these considerations, the future is to the convert a "palpable obscure." If he find out his "uncouth way," he must do it by faith,—the faith of Abraham, who went out not knowing whither he went. Of such faith India has furnished abundant illustrations.

4. Further, we claim for the Indian convert a faithful adherence to the fundamental truths of Scripture. He steadily recognises "God in Christ." His faith is not a wavering one; he is not tossed to and fro. Hitherto converts have yielded subjection to the great truths of the Unity of God,—the Atonement and Divinity of Christ. They recognise in Jehovah the one living and true God. Of most members of our churches, we have every reason to believe that Christ might say, as he did of the disciples of Galilee,— "These have known that thou hast sent me." And again, "Now they have known that all things whatsoever thou hast given me are of thee." The eye of the convert's faith, if not lustrous, is yet single. He believes the Scripture which saith, "The Lord thy God is one Lord," and identifies no other Divinity with Him. He believes that the "blood of Christ cleanseth from all sin;" and he identifies with it no other means of expiation. This shows incontestibly that He who is the "Light of men" has revealed to him "the Father," and that the Spirit has taken of Christ's, and shown them to him. This it is which gives us assurance in saying, "They have eternal life." Encompassed by mysticism, they see clearly. Surrounded by idolatry, they cleave to the only true God. Courted by the solicitations of myriads of Saviours, they cleave only to Jesus Christ, whom God hath sent.

The work of God in India standeth sure: it is a fundamental work. The Church of God, "the pillar and ground of the truth," is established among the

Hindus. There is a spiritual temple of living stones hewn from the quarry of Hinduism. If there is not a Church of Christ in India, we have no evidence that it exists anywhere.

The Hindu convert enjoys the fruit of such faith. He has a hope which purifies, and "joy in the Holy Ghost." He may not possess these graces in an eminent degree. They are not exuberant: they do not ravish, nor overpower. But he possesses the realities according to the "measure of faith." He has not the "sorrow of the world" which "worketh death." Amid earthly losses, he does with patience wait for an incorruptible inheritance. Involved in earthly distresses, he does anticipate an entrance into "the joy of his Lord," and awaits a period when the wicked shall cease from troubling, and the weary shall find rest. The unconverted Hindu has no stable faith in aught he does not see—no enduring hope of aught beyond the grave. His sentiment often expresses itself in such sceptical language as this,—“Who knows anything about the future?—the present is the only certainty.” Now, the convert to Christ does verily believe, and he rests in his faith. He does verily hope, and that hope is living. Many have said with assurance,—“I know in whom I have believed, and am persuaded that he is able to keep that which I have committed to him against that day.” By this faith and hope, they are preserved by the power of God unto salvation.

The following is one out of numerous illustrations

of the faith, and hope, and joy of the Indian convert. Delho, a converted Koli, of Gujurat, had left his village and his relatives, and joined our mission church. One Sabbath morning, he came up to me, and, after having given me the Christian salutation, "Kushalta!" (peace), said, "Oh what delight is there in the word of God! I am filled with joy. It is written, 'I will give to thee the keys of the kingdom of heaven, and the gates of hell shall not prevail against thee.' What blessed words! These are the fearless hiding-places to which one may resort. How sad to flee away from such—to betake one's self to a small piece of straw, rather than to dwell in our Father's house!" He again said, "I have been praying, 'Lord, let thy kingdom come! Let thy glory come speedily!' What can I or any one do, sinful and helpless? Those only can walk whom God makes to walk." He then read, "Let him take up his cross, and follow me." He smiled with great delight, and said, "The word of God is a very powerful word. Who can bear it? No one can bear the yoke without God's help. God can do all things; but we can do nothing." I said to him, "To-day is the Lord's: rejoice in it." He said, "*From the day that Delho had the word of God in his hand, he has continually rejoiced.*" This dear good man was shedding tears nearly all the time, and kept the book before his eyes to conceal them. Surely, it may be said of such, "Blessed art thou, for flesh and blood hath not revealed it to thee, but my Father who is in heaven!"

The faith of Indian converts reveals itself outwardly, in their diligent attendance on private and public means of grace. All observers of their public worship have been struck by their decorum and devout attention. I have known Hindu Christians frequently join in prayer of their own accord on some casual meeting. Many individuals read the Scriptures all day long, with evident delight, and are unwearied by the exercise. I have frequently heard the voice of supplication in the middle of the night, and before the dawn. Their prayers are rich in spiritual expression, and indicate the unction which cometh from the Holy One. The following prayer was written down by me from memory, shortly after it was extemporaneously offered by a Hindu:—"Oh! our heavenly Father, we have met in thy house of prayer to offer prayer: make therefore thy visitation in the midst of us. Oh! our heavenly Father, how much hast thou loved us! Thou didst send thine only Son to die for us in love. Thou didst lay upon him the punishment of our sins in love. For our sins was he stricken,—for our sins did he die. May we be all bound together by the love of the Saviour! O Lord Jesus Christ! thou art the leader of thy sheep. They know thy voice, and thou knowest their voice; and they follow in thy steps. Thou art our tower of defence, and the place of our hiding. Keep us in thy righteous way, and hold us up."

5. If we further inquire, respecting the conduct of converts in relation to each other, we shall find much

to please and to edify us. There is oftentimes deep relative humiliation, arising from the dissolution of caste. No English mind can appreciate the mastery of pride and prejudice which a converted Brahman must exercise, in order to sit down with comfort at one table, and partake of food with the lowest Out-cast. The sacrifice of feeling—the subjection of every high thought to Christ—is in such cases incalculable by any standard of ours. Nothing but Christian love and evangelical humility could effect this. We are repeatedly called to witness striking illustrations of their exercise.

Mutual active offices of love are likewise not unfrequent. Hospitality and assistance in circumstances of need, and substantial proofs of sympathy with one another's distresses, if not abounding, are yet displayed in more than an elementary degree; and with an enlarged knowledge of duty, and renewed exercise of feeling, such offices of love are continually increasing. In some places, widows, formerly the most despised section of society, are now receiving sympathy and honour from Christian brethren. No church is destitute of some instances of liberality for the cause of God. The circumstances of converts, in the difficulties of an untried position, have scarcely admitted of their furnishing any amount of money competent to swell subscription lists, or materially aid the expensive operations conducted by Europeans; yet are we not without substantial evidence that they are willing to do what they can. Acts of self-denial and

generosity are frequently witnessed. Some interesting facts might be stated. In many cases, men and women have, for the sake of Christ's cause, parted with their ornaments, which were their pride and glory. Where there are large churches, the members have commenced systematic contributions towards the support of Christian institutions. Tract and Bible, and philanthropic societies, as well as institutions for the relief of their own poor and widows, have already begun to bless a land whose charity had previously been bestowed only to procure merit, or had been superstitiously lavished on the brute creation.

There is a period when character especially reveals itself—when fallacious hopes often dissolve—when fears never before excited assume power over the soul, and the floating sentiments of an unseen world become dread realities. I mean, the period of dissolution. How does the Hindu pass through that period? In what state of feeling does he walk through the valley of the shadow of death? Jehovah's "rod" and his "staff"; do they comfort him? They do so, in many, very many, cases. Of hundreds and thousands may it be said, "And they passed clean over Jordan." Contrast the dying Hindu as a heathen, with the dying Hindu convert to Christ. Without conscience in active exercise—with no perception of the future—no real faith even in the dogmas of his own system, the heathen's mind is chiefly troubled about the possessions he is leaving, and the ties which are about to be severed. Money, jewels, ornaments, occupy the soli-

citude of the dying. Land and houses engross the thoughts. All are to be left. The dying man or woman is dismayed. Not so with the Christian convert. There is joy in his death,—a calm surrender of all to God,—a committal of his family to His providence,—an entreaty of relatives and friends to accept the offer of the gospel.

I here mention an illustration furnished by the Memoir of the late Samuel Flavel. “When first attacked, he said that he had felt fear at the struggle which awaited him, but that he had been graciously delivered from it. ‘I am not able to talk much,’ he said, ‘on account of the pain,—pray with me,—speak with me.’ ‘Do you feel that the Saviour is near you?’ said one. ‘Yes,’ said he, ‘and He is a sweet Comforter. My body is very weak, but my soul is joyful. I am now like the pilgrim passing over the great river, and soon shall reach the other side.’ He sometimes spoke in Tamul, at other times in English; and when his strength was well-nigh gone, in those broken accents, and that mixture of languages, which none of us could clearly understand. All however seemed to be expressive of confidence in God, through the atoning blood of the Saviour. When his dear wife and children, with much weeping, came and spoke to him, he said, ‘The signs of death appear, but I am prepared for heaven,—do you also seek to be prepared.’ To the catechists he said, ‘I have laid many prayers at the feet of Jesus, for the spread of the gospel in this dark land: who will see the answer of these prayers?’

When two of the people who were attending him expressed their belief that God would raise him up for further usefulness, to assist and comfort his people, he replied, 'Do you think so? That would indeed be wonderful.' About an hour before his death, he asked the people to go and pray for him. This they had already done,—but gladly went again: when they returned, the conflict seemed to be at an end. Seeing his brethren in the room, he looked at Mr. Thompson, as if wishing him to come nearer; and then, with uplifted hands, closed according to the manner in which the natives show respect, and a countenance, though haggard from disease, still retaining a portion of that benignity which ever characterized him, he fixed his eyes intently on him, whilst his lips uttered a few brief sentences evidently intended as a farewell,—but their exact import was not ascertained. He soon after fell asleep in Jesus."*

Before we dismiss the present subject, we cannot forbear to challenge your love and sympathies on behalf of Indian converts. Christ loves them, because they have borne affliction, and have not fainted, for His sake. You should love them likewise. You must not be straitened. You cannot afford to have a narrow heart. Your sensibilities must not be confined to a narrow circle. Your hearts' best affections must transport themselves across the ocean, and find their objects on the shores of India.

Again, does Christ sympathize with his suffering

* *Vide* Memoir of S. Flavel, published in India.

people,—and will not you, O ye of like passions with themselves? Does He as a great high priest pray for them,—and will not you, O royal priesthood? Does He by his mediatorial kingship render them aid,—and will not you, by all the resources you have at your disposal? O ye who are in the “land of peace,” think of their “swellings of Jordan.” Ye who have earthly gain, think of their loss. O ye who are rich in social affinities, think of their deprivation. O ye who move in a circle of relationships—loving and beloved, think of their frequent remoteness from the natural relationships of life. Devoted husband, rejoicing in a wife’s love, think of him from whom a profession of Christianity has for ever alienated his wife. Fond parents, rejoicing in your children, think that there are Christians in India who have lost theirs, by the rude snatch of heathen laws. Affectionate sons and daughters, rejoicing in parents’ affections, think of those to whom the parental door is for ever shut. Turn your thoughts into compassionate feeling. Suffer with them. Bear them before the Lord in private. Carry the burden of your sympathies to the “missionary prayer-meeting.”

From amongst a redeemed community stands out one whose work is pre-eminently “honourable and glorious,”—the native teacher. This class varies in attainments and qualifications, from the young man trained in English schools, and who has passed through the curriculum of a college, to him untaught in all science, save that of the word of God. A genuine

native evangelist is indeed a sublime object. The weak becomes strong,—the fool a teacher of the wise. A Hindu, perhaps an Outcast, has become the teacher of his former deluders. One whom the Brahman would not have touched, and to whom he would not have communicated one word of the wisdom of Brahma, has been so instructed in the oracles of God, as that he becomes the teacher of reputed sages, refutes and confounds his opponents, and astonishes his hearers. In him, verily God hath destroyed the wisdom of India's sages, and brought to nought the understanding of her prudent men.

The courage and faith requisite to the office of an Indian evangelist can scarcely be overrated. He stands in the front of the conflict. The awe which attaches to the European character, and fear arising from his rank and position, do not operate in the case of a native teacher. Him the people may abuse, with that torrent of ribaldry which a native alone can understand. Dark allusions, and forms of expression which have little significance to the European unversed in this language of Babylon, strike on his accustomed ear with full force. The European missionary may pass unscathed by the lightnings of Indian anger and abuse, which harmlessly play over his head; but they spend their energy on the native evangelist. Indeed, the spleen of Indian malice frequently discharges itself on the native teacher, with a strength aggravated by the fact, that it dare not reveal itself before the European.

These men, respecting many of whom it may be said, "India is not worthy of them," facilitate and greatly sustain the labours of the European missionary. They also animate his hopes of India's future evangelization. They serve as a medium of intimate converse between him and the natives, giving to them confidence of approach, and enlarging his knowledge of their habits, language, thoughts, and wishes. They serve, in fact, as a bridge over the great gulph which separates the European mind and manners from the Asiatic.

Blessed are the recollections which I personally have of their works of faith, and labours of love. During itinerary labours in the regions north and south of the river Mahi, the evangelists have gone forth in the morning, after being strengthened by converse with me, and united prayers. In the evening we have again met,—perhaps in our tent,—or perhaps under the tree, which in some unhospitable regions has been the place of our encampment. They have then recited all the interesting events of the day,—the inquiries they had heard,—the objections they had answered,—the souls they had roused. They have described their own hopes, doubts, and fears. We have then recited the Divine promises, and encouraged each other's faith. In scenes like these, there is an indescribable interest. Blessed were the hours when we sat together, conversing on these subjects, and praying beneath the canopy of heaven, strengthening each other's hearts, and laying down our plans of

labour for the ensuing day,—having only the light reflected from the fire we had kindled. As on such occasions I have laid down to sleep in my covered cart, amid the wilds of these regions, and the still drearier wilds of heathenism, how have I rejoiced in the companionship of such brethren! They are the best gifts of God to the missionary.

A few remarks are here required respecting the character of native agency, as it has hitherto developed itself, and its appropriate sphere. From the testimonies of missionaries, we gather that the class of native teachers—from which we here exclude the few ordained native missionaries—viewed in reference to the full and independent ministration of the gospel, is in many respects seriously defective; that confidence in them should be exercised with caution; and that no work should be entrusted to them, without a due appreciation of their numerous infirmities. In short, “native teachers” must not be expected to supersede European evangelists. All that we have a right to expect for the present is, that, acting under their advice, countenance, and control, they should assist them. It is, in every sense, important to remember that their natural constitution, numerous imperfections, and deficient standing and influence, disqualify them for occupying any other position than one subsidiary to and dependent on the European missionary. “All glory is not one.” All members in the Church have not the same office. It is of great moment that no one be entrusted with that office which he has not

qualification to sustain. There are some bright, holy exceptions to the general remarks which justice calls on us to apply,—there are some workmen who “need not to be ashamed;” but the defectiveness of the class may not be concealed. A Bengal writer thus remarks,—“Whilst missionaries rejoice in the presence and co-operation of these native fellow-labourers, it is a subject of much regret to all, that their character, like that of all Christian natives, exhibits such striking defects and weaknesses. Instead of being, in all things, an example to their fellow-Christians, they partake much of their frailties. To say that they are dependent on their European teachers, and cannot manage alone, is saying but a part of the truth concerning them. They are undecided, exhibit little hearty self-devotion to the work of the Lord, and seldom work well, except under the most vigilant superintendence. It is, too, a mournful fact, that some of the most grievous falls into sin have taken place in this portion of the native Church. There are among them excellent and honourable exceptions,—men of zeal and energy, who feel much compassion for the souls of the heathen, and labour, studying ‘to show themselves approved unto God;’ but they are not numerous.”

We entirely sympathize with the demand now so rife in Britain for native agency; but notwithstanding the exigency of the case, we cannot too strongly deprecate the employment of an agency not “furnished unto every good word and work.” Let us by

all means have a native agency; let us supplicate most earnestly for it,—for God alone can raise it up; but let us pursue the right methods to obtain it. In order to raise up a native agency for the two hundred millions of India, we demand an increase of European missionaries,—in order, first, to found native churches, whence eligible candidates may be obtained; and, secondly, to train such candidates, and take their supervision. If the loud demand for native agency comprises and will meet these two necessities, we bid it “God speed.” If, on the contrary, the requirement be made for native agents, in order that they may supersede present European missionaries, or at any rate obviate the necessity of increasing their number,—if it be, in fact, the expression of a desire to cast off responsibility from ourselves on our weaker brethren, we would say to it, “The Lord rebuke thee.” Our great demand from the British churches is for evangelists from among themselves,—the strongest, the bravest, the holiest. They will, by God’s blessing, create, so to speak, native missionaries. In their present numbers, and out of a very scanty material, they can scarcely effect this. Nor should it be expected.

None are so keenly sensible of the need of native agency as the missionaries in India; but they will by no means, though they could thereby save their own health or lives, commit to their native brethren a work they cannot accomplish. The apostolic precept is, “Lay hands suddenly on no man.” An immature native agency, intrusted with the independent ministration

of the gospel, will lay the foundation of darker heresies in Indian ecclesiastical history than ever were matured in the valley of the Nile, or any other of those regions which, in the early ages of the Church, teemed so abundantly with false doctrines and schisms. We beseech therefore the British churches not to impose on these native brethren a burden they cannot bear, lest they faint under it, and the heathen blaspheme. Let not a wrong be inflicted on Christianity, and an injury on the natives of India, by sending men to preach the gospel who are not grounded in its knowledge, and able to defend it from the attacks of enemies. Let us appreciate the blessing of native agency, but not overrate it, lest that blessing become a curse. Let us not, by undue haste, retard the work of Indian evangelization. Let us not, by defective agency, weaken spiritual results. It becomes us to understand our own proper position and responsibilities as Britons, and not to call on Indians to sustain them in our stead.

Has it not been, we ask, a part of God's arrangements, that the evangelists of a country have been foreign, while the pastors of the churches they gathered have been indigenous? The foreigners from Jerusalem "turned the world upside down." Foreigners evangelized England. In fact, almost all countries have been evangelized by a foreign agency commencing the work, and constituting churches, and appointing native elders over them. There is in a foreign evangelistic agency peculiar moral force. The self-

denial evinced—the trials borne by the stranger in a strange land—operate with power on the souls of the heathen. The foreigner, it should also be remembered, is not among the natives of a country an apostate, as is the native teacher; and therefore sustains a more favourable position for being heard.

Let us not be misunderstood. We are arguing against no present system. We are only cautioning and warning against what already is indicating itself in the sentiments of many at home,—the plan of substituting native for European agency in India. For this, India is not prepared. For this, Indian teachers are not prepared. Let not Britain underrate her own influence, nor pass by her own commission. Let her send her best sons to pursue with vigour the evangelistic work. Let the energy of Britain be infused into the native churches, and the comparative purity of British character impress itself on the native mind; and, again, we say, let British agency be increased, so as to enlarge the number of native churches, which may furnish approved Christian candidates for the ministry, and likewise to train those candidates aright. Let us prepare the Indians for further responsibility, and qualify them for further offices; but let us not stop short in our appropriate work till all be consummated.

We proceed to inquire respecting the future prospects of the evangelization of India. Momentous question! At one time, an aboriginal religion occupied the land. At another, a mystic Buddhism was

dominant. At another, a pantheistic and idolatrous Brahmanism held its sway. These several forms of religion, more or less blended, are still found in India. Is Christianity to succeed and supplant them all? Is the religion of Christ to reign supreme over the people and institutes of India? Every feeling of philanthropy—every sentiment of Christianity—is brought into exercise, whilst we employ ourselves in solving this question?

Dark and lengthened has been the night of India,—is that night breaking up? Faint and glimmering are the streaks which as yet gild its vast horizon,—how far are they indications of the rising of the "Sun of Righteousness?" The watchmen on the hills and plains tell us with assurance, that they already perceive the dawns of an "eternal day." Ever and anon, they utter from their several watch-towers a shout, which sounds high above the din of this world's commotion, and makes the Christian heart to thrill,—"The morning cometh." Now what is the basis of these assurances? Are they deeply laid in reason and scriptural faith? or are they the baseless fabrics of an enthusiastic imagination? Let us examine this question. On the very threshold of the inquiry, a fact of great moment confronts us. A consideration of sundry agencies in present operation, and of the elements which are being fermented by them in Indian society, induces an expectation in the generality of thoughtful observers of some religious convulsion more or less extensive. Let us glance

at those agencies, and their effects. Hinduism is being more or less affected by its numerous points of contact with the Western world. Commerce, science, politics, jurisprudence, are all effecting something towards the shaking of the Hindu religious economy. All European elements at work have at least one converging point with missionary agency—that of weakening Hinduism. But there is one agency which especially challenges attention—that of education in European literature. This is largely furnished by the Indian Government, and systematically excludes all instruction in scriptural truth. The results of this education, as regards Hinduism, are manifest. It cannot but be undermined. It is, in fact, daily becoming so, in the influential minds of thousands of intelligent youths.

Whether the Indian Government desires it or not, and whether the Indian people are prepared for it or not, the fact is indisputable, that these educational measures are destroying the foundations of modern Hinduism. Shastras are becoming exploded. Customs, so far as many students are concerned, are becoming obsolete. Many Hindus groan under the intolerable burden of their own systems, and are arrayed against Hinduism. Society in the Three Presidencies, which are the centres of these operations, is in a *ferment*. What elements shall evolve from this fermentation? Will they be favourable or unfavourable to Christianity? It is impossible to decide. Results—as they have hitherto manifested themselves—are

unfavourable, not only to the gospel, but to the principles of natural religion.

Some have argued that the Indians, by receiving an education which undermines their superstition, are being prepared for the reception of Christianity. We think the contrary. We believe that they are being prepared for occupying a position *extremely antagonistic* to it. Of this system we unhesitatingly declare, as we did in India, when this subject was under discussion, that "it induces habits of mind, and a state of moral feeling, inimical to Christianity;"—that "it induces a habit of unbelief in regard to all subjects of a religious nature;"—that "it engenders positive contempt of Christianity in the minds of the scholars, and renders them averse to those operations of the Christian Church employed for their conversion." Each of these positions may be well maintained. Thousands of youths would, by their depraved infidelity, corroborate them. We fear that, with regard to the multitude of youthful minds cast into the mould of an education, whence Christianity and all that pertains to it is excluded, the following statements, founded on extensive induction, have a very general application. As regards religion, they are unbelievers in their own ancestral system, and heartily despise it. They are also infidels with regard to all religion, and cloak their scepticism under the garb of philosophical pantheism. As regards moral duties, they are licentious and reckless. Free from the restraints of superstition, and the control of friends, they give themselves to work uncleanness with greediness.

ness. The restraints of superstition are withdrawn,—they know no other. As regards their friends and countrymen generally, they look down from their own pinnacle of knowledge with scorn and contempt on those who are under the spell of superstition, and unenlightened by the literature which they themselves have so recently studied. With regard to the Government of India, they are ungrateful,—often hostile to their measures, and highly presumptuous. Several documents from missionaries at Bombay, Puna, Surat, Calcutta, Delhi, Madras, and Banáras, corroborate all that I have here stated.

The inquiry is obvious,—In what practical forms will this class of “free-thinkers” embody their new sentiments? Ultra-forms of pantheistic belief are becoming more general, as the myths of the Shastras are being exploded by the secular education of the East India Company’s Schools. A missionary writes on this subject,—“We have been astonished at the prevalence of this pestilential pantheism, and can only account for it by the spread of European knowledge demolishing superstition, without putting into its place the truth of God.” None can doubt that infidelity, in its most absolute sense, is on the increase. Nor can we fail to perceive that it will, sooner or later, develop itself in some commotion.

Now, what ground have we to prognosticate, as some do, that the swellings and upheavings of popular infidelity will subside into the still calm of Christian faith? There is no connection between the natives ceasing to

be Hindus in religion, and becoming Christians. We have no warrant to suppose, nor precedent to encourage us to hope, that these thousands of minds, rendered pantheistic and atheistic by their education, are going to settle down into a child-like faith in the New Testament. No; on the contrary, it is quite possible that to India's dark history may be attached an episode of a still darker character,—that three thousand years of Buddhism and Brahmanism, and vile idolatry, may be succeeded by a reign of philosophic atheism, more godless in principle, and corrupt in practice, than all the systems which have hitherto been witnessed. It is quite possible, that from the mingled elements of Western and Eastern metaphysics, of European and Asiatic infidelity, of German and Indian mysticism, may be produced a system unparalleled for godlessness,—which may for a while rule over the minds of intelligent Hindus, and exercise an important influence over the religious and civil, and even political interests of India. From the Asiatic mind, impregnated by the philosophic infidelity of Europe, we know not but that there may be evolved a principle that shall be the very extreme and terminus of human ungodliness,—a concentration of the virus of atheism, which, in one form or other, is congenial to the human heart. India has been “Satan's seat” for ages. It may yet continue so “for a season,” until the mystery of Eastern iniquity shall have been accomplished, and the last and darkest phase of human apostasy shall have succeeded those of previous ages. Everything

that is taking place in Calcutta, and elsewhere, leads us to infer that this view of the case—awful as it is—will be but too probably realized. Let the advocates of the present educational plans in India ponder these remarks, and consider the heavy responsibilities which they are assuming.

As then prospects of the evangelization of India may not be derived from merely European agencies and influences, which, viewed in themselves, are at present working out results antagonistic to it, what other data have we to afford a solution in this great question? The considerations we shall adduce are offered to the superficial inquirer, as well as to the solicitous Christian.

1. Nothing has occurred, in the past experience of Indian missions, to *repress* the hope of India being evangelized; whilst, on the contrary, much has been elicited to warrant and encourage it. Indian immutability, caste, prejudice, and priestcraft, were once esteemed to be irrefragable arguments against the utility of missions in India. They have not proved so. No single fact, nor *class* of facts, has revealed itself which would lead us to say, India will not or cannot be evangelized. All indeed that needs to be effected, in order to the accomplishment of this magnificent enterprise, is the extension, over the length and breadth of the land, of what has already been done in limited sections of it. Of no people in India can it be said, they cannot be converted; for of all important classes some one or other has been converted. Of no peculiar phase of Indian character, or form of religion, or

condition of life, may it be said that they are such as to shut out from conversion; for from all these have converts actually been drawn. Men have been converted from the devil-worship of the South, and the mythologic worship of the North, to bow down before the true God. They have been delivered from a pantheistic mysticism, and a polytheistic licentiousness, and brought into the pure Church of Christ. The Brahman has given up his incantations, the sorcerer his magic spells, and the magician his wand; and all have submitted to Christ. The "twice-born" sons of Brahma have abandoned their divinity; and the priests of demons, their converse with the devil; and both have become disciples.

If the triumphs of the gospel in India have been numerically feeble, they have been morally strong. They have extended over every form of error, and every species of evil. They have dissolved every association, and thrown down every institute. No species of worship, be it of elements, or men, or idols, or demons, has stood before the gospel. The rigid bonds of caste have been sundered. The terrors of a priesthood have subsided. Mysticism has assumed simplicity. The ascetic has become simple. Apathy has been excited,—listlessness aroused. The timid have put on strength. The licentious have clothed themselves with purity. "No man shall stop us of our boasting," in the sphere of Indian conversions.

Is it doubted whether caste can be annihilated?—

we point to church-members embracing every caste, sitting down together at the table of the Lord. Is a question raised, whether natives can be formed into distinct Christian communities, socially independent of the heathen, preserving Christian order, and observing Christian duties—civil, social, and religious, and occupying a position whence they may transmit Christianity to the generations that shall succeed them?—we can point to one and another district, or number of districts, such as those of Tinnevely and Travancore, where there are Christian villages, with their chapels, and pastors, and schools, — whence every element of heathenism has been expurged, and where the inhabitants have all the characteristics of Christian society. Is the dark insinuation thrown out, that converts will abide in the faith only as long as they derive sustenance from their mission?—we can point to thousands who, far from receiving any support from their respective missions, do themselves sustain, in some humble degree, their own Tract and Bible Societies, as well as their own native ministry.

Every serious question that can be urged, respecting the possibilities of the case, has already met its solution in indisputable fact. From the history of Indian missions we educe at any rate one grand lesson, — viz. that no insuperable obstacle exists to the evangelization of India; and that all which is needed, on the part of man, to the accomplishment of this work, is an increased and well-applied agency of the Church of

Christ. The history of the gospel in India has, in fact, thrown the responsibility of Indian evangelization on Christian churches,—and referred the question, as to its future prospects, to the fulfilment or non-fulfilment of their Divine commission.

The inquiry before us has reference, not so much to the providence of God relatively to India, for that has been strikingly marked, and its measures clearly defined,—nor to the grace of God, which has been sufficiently developed to encourage Christian effort,—as to the people of God, who have received a dispensation, and on whose zeal and love its fulfilment is dependent. We are not left to assume that a judicial night hangs over India, seeing that the dayspring from on high has actually visited it,—nor are we left to question the Divine counsels, seeing that they have already revealed themselves in the conversion of many; but we are shut up to the conviction that India will be evangelized, if Christians apply themselves to the task. God will not cut short his own work. The question is,—Will the churches prosecute theirs? From past experience, we are emboldened to say that the heavens are overspread with clouds, that need but to descend in copious showers, in order to make the wilderness of India “rejoice and blossom as a rose.” Shall they descend? The clouds themselves are charged with a potent fluid, that needs but to come down, and it shall scathe and burn to ashes the mighty fabric of Hinduism. Shall it come down? Answer, ye churches of Christ.

2. All the analogies of the physical and moral world serve to preclude discouragement from any apparent deficiency of success, and to strengthen our hopes and expectations as to the future. The volcano bursts because a lengthened process has been going on in secret, and fiery elements have been by slow degrees gathering themselves for a crisis. The Alpine glaciers and avalanches melt into liquid torrents, and descend on the plains, as the result of a long-continued process, wherein the masses of snow and ice gradually absorbed the heat of the powerful sun,—heat which remained to outward observation latent, and did not reveal itself till the maximum requisite for dissolution had been received. May we not hope that, in like manner, beneath the surface of Hindu society, fires are gathering which shall one day reveal themselves in a moral convulsion? and that the systems of heathen error, although they fall not to the ground, are nevertheless being pervaded by the potent influences of truth?

The phenomena of the moral world furnish a similar analogy, and in a similar way serve to confirm our hopes. Energies frequently exist in society, in a latent form, suppressed for a while by contrary forces, but at length revealing themselves in the shock of a grand moral convulsion. The leaven of sentiment silently works in thousands of minds. Ideas make their unseen way through masses of intellect. During the process, their existence may be unsuspected; but at length they disclose themselves, with a power

whose intensity is increased by their protracted suppression. So we may hope it will be in India. There is a popular mind in favour of Christianity in process of creation. Thoughts of Christ are floating about in the region of one and another community. If missionaries, by their tracts and preaching, have not converted the people, they have undoubtedly given to the popular mind—so far as their influence has extended—numerous elements of thought, and quickened sundry susceptibilities of feeling; and have thereby prepared the people for some future, and very probably sudden declaration in favour of Christianity. The Hindus dread acting alone. Many use the expression, “Who can overcome the world?” They say, “When others become believers, we will join them.” They frequently express their conviction that they shall become believers *en masse*.

We cannot expect that the mighty masses of organized Indian society should act with the promptness and caprice of islanders under a petty chief, or of bushmen under their savage leaders. The very depths of society must be pervaded with a principle, ere it be moved from its old foundations. The system of Hinduism must be shaken in its inner and outward fortifications, ere it give way.

We doubt not, O Prince of Peace, that thy “kingdom cometh.” In the protracted trials, sufferings, and deaths of thy servants,—in thy refusal to give speedy success, and in the delay of thine own appearing, thou art but laying deep the foundations of thy

kingdom over the broad land which has hitherto been subject to thine enemies. Thy rule shall be the more consolidated, that its establishment has been tardy. Thine empire in India shall be more complete, that its subjection has been attended with such difficulties and delay.

3. There is a wondrous combination of circumstances which, independently of success already realized, seems to point out some grand issue, and to confirm our hopes of Indian evangelization.

It is impossible to contemplate the numerous facts and circumstances, in the present political and religious history of India, without observing their convergence in one grand issue—the conversion of the people. The natives themselves frequently solve the marvellous facts of their own modern history, by referring them to an ultimate point—that of their own subjection to Christianity. They generally believe that the iron age is rapidly running its race, and that the universe itself must sink under the burden of its accumulating corruptions. The future prevalence of Christianity is deemed by them to be in harmony with the general corruption of the age; and consequently the idea of themselves becoming Christians suggests nothing improbable.

Who that considers the political preparedness of India,—the absence of all secular support of Hinduism, and of all secular hostility to Christianity,—the waning influence of the Brahmans, whose deceit and arrogance seem to have run their utmost line, and

whose domination and avarice seem to have urged themselves to the utmost limit of toleration,—and, again, the fact that Hinduism is broken up into fragments, and its religionists are split into contending sects and factions;—who, I say, considering all these concurring circumstances, in connection with the fact of Christian agencies being actually in operation, and of the popular states of feeling and impression they have already produced, can forbear to entertain strong hopes that this Hinduism—so long the device of Satan—the thrall of souls—the dishonour of God—will sooner or later fall,—and Christianity—the glory of God—the blessedness of man—will occupy its place?

But, after all, our sure hope for India is only in God. Appearances may change. The favourable may become adverse. Converging lines may soon diverge. The index of Indian history may soon point another way. We dare not trust in its intimations. The supremacy of Britain may pass away. The Church may fail to enter into the open and effectual door. The mass of heathen ungodliness may overwhelm and crush the hitherto feeble band of Christians. It is on no one present opportune circumstance that we must rely, nor on all united. The anchor of our hope is cast “within the veil:” it is to be found in the character and word of God.

Do we ask whether India shall be evangelized?—our best solution is drawn from a survey of the economy of grace as pre-ordained by the “Eternal

Father ;"—a conviction of the work of redemption by the Son of God, with all its amplitude of reference,—of the mediatorial kingdom which the glorified Jesus has already established, and in which he will reign "till he hath put all enemies under his feet,"—and of the final consummation of the world's history, to which the sure word of prophecy directs us. There alone can we exercise a lively hope,—there alone can we find an abiding rest. Viewing India's future history through the medium of the Divine word, we say, "There ariseth light in the darkness."

LECTURE VI.

THE EVANGELIZATION OF INDIA, THE SPECIAL
DUTY OF THE BRITISH CHURCHES.

CYRUS, King of Persia, knew not Jehovah,—yet was he his “servant.” As a conqueror, his course was under the direction and control of the Almighty; and he accomplished the Divine purposes as fully as though he had done all in the conscious fulfilment of a commission. Jehovah raised him up in righteousness, and directed all his ways. He girded him. He held his right hand. He subdued nations before him. He loosed the loins of kings. He opened the two-leaved gates of Babylon. He broke in pieces the gates of brass,—he broke the bars of iron. He gave to him the treasures of darkness, and the hidden riches of secret places. And all this Jehovah did with the ultimate purpose of restoring the outcasts of Israel. He was the instrument of God’s will to perform all his pleasure, “saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation

shall be laid." Nothing of the Divine mission of Cyrus is hinted at in profane history, or would ever be now surmised by one ignorant of the Jewish Scriptures. Jehovah himself revealed it.

The conquest of Babylon by Cyrus can be accounted for on general human principles,—his own military skill, and his army's prowess,—his enemies' unguardedness and licentiousness. No miracle was wrought in his favour by the Almighty. Notwithstanding, it is no less true that Cyrus was the Lord's servant, "called" and "surnamed" by him; and his conquests resulted from his directions by the "Lord of Hosts."

Now, guided by the analogy of the conquest of Cyrus, with its attendant results, in the light reflected on it from the pages of Isaiah, are we not warranted to say that the Lord, "wondrous in counsel, and excellent in working," has surrendered India into the hands of the British for his own purposes of grace—the evangelization of the land? May we not assume that the East India Company has been God's servant, relatively to his gracious design of converting the Eastern world, as Cyrus was, relatively to the emancipation of the captive Jews?

Were there the mere fact of the conquest of India, this analogical argument might be sound; but it derives increased force from the wondrous and unprecedented circumstances under which it was effected. Whether we contemplate the conquests in India, as to the agents employed, the principles professed, or the

measures adopted,—whether we regard their extensive scale, or the short period of their accomplishment,—they stand out, in isolation, from all past and modern history, and find solution only in the admission of a special Providence. Such an admission has not only been made by Europeans far from prone to recognise Divine agency in the events of history, but by the natives of India themselves.

If we are called on to account for the conquests of India on natural principles, and trace effects to their proximate causes, we may say, with regard to the agents themselves, employed by the British merchants who constituted the East India Company, that they were men of extraordinary enterprise and genius,—that they were actuated to great attempts and bold measures by the lust of gain,—that they were impelled by ambition, and freed from ordinary moral restraints;—with regard to the political and religious circumstances of India, we may say that the masses of the people (the Hindus) were ready to shake off the burden of despotism, under which they had been crushed for centuries,—that the great Muhammadan empire was on the eve of dissolution, as the British power was about to rise,—that the several principalities were distracted by mutual jealousies, and mighty powers had degenerated into petty chiefdoms, with all their conflicting interests,—that the divisions of the people into religious parties and castes precluded a common cause, and a mutual defence,—that wandering hordes and warlike bands traversed the country,

defying all checks, and reducing all organized power ; —and lastly, we may take into consideration the fact, that the partisanship and jealousies of European powers, leading them to intermeddle in the counsels and affairs of the native princes, hastened on the great crisis.

Now these and other circumstances are acknowledged as having been the occasions of the progress of British conquests ; but Jehovah turned these occasions to the issue which his own wisdom contemplated. Human agents were marshalled on the field,—but it was to do what the Lord had determined before should be done. Human motives came into play,—but there was an invisible Mover presiding over them. Human measures were adopted,—but there was One who directed them to his own ends. God was altogether excluded,—yet He was in all, and pervaded all. At home, merchants sat in Leadenhall Street, and British senators were convened in Parliament. Mandates were sent out—now urging—and now restraining. Agents were commissioned—now for peace—and now for war. Troops were sent out—now for defence—and now for offence. Abroad, there was the determinate valour in the field, and the far penetration in council, of a Clive,—there was the unbending will and indomitable perseverance of Hastings, whom neither the opposition of his own council, nor fears of the authority of his merchant-masters, nor sense of responsibility to the British people, ever made to swerve from measures he had once adopted, and could carry

out,—there was the consummate generalship of a Lake and a Wellesley,—there was the valour of disciplined troops, whose hundreds met and defeated their thousands in the field; but the Lord was above them all, and ruled them all. Amid the complex and distracted counsels of the Government, there was an unerring Counsellor,—over the martial prowess of warriors, European and Asiatic, presided “the Lord of Hosts.” The council-chamber and the “tented field” were alike the spheres in which moved a special Providence.

Let us take a hasty glance at the extraordinary circumstances of the conquest of India, and observe how they bear on our argument.

1. There is one striking fact connected with Indian conquests, which makes it stand out in contrast with all others recorded in history,—they were originally undesigned. The Macedonian conqueror, when, crossing desert regions, he approached the Indus, looked on India as a land to be conquered. The East India Company, when it sent its vessels of a few hundred tons’ burden round the African promontory, contemplated India as a sphere of lucrative commerce,—they sent out clerks and factors, rather than soldiers and generals. The subsequent conquests were not the results of deep-laid plans and well-matured measures: they were not even contemplated as probabilities, and prepared for accordingly. The East India Company was at first a purely mercantile body. If, in any early stages of its wondrous career, it sought political power

in India, it was to make it subserve the purposes of trade. The annual revenue, from the costly freights with which its ships were burdened, was a certainty. Political power was, at best, an uncertain source of revenue, and it might indeed absorb all mercantile profits. Most assuredly, the Company never sought to imitate the Macedonian conqueror, or the Moslem invader. Ships, and freights, and profits—stocks and dividends—were objects of more engrossing interest than the subjugation of natives 12,000 miles distant, and the grasping of a political power whose tenure could not but be precarious.

While, then, the genius and enterprise of a few adventurers abroad were urging on to those aggressive measures by which whole provinces were subjected, the directors at home, influenced by fear, lest the immense capital employed on mercantile affairs should be irretrievably lost in these political speculations—lest, also, their few servants should be banished by Indian potentates, and their feebly fortified factories be razed to the ground—protested, from the beginning, against the conduct of their agents, and employed every check at their disposal to arrest the progress which was being made towards territorial power. Even when such power had been obtained, their declared policy was not to extend it. The British Parliament, also, actuated by a sense partly of justice and partly of policy, when it renewed the Company's charter in 1793, expressly declared, "That to pursue schemes of conquest and extension of dominion in

India are measures repugnant to the wish, the honour, and the policy of this nation ;” and yet schemes were pursued, battles were fought, and victories were won. Thus the conquest of India by Britain has been, we may say, in spite of Britain. Other conquests have issued from forethought, purpose, and plan, and have been the result of a series of measures converging to one end. Those of India have been frequently in the absence of advices from home, and even counter to the deliberate commands of the chief authorities.

2. Another striking circumstance is, that India was conquered by means of her own troops. This is perhaps unparalleled in history. Conquests have indeed been frequently effected by aids and alliances ; but this involves the idea of an already consolidated power. The few foreigners who had established factories at scattered ports in India were not worthy the name of a “power ;” but they called the natives to their standard. Indian soldiers, of radically different habits, and still more differing religions, fought under the British ensign, and decided every battle. This gigantic army now amounts to more than 200,000, while British troops are only a fifth of that number.

3. The conquest of India was effected, notwithstanding a combination of both native and foreign powers to prevent it. Native princes, alone, frequently threatened to crush and destroy this infant principedom. Before the indomitable valour of Hyder Ali, the British power trembled in the balance. The Mah-ratta tribes, with their overwhelming cavalry, amount-

ing to 200,000, sought to drive the British from the very soil of India. Westward, Scindia, Holkar,—and eastward, Birmah and Népal, raised armies to effect the same purpose. Nor should we pass by that formidable array of hostile Sikhs, which, but a few years ago, entered British territory, and threatened to annihilate our dominion; nor the still more recent opposition over which we have triumphed. On those occasions, indeed, was displayed the mighty providence of God, in affording wisdom to our counsellors, and valour to our armies. But Britain has had likewise to stand against the diplomacy of European powers in the courts of native princes, and the disciplined valour of their armies in the field. The Portuguese, who had resisted all the private efforts of the British for securing facilities of commerce from native princes, opposed them by armed force on the Indian seas: they were however worsted. The Dutch, who had become a formidable power in the East before an English factory had been built, jealous at beholding rivals in commercial and political influence, withstood their attempts with malignant hate. But the French were the most persevering and powerful opponents: they assisted the native powers, officered their troops, directed their artillery. French troops besieged their forts and towns, and contended with them in the open field. The battles of Europe were again fought on the plains of Asia. And yet British conquests have gone on—with rapid progress, unchecked by native or foreign coalitions, defensive or

offensive. And what is the issue to which they have arrived? Whither has what is termed the irresistible force of circumstance—but what we should call the uncontrollable providence of God—conducted us? A mandate from Leadenhall Street affects the temporal welfare of two hundred millions of intelligent people. The stroke of the pen by the Governor General of India influences the population of more than a million of square miles. Laws and commands emanate from Calcutta, the capital of India, whereby native princes, the representatives of dynasties once the mightiest powers of Asia, or of the world, are controlled. A few thousands of Englishmen sway millions of Asiatics. The extent of British power in India transcends all that could have been expected or conjectured. To so lofty an ascent, the most towering ambition could never have aspired. The dreams of an Alexander could never have pictured a dominion so extensive. The capacious mind of Napoleon could but glance at it. We proceed to institute the inquiry, —Wherefore all this? Why this unparalleled political miracle? Why has every native power of India become subjugate? and why do its princes, instead of ruling, receive their annual stipends from the British, who occupy their thrones? Why have confederacies been broken, and coalitions dissolved? Why have the three great powers of Portugal, Holland, and France been deprived of almost every spot of territory, and every relic of power? Why have Asiatic multitudes, and European disciplined troops, alike succumbed to

the arms of the few adventurers from the London or Bristol docks? May we not, with confidence, as well as humility, answer,—The Lord designs by our instrumentality to “turn the captivity” of the tribes of India. There are myriads of souls to be redeemed by us, from the Satanic power which has held sway over them for thousands of years. The Lord has subjected the nations to British arms, preliminary to their being subject to the yoke of the Messiah. He has laid them low at the feet of British power,—that the Church of Christ may uplift them, and make them subject to Divine grace. Who can doubt it? The crescent of Muhammad waxed fuller and fuller till the destined time had come,—and now it waxeth fainter and fainter. The baleful light need no more be feared. Wherefore this?—that the full-orbed Sun of Righteousness may shine with unremitting light. The several idolatrous standards of idolatrous warriors cease to wave over the plains of Hindustan,—wherefore, but that the standard of the cross should be uplifted? The British conquests are a type of the conquests of the Prince of Peace.

The cloud of political and religious despotism hung like a pall over the destinies of India, and darkened for ages the length and breadth of the land; but Christ was not in that cloud. Then the wind of a retributive Providence came, and produced civil convulsions, and political confusion, which seemed for a while interminable,—and India reeled to and fro under the conflicts of the rude elements; but Christ was not in that wind.

At length is heard the "still small voice" of Christ, from his mediatorial throne. Before it the cloud has resolved into misty vapour, or dispersed into broken fragments. The wind has become hushed,—peace is established; and now nought is heard or seen but a voice from the Excellent Glory, saying, "Preach to the Indians the everlasting gospel." And here we may ask,—Wherefore unto Britain hath God subjected the native powers of India? Wherefore not to Portugal? She had extensive territories, and colonized largely from the mother-country, and promoted inter-marriages between the Europeans and the natives, so as to constitute a social link between the West and the East. She expended largely on forts and fortifications. But she has lost her possessions, and her power has dwindled into a shadow: she was not a fitting instrument to give the gospel. France sought to make herself glorious in Indian history, and to secure territorial gain in the East, that it might compensate for the loss of her colonial possessions. Why was not she made the conqueror of Hindustan? She could not give the gospel. And why not Holland, which did indeed show itself zealous against idolatry, and brought the population of Ceylon under a Christian ministry? Perhaps we may say also of her, "She could not give the gospel;" for although orthodox in sentiment, she had little spiritual life. Britain must be chosen,—the furthest island of the furthest sea,—the land of free and noble institutes, of liberal and enlightened policy, of pure evangelical knowledge and

ordinances,—the land whose distinguishing tenet it is, that the Bible, and the Bible alone, is its religion.

The fact that India is subject to a Protestant power, and that an effectual door has been opened there, is an indication to all Christians, of all countries, of their duty and privilege: they are all called to enter in. But the special economy of Providence, relatively to Britain, constitutes a special claim on her. Our present argument is, therefore, with British Christians. The relationship of Britain to India, and its consequent obligation to evangelize the people, is the paramount argument I would urge and enforce. British responsibility, issuing out of the conquest, and possession, and rule of India, is a sentiment which needs to be wrought into the very soul of the churches, and which as yet pervades them in a wondrously faint degree. Unto Britain is India subject; and on Britain rests a peculiar obligation to bestow on her the best gift she has—the gospel of Christ. We claim from Britain, on behalf of India, what we claim from no other Christian country, for no other sustains the same relationship; and, further, we claim for India at Britain's hand what can be claimed on behalf of no other heathen country, for no other is in like manner subject to her. Britain occupies, conjointly with other Christian countries, a certain position relatively to the heathen world; but she occupies towards India a position in which she has no compeer. India is Britain's own—her conquest and her vassal. India is Britain's glory, and Britain's wealth. The Indians, equally

with ourselves, are British subjects. The senate which sways the British population holds its rule over the masses of India's people. One Empress governs—one authority controls—one interest unites—one image and superscription is on Indian and British coin. The same flag waves on our British and Indian forts and castles. In a political sense, the natives of India are "bone of our bone, and flesh of our flesh." Can we get rid of this fact? Can we shake off the obligation it involves? Men may doubt whether India ought to be ours,—it is. They may dispute as to whether we ought to have conquered it,—we have done so. The conquest, right or wrong, wise or unwise, is still a fact. The consequent obligation is not removed by any dubiousness as to the righteousness of the conquest itself. Nay, if there be any dubiousness, it becomes the more incumbent on us to furnish the best reparation for all the wrongs that may have been inflicted. What should we say of the mercy of those who refrained from entering a burning house, and rescuing the perishing inmates from the flames, on the grounds of some scruples as to the propriety of the mode in which the door of the dwelling had been opened? Yet such is the mercy of those who employ themselves in discussing the right and wrong of Indian conquests, while they do little or nought to benefit the conquered.

If wrongs have been inflicted, (and who shall say they have not?) — if there has been injustice, and extortion, and robbery, and murder, (and all these

unrighteous elements have, on occasions, been witnessed in Indian conquests,) our duty to give redress to India is but enhanced. To those impoverished by British rule, let us send the "unsearchable riches" of Christ. To the despoiled and robbed, let us send the "pearl of great price." To fallen princes, let us send the news of a kingdom that cannot be moved, and of incorruptible crowns; and let us enrich the poor down-trodden peasants of India with the bread of life. We plead with Britain for evangelistic agency for India, on no lower grounds than those of national obligation. We appeal to the Christians of Britain, not merely as Christians, but as British Christians, who alone can fulfil the obligations of their country. We say, that though India possessed no feature of romantic interest, no element to charm imagination, no imagery to enchant, no thrilling incidents to animate, no spiritual success to encourage evangelistic efforts, *she has the strong, substantial, enduring claims of reason, and of justice.* Those claims give her a *prominence* over all heathen lands.

Further, the relationship of India to Britain is not an abstraction,—nor is it merely a source of political anxiety and trouble, as it is sometimes supposed to be; but it *furnishes considerable advantages* to Britain. The words of the poet are strictly applicable,—

"Large, England, is the debt
 Thou owest to heathendom;
 To India most of all, where Providence,
 Giving thee thy dominion there in trust,
 Upholds its baseless strength."

The history of our eminence in naval warfare and commercial shipping, of our extensive manufacturing operations, of our colonial enlargements, of our accumulated capital, with all the extensive enterprises which it has originated,—in fact, of almost all that gives Britain its present national supremacy in the earth,—is undoubtedly connected with that of our Indian affairs, commercial and political. The rise and progress of our commerce and dominion in the East, has been the rise and progress of Britain in all her internal resources and national institutes. Were India to be dismembered from the British empire, an alteration in our position and relationships to the whole world would immediately ensue, and thousands who knew scarcely the name of India would feel its loss to be irreparable. From this important section of the British realm, no element of our national greatness can be dissevered,—not a vital interest can be dissociated.

In the shape of profits and dividends on India stock, and pensions, and salaries, and accumulated fortunes, it is computed that eight millions sterling are derived from India annually, and become part of British wealth. Besides this, we are to consider the immense salaries drawn in India, and paid out of Indian revenues, to the governors and bishops, the Queen's troops, as well as those of the Honourable Company, to judges and magistrates, civilians, &c.

Further, let us take into consideration the political eminence, in Europe, which Britain enjoys from her

Indian possessions, and also the influence which she possesses by their means over all Asia. Britain, occupying geographically the most central position in Asia, and holding there amazing resources of ships and men, holds the hostile powers of the East in awe,—commands the Eastern Archipelago, the African continent, the Persian and Arabian coasts, and Egypt.

The Apostle argues, “If ye have received of us spiritual things, is it a light thing that we should receive your carnal?” In the application of this argument, we may say, “If we have received the carnal things of India, ought we not to impart to her our spiritual things? But in what ratio have we done this? Viewing the subject in a merely pecuniary light, what do we expend on India’s evangelization?—a mere fraction of British wealth.

Let it be remembered, likewise, that India is a sphere presenting peculiar aspects of interest towards us, as the region whither so many of our countrymen repair. If British Christians will not care for the souls of the heathen, let them at any rate regard those of their own countrymen. Of how many British families is the happiness now bound up with India? The two countries are united by the yearnings and solitudes of parents, whose sons are living, perhaps dying, under India’s tropical heat,—and by the sympathies of friends and relatives removed from each other. Is it nothing to us, in the way of motive for evangelizing India, that in that land are found forty

or fifty thousand of our countrymen? Is it nothing, that they should be exposed to heathen vice, and heathen error? Is it nothing, that they should witness no Sabbath, hear no truth, look on no purity? Should we not seek pre-eminently to evangelize a land where heathen temptations ensnare and destroy many who go out from us, never to return? Are we not solicitous that they should be saved from breathing an atmosphere of death,—that the people among whom our sons and daughters, friends and relatives, live and die, should themselves be “taught of the Lord?” Oh, apathy, if there be a power in motive to rouse thee into feeling, surely it will be found here!

We proceed to ask,—How far have we hitherto fulfilled our obligations towards India? British Christians, burdened with every responsibility, drawn by every inducement, urged by every sense of privilege and honour,—what are they collectively doing for the evangelization of India? The several “Societies” and “General Assemblies,” apart from whom no extensive evangelistic labour has been attempted by our countrymen, employ about TWO HUNDRED ordained missionaries in India. We might show that this number, viewed in reference to real efficient labour, must be considerably reduced. Frequent sickness and removal, the time required for study of the language, and other causes inseparable from foreign spheres of labour, reduce the efficiency of one-fourth of any given number of labourers. But we will assume that this entire com-

plement is efficient ; and ask the British churches, as in the sight of God, the following questions.

1. *Is this amount of British evangelistic agency at all adequate to the exigency of the case?*

It is the principle of Divine administration, in the spheres alike of providence and grace, that there should be a proportion between the agency which is to do, and the work which is to be done. If God has to effect great ends, he employs great means. They may be simple, but they are great in their simplicity. When God designed to water the alluvial plains of India, He took not the rivulet, nor shallow stream, nor even the river, such as we find it in our northern regions, with its slow current and narrow bed ; but He bade the mighty Ganges or the Indus rise beneath the snows of "everlasting hills," and, descending thousands of feet, furrow out for themselves broad channels, and flow on with ocean-like expanse, watering the soil by whose produce myriads are supported. In like manner, when God designed to give India rain for her thirsty soil, He did not cause it to descend in the occasional and gentle showers of northern climes, but bade strong winds to blow unremittingly at certain seasons, and bring with them clouds densely charged with vapour, that should empty themselves in gushing torrents on the plains.

So in the sphere of grace. If a message is to be widely delivered, great is to be the "company of the preachers." It is true that God sometimes interferes, so to speak, with his own principle, and in a miracu-

lous way indicates his own independence of means and adaptations; but this is not his ordinary procedure, and we are not to depend on it. The dispensations of Divine grace in India have been hitherto of an ordinary character, being distinguished by few characteristics of the early pentecostal ages: it behoves us, consequently, to fall in with that procedure, and reason, and act on it accordingly.

Now, in regard to India, what is the exigency for which we have to provide? First, the gospel needs to be preached to two hundred millions of souls. Christian churches, gathered from among the heathen, are to be "built up," and established,—native teachers are to be taught, and directed,—normal schools need to be superintended,—Scriptures have to be revised,—a vernacular Christian literature has to be created.

Now, what manner of proportion is there between the work to be done, and the agents who are to do it? Neither the reason of the case, nor the analogy of past history, nor the word of God, warrants our satisfaction in this disproportionate number. They all concur in the assurance that, viewed relatively to the mighty work to be accomplished, the labourers are lamentably few. The language of Christ warrants this conviction. Did not the Son of God, who spake as never man spake, and whose miracles drew together the multitudes of Judea,—did not he employ, as auxiliaries to his own agency, more than seventy apostles for even the scanty millions of Judea? And yet respect-

ing these, endowed as they were with supernatural powers, did he not declare that they were inadequate to the work? As he looked on the thronging multitudes of Judea, (multitudes however who shrink into insignificance, compared with the masses of Indian population,) prepared as they were by ministrations preceding his own, pervaded with some expectation of a Messiah, and possessed of much religious truth and sentiment, he uttered the solemn statement,—“The harvest is great;” and as again he looked on his few apostles, the “sheep among wolves,” and recognised their inability, notwithstanding all their endowments, and the fact of their conjunction in spiritual labours with himself, to reap the fields “white unto the harvest,” he exclaimed, “The labourers are few;”—few, although as one to several thousands,—few, though no obstacles peculiar to heathenism were in the way,—few, considered not so much as labourers, but as reapers. The all-comprehensive and compassionate Jesus could not have said otherwise. Oh! were he still in the days of his flesh, and were his feet to stand on the Himalahs, and did he thence look down on the length and breadth of cultivated and populated India, beholding multiplied myriads of heathens, “without God, and without hope,” without any leaven of righteousness or truth,—and were he then to cast his benignant eye on the little band of disciples who are lingering out a life of toil amongst those masses,—with what a thrilling emphasis of Divine compassion would he not likewise say, “The labourers are few!” Methinks

those soft, yet impassioned tones, with their deep cadence, falling on the ear, would melt the Church into sympathy with India, which nothing hitherto has been able to excite. And shall not his few disciples who are conversant with those scenes, and their unutterable distresses, catching the spirit of their Master, take up the echo of his words? and say throughout the British churches, whether they will hear, or whether they will forbear, “The labourers are few!”

But it may be said,—“The Lord worketh by few as well as by many.” True; but it is when the labourers are few by Divine appointment, or uncontrollable circumstance. Gideon’s army was limited by Divine command, and yet was powerful by Divine strength. The army of spiritual warriors in India is limited contrary to the Divine command, and notwithstanding the resources of the churches. It may be further said, “Jehovah is the Lord of the harvest: he alone can send labourers into his harvest: he doubtless will perform this in his own time: it is our duty to pray and wait.” Granted; but it is evident that no Christian can consistently take up the prayer enjoined by Christ, who is not at the same time, to the utmost of his power, fulfilling the commission he has already received from Christ to send the gospel. This prayer is, in the mouths of many, a solemn mockery of God, and awful insult to the miseries of India. We will imagine two cases. First, suppose that of a qualified labourer, who can go into the Lord’s wide harvest, and for whose sending all means

are ready, but who will not go. He can make out no case, plead no definite reason why he should not go; but he is afraid, or he is indolent, or he has not faith. Now, how does the prayer become such a one?—"Lord of the harvest, send labourers into thy harvest." Would not its inconsistency shock us? Should we value it? Should we deem it appreciable by the Lord of the harvest? Reverse the picture. Men are ready, who have counted the cost, who are furnished with proper credentials, who are worthy to go forth. But there are no funds. The voyage cannot be paid for. There is no security for their sustenance, when they are gone far hence unto the Gentiles. The preachers are ready; but there are none to send them forth after a godly sort. There are indeed some individual professors who have abundant means to do so, but who from selfish considerations withhold them. There are again churches who could, by united contributions, send them, but who decline doing so. See, the ship sails: those who were ready to go on board return in grief! And those who sent them not,—those who had received a commission of grace to send them, and abundant means in providence to fulfil that commission,—they are praying, "O Lord of the harvest, send forth labourers into thy harvest." In all sincerity, in what terms should that prayer be embodied? Would it not assume a form like this?—"O Lord, we have the means of sending out labourers; and we have been urged, in every form, and by every argument, to do so. But we cannot comply.

Our wealth has too strong a hold on us to allow of our giving it up. We wish our lands to abide in perpetuity. We cannot resign our numerous comforts. We cannot overcome our all-coveting selfishness. It is our right hand,—we cannot cut it off. It is our right eye, and we cannot pluck it out. It is true, that had we greater zeal, we might do much more than we have done. Our own coldness is the chief obstacle. But, nevertheless, O Lord of the harvest, send forth labourers into thy harvest." Shall this prayer return into their own bosoms? If it do, will it not be as the pointed sword, which in its rebound pierces the heart of him who had used it?

Christian churches, we are inexpressibly grateful to you for all you have done for India; but we look to you for more. We say, that if the missionaries already sent are an earnest and pledge of a future supply, it is well; but if the complement is made up, and we are to remain stationary, will not the Lord of the harvest "require this at your hand?" Is not the fact appalling, that whilst at the Three Presidencies, and a few large cities, we have an able staff of missionaries, yet districts nearly as extensive as England or France are unsupplied with an evangelist? Not to mention tracts of country which have been accessible for a long period, and which still invite the missionary,—Scinde, a country recently wrested from the hands of princes now in captivity, has never been trodden by the foot of the Christian preacher. Punjaub also—the land of five rivers, with a Euro-

pean climate and fertile country, awaits evangelistic efforts.

We might subjoin, in corroboration of all we have said, statements and appeals from missionaries in India, of all denominations, and labouring in several localities. We cite only a few out of many.

From Western India, American missionaries write as follows:—"When we shall be able to itinerate regularly over the whole field, we may consider the work of itineration as fairly begun. But, alas! when will this work be accomplished, with the present amount of instrumentality? What can we expect the simple proclamation of the gospel for an hour once in two or three years will effect, in leading these benighted superstitious idolaters to the knowledge of salvation?"

The missionaries write from Bombay thus:—"How can we reach the mass of the people, while missionaries are so few? How can we impart any knowledge of the truth to the distant villages? How can we make ourselves even heard among the busy multitudes of this great city?"

Missionaries from Madras and Southern India appeal to the churches as follows:—"We are deeply sensible of the necessity of two things. First, of an increased amount of agency. The various branches of our work go on languidly, because we have not sufficient hands to carry them all out vigorously. Ground gained at one time is lost at another, because we are unable to follow up the advantages which had

been obtained. This is especially the case with regard to itinerancies. Until we are furnished with an adequate number of missionaries, to enable us to carry out fully the principle of the division of labour, we cannot expect to see a very extensive impression produced upon the mass of immortal beings around us. Oh that the Church of Christ would really arouse herself to do all that she ought to do, and all that she might do, to fill the length and breadth of this vast continent, which God has so wonderfully committed to the care of our country, with the light of truth, and the blessings of salvation!"

"Thousands of populous villages and towns are prepared to receive instruction in the way of life; but none, or next to none, are found to furnish it to them."

"We are unequal to the application of the means which, under the Divine blessing, would establish Christianity in the stead of heathenism. While thus losing time, Satan, ever diligent, is sowing seed of another kind. When will the people of God bestir themselves to take possession of this land for Christ? If they would but rouse themselves to one general and determined effort, we might confidently hope to see a great change."

"Many circumstances of deep interest occurred to show how accessible the country is to our efforts,—how strongly it needs them,—and how urgently its neglected villages and towns, with their teeming thousands of immortal souls, call upon the churches

to send them help. But, alas! the Church of Christ is asleep, and must be awaked. Her ear is heavy: she will not hear their calls. She has done—is doing much; but, alas! what a mass of urgent work is she leaving undone! When will the coffers of our rich men be opened? When will the soldiers of Christ—the young, the ardent, and the brave—be as ready to peril themselves on the high places of the field as the sons and daughters of fortune? Oh for at least one or two men to be perpetually sounding the gospel trumpet in these crowded and untouched villages!”

“We do most solemnly protest to them [the churches], that there is not at present in the field such an agency as we can reasonably hope to be successful in planting Christianity in this benighted district.”

“It would be not less wrong, than it would be vain, to lead the churches to suppose that we do, or can, bring the gospel to bear upon the condition of such masses of uninstructed men.”

A missionary from the North of India thus writes:—“It is saddening to think, that when so many of our fellow-creatures, who are likewise our fellow-subjects, are in darkness and the shadow of death, with only a faint and transient ray to point them to the kingdom of light, which in their deep slumber is disregarded, the Church of Christ halts in its course, and, instead of advancing to occupy those important fields, with difficulty maintains the posts it has established.”

These, and numerous similar appeals, are transmitted by foreign missionaries to the respective Missionary Societies year by year. They are read by the Secretaries, and then deposited in the archives of the Mission House. They have been wrung from the life-blood of the missionaries, but are treated at home "as a tale that is told." These documents, now lying dormant, shall *one* day awake, and, although now speechless, shall then speak "trumpet-tongued" against the professing churches who have disregarded them.

We ask the churches,—Are not these the several voices of witnesses prophesying to them in sack-cloth? Would that we could concentrate these and other appeals into one word, or one sentence, and that sentence were written by the Spirit of conviction on the heart of every Christian professor.

We proceed to inquire, secondly,—*Are these missionaries, in any appreciable degree, proportionate to the amount of agency we employ at home?*

Is the Church indeed "a debtor both to the Greeks and to the Barbarians, both to the wise and to the unwise?" If it is, why is there such a wonderful disproportion in the payment of that debt? Why yet do we treat of obligation to the heathen world as "by the way," as something supplementary to the claims of home? Is it a scriptural principle, to neglect continents abroad until every street at home is evangelized?—to multiply indefinitely means of grace for ourselves, till spiritual things assume the character of

a luxurious feast, while myriads possess not one Bible, and hear not one preacher? Is not the Church's commission primarily to sow the seed,—and secondarily, to fence, and hedge, and dig around the fruitful field?—and in fulfilling the secondary, is there not at present too great a tendency to neglect the primary? These are questions we ask with all humility, but urge with all earnestness. Who shall say that heresies and schisms, and spiritual barrenness, in individuals and churches, over which many now wail in British Israel, have no connection with a defect in our churches of the evangelistic spirit? “There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, and it tendeth to poverty.” This principle applies equally to the distribution of spiritual and physical wealth. Does not our poverty in a great measure arise from our having withheld “more than is meet” from the millions of the heathen world? Would our British Zion be enlarged at home?—let her break forth, on the right hand and on the left, till her seed inherit the Gentiles.

The church at Antioch doubtless would have rejoiced in retaining the ministrations of Paul and Barnabas. But what said the Holy Ghost?—“Separate me Barnabas and Saul for the work whereunto I have called them.” The church obeyed, and sent them forth. Jehovah's blessing was with the Apostles, so that the door of faith was opened to the Gentiles. And has not the Holy Ghost spoken in like manner to the British churches? In the earnest ap-

peals coming from men of God abroad, and in the reiteration of those appeals from "Societies" and "Assemblies" at home, do we not hear the voice of the Spirit, saying, "Separate me men for the work of evangelizing India?" If, from too great a solicitude to increase our spiritual comforts at home, and to pervade every corner of our land with multiplied means of grace, we refuse to send the men so urgently demanded, shall we not incur the charge of resisting the Holy Ghost?

But we anticipate an objection founded on the means and abilities of the churches; and therefore inquire,—

Thirdly,—Is the complement of missionaries already furnished at all proportionate to the actual resources of the British churches, in all their several denominations?

None who hear this question can fail to answer, No. The men whom we require, and the means for their support, are both possessed. The churches lack not ability, so much as will and determination. As there are forces in nature which lie latent, till some grand principle in physics is applied, and brings them into exercise; so latent energies are treasured up in the bosom of the Church, and await only the strong appliance of the evangelistic principle to disclose themselves. The kingdoms of Europe knew not their amazing capabilities, till the cry of the Crusades was heard, and enthusiastic zeal was directed towards the liberation of the oppressed in Palestine. Then were they fully

unfolded. British resources have, at sundry times, when some convincing argument of politics, or science, or commerce, has been applied to the passions or interests of men, revealed themselves in a manner which has excited astonishment equally at home and abroad. In like manner, resources are laid up within the Church; and all that is required is the application of a principle which shall bring them forth. Let Christians be but filled with the burning desire of converting the nations to Christ, and they will send forth men, and display wealth, in a degree which shall immeasurably transcend all that we have yet witnessed, and all that we have dared to hope.

When we look at pastors, their congregations, and their Bible-classes,—at Sabbath-schools, and their teachers,—at collegiate institutions, and young men's associations,—and at all the pious literary circles of this island, pre-eminent in intelligence and goodness,—can we constrain ourselves to believe that, from sources so abundant, we can draw no more than two hundred missionaries for India?

When, again, we look at British wealth, revealing itself in unbounded comforts and luxuries, laid by in divers forms of investment, and published to the world in official declarations of annual income,—can we offer violence to our reason and faith, and persuade ourselves that the churches can do no more than support these few missionaries among two hundred millions of people? We do not—we will not—we dare not believe it. No. We will rather believe that the

love of professing churches is cold, their sympathy is faint, and their compassion dull; and that there yet is need of the descent of the Spirit of Christ, whereby his people may be made willing in the day of his power.

Can love to Christ and souls, nourished by indefinite means of grace,—can missionary zeal, stimulated by thousands of encouragements, furnished by evangelists returned from their labours,—can missionary interest, sustained by thrilling incidents sounded from our platforms and pulpits, and recorded in missionary publications;—can all these strong emotions, in tens of thousands of Christian hearts, find no more substantial form of expression than in the mission of these few apostles to a land where a thousand-fold their number is required?

Can “fathers,” with their matured wisdom, and “brethren,” with their holy manhood, and “young men,” with their ardent zeal,—can Christian mothers and daughters, moving in all the accomplishments and graces of a sanctified society;—can all united give no further manifestation of love for the souls of India, than that which reveals itself in the support of two hundred missionaries?

In the fulfilment of our national obligations and responsibilities,—in the redress of the wrongs which India has sustained, and the remuneration for the benefits which India has conferred,—in the discharge of high and solemn trusts from Providence, and a commission from Christ,—can we go no further than give

to the Indians this mere handful of preachers of the gospel? Reason, and truth, and justice inveigh against the very supposition.

If it were so,—if the churches were indeed “shut up” to the necessity of leaving multitudes of souls without any ministering spirit to lead them to the Saviour, it were fitting that our churches and chapels should be hung in black, and that the voice of wailing should be heard in our tabernacles, and that we ourselves, clothed in sackcloth, should utter strong cries and supplications unto God; and the whole Church, in this her spiritual exigency, should take up the language of the afflicted king of Judah, in the political crisis of his country,—“The children are come to the birth, and there is not strength to bring forth.”

If anything could fright the Christian mind from its propriety,—if aught could make the missionary of Christ “beside himself,” it surely would be that of witnessing the Church able to do for India far more abundantly than it has yet done, and yet refusing to advance. In such a position is the Indian missionary placed; and if any think his claims urged with an unwarranted vehemence, he can only say, in the words of the Apostle, “Whether we be beside ourselves, it is to God; or whether we be sober, it is for your cause.”

We draw your attention to the evils which are ensuing, and will yet ensue, from the present scanty supply of evangelists.

1. As regards the evangelization of the heathen, *ground is lost.*

By a great and long-continued effort on the part of a mission, heathenism in a certain district gives way;—the popular mind seems about to lay hold of some grand truthful sentiment;—Christianity is advancing towards the occupation of an advantageous position. But the successful effort is unsustainable. The missionary unsupported cannot continue his oppressive labours. Perhaps sickness or death removes him. On the other hand, heathenism recovers itself. What the missionary did, becomes undone. Efforts which, if prosecuted, would have terminated in a blessed issue, from being suspended, become fruitless. This nullifying process is taking place year by year, with regard to many missions. Missionaries take the field against their “ten thousands,” but they cannot compete with them. They are driven back upon their own trenches; and happy are they, frequently, if they can but sustain a defensive position.

“Line upon line, precept upon precept,” is a principle recognised as needful at home. Is it less demanded abroad? Is it to be imagined that single missions, with solitary missionaries, are to be effectual to the discomfiture of heathen millions? If we were warranted in believing it, we should in doing so exercise a noble act of faith. Without the warrant, our faith is presumption.

2. As regards the preservation of missionary life, *ground is lost*.

It is impossible to speak on this subject with pre-

cision. We cannot accurately estimate the hurtful influence on missionary health and life, arising from over-strained efforts, undue exposures, and repeated anxieties; but we cannot forbear concluding that they must have a serious share in producing that very limited term of missionary life in India, which has been computed to average eight or ten years.

3. As regards the establishment of converts and churches, *ground is lost.*

India is not a land where deficient moral culture will suffice. It is fertile, but only in evil. Good has to struggle for an existence. From want of culture, many seeming plants of righteousness wither and die. The history of Indian missions shows that several places, which once "seemed the garden of the Lord," have become again a wilderness. In Southern India, "a Tanjore Christian" became a by-word. Why? The Christians of that district had never been properly superintended. The descendants of the converts of Schwartz and his colleagues, from want of instruction and discipline, grew up ignorant and immoral. Caste was so rampant among them as completely to unchristianize them. When discipline was restored, it was found necessary to dissolve whole communities. Can we forbear to infer, that, whilst qualified teachers bear no manner of proportion to the taught, there will result among professors a half-informed, meagre, and fruitless Christianity? These remarks apply especially to the South of India, where each missionary has on an average the general oversight of more than a thousand

souls, besides special labours with regard to native teachers, communicants, and scholars.

A writer from Central India gives the following testimony:—"Having been here for some years, I have witnessed many most lamentable cases of this kind [apostasy]. I have met with native Christians who have been baptized, some on the eastern, some on the western coast, and others at more southern stations,—lamentable to say, they were not to be known from the heathen but in name! They knew they would be interrogated as to when, where, and by whom they were baptized; and for very shame they held back. Oh, how ought our sympathies to be awakened on hearing such things! They are indeed scattered, as sheep having no shepherd. These Tamil Protestant Christians have had possibly, in the first instance, just sufficient knowledge and boldness to confess Christ at baptism; and shortly afterwards, by coming into Central India, where there is no stated ministry, they are exposed to greater temptation from the adversary of souls, which ends too frequently in a total declension from religion. I fear, from the want of keeping together those who have been brought into the visible Church of Christ, that if we could number our Israel, we should find that very many, from not continuing in the word, have forgotten that they once professed to be purged from their sins."

We advance towards a conclusion. Although we have thus written, we are persuaded better things as regards the British churches, and things that accom-

pany the salvation of India. We would assure them that there are abundant motives of "strong consolation." We would say to them,—*Survey the vantage ground you already occupy in India, and make that the starting-point of your future career.* First, look at the literary advantages we have obtained, both as regards our own facilities for promulgating truth and attacking error.

By the united efforts of the officers of Government, the missionaries, and other literary men, the most important works of the several religionists of India have been translated and published. Contrary to the wishes of the Brahmans, who studiously sought to conceal their scriptures from even the gaze of the stranger, and deemed their lips polluted by uttering certain mystic words in his presence,* the Védas and Puránas have been made to reveal their secrets; their systems have been analyzed, their doctrines refuted, and their impurities unveiled. The defenders of the system can take no refuge in the concealed and unknown. They can no longer boast, as they once did, of hidden stores of religious wealth,—awing European literati by their assumptions, and commanding unbounded reverence from their own disciples.

The more than gigantic forms of faith which have exalted themselves towards heaven have been scanned,

* In some places, a missionary desirous of getting rid of his Brahmanical opponents, who may be interfering with his preaching labours, has but to repeat the Gayatra (a Sanscrit formula), and the affrighted Brahmans will leave his presence in dismay.

and their dimensions taken. We now know that with which we have to contend: we know it as developed in Shastras: we know it also as embodied in the real sentiments, and developing itself in the actual practices of the people. In attacking Hinduism, we are not fighting "in the dark." Brahmanical systems are no longer

"The dark, unfathom'd, infinite abyss,"

which they were once reputed to be, alike by friends and foes.

Further, the Kurán, which the Muhammadans had wished to remain locked in the Arabian character and tongue, (in which form alone, according to Muhammadan sentiments, it has the manifest impress of Divinity,) has been stripped of its Divine assumption, by being translated into other tongues, and expressed in other characters. Its doctrines and statements have also been analyzed and refuted.

The more recondite but puerile system of Zoroaster, contained in the volumes of a language which has been dead for centuries, and which the Zoroastrians themselves, with the exception of a few priests, were unable to interpret, has been also exposed. Extracts have been printed from them, in European type cast for the purpose, and displayed before the professors of that faith.*

Now, we may argue, that as we possess facilities

* *Vide* "The Parsi Religion, as contained in the Zandavasta," by Rev. Dr. Wilson, of Bombay.

for navigation in that sphere which has been already tracked, whose rocks and shoals have been marked in the chart, and whose soundings have been recorded; so do we now possess in India wonderful advantages, from the fact that all its grander religions have been explored, and the faith and prejudices of the people have been apprehended. In such knowledge is our power. We need not ask the natives of India what they believe, nor what they practise, nor by what authorities they are guided. There is no ground for speculation on our part,—there is no scope for concealment on theirs.

Consider likewise the valuable store of grammars and dictionaries which have been prepared; the completed translations of the Scriptures in the several languages of India; and the important religious works already published in the vernaculars.

Look, further, at the native agency already raised up; the hundreds of churches already congregated; and the established and rooted character of our missions. From these several points, we say,—Survey the work which remains to be done, and prosecute it with determination.

Further, *attentively consider the aids which our own countrymen in India are at all times ready to furnish.* They have hitherto, in an important degree, sustained all your operations. They will continue to do so. The collected contributions raised by British Christians in India form a very considerable supplement to the funds which are supplied from home:

they more than equal the expenditure of any one missionary society on its Indian missions. Nor is pecuniary assistance the greatest which is rendered. The British officer or civilian has at times gone to villages, and preached in company with the missionaries; or he has supported schools in his own house, or has widely circulated the tracts which the missionary had prepared. British Christians of influence and station co-operate with us also in the preparation and publication of religious truth. On every hand, we find the aid and sympathies of those who have in view, alike with us, the glory of Christ, and the welfare of India. In sending missionaries to India, you may therefore be assured that they will not be left alone. Your agencies will not be unaided,—your renewed undertakings will be upheld by your sister churches in India.

Nor can we pass by, without grateful reverence, *the encouragement furnished us by the labours of American and German brethren, who, related to India by no such peculiar ties as we are, have come forward nobly and efficiently to its evangelization.* Their example should fill us with holy emulation. From their zealous efforts on behalf of India, the British churches should educe motives to renewed exertions. On the western coast of India, the Americans and Germans, unitedly, equal, if they do not exceed in number, the British missionaries. How pregnant is this fact with instruction and encouragement! If American Christians, with none of the national obligations which rest on us, have sent their

best sons across the Atlantic and Indian Oceans,—with what ardour should we, British Christians, seek to fulfil our responsibilities! If, in the case of German Christians, their comparative “poverty has abounded unto the riches of their liberality,”—with what an unsparing hand should we expend our wealth!

We draw to a conclusion. Unspeakably momentous has been our theme. Solemn are the responsibilities which even this humble appeal on behalf of India will bring on those who read it. We beseech you, by the bowels and mercies of Christ, as the Saviour of the world,—by His authority, as Head of the Church,—by His judicial character, as calling to account for neglected talents and lost opportunities,—not to put aside the solemn claims of one-fifth of the family of man. Oh, let it not be said of Christian Britain in reference to India, “Thou hast destroyed thy land, and slain thy people!” We say to the churches,—Pursue with renewed devotedness your evangelistic course. Determine to fulfil it. Apply your resources towards its accomplishment. Especially seek that God may go before you. Let the British “host of God’s elect,” purged from every element of the pantheism, and mysticism, and priestcraft, of which they seek to dispossess India,—baptized in the evangelistic spirit, though it be one of fire,—consecrated, by an inviolable “sacrament,” to the service of the Great Captain of their salvation,—clothed with the armour of righteousness, on the right hand and on the left,—“clad with zeal as

with a cloak," and holy "vengeance as a garment,"—with every sentiment refined, every aim single, every energy spiritualized, every emotion Christ-like,—reputing the cross their glory, and the thorny garland their crown,—“go forward” to THE EVANGELIZATION OF INDIA.

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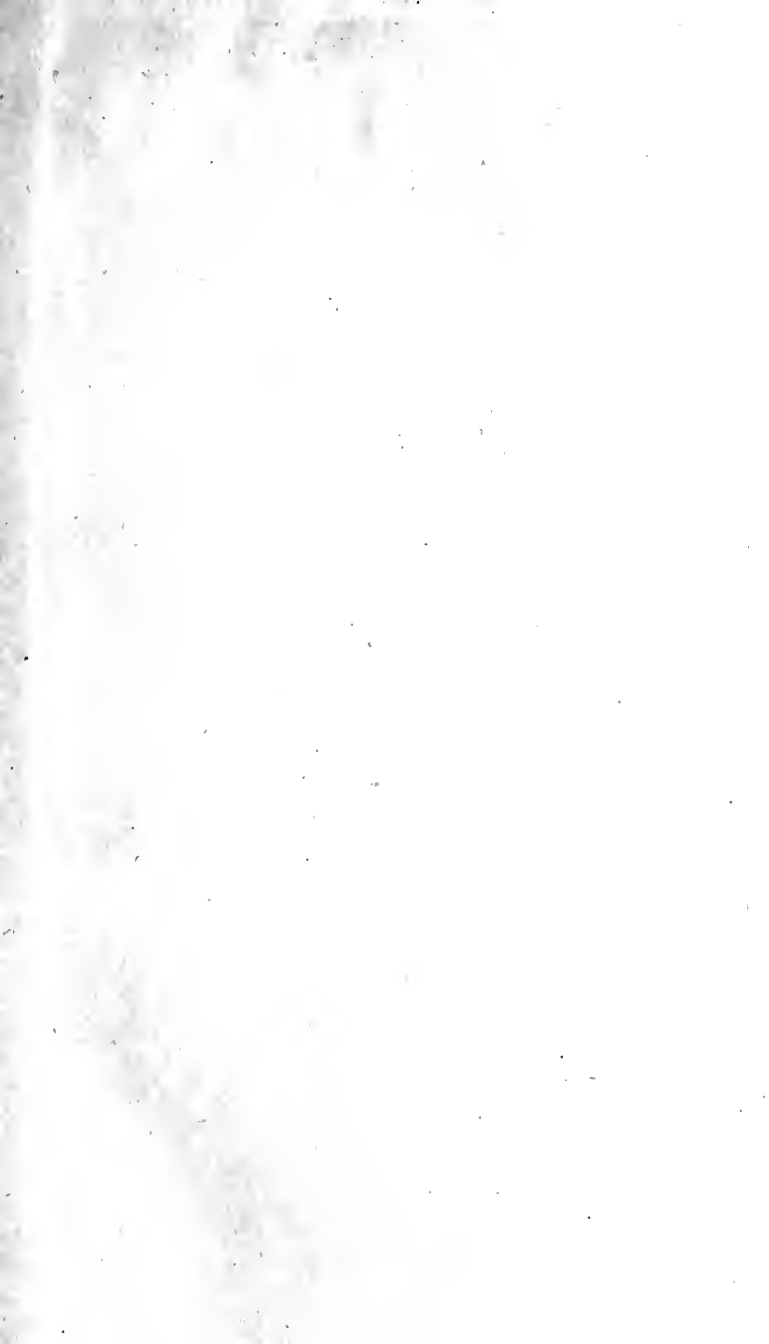
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