



Digitized by the Internet Archive
in 2007 with funding from
Microsoft Corporation



SERMONS

ON

INTERESTING SUBJECTS,

BY THE

REV. CLAUDIUS BUCHANAN, D. D.

||

LATE VICE-PROVOST OF THE COLLEGE OF FORT-WILLIAM
IN BENGAL, AND MEMBER OF THE ASIATIC
SOCIETY.

AUTHOR OF THE CHRISTIAN RESEARCHES IN ASIA.



EDINBURGH:

PRINTED FOR J. OGLE; M. OGLE, GLASGOW; R. OGLE,
AND T. HAMILTON, LONDON; AND
T. JOHNSTON, DUBLIN.

1812.

BX5133

B8

27628



SERMON I.

	Page
<i>THE THREE ERAS OF LIGHT</i> , being two Discourses preached before the University of Cambridge, on Commencement Sunday, July 1st, 1810	1

SERMON II.

<i>On the Same Subject</i>	30
<i>APPENDIX.—Preparatory Studies for the Church</i> ...	65

SERMON III.

<i>THE STAR IN THE EAST</i> , preached in the Parish Church of St. James, Bristol, on Sunday, Feb. 26, 1809, for the Benefit of the "Society for Missions to Africa and the East,"—(On the Author's return from India.)	73
---	----

THREE SERMONS ON THE JUBILEE,

Preached at Welbeck Chapel, London, viz.

1. <i>THE MOSAIC JUBILEE</i> , with its spiritual application to redemption by Christ; preached on the Sunday before the Thanksgiving Day	123
---	-----

	Page
2. <i>THE BRITISH JUBILEE, celebrated the 25th Oct. 1809, being the Thanksgiving Day, appointed to commemorate the fiftieth year of the reign of his Most Gracious Majesty, George the Third</i>	151
3. <i>THE HEAVENLY JUBILEE, preached on the Sunday after the Thanksgiving Day. "Bless- ed are they that are called to the marriage sup- per of the Lamb."</i>	185

SERMON VII.

<i>THE LIGHT OF THE WORLD, preached at the Parish Church of St. Anne's Blackfriars, on Tuesday in Whitsun Week, June 12, 1810, before the "Society for Missions to Africa and the East;" being their Tenth Anniversary</i>	237
--	-----

SERMON VIII.

<i>THE HEALING WATERS OF BETHESDA, preached at Buxton Wells, to the Company assembled there for the Benefit of the Medicinal Waters, on Whitsunday, June 2, 1811</i>	279
--	-----

THE
THREE ERAS OF LIGHT,
BEING TWO
DISCOURSES
PREACHED BEFORE
THE UNIVERSITY OF CAMBRIDGE,
ON COMMENCEMENT SUNDAY,
July 1st, 1810.

SERMON I.

(MORNING.)

GEN. I. 3. *Let there be* LIGHT.

“ IN THE BEGINNING, GOD created the heavens and the earth. And the earth was without form and void, and darkness was upon the face of the deep. And God said, “ Let there be Light : and there was Light.”

In these first words of Revelation we read how God gave light to the NATURAL world. But he is also the author of spiritual light ; and by the same Almighty Fiat, he dispelled the darkness of the MORAL world. For, “ when the fulness of time was come, God sent forth his Son,” who is “ the brightness of his glory, and the express image of his person ;” and he said unto the Church, which was to be illuminated by him, “ Arise, shine, “ for thy light is come :” (Isa. lx. 1.) and the people which sat in darkness and in the shadow of death, saw a GREAT LIGHT. (Matt. iv. 16.)

Now the Scriptures mark a certain analogy between the creation of natural and of spiritual light; and shew that both are produced by an exertion of the same Almighty power.

“ For God, who commanded the light to shine out of darkness, hath shined in our HEARTS, to give the light of the knowledge of the glory of God in the face of Jesus Christ.” 2 Cor. iv. 6.

Under the authority of this analogy we may be permitted to inquire, which is the grandest display of the Divine power,—the creation of natural or of spiritual light? The production of the sun, which shines in the firmament, or spiritual illumination by HIM, who is called “ the Sun of Righteousness;” connected as it is with those stupendous events in heaven and earth, “ which angels desire to look into;”—the incarnation of the Deity; the passion, death, resurrection, and ascension of the Mediator; the coming of the Holy Ghost; the gift of Tongues; the promulgation of the Gospel; and the liberation of millions of souls from darkness to light, and from the power of Satan unto God?—Doubtless, the glory of the spiritual dispensation far transcends that of the natural creation, both in the importance of its effects, and in the extent of its duration.

Let this, then, be our subject, to contemplate the spiritual illumination which comes

by Jesus Christ; who, when the world was in darkness, “brought life and immortality to light by the Gospel.” Of the diffusion of this heavenly Light, we shall notice three distinct Eras.

I. The first Era is that of the Promulgation of the Gospel by CHRIST himself.

II. The second is the Era of the REFORMATION; when, after that the Christian world had again sunk into darkness, and passed a long night of SUPERSTITION, the beams of truth broke forth with renewed splendor.

III. A third Era of Light is the PRESENT PERIOD. The Reformed Church, after preserving its purity as long, perhaps, as the primitive Church, began to suffer a general declension, and was in danger of being utterly overthrown by INFIDELITY. A decorous external profession was indeed observed; and, in our own Church, “the form of sound words” was retained; but the spirit and power of religion had very generally departed. By many persons the spiritual influence of the Gospel was not even acknowledged. The effusion of the Divine spirit was not believed to exist in any measure or degree, but was considered as something which was confined to the first age of the Church. But now the vital spirit of our religion hath revived, and is producing the fruits of the first century.

Christianity hath assumed its true character, as "the Light of the world." The Holy Scriptures are multiplying without number. Translations are preparing in almost all languages; and Preachers are going forth into almost every region, "to make the ways of God known upon earth, his saving health among all nations."

I. We are first to review that grand Era of Light, when "the Sun of Righteousness" himself appeared.

The period of this event has been observed as an epoch of time by almost all the civilized nations of the world; and with good reason; for the world was in darkness till Christ came. The Spirit of God, indeed, moved upon the face of the earth; and to the Patriarchs and Prophets an intimation was given that a Light would come; yet it was true that, with the exception of the chosen people, who were themselves the harbingers of the Light, "darkness covered the earth, and gross darkness the people." This was the state of mankind even in the brightest periods of Greece and Rome. Those nations had made some progress in natural science, and in human learning; but they were utterly ignorant of THAT science which is chiefly worthy of an immortal creature; namely, the knowledge of their Creator, and of their being's use and end.

Such was the state of the moral world, when HE came, who is called "the DESIRE of ALL Nations." (Haggai ii. 7.)—It was not unlike the state of the natural world, at that period of creation when "the earth was without form, and void; and darkness was upon the face of the deep." But while mankind were involved in this spiritual obscurity, "The WORD was made flesh," That eternal Word, "by whom all things were made, and without whom was not any thing made that was made," John i. 3.;—by whom "God made the worlds," Heb. i. 2.; that same Almighty word which spake at the first creation, said a second time, "LET THERE BE LIGHT?" and there was Light. "I am come," said our Saviour, "a LIGHT into the world, that whosoever believeth on me should not abide in darkness." (John xii. 46.) Christ came to reveal "the MYSTERY which was kept secret since the world began, but now is made manifest; and by the Scriptures of the Prophets, according to the commandment of the Everlasting God, made known to all Nations." Rom. xvi. 25. What then was this Mystery which Christ came to reveal?

He revealed the LOVE of God the FATHER. "God so LOVED the world, that he gave his only begotten Son, that whosoever believeth

“on Him, should not perish, but have everlasting life.” John iii. 16.

He revealed the ATONEMENT of God the SON, in assuming the human nature, and offering himself up a sacrifice for the sins of men. “My flesh,” saith he, “I will give for the life of the world.” John vi. 51.—“A BODY hast thou prepared me. Lo, I come to do thy will, O God.” Heb. x. 5.

He revealed the INSPIRATION of God the HOLY GHOST; which was now to descend from heaven, and to “abide with men FOR EVER;” (John xiv. 16.) even the spirit of truth which should “reprove THE WORLD of sin, and of righteousness, and of judgment;” John xvi. 8.; the Holy Spirit, which should “be given by our heavenly Father to them that ASK HIM.” Luke xii, 11. These were the doctrines which were to give LIGHT to the world. They are comprehended by the Apostle Peter in one sentence. He addresses believers as being “elect, according to the foreknowledge of God the FATHER, through sanctification of the SPIRIT unto obedience; and sprinkling of the blood of JESUS CHRIST.” 1 Pet. i. 2.

These doctrines our Saviour embodied in a short Commission or Charge, which he delivered, after his ascension into heaven, to one of his Apostles. It was given to that Apostle,

whom our Lord called “the CHOSEN VESSEL, “to bear his name to the Gentiles.” Acts ix. 15. For when Paul was proceeding on his way to Damascus, “a light above the brightness of the sun shone around him;” and our Saviour spoke to him from heaven in the following words: “I send thee to the Gentiles “to open their eyes, and to turn them from “darkness to light, and from the power of “Satan unto God; that they may receive “forgiveness of sins, and inheritance among “them which are sanctified by faith, which is “in me.” Acts xxvi. 18.

10 This Charge our Lord delivered AFTER his ascension into heaven, expressly for the instruction of his Ministers, in regard to the DOCTRINE they were to preach, and the EFFECTS which should follow. It may therefore be considered as a summary of the doctrine of the four Gospels; and every Minister of Christ ought to engrave it on the tablet of his memory, and comprehend it well; whether he preach “to Greek or to barbarian, to learned “or to unlearned, to bond or to free.”

Here is first established that fundamental truth, which ought ever to be present with us in all our counsels concerning the promulgation of the gospel; That the Gentiles are “under the power of Satan.”—“I send “thee,” saith our Lord, “to the Gentiles,

“to turn them from the power of Satan unto God.” This is a truth which the wisdom of this world “will not receive;” and it is assaulted by a false philosophy continually. But, like a rock assailed by the restless waves, it will remain for ever IMMOVEABLE. For what we call a revelation from heaven, is properly a revelation of this, That all men are by nature “in darkness, and under the power of Satan;” and that Christ hath come “to turn them from darkness to light, and from the power of Satan unto God.”

The second part of our Saviour’s Charge declares the EFFECTS of preaching the Gospel, namely, That the Gentiles should receive “forgiveness of sins by faith in Christ,” and that “their eyes should be OPENED.” These are the effects in *this* world.

The third part declares the consequence in the world *to come*; that they should receive a glorious “INHERITANCE among them which are sanctified;” that is, among them which “are made MEET by the Holy Ghost” to become partakers “of the inheritance of the saints in light.” Col. i. 12.

These were the doctrines of Light “which were now made manifest, and, by the commandment of the everlasting God, were to be made known to all nations.”—And our Saviour said unto his Disciples, “Go ye into

“all the world; and preach the Gospel unto every creature.” They accordingly went forth. Though unlearned men, they went forth with confidence, to CHANGE THE RELIGION OF THE WORLD. The darkness of paganism receded before them; and in process of time there was a general illumination.

In the course of three hundred years, “THE EVERLASTING GOSPEL” was published generally throughout the habitable world: and a great company were gathered out of many nations, who became partakers of “the INHERITANCE among them which are sanctified.” But, during that period “the children of light” had to maintain a fiery conflict with the powers of darkness. For a new thing appeared upon the earth. The pagan religions, though they differed from each other in form, yet agreeing in principle, had existed in amity together; because they were of the same kind, and members of the same *family*. “The strong man, armed, kept his palace, and his goods were in peace.” Luke xi. 21. But they no sooner beheld the religion FROM HEAVEN, than they all united against it, and persecuted it. They hated its purity, its humility, its spiritual worship, its renunciation of self-glory, and its contemplation of eternal life. “The light shined in darkness, and the darkness comprehended it not.” John i. 5. The heathen govern-

ments devoted multitudes of their fellow-subjects to death, not for crimes which they had done, but "for righteousness sake;" wondering themselves at their own new and strange work, of which there had been no example in the records of nations. And these multitudes met death with cheerful hope; because they knew that there would be "a resurrection from the dead." At length the great conflict was ended, and the Christian faith obtained the dominion.

But, as Adam, the parent of the human race, fell from his high estate by withdrawing from communion with God; so his descendants follow his sin, in perverting the truth, and renouncing the gift of heaven. As the chosen race who had communion with God upon earth at Sinai, turned away afterwards and sought salvation by other gods; so that peculiar people, yet more highly favoured, who had "communion with the Father, Son, and Holy Ghost," turned away "from him who spake unto them from heaven." Heb. xii. 25. No sooner had the religion of Christ become the religion of the world, and been invested with dignity and power, than it began to be corrupted. Men began "to hold the truth in unrighteousness;" and "Satan himself was transformed into an Angel of Light," so as to deceive the nations. They

sunk gradually into the abyss of ignorance and superstition; and “darkness covered the earth, and gross darkness the people.” What added to the horror of this darkness, the Bible itself, the fountain of Light, was taken away; and, for some ages, the Revelation of God, which had been given by the hand of a Mediator, and by the ministry of Patriarchs, Prophets, and Apostles, was hid from the world. Christianity hath two principal enemies to contend with, SUPERSTITION and INFIDELITY. It was Superstition which first shut the Bible. The age of Infidelity had not yet come.

In that dark period of which we speak, even the chief Seats of learning became fountains of error to the world. From those very Seats it was maintained, That Christianity was little more than a moral code, and that the Faith by which we should be saved, consisted principally in “a mere *historic* belief.” The doctrine asserted, amounted in substance to this, that a man might almost, if not entirely, qualify and entitle himself by certain good actions to receive the grace of God; and that thus he might purchase heaven by his own merit. So thick a mantle of darkness had covered the minds of men!

At length there appeared a dawn of light. BRADWARDINE of Oxford combated these errors of doctrine with great energy and eloquence. He was Archbishop of Canterbury, and the

most profound scholar of his age. And as he was first in the Church in learning and in station, so he was almost sole in his opinions. But he was "full of faith;" and singly attempted, as he expressed it, "to defend so GREAT A CAUSE." *

* "Behold," said Archbishop BRADWARDINE, "I speak it with grief; as formerly four hundred and fifty prophets were united against one prophet of the Lord; so at this day how many, O God, contend for Free-Will (human sufficiency and merit) against thy gratuitous Grace! How many indeed in our times DESPISE thy saving Grace; or if they use the term Grace, how do they boast that they DESERVE it by the strength of their Free-Will. Almost the whole world is gone after PELAGIUS into error. Arise, O Lord, judge thine own cause; sustain him who undertakes to defend thy truth. Protect, strengthen, and comfort me: for thou knowest that, no where relying on my own strength, I attempt to maintain SO GREAT A CAUSE."

Bradwardini Opera, Prefat.

The Theologians, whom Bradwardine opposed, correspond nearly with the great PELAGIAN body of the present day. This body assumes not the ancient name, but exists under different names, and is composed of different denominations. But they all agree in one distinguishing character, "That they despise the saving grace of God." They generally profess, what they call, RATIONAL Christianity; by which they mean that their religion is *merely* rational, and that it hath nothing spiritual in it. They acknowledge no influence from above, nor any operation of divine grace. In this sense, it is true that they profess a *rational* religion: but on the same principle, it might be easy to prove that the religions of the heathen world are ALL RATIONAL religions. It is surely high time for Christians to take leave of the Pelagian philosophy.

But WICKLIFFE of the same university was ordained to confirm more fully the evangelic testimony. He was properly the first great light in that dark age. He translated the Bible into our own tongue; and his own mind was illumined by it. He then assailed with an intrepid spirit the before-mentioned errors, and in particular, the position (which is the fundamental principle of a corrupt theology) "That a man becomes acceptable to God, and is finally saved, by his own works and merits." "Human nature," pronounced Wickliffe from the theological chair, "is wholly at enmity with God. Man is a sinner from the womb. He cannot think a good thought; he cannot perform a good work, except he receive GRACE." And with respect to that Faith whereby we shall be saved, he speaks in these terms. "The merit of Christ is sufficient of itself to redeem every man from Hell. Faith in our Lord Jesus Christ is sufficient for salvation. We are not to seek to be justified in any other way than by his justice. We BECOME righteous through the participation of HIS righteousness."* Wickliffe here speaks the sense of a Text, from which every Theologian should learn to preach; "To him that worketh NOT, but believeth on

* Dr. James's Apology for Wickliffe.

“HIM that justifieth the ungodly, his faith is counted for righteousness.” This text is found in the fourth chapter of the Epistle to the Romans, and at the fifth verse. But the unanswerable argument for the truth of this doctrine is derived from the history of CORNELIUS, the Centurion. “His alms and prayers came up as a memorial before God.” Acts x. 4.; but he became not THEREBY an heir of salvation. He was directed to go to the Apostle PETER, “who should tell him words WHEREBY he should be saved.” Acts xi. 14. Until Cornelius heard the words of the Gospel from Peter, and thereupon “received the Holy Ghost,” he knew nothing of that Faith whereby alone he could be saved.

But Wickliffe was only the forerunner. Like John the Baptist, he prophesied of a Light that *should* come; and almost in his words he said, “I am but a solitary evidence against a Host. I am but the voice of one crying in the wilderness.” But his own light did not dispel the gloom. Though it shone far into the vale of night, it reached not to the throne of darkness at Rome.

II. The second Era of Light is the REFORMATION. In the midst of this spiritual darkness, while men were sitting a second time “in the region and shadow of death,” the “day-spring from on high visited them.” This

has been accounted by some, an epoch in the Church, not less remarkable than that of the first promulgation of the Gospel. And although it is now much out of view in the minds of many; although Infidelity would obscure its glory, and “the withered hand hath been lifted up against HIM that healed it,” the Reformation will ever be considered as a great event in the divine dispensation by all true members of the Church of Christ, to the end of time.

As, in the first age, the preaching of the Apostle PAUL was chiefly instrumental in the conversion of men; so, at this second Era, the ministry of LUTHER was principally honoured of God, for that purpose. Luther was ordained to be the great instrument of Light; and he, like WICKLIFFE, gave the HOLY SCRIPTURES to his nation in their own tongue.

But, by what means was Light restored at the Reformation? The CAUSE is to be found in the third part of our Saviour's doctrine before mentioned, namely, the inspiration of the HOLY GHOST, the spirit of Truth which should resist the spirit of Satan and of error, “reprove the world of sin, and of righteousness, and of judgment; and guide men into all truth.”—This was the efficient cause: but the means or instrument was the Bible. Light was restored to the world by the BIBLE.

The writers of that day give an animating account of the sensations of joy and exultation, with which the people of our own country received the Word of God. A Copy of the Bible was fixed by the Royal command to a desk in the Churches : and the people assembled in crowds to read it, or to hear it read. It is recorded that many persons learned to read in their old age, that they might be able to read the Bible. A frequent Text of the Preachers of that time was that which we have chosen, “ And God said, Let there be Light ; and there was Light.” For the light of truth shone upon them suddenly ; and every where illumined the minds of men, almost at the same time.

The distinguishing doctrine of the Reformation was “ Justification by Faith alone.”—“ This,” said Luther, “ is the ONLY SOLID ROCK.”—“ This Rock,” continues he, “ did Satan shake in Paradise, when, he persuaded our first parents that by THEIR OWN wisdom and power they might become LIKE unto God ; and thereby induced them to renounce their faith in God, who had given them life, and a promise of its continuance.”—In the same manner do many at this day renounce their faith in God, who hath promised LIFE by his Son ; and they seek Life by THEIR OWN wisdom and power. “ The king-

“dom of Satan,” added Luther, “is to be resisted by this heavenly and all-powerful doctrine. Whether we be rude or eloquent, whether we be learned or unlearned, THIS ROCK must be defended; this doctrine must be published abroad in animated strains.” *

Pure religion being thus restored, the first labour of our Church was TO DO HONOR to the true and genuine doctrines of Christianity. And this she did by exhibiting them to the world “in a form of sound words,” in the composition of our LITURGY, ARTICLES, and HOMILIES; which we maintain to be the standard of sound doctrine unto this day. †

But an affecting and awful scene was to follow in England. The providence of God directed that the truth and efficacy of THESE DOCTRINES thus set forth, should be PROVED. In like manner as at the first promulgation of the Gospel, its divinity was displayed by the marvellous constancy of the first MARTYRS; so it was ordered that when the truth was pub-

* Preface to the Commentary on the Galatians.

† And not we only; for though certain churches differ from us and from each other in form and discipline, they agree with us in DOCTRINE. The doctrines of our Church are acknowledged by the Protestant Churches on the CONTINENT, by the Established Church of SCOTLAND, and by the great body of Dissenters in our own Country.

lished a second time, it should undergo a similar trial. Many persons, of every rank, age, and sex, suffered death for the faith of Christ, "not accepting deliverance, that they might obtain a better resurrection." Heb. xi. 35. And thus there has been given to the Church, in these latter days, a recent and undeniable testimony of the nature and divine power of the TRUE DOCTRINE.

From that time the light of truth continued to shine in the Protestant Church for a long period; with some intermission indeed, and in certain churches more intensely than in others. But it shone in some places as brightly, and probably endured as long, as it ever did in any period of the Primitive Church. At length, however, by the combined operation of causes which are well known,* a spirit of indifference to religious

* By the association of SANCTITY with the spirit of republicanism and rebellion during the Usurpation of Cromwell, that holiness of life which was enjoined by our Saviour, became a subject of scorn or contempt. The people passed over from one error to the contrary extreme. The bow was bent till the string was broken, and it has never been rightly strung again. The Nation being emancipated from a yoke which assumed a religious name, considered religion as its enemy; and thus the spiritual faith of Christ became identified with fanaticism or enthusiasm; and so it has remained in a great measure to this day. Political dissension, the most powerful engine in a free nation, has tended to keep this prejudice alive. As might be expected, the charge of fana-

truth began to manifest itself, not only in the established and national churches, but among all the other denominations of Christians. It is difficult to say where there was most apathy and langour. For though "the form of sound words" was still generally retained (in our own church in a *written* form, in other churches in an *extempore* form) and there were some eminent examples of piety and laudable zeal; yet it was most evident that in many places religion was sinking fast into a lifeless profession; and that in some places it merely exhib-

But it is chiefly imputed to Dissenters. And thus both parties have been kept IN BONDAGE during a long period, dreading each other's power, and doubting each other's purposes, and taking the measure of each other's religion by their own fears and the horrors of a former age. The Dissenter is a fanatic, and the Churchman is a bigot. And so absolute is this alienation in the minds of some, that the idea of an UNION in any religious purpose, is considered to be so unnatural as to be displeasing to God himself. On this subject neither Churchman nor Dissenter will ever find rest, until he shall have been taught by the grace of God, the nature of that CHARITY which our Saviour enjoined;—"A new Commandment I give unto you, that ye LOVE one another;" even that charity which the Apostle Paul has so sublimely described in the thirteenth chapter of the first Epistle to the Corinthians: "Though I speak with the TONGUE of men and angels, and have not charity, I am nothing." And again; "Though I have all FAITH, so that I could remove mountains, and have not Charity, I am nothing." Be a man, a LEARNED Churchman, or an ORTHODOX Dissenter, "if he have not charity, he is nothing."

bited the body and external figure. Even among those denominations of Christians, who were once distinguished by a name derived from PURITY, little fruit was to be found. They were in the state in which the prophet describes the remnant in his day; “as the shaking of
 “an olive tree, two or three berries on the
 “top of the uppermost bough.” (Isaiah xvii. 6.) And not only was the spirit of religion nearly extinguished, but men began to be **ASHAMED** of their religion. * All this while

* To this fact the chief Representative of the Church at that time has recorded the following testimony:

“It is a reproach, I believe peculiar to the Christians of this age and nation, that many of them seem **ASHAMED** of their Christianity:—and excuse their piety as others do their vices.” Secker’s *Sermons*, vol. I. 59.

The testimony of Bishop Butler, to the prevalence of infidelity, is very remarkable, “It is come,” says he, “I know not how, to be taken for granted, by many persons, that Christianity is not so much as a subject of inquiry: but that it is, now at length, discovered to be fictitious: and accordingly, they treat it as if in the present age, this were an agreed point among **ALL PEOPLE OF DISCERNMENT**; and that nothing remained but to set it up as a principal subject of mirth and ridicule; as it were, by way of reprisals for its having so long interrupted the pleasures of the world.”

Preface to the Analogy, 1736.

What must have been the state of the common people in general, when it was taken for granted that such were the sentiments of *all people of discernment* in the nation?

science and human learning were progressive; but the knowledge of the Holy Scriptures was passing away. * As a proof of this decay in sacred literature, we need only notice this fact. The HEBREW language, which is the source of all critical knowledge of the Bible (of the New Testament as well as of the Old), became at length, but little known even to learned men. And though there ever have been illustrious exceptions, it ceased at last, to form a part of the ordinary studies of youth at our seats of learning; even of those students, who were destined for the sacred office.

Out of this state of things arose a new enemy to the church; the enemy that might be expected, INFIDELITY; or the positive denial of the truth of a revelation from God. We have seen that it was Superstition which first shut the Bible. The second attempt was made by Infidelity.—But the further consideration of this subject we must reserve for the afternoon; when we shall review the progress of Infidelity in extending its darkness; and the Era of Light which followed.

But before I conclude this discourse, I would beg leave to direct your attention to a subject of no little consequence to the interests of religion, and to the character of our Universities

* See Appendix.

in the present circumstances of the church, the notice of which arises immediately from our present discussion. I mean the importance of a critical knowledge of the ORIGINAL languages of the Holy Scriptures to the theological Student.

The original language of the New Testament has been well cultivated; and one cause of this has been its affinity to the GREEK CLASSICS. But the acquisition of the language of the Old Testament is equally necessary. It is indispensable for those who would possess a critical knowledge of the Bible; for the New Testament is written in the idiom of the Old. It may be received as an axiom, "that a knowledge of Hebrew learning among the great body of the clergy, is the mark of a flourishing church;" that is, of a church which is ardent in maintaining the true faith, and in expounding the pure word of God to the people. Among the members of the Romish communion this species of learning is almost entirely extinct.

Having thus asserted the importance of a critical knowledge of the Bible, I think it fit, nevertheless, to controvert the opinion, that without such a knowledge individuals cannot build the doctrines of Christianity, or Christianity itself, upon a solid foundation. If this were true, what must have been the state of

our own church in the absence of Hebrew learning? If sacred criticism be the sole foundation and constitute the very grounds of our belief, upon what has our belief hitherto been grounded? This opinion places the Christian Religion on the footing of the superstitions of Mahomet and Brahma; which is this, that if you commit to memory a certain number of historic facts, and can read certain languages, (all of which, both facts and languages, may be obliterated from your memory in less than twenty years) you are a good Theologian; but with this advantage, however, in favour of the Mahometan, in regard to many Theologians of this day, that, whereas he can read his Koran in the original Arabic, they cannot read the Old Testament in the original Hebrew.—My brethren, by this argument, (which is the same in principle with those which, as we have seen, were uttered in a dark age from the chief seats of learning) the assisting Grace of God, and all that is peculiar to the Christian religion, seems to be very BOLDLY extinguished. But perhaps the source of this misapprehension lies in confounding these two terms, a Theologian and a Christian. That which constitutes a Christian is, Faith, Hope, and Charity, these three. Much human learning is not essentially necessary to constitute a Chris-

tian. Indeed, a man MAY BE a profound Theologian and not be a Christian at all. He may be learned in the doctrines and history of Christianity, and yet be a stranger to the FRUITS of Christianity. He may be destitute of Faith, of Hope, and of Charity.

Let us not then confound the FRUITS of religion, namely, its influence on the moral conduct, its peace of mind, and hope of heaven, with the CIRCUMSTANCES of religion. True religion is that which its great Author himself hath declared. It is a PRACTICAL knowledge of the LOVE of God the FATHER, "who sent "not his Son into the world, to condemn the "world; but that the world, through him, "might be saved;" of the ATONEMENT of God the SON, by faith in whom we receive remission of our sins, and are justified in the sight of the Father; and of the SANCTIFICATION of God the HOLY GHOST, by which we are made MEET "to become partakers of the inheritance of the saints in light."—The preacher who can communicate THIS knowledge to his hearers (and it is true, that if he possess a *critical* knowledge of the Bible, and of the history of Christianity, he will be likely to do it with the *most* success), the same is "a "workman that needeth not be ashamed,

and a good minister of Jesus Christ." 1 Tim. iv. 6.

As an illustration of this truth, we may adduce the influence of the Gospel on the ignorant minds of persons born in the heathen world.

It has been maintained by some, that civilization must always prepare the way for Christianity. But this position, like many others allied to this subject, is completely at variance with the fact. Civilization is a blessing of itself, and ought to be given, as we have opportunity, to all nations: but it is not universally necessary that it should precede the Gospel. The fact is, that the religion of Christ has sometimes found more difficulty in conflicting with a refined superstition, with what St. Paul calls "the wisdom of men," than with the ignorance of barbarism. It doth not appear that human learning, in itself considered, though in many ways an important instrument of good to mankind, *predisposes* the mind in any manner or degree to receive the Grace of God. There is a sense in which Learning, like Riches, may impede our spiritual progress, for "Knowledge puffeth up," (1 Cor. viii. 1.) though we are ever to distinguish between the use and the abuse of learning. On this subject we ought to keep

in remembrance our Saviour's words, "The poor have the Gospel preached to them:" in which is implied, "That the poor would UNDERSTAND the Gospel, and RECEIVE the Gospel; and these words have been illustrated in every age. The Apostle Paul had less success among the learned at Athens, than among the barbarous people. And the same is sometimes the experience of Preachers at this day among the Gentile nations. It so happens that the most numerous conversions, during the last century, have been among those nations which have least civilization.* And this fact demonstrates the PERMANENT CHARACTER and DIVINE NATURE of the Christian dispensation. For, "Where is the wise?" saith the Apostle, in reference to this subject: "Where is the Scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? For ye see your calling, brethren; how that not many wise men after the flesh, not many mighty, not many noble are call-

* The ESQUIMAUX Indians of LABRADOR; the COLAREES of the Decan in India; the AFRICAN slaves of several islands in the West Indies; and the natives of Caffraria, and of the Great and Little Namaquas, in the South of Africa. See the Reports of the Moravian, Danish, and English Missions.

“ ed. But God hath chosen the foolish
“ things of the world to confound the wise:
“ and God hath chosen the weak things of
“ the world to confound the things that are
“ mighty: That no flesh should glory IN HIS
“ PRESENCE: But that, according as it is writ-
“ ten, He that glorieth, let him glory in the
“ Lord.” 1 Cor. i. 26.

And the
than among the barbarous people
some a multitude the experience of Preach
ers at the time among the Gentle nations
It so happen that the most numerous con
versions during the last century, have been
among those nations which have least civili-
zation. * And the fact demonstrates the
PERMANENT CHARACTER AND DIVINE NATURE OF
the Christian dispensation. For, “ Where is
“ the wise,” saith the Apostle, in reference
to this subject. “ Where is the Scriber,
“ Where is the disputer of this world? Hath
“ not God made foolish the wisdom of this
“ world? For ye see your calling, brethren;
“ how that not many wise men are the flesh,
“ not many mighty, not many noble are call-

* The Esquimaux Indians of Labrador, the
Kuru of the Ocean in India; the African slaves of several
islands in the West Indies, and the natives of Caffaria,
and of the Great and Little Nardus, in the South of
Africa. See the Reports of the Missionaries in
English Missions

Of God the SON he saith, that "Jesus Christ
 " is come in the flesh: and that the blood of
 " Jesus Christ his Son cleanseth from all sin."
 1 John i. 7.

Of God the HOLY GHOST he saith, "It is the
 " Spirit that beareth witness (to the Son of
 " God), because the Spirit is TRUTH;" and
 of its operation on the hearts of believers he
 saith, that "they have an UNCTION from the
 " Holy one; and that this unction ABIDETH
 " in them; that they are thus BORN of God,
 " and become the children of God;" and fi-
 nally, that the evidence of their being thus
 born again, is "the love of the brethren."—
 "We know," saith he, "that we have passed
 " from death to life, because we love the bre-
 " thren." 1 John iii. 14.

This is the doctrine of the blessed Apostle
 and Evangelist St. John, as expressed in his
 Epistles, and confirmed by his Gospel; and
 this is the heavenly doctrine which our Church
 prays for in the following words:

"Merciful Lord, we beseech thee to cast
 " thy BRIGHT BEAMS of light upon thy church,
 " that it being enlightened by the doctrine of
 " thy blessed Apostle and Evangelist Saint
 " John, may so walk in the light of thy truth,
 " that it may at length attain to the light of
 " everlasting life; through Jesus Christ our
 " Lord. Amen."

This prayer was offered up continually during a long season of darkness, and at length was answered at the appointed time.

In our former discourse we stated that, while the Protestant Churches were declining in piety, a NEW ENEMY appeared. "While men slept, the Tares were sown." Matt. xiii. 25. It was about the middle of the last century that INFIDELITY, which had appeared long before, first began to shew itself in strong and general operation. It was at a time when the light of Christianity was very feeble, and it was apprehended that this new adversary would totally extinguish it. But behold the providence of God! At this very period, there was a revival of religion in England, commencing in the bosom of our own church. Distinguished preachers arose in succession; men possessing the spirit and eloquence of the first Reformers, and "the doctrine of the Blessed Apostle, and Evangelist St. John," was preached with great energy and effect; multitudes of the people bearing witness, by their repentance and conversion, to its truth and heavenly power. And it was soon found to be the pure and operative faith of the Primitive Church, and of the Reformation; differing as much from the mere profession of Christianity, as the substance from the shadow; and bearing the true character, which

cannot be feigned, namely, "righteousness in life, and peace in death." At the very time when the spirit of Infidelity was fostering its strength, under the name of philosophy, and preparing for the awful revolutions which followed, the spiritual religion of Christ began to revive, and has since produced the most beneficial effects. True Religion and Infidelity have shown their proper fruits in our own time; and we can now contrast them with advantage. Let us therefore look back, and examine what have been the effects of each.

INFIDELITY first caused a whole nation to renounce Christianity; and, by natural consequence, destroyed religious hope and moral obligation; that nation, inflamed with cupidity and lust of dominion, invaded other nations, deluged them with blood, and at last, having acquired the temporal power, would, like Papal Rome, enslave the world by its despotism. And the principle of its despotism is the same; namely, "To keep the minds of men in the CHAIN OF DARKNESS." Thus do Infidelity and Superstition lead to the same point, by different ways.

The Spiritual religion of Christ hath, during the same period, produced very considerable effects.

1. It hath promoted a knowledge of the Holy Scriptures (the same effect which was produced at the Reformation), and hath thereby cultivated, to a great extent, the principles of the Gospel. And, on this foundation hath been built the practice of many excellent VIRTUES (some of them very seasonable in this age of revolution), such as subordination, quiet conduct, loyalty, and contentment.

2. It hath promoted the instruction of the Poor. The number of those among the lower classes, who can read the Scriptures for themselves, is supposed to have been more than doubled, within the last thirty years.

3. It hath promoted a more general worship of God. The volume of Praise and Thanksgiving which rises to the Most High from voices in this land, constitutes an ACCLAMATION, compared to the feeble sound at a period not very remote.

4. It hath cultivated very extensively a critical knowledge of the Holy Scriptures. A reverence for HEBREW learning seems again to be restored to the nation; for persons, even in secular life, begin now to study the Bible in the original Tongues; as we know was the case in a former age.

5. But this revival of religion has been pro-

ductive of another good, new and extraordinary in its nature; not confined to this country, nor to the present time; but extending to remote nations and distant ages.

Christianity hath again, after a lapse of many ages, assumed its true character as "the **LIGHT** of the world." We now behold it animated by its original spirit, which was to extend its blessings "to **ALL NATIONS.**" The Scriptures are preparing in almost every language, and preachers are going forth into almost every clime. Within the period of which we speak, men have heard the Gospel "in their own tongue, wherein they were born," in **INDIA**, throughout many of its provinces; in different parts of **AFRICA**; in the interior of **ASIA**; in the western parts of **AMERICA**; in **NEW HOLLAND**, and in the isles of the **PACIFIC SEA**; in the **WEST INDIES**, and in the northern regions of **GREENLAND** and **LABRADOR**. **MALAYS, CHINESE, PERSIANS,** and **ARABIANS**, begin how to hear, or read, in "their own tongues the wonderful works of **God.**" Acts ii. 11.

III. It is with propriety then that we distinguish the present period as a **THIRD Era** of **Light** in the **Christian Dispensation**. Yes, it is true, that while **INFIDELITY**, like the pillar of the cloud hanging over the Egyptians, (**Exod. xiv. 20.**) is rising in awful form, threat-

ening to involve the earth in darkness, the religion of Christ, on the other side, like a "pillar of Fire," is giving light to the world. While Infidelity is prostrating thrones, and forging chains for mankind, the religion of the Messiah is diffusing its pure and free spirit, like a copious stream, into the hearts of men; constraining them not only to cultivate its moral and benevolent principles in their own country (whereby they resist Infidelity with the best weapons), but to communicate them to others; and to enrich, with higher blessings than those of commerce, the most distant climes and nations.

Is it asked why this spirit for diffusing religious knowledge did not sooner appear in this nation; for it seems scarcely to have been thought of at the era of the Reformation? The desire was not given, because we had not the MEANS. Our commerce had not extended to the uttermost parts of the earth. We had no Empire in the East. Another reason was, The Romish Church held the world in chains. Its superstition had supplanted us in almost every region. But by the revolution of events, this obstacle is now nearly removed.

It was an opinion delivered by Sir Isaac Newton, after the study of the prophetic books, that the power of Superstition, which had so long enslaved the world, would at last

be broken by the strong arm of Infidelity. And we have just seen this "strong arm" give the last blow to the temporal power of Rome. This loosens her hold upon remote nations. Now then the fulness of time for enlightening the Gentiles seems to be come, for the obstructions are nearly removed, and the means are granted. And no sooner are the means granted, than the DESIRE is given; and thus, in every age, the great designs of the Almighty are executed by the Sons of men.

But let us now inquire by whom it is that the Light of Christianity is diffused throughout the heathen world? To whom has been assigned the honour of leading the way in this undertaking?

Our own Church acknowledged the object a hundred years ago, and LED THE WAY. Two Societies were incorporated for the purpose by the Royal Sanction, and Letters were written by the KING of Great Britain and by the Archbishop of Canterbury to the humble Missionaries in the East, to animate, strengthen, and encourage them in their important work. *

These Societies still exist, and prosecute the primary objects of their institution. A

* See *Letters in Christian Researches*.

mission in India has been supported by "the Society for promoting Christian Knowledge" with eminent success; for it was under its patronage that the apostolic SWARTZ preached the Gospel to men of "different tongues, kinds, and nations."

But it is evident that, at the present time, missions are conducted to a greater extent by other societies than by our own. When the Gospel was first preached to the heathen, our Saviour gave the commission to INDIVIDUALS; that is, they were not associated by any power of temporal empire. And it would appear as if it were to be promulgated to the Gentiles a second time, by the same means. But this is a subject which will occupy the serious attention of our Church.

The Church of Rome certainly considered it to be HER duty, as the Church of Christ, "to teach all nations." Now it has been so ordered that the Church of England should possess at this time a greater facility of access to the remotest nations, than Rome ever had in the plenitude of her power. While therefore we contemplate with a benignant eye the laudable exertions of the subordinate societies, it would well accord with the dignity and character of the Church of England, to RESUME the lead in this work; and, standing as she does like a Pharos among the nations, to be

herself the Great Instrument of Light to the world.*

Let this nation understand the voice of that Providence which hath exalted her to such a height in the view of mankind. It saith in the words of the text, "LET THERE BE LIGHT."—But when we speak of the nation, we mean the CHURCH; and the Voice of the Church is to be heard at the UNIVERSITIES. Is not this the University that gives the light of SCIENCE to the world? Let it also give the light of Religion. We are proud to acknowledge that this Seat of Learning hath already begun to diffuse the truth of Revelation in the heathen world. Some of its members have already gone forth to the East. Men of your own body, who had acquired the very highest honours in science, are now in that country engaged in translating the Scriptures into the Oriental Languages. And it would give new ardour to their undertaking, to know that it meets with your countenance and approbation.

But it will be proper to give some account of the DARKNESS which exists in heathen lands, that our nation may feel it her duty to send forth the Light. For it has been asserted by

* "Ye shine as Lights of the world, HOLDING FORTH the word of Life." Phil. ii. 16.

some that there is no darkness, at least among the idolaters of India; and passages are quoted from their ancient poetry to prove that their morals are sublime and pure. It would however appear from passages in the Holy Scriptures, that the nations addicted to Idolatry are not only involved in darkness and error, but live in the commission of turpitude and crime. In the Old Testament it is stated, that "the dark places of the earth are full of the habitations of cruelty;"* and that "even their sons and their daughters they burn in the fire to MOLOCH;"† and it marks the prevailing characters of Idolatry to be these two, Cruelty and Impurity. In the New Testament the same characters are assigned to it; and are exemplified in the state both of the Greeks and Romans; of the Greeks in the fourth chapter to the Ephesians; ‡ and of the Romans in the first chapter of the Epistle which is addressed to them; and this too in the period of their learning and civilization,

* Psalm lxxiv. 20. † Deut. xii. 31.

‡ St. Paul writes to the Greeks at Ephesus in these words: "I say therefore, and testify in the Lord, that ye henceforth walk not as OTHER Gentiles walk, in the vanity of their mind, having the understanding darkened: who being PAST FEELING, have given themselves over unto lasciviousness, to work all uncleanness with greediness." Eph. iv. 19.

If, then, turpitude and crime marked the idolatry of the enlightened states of GREECE and ROME, how much more may we expect to find them among the ignorant and idolatrous nations of the present day? I resided many years in the heathen world, and was satisfied, by casual observation, that the character of their idolatry corresponded with that which is given in the Scriptures. I resolved, however, to visit the chief seat of the Hindoo religion, in order to examine the nature of that Superstition which held so many millions in its chain.—For this purpose I made a journey to the Great Temple of JUGGERNAUT, in the province of Orissa, which is to the Hindoos (what Mecca is to the Mahomedans,) the strong hold and fountain-head of their idolatry. I chose that season of the year when there is the celebration of the great annual festival called the RUTTI JATTRA.

On our entering the province of Orissa, we were joined by many thousands of pilgrims, who were proceeding to the Festival. Some of these come from remote regions, with their wives and children, travelling slowly in the hottest season of the year, and are sometimes upwards of two months on their journey. Many of the pilgrims die by the way, and their bodies generally remain unburied; so that the road to Juggernaut may be known

for the last fifty miles, by the human bones which are strewed in the way.

On the great day of the Festival, the Idol was brought out amidst the acclamations of hundreds of thousands of his worshippers. He was seated on a lofty throne, and surrounded by his Priests. After a short interval of silence, we heard a murmur at a distance among the multitude; and behold a body of men, having green branches and palms in their hands, advanced with great speed. The people made way for them, and when they had come up to the throne, they fell down before the Idol that sat thereon and worshipped; and the multitude again sent forth an acclamation "like the voice of a great thunder."

Thus the worship of the Idol began.—But on this subject, we cannot recite particulars. Suffice it to say, that this worship had the two characters before mentioned. Men and women devoted themselves to death before Moloch. I myself beheld the libations of human blood. And I merely give you this short record, because I witnessed the fact.

I feel it my duty to state to you that these idolaters are, in general, our own subjects; and that every man, who can afford it, is obliged to pay a tribute to the English Government for leave to worship the Idol. This is called the Revenue of the Temple; and a

civil officer, supported by a military force, is appointed to collect the Tax. Other temples in Hindoostan have long been considered as a legitimate source of a similar revenue.* The temple of Juggernaut is now under our own immediate management and controul. The law enacted for this purpose is entitled “ A Regulation for levying a tax from Pilgrims resorting to the Temple of Juggernaut, and for the superintendence and management of the Temple ;” passed by the Bengal Government, 3d April, 1806.—It will give me sincere pleasure, if the further investigation of this subject shall tend, in any degree, to soften the painful impression which the above statement must make on the public mind.

There is another enormity of Hindoo superstition, which is well known to you, and which I need not describe ; I mean the immolation of female victims on the funeral pile. I shall only observe, that the number of these unfortunate persons who thus perish annually in our own territories is so great, that it would appear incredible to those who have not inquired into the fact. † The scene is indeed remote ; but these are our own subjects, and we have it in our power to redress the evil. There is a time appointed by the Divine pro-

* See Christian Researches.

† Idem.

Or what can be compared to the disgrace of regulating by Christian law the bloody and obscene rites of Juggernaut?

The honour of our nation is certainly involved in this matter. But there is no room for the language of crimination or reproach; for it is the Sin of ignorance. These facts are not generally known. And they are not known, because there has been no official inquiry. Could the great Council of the nation witness the darkness which I have seen, there would be no dissentient voice as to the duty of giving light.

It is proper I should add, in justice to that honourable body of men who administer our Empire in the East, that they are not fully informed as to these facts.

But there is a two-fold darkness in the East which it is proper to specify. There is the darkness of Paganism; and there is the darkness of the ROMISH Superstition in Pagan lands.

Christianity, under almost any modification,

* In regard to the Idol-Tax, the principles of the enormity, it is said, has never been fully explained to the Government at home. It was admitted by the Indian Government many years ago without reference, I believe in the first instance, to England; and possibly the reference may now appear in the books under some specious or general name, which is not well understood.—The Honourable the Court of Directors will feel as indignant, on a full development of the fact, as any public body in the nation.

is certainly a benefit to mankind; for it prevents the perpetration of the bloody rites of Idolatry. But the corrupted Christianity to which we allude has established its Inquisition in the East, and has itself shed blood. About the time when the Protestant Bishops suffered in our own country, the Bishops of the ancient Syrian Church became martyrs to the same faith in India. From that time to this, the mournful bell of the Inquisition has been heard in the mountains of Hindoostan. The inquisitions in Europe have gradually lost their power by the increase of civilization; but this cause has not operated equally in India, which is yet, in many parts, in a state of barbarism. Though the political power of the Romish Church has declined, its ecclesiastical power remains in India, and will probably endure for a long period to come.* The Inquisition at Goa is still in operation, and has captives in its dungeon.†

A Protestant Establishment is wanted in our Empire in the East, not only to DO HONOUR to

* Since the delivery of this Discourse I have with pleasure observed, in the recent Treaty between his Majesty and the Prince Regent of Portugal, an article, by which that Prince engages that the Inquisition shall not hereafter be established in his South American dominions. Does not this afford a reasonable hope that we may ere long behold that engine of Superstition abolished in Portugal?

† See Christian Researches.

Christianity (for in many places in Hindoostan the natives ask whether we have a God, and whether we worship in a Temple), but to counteract the influence of the ecclesiastical power of Rome: for in some provinces of Asia, that power is too strong for the religion of Protestants, and for the unprotected and defenceless missionaries.*

* The influence of the Romish Church in India is far greater than is generally imagined; or than our Government has hitherto had any means of ascertaining. Though the political power is almost extinct, the religious remains in its former vigour. And on this fact is founded a strong argument for the policy of promoting the Christian Instruction of our native subjects. "Although the Portuguese, for instance, possess but little territory in continental India, yet their hold on the native affections is incalculably stronger than that of Britain, though in the zenith of her political power; and were that power to be annihilated, as that of the Portuguese now is, it would be scarcely known, in respect of any hold which Britain has on the native mind, that she had ever set foot in India."

"This impolicy astonishes those who have acted with success on the opposite system. A Roman Catholic, high in spiritual authority in India, expressed his utter amazement that the British Government should not act on a better policy; and declared that, in consequence of the hold which Christianity had obtained through the Roman Church on the minds of the natives, there were SEVEN MILLIONS of British subjects in India, with whose sentiments he had the means of becoming perfectly acquainted, and over whose minds he could exercise a commanding controul."

See *Tenth Annual Report* of "Society for Missions to Af-

But besides the tyranny of the Inquisition, there is in some of the Romish provinces a corruption of Christian doctrine which is scarcely credible. In certain places the rites and ceremonies of Moloch are blended with the worship of Christ.*

It is surely our duty to use the means we possess of introducing a purer Christianity into our Empire in the East.† I shall mention one circumstance which may well animate our exertions. A large province of Romish Christians in the south of India, who are now our subjects, are willing to receive the Bible; and this too, under the countenance of the Romish bishop, an Italian, and a man of liberal learning. And Providence hath so ordered it, that a translation of the Scriptures hath been just prepared for them. This translation has been made by the Bishop of the Syrian Church. Yes, my brethren, a Bishop of the ancient Church of Christ in India, has translated the Holy Scriptures into a new language. That venerable man, who did not know, till lately, that there was a pure church in the Western

rica and the East," just published; containing the communications of SIR ALEXANDER JOHNSTONE, Chief Justice of Ceylon. p. 78.

* At Aughoor, near Trichinopoly, and in other places.

† See Christian Researches.

world, is now pressing before many learned men in the West, in promoting the knowledge of the religion of Christ. *

We have now taken a review of three Eras of Light in the Christian dispensation. Do you require further evidence of this being a **THIRD** Era? Behold societies forming in every principal city of Great Britain for the purpose of giving the **BIBLE** to all nations! Do you ask further proof? Behold the Christian church beginning, after a delay of eighteen centuries, to instruct the Jews, and to attempt the conversion of the ancient people of God. Why did not the Church direct her attention sooner to this great undertaking? It was because the Era of Light had not arrived.

This learned body have it in their power greatly to promote the extension of Christianity among the Jews. Men have begun to preach the Gospel to that people without giving them the Gospel in their own language. A Translation of the New Testament into the Hebrew tongue would be a gift worthy of our University to present to them. It must appear strange to us, on a retrospect of the fact, that during so long a period, Christians should

* See Christian Researches.

have reproached the Jews for not believing the New Testament, and yet never have put that volume into their hands in their own language, that they might know what they were to believe ! * This conduct of Christians might be called an *infatuation*, were it not prophesied that THUS it should be. They did not think of giving the Gospel to a people of whom the Prophet had said, “ that they should be removed into all the kingdoms of the earth for their HURT; to be a reproach, and a proverb, and a taunt, and a curse.” Jer. xxiv. 9.

* Translations of portions of the New Testament into different dialects of the Hebrew language have been made by different persons at different times; but these have been rather intended as exercises for the scholar, or for the use of the learned, than for the use of the *Jews*. The Romish Church printed a version of the Gospels in Hebrew, and the whole Syriac New Testament in the Hebrew character; but it would not give the book to that people who could read it. In Spain and Portugal they condemned the Jews to the flames, for professing Judaism, but they would not give them the New Testament that they might learn Christianity. The English Church, which has succeeded the Romish Church as first in influence and dignity, has not, as yet, given the New Testament to the Jews. The Church of Scotland has not given it. The chief-praise is due to some of the Protestant divines in Universities on the Continent, who published some parts of the New Testament in what is called German Hebrew, and dispersed copies among the Jews, as they had opportunity. It is encouraging to know that even this partial attempt was not without success.

But we can now “speak comfortably to Jerusalem, and cry unto her that her WARFARE is ACCOMPLISHED ;” for it is prophesied, again, “That blindness in part is happened to Israel, UNTIL the fulness of the Gentiles be come in.” Rom. xi. 25.—By this prophecy we see that the conversion of the Jews is connected with that of the Gentiles : and is to be, if not contemporaneous, at least, an immediate consequent. But the conversion of the Gentiles has already commenced ; and commenced with most remarkable success. And now behold the preparation for the conversion of the Jews ! Add to this, the Jews themselves contemplate some change to be at hand. It is certainly true that both among the Jews in the East and in the West there is, at this time, an expectation of great events in regard to their own nation. It is not unlike that EXPECTATION, which pervaded the Roman Empire before the coming of the Messiah.

We are now to notice a remarkable peculiarity in all these three Eras of Light.

In the first Era, when our SAVIOUR preached his own Gospel, and performed wonderful works, there were some who denied that the work was from God ; and he was said to be “beside himself ;” and to do these works by the power of the “prince of darkness.” But our Lord’s answer to them was in these words,

“ The works that I do, bear witness of me, “ that the Father hath sent me.” John v. 36. And when the apostle Paul preached the Gospel of Christ, he was accounted “ a fool for “ Christ’s sake : he was reviled, persecuted, “ and defamed.” 1 Cor. iv. 10. But he could appeal to the GREAT WORK which he performed, “ the deliverance of the Gentiles from “ darkness to light.”

In the second Era, at the Reformation, LUTHER and those other great Teachers whom God so highly honoured, were also called Enthusiasts, and were accused of a flagrant and misguided zeal. But “ the works which they “ did” testified that they were sent of God, as Ambassadors of Christ, of which the conversion of our own nation is an evidence to this day.

In the Third Era of Light, those eminent persons who were chiefly instrumental in diffusing it, were in like manner called Enthusiasts. But “ the works which they did, testify that they were also Ambassadors of “ Christ,” and “ able ministers of the New “ Testament,” preaching unto men the doctrine of life ; of which, REMOTE nations as well as our own, will bear witness at a future day.

For let us dispassionately contemplate the works that have followed the revival of Reli-

gion in this country. We now stand at some distance, and can survey the object in all its parts, and in its just proportion. We stated these works to be,

1. An increased knowledge of the Holy Scriptures; producing

2. A cultivation of the principles of the Gospel, and the practice of the virtues of subordination, loyalty, and contentment.

3. The almost universal Instruction of the poor: so that it may be truly said, "The poor have the Gospel preached to them."

4. The more general worship of God in our land.

5. The publication of the Bible in new languages; and,

6. The promulgation of Christianity among all nations; to JEWS and to GENTILES.

Are these works of darkness? Are they not rather the works which are called in Scripture "the fruits of the Spirit?" Let a man beware how he arraigns or contemns those works which he may not perfectly comprehend, lest peradventure he should speak a word against the operation of God the Holy Ghost. There are many at this day who say they believe in ONE God. These may be Deists and others. There are many who say they believe in God the SON, after a certain manner. These may be Socinians, and Pelagians. But the true

criterion of the faith of a Christian at this day, is to acknowledge the continued influences of God the HOLY GHOST. "By this shall ye know them,"—For the Apostle Paul hath said, "That no man can say that Jesus is the Lord but BY the Holy Ghost." 1 Cor. xii. 3. And our Saviour hath said that the Holy Ghost shall abide with his Church "FOR EVER." John xiv. 16.

But those who deny the influence of the Holy Spirit, will also deny the works of the Spirit. What more undeniable work of the Spirit can be VISIBLE in the Church of Christ than the sending forth preachers to preach the everlasting Gospel to the heathen world? What nobler or purer work of righteousness can be imagined than the giving the HOLY BIBLE to all nations? And yet there are many who behold both undertakings with indifference, or even hostility. Others there are who, professing a purer theology, cannot deny the truth and justice of the principle, but they argue against THE WAY: they contend for the old way; as if a man should think to evangelize the world after the fashion of his own parish. They say they would conduct these new and grand designs after the old precedent: when the truth is, there has been no precedent for what is now doing, in its present extent, for nearly eighteen centuries past. CHRIST and

his Apostles established the first and great PRECEDENT.

It may be expected that those who deny the continued influences of the Holy Spirit in the Church, will deny that the present is an Era of Light. When Christ came, who was "the Light of the world," there were many who denied that any Light had come. When the truth shone a second time at the Reformation, there were many who perceived it not. And though the BRIGHT BEAMS of Light at the present period far transcend those of the Reformation, there are many who behold them not. They wonder indeed to see various Societies, which have no connection with each other, engaged in pursuing the same object. They behold men of different nations and of different languages, animated by the same spirit, promoting the same design, encountering the same difficulties, persevering with the same ardour, giving and not receiving, expending money, time, and labour, in an undertaking in which there is no SELF-INTEREST ; and all agreeing in one common voice, LET THERE BE LIGHT. All this they behold, and they wonder : but they do not believe. And thus it is written ; " Behold ye despisers, and wonder, and perish ; for I work a work in your days, a work which ye shall in no wise believe,

“ though a man declare it unto you.” Acts
xiii. 41.

A violent but ineffectual attempt was made
some time ago to impede the progress of this
work. But the current was strong and deep,
and these momentary obstructions served mere-
ly to increase its force. “ There is a river,
“ the streams whereof shall make glad the city
“ of God.” Psalm xlv. 4. No human power
can stop its course. Many who are yet hos-
tile to this undertaking will shortly join in it.
We believe that the strength of the nation will
soon be with it: and that all hope of resisting
it, entertained by unbelieving men, will be dis-
appointed. For the prophecy hath gone forth,
“ He that sitteth in the heavens shall laugh;
“ the Lord shall have them in derision. I
“ will declare the DECREE: Thou art my Son,
“ I shall give thee the heathen for thine INHERI-
“ TANCE, and the uttermost parts of the earth
“ for thy POSSESSION.” Psalm ii. 8.

It is of vast consequence to the purity and
perpetuity of our Church that those Students
who are preparing to enter it, should have just
views on this subject. There is one fact which
ought frequently to be illustrated to them, as
being the foundation, on which they are to
form a judgment on this and other parts of the
divine dispensation. It is the following.

It is an undeniable truth, constantly asserted

by scripture, and demonstrated by experience, that there have ever been two descriptions of persons in the Church. They are denominated by our Saviour, “the children of light and the children of this world;” and again, “the children of the wicked one, and the children of the kingdom.” Matth. xiii. 38. These different terms originate entirely from our receiving or not receiving that illumination of understanding which God, who cannot lie, hath promised to give to them that ask him. For if a man supplicate the Father of Lights for his “good and perfect Gift,” with a humble and believing spirit, he will soon be sensible of the effect in his own mind. He will begin to behold many things in a view very different from what he did before; he will devote himself to the duties of his profession with alacrity and zeal, as to “a labour of love;” and his moral conduct will be exemplary and pure, adorning that Gospel which he is now desirous to preach. Another consequence will be this. He will learn, for the first time, what is meant by the reproach of the world. For men in general will not approve of the piety and purity of his life; and they will distinguish it by some term of disparagement or contempt.

I am aware that many who have supplicated the Father of Lights for “the good and per-

“fect gift,” and who see, by the light that is in them, “a world lying in wickedness,” (1 John v. 19.) are yet induced to conceal their sentiments in religion, or at least, are prevented from assuming a decided character in the profession of it, from the dread of REPROACH. But they ought to remember that a term of reproach has become now so general, and attaches to so slight a degree, not only of religious zeal, but of moral propriety, that no man who desires to maintain a pure character in his holy office needs to be ashamed of it. *

* It is worthy of remark, that the names of reproach which men of the world have given to religious men, have been generally derived from something highly virtuous or laudable.

Believers were first called CHRISTIANS, as a term of reproach, after the name of Christ. They have been since called Pietists, from their PIETY, Puritans from their PURITY, and Saints from their HOLINESS. In the present day, their ministers are called EVANGELICAL, from their desire to “do the work of an Evangelist.” See 2 Tim. iv. 5. Thus, the evil spirit in the damsel who followed Paul, cried out, by an impulse which he could not resist, “These men are the servants of the most high God, which shew unto us the way of salvation.” Acts xvi. 17. The most opprobrious epithet which the Jews thought they could give our Saviour, was to call him a Samaritan. “Thou art a Samaritan, and hast a devil.” John viii. 48. But our Saviour has given a permanent honour to the name, by his parable of “the GOOD Samaritan.”

But there is another consideration for those who are ordained to be ministers of Christ, viz. that this reproach seems to be ordained as a necessary evidence in an evil world that their doctrine is true. For the offence of the Cross will never cease. The Apostle Paul was accused of being "beside himself;" but his only answer was this; "Whether we be beside ourselves, it is to God; or whether we be sober, it is for your cause." (2 Cor. v. 13.) And let this be your answer also. If the minister of Christ give no offence to "the children of this world," he has reason to suspect the purity either of his doctrine or of his practice.

On the other hand, a corrupt theology has no

The usual name of religious reproach at this day is METHODIST; a term first used at Oxford, and derived from the METHOD, which some religious Students observed in the employment of their TIME. So far it is an honourable appellation. It is now applied to any man of pure and unaffected piety, and is, in short, another term for a Christian. Of the Methodists Paley says, in his Evidences of Christianity, that in regard to piety to God, and purity of life, they may be compared to "the primitive Christians." The name *Methodist* in England was for a time, as disreputable as *Royalist* in France. And indeed there is an analogy in the character; for Methodism implies Loyalty to "the King of kings." And I am happy to add, (in regard to that numerous body of our fellow-subjects who are called by that name) that it also implies, after an experience of half a century, PURE LOYALTY to an EARTHLY SOVEREIGN.

offence and no reproach. You have heard of a two-fold darkness in the East. There is also a two-fold darkness in the West. There is the darkness of Infidelity, and the darkness of a corrupt Theology. Infidelity has slain its thousands: but a corrupt Theology has slain its ten thousands.

Let every student of Theology inquire whether the religion he professes bear the true character. Instead of shunning the reproach of Christ, his anxiety ought to be, how he may prepare himself for that high and sacred office which he is about to enter. Let him examine himself whether his views correspond, in any degree, with the character of the ministers of Christ, as recorded in the New Testament. "Woe is unto me, if I preach not the Gospel." 1 Cor. ix. 16. Even the Old Testament arrests the progress of the unqualified and worldly-minded teacher. It is recorded that when Dathan and Abiram invaded the priest's office, with a secular spirit, "the earth opened her mouth and swallowed them up," "in the presence of Israel." "This was written for our admonition," that no man should attempt to minister in holy things until he has cleansed his heart from the impurities of life; and is able to publish the glad tidings of salvation with unpolluted lips.

If the Student desire that God would honour

his future ministry, and make him an instrument for preserving the UNITY of the Church, instead of his being an instrument of SECESSION from it, he will seek to understand that pure doctrine of which our Lord speaks, when he saith, "He that will do the will of God shall know of the doctrine whether it be of God." This is an Era of Light in the Church. Men are ardent to hear the word of God. And if a thousand churches were added to the present number, and "enlightened by the doctrine of the Evangelist John," they would all be filled. Those who preach that doctrine are the true DEFENDERS of the Faith and the legitimate SUPPORTERS of the Church of England. If these increase, the Church will increase. If these increase in succeeding years in the same proportion as they have hitherto done, it is the surest pledge that the Church is to flourish for centuries to come, as she has flourished for centuries past. And there is nothing which forbids the hope that she will be PERPETUAL; if she be the ordained instrument of giving light to the world.

I shall now conclude this discourse with delivering my testimony concerning the spiritual religion of Christ.—I have passed through a great part of the world, and have seen Christianity, Judaism, Mahomedanism, and Paganism in almost all their forms; and I can

truly declare, that almost every step of my progress afforded new proof not only of the general truth of the religion of Christ, but of the truth of that change of heart in true believers which our Lord describes in these words, "Born of the Spirit;" and which the Evangelist John calls, "Receiving an unction from the Holy One." For even the heathens shew in their traditions and religious ceremonies, vestiges of this doctrine.* Every thing else that is called religion, in Pagan or Christian lands, is a COUNTERFEIT of this. This change of heart ever carries with it its own witness; and it alone exhibits the SAME character among men of every language and of every clime. It bears the fruit of righteousness; it affords the highest enjoyment of life which was intended by God, or is attainable by man; it inspires the soul with a sense of pardon and of acceptance through a Redeemer: it gives peace in death; and "a sure and certain hope of the resurrection unto eternal life."

Let every man then, who hath any doubt in his mind as to this change in the state of the soul in this life, apply himself to the consideration of the subject. FOR IF THERE BE ANY TRUTH IN REVELATION, THIS IS TRUE. "What shall it

* See *The Star in the East*.

“profit a man, if he gain the whole world and lose his own soul?” What avails it, that all the treasures of science and literature are poured at our feet, if we are ignorant of ourselves, of Christ, and holiness? The period is hastening which will put an end to this world and all its distinctions; which, like a flood, will sweep away its applause and its frown, its learning and its ignorance. The awful glories of the last judgment will, ere long appear; when the humble and penitent inquirer, who has received by faith that stupendous grace which the doctrine of Christ reveals, shall be eternally saved; while the merely speculative student, whose secret love of sin led to the rejection of that doctrine, shall, notwithstanding his presumption of final impunity, be, for ever, undone.

I cannot permit myself to conclude, without expressing my thanks for the very candid attention with which you have been pleased to honour these discourses. I trust that every word hath been spoken with a just deference for the learned assembly before whom I preach: for I greatly covet your approbation, and I hope that I shall obtain it. But I have a solemn account to render; for I have had many opportunities, and I desire to say that, now, which my conscience shall approve, at that hour when I

shall be called to give an account of my stewardship.

I pray that "the Spirit of truth," which our Saviour promised should abide with his people for ever, may manifest his power amongst us, dispel the darkness of ignorance and error, and "guide our minds into all Truth." John xvi. 13.

CHURCH
 To this Holy Spirit, who, together with the Father and the Son, is One God, be ascribed all honour and glory, power, might, majesty, and dominion, now and evermore. Amen.

APPENDIX.

PREPARATORY STUDIES

FOR THE

CHURCH.

[*The knowledge of the Holy Scriptures was passing away.*]
MORNING SERMON, p. 23.

Not only was Hebrew literature neglected at the Universities, but theological learning in general had declined; and it was, for the most part, left to the student to chuse, whether he would qualify himself or not for the sacred function. And, as the candidates for holy orders were not required to study WHAT was to be preached, so they were not instructed HOW they were to preach. There were no lectures in public speaking; no exercises in recitation or in sacred composition. Or, if some lectures and exercises still existed under that name, they had become of little practical use.

In the torpid state, in which all the other religious denominations then were, in common with the Established Church, she would not suffer much, in the way of secession, by this decay in theological learning. But the case is widely different, now that there has been a revival of religion in the nation; and we cannot wonder that, under circumstances so unfavourable to the acquirement of the faculty of preaching, there should have been so great a separation from the Church of late years.

Some, indeed, think it improper, that eloquence should be displayed in a Church, as at the Bar, or in the Senate, and would be disposed to call it “Rhapsody,” or “Rant;” for that is the name frequently given to “eloquence on a sacred subject.” But, in the judgment of Fenelon and Quintillian, it would be called true and legitimate oratory,—“the power of persuading men by the fittest means.” This was that kind of pulpit address which prevailed in our own Church in her better days, from the time of the Reformation to the reign of the First Charles; and which filled the churches at the Universities with willing auditors. And, when a corrupt taste was at length introduced, and preachers began to *read* their sermons, the innovation was checked, for a time, by the following mandate of King Charles the Second.

“VICE CHANCELLOR AND GENTLEMEN,

“Whereas his Majesty is informed, that the practice of *reading* sermons is generally taken up by the preachers before the University, and, therefore, sometimes continued even before himself: his Majesty hath commanded me to signify to you his pleasure, that the said practice, which took its beginning from the disorders of the late times, be wholly laid aside; and that the said preachers deliver their sermons, both in Latin and English, by memory, without book: as being a way of preaching which his Majesty judgeth most agreeable to the use of all foreign churches, to the *custom of the University* heretofore, and to the nature and intention of that holy exercise. And, that his Majesty’s commands, in these premises, may be duly regarded and observed, his further pleasure is, that the names of all such ecclesiastical persons as shall continue the present *supine and slothful way of*

“ *preaching*, be, from time to time, signified to me, by
 “ the Vice-Chancellor, for the time being, on pain of
 “ his Majesty’s displeasure.

“ MONMOUTH” *

It is evident that no man can speak with propriety from the pulpit, any more than at the bar, without some education for that purpose. Would it be impracticable for our Church to retrace her steps, in regard to preparation for the Sacerdotal office, and see what can be done towards attaching the people to her communion, by restoring the *primitive* means? If she is to be saved from the evils that threaten her, she will be saved, under God, by **PREACHING**; not by acts of legislation, nor by volumes from the press in her defence, but by the means which God hath been pleased to honour in every age, and which are called in Scripture, “ the foolishness of preaching.” 1 Cor. i. 21. By which expression is intended, that the means are *so simple*, that they appear as “ foolishness” to some. And if any one should doubt that this ordinance of God is so honoured in our time, he has only to look around, and behold its **POWER**.

Would it be impossible then to restore theological learning to more respect? I mean not what is called the learning of the schools, but legitimate theology, the knowledge of the Holy Scriptures, and of History and Chronology, as the handmaids of revelation.

It is generally taken for granted that the student is acquainted with the Holy Scriptures before he comes to College. But this is by no means generally the case; he may be acquainted with Horace and Virgil; but he often

* Extracted from the Statute-book of the University of Cambridge, page 301, Car. II, Rex.

knows little of the Scriptures. That which would give immediate life and interest to the department of theology at the University, would be the institution of some plan, for the advancement of biblical learning. The Scriptures are the foundation of moral philosophy as well as of theology. To study any system of morals, or of divinity, or even the articles of our Church, without having previously deduced their principles from Revelation, is like studying the higher parts of mathematics without having learned the elements of Euclid.

It is chiefly in the power of masters of colleges to establish a scheme for clerical instruction, adapted to the circumstances of their respective societies. It would not be proper to abate the ardour of mathematical study at Cambridge; for it is better that an University should maintain her pre-eminence, (when she has attained it) in one particular science, than, by relaxing, to run the hazard of preserving but a mediocrity in all. But the pursuit of mathematical science is perfectly compatible with the study of the Scriptures, and with exercises in sacred composition, from the first to the last year of the student's residence at the University.

I have no pleasure in adverting to the necessity of some improvement in our system of preparatory study, for the sacred office. But the principles of truth on which this necessity is founded, are so undeniable; they are so generally acknowledged throughout the nation, and so perfectly evident both at home and abroad, particularly to those who have had an opportunity of viewing the church at a distance, as well as near at hand, that I feel it would betray a culpable indifference to the interests of religion, were I to be deterred by a false delicacy from noticing it. It must be evident to every man who is acquainted with the history of Christiani-

ty from the first ages, that in the present circumstance of our church, and in the warfare in which she is engaged, it is not eminent advances in science or classics, that are chiefly required, but advances in the knowledge of Christian doctrine, and in the ability of communicating it to the people. It must be equally evident, that whatever plan of study will bring the Bible most into view, will be the most conducive for this purpose. The state may have the defence of the sword, and the shield of the law, against its assailants; but the Church has no defence, in this Era of Light, but the BIBLE.

The power of reviving Hebrew learning in the Church lies principally with the Bishops. It is presumed that the object might be effected by the following means, viz. by requiring that candidates for Deacon's orders should be able to construe the Hebrew Pentateuch; and that those who offer themselves for Priests orders, should be competent to read the whole of the Old Testament, *ad aperturam libri*; and by refusing ordination to candidates coming from the universities, who should continue, after due notice (for which three years would suffice) to neglect to acquire this qualification. By this simple regulation it is probable that Hebrew literature would be restored very generally to the Church, in a few years.

But other advantages would result from this measure. It is hardly possible to suppose that the student who has read the whole of the Old Testament in the original tongue, with the attention which such a course requires, should be a contemptible divine. For in the course of his study, he will be necessarily led into various useful and important investigations, which otherwise he would never have thought of. Another benefit would accrue. It will be a salutary exercise to his own heart. The assiduous study of the sacred volume for one year, will,

if any thing can, call his thoughts from the vain pursuits of the world, and fix them on the solemn duties of the profession on which he is about to enter. Before he has gone through the Old Testament, he will find it to be truly what the Poet calls ΠΗΓΗ ΡΕΟΥΣΑ ΠΕΙΘΟΥΣ, “a fountain pouring forth persuasives” to seek heavenly knowledge and purity of life.

It may be added, that to read the Old Testament in the original language, is the way to understand the New. The Student who has made himself acquainted with the treasures of revealed truth under the first dispensation, will not stop there; but will proceed with impatience to a still nobler theme in the inspired strains of the New Testament, which are written, for the most part, in the idiom of the old. And here, he will have the advantage of that rich and precious mine for the theologian, the *Syriac* New Testament; for he who can read the Old Testament in Hebrew will soon be able to read the New in Syriac. I call it a “rich and precious mine;” for Syriac is the language which our blessed Lord himself spoke in the land of Judea: and it is probable that EVERY PARABLE AND EVERY SPEECH IN THE FOUR GOSPELS IS RECORDED NEARLY IN THE VERY WORDS WHICH PROCEEDED FROM HIS LIPS. Every scholar then who thirsts for “the words of life,” and would become “an able minister of the New Testament,” ought to draw from this pure fountain.—What a proof of the decline of sacred literature among us, that this volume (the *Syriac Version*), is scarcely known!

But it will perhaps be said, “Is not the prescribed study of the whole of the Scriptures a work of too much labour for the student?” I think not, particularly when no other labour is prescribed. If there were indeed any other indispensable syllabus of theology proposed by

the church or university, which would of itself occupy much time, it might be less necessary to insist upon this specific study. But if in the present circumstances we cannot readily establish a more efficient course, it seems expedient to begin with this simple and intelligible plan. For even supposing that the imposition of such a study would prove to some individuals a severe or ungrateful task, what is this to be accounted of, in the contemplation of the advantage to the Church! The wound of our Church must be healed; and we are persuaded that if a convocation were held at this day it would readily adopt, in the prospect of such a benefit, even a painful remedy. And yet the remedy proposed would be only painful for a moment; for it is most certain that the student himself would afterwards reflect on the benefit derived to him from such a course of study, with fervent gratitude, to the end of his life. *

Young divines ought not to complain of the labour of learning Hebrew, when even their own *country-women* can attain it with facility. There are now several ladies who can read the Old Testament in the original tongue; but they are ashamed to confess it, when they see that some of the Clergy are ignorant of the language. It was death alone which brought to light the Hebrew learning of Miss Elizabeth Smith.

* The Church of England will, I doubt not, gratefully acknowledge hereafter the advantages for the study of the Hebrew language, which have been afforded by the zealous exertions of Dr. BURGESS, Bishop of St. David's. It is pleasing to behold a man of his learning and station condescending to smooth the path to beginners, and to offer facilities for the acquirement of the sacred language. These are the labours which in their nature and issue are truly immortal:—"To instruct the ignorant, to invite to useful knowledge, to point to heaven and to lead the way;—these are the labours which will enable a man to say at the close of life, By the Grace of God I have not lived in vain."

I think it not foreign to the general subject of these pages to observe here, that an increased cultivation of the female mind is a characteristic of the present era of Christian knowledge: and is a sure prognostic of a yet brighter period. Custom and use will sway the majority, and even prejudice men of learning and intelligence on this subject; but there seems to me to be little doubt of the truth of the following position;— Young women ought to possess the same advantages of education which are given to young men in general useful learning, until the age of fifteen. I apprehend that the difference which now exists is the effect of barbarism, and is, in no respect, accordant with reason or Christianity. **TO THIS DAY, WOMEN HAVE NOT ENJOYED THE FULL PRIVILEGES OF THE CHRISTIAN DISPENSATION.** It is in the New Testament alone we see the female character exalted to its just place. The age of chivalry rather disgraced the female mind than did it honour. In the present circumstances of the world, a due cultivation of the female mind would do more for the interests of religion and virtue, than is generally imagined. Whenever knowledge shall become universal, we may be sure that women will be principal instruments in communicating it; for there is one benefit to be derived from instructing the female sex, which will be acknowledged by all. *It enables mothers to teach their own children.* There must certainly be something very defective in the education of that woman, who cannot instruct her own son (according to the rank in society in which she herself has lived) to the twelfth year of his age. To afford a mother such a qualification, and such an advantage, and such a pleasure, is a plain dictate of Christianity.

I think it not foreign to the general subject of these pages to observe here, that an increased cultivation of the female mind is a characteristic of the present era of Christian knowledge and is a sure prognostic of a yet brighter period. Wisdom and use will sway the majority and even purchase men of learning and intelligence on this subject, but there seems to me to be

THE STAR IN THE EAST,

SERMON,

PREACHED IN THE

PARISH CHURCH OF ST. JAMES, BRISTOL,

ON SUNDAY, FEBRUARY 26, 1809,

FOR THE BENEFIT OF THE

"Society for Missions to Africa and the East."

(On the Author's return from India.)

SERMON III.

MATTHEW ii. 2. *FOR we have seen His "Star
" in the East, and are come to worship him."*

WHEN, in the fulness of time, the Son of God came down from heaven to take our nature upon him, many circumstances concurred to celebrate the event, and to render it an illustrious epoch in the history of the world. It pleased the divine wisdom, that the manifestation of the deity should be distinguished by a suitable glory; and this was done by the ministry of Angels, by the ministry of Men, and by the ministry of Nature herself.

First, This was done by the ministry of *Angels*; for an Angel announced to the shepherds "the glad tidings of great joy which should be to all people;" and a multitude of the heavenly "host sang Glory to God in the highest, on earth peace, good-will toward men."

Secondly, It was done by the ministry of *Men*; for illustrious persons, divinely directed,

came from a far country, to offer gifts, and to do honour to the new-born King.

Thirdly, It was done by the ministry of *Nature*. Nature herself was commanded to bear witness to the presence of the God of Nature. A Star, or Divine Light, pointed out significantly from heaven the spot upon earth where the Saviour was born.

Thus it pleased the Divine Wisdom, by an assemblage of heavenly testimonies, to glorify the incarnation of the Son of God.

All these testimonies were appropriate; but the *Journey* of the *Eastern Sages* had in it a peculiar fitness. We can hardly imagine a more natural mode of honouring the event than this, that illustrious persons should proceed from a far country to visit the child that was born Saviour of the world. They came, as it were, in the name of the Gentiles, to acknowledge the heavenly gift, and to bear their testimony against that nation which neglected it. They came as the *representatives* of all the heathen; not only of the heathen in the East, but also of those in the West, from whom we are descended. In the name of the whole world, lying "in darkness, and in the shadow of death," they came inquiring for that Light which they had heard was to visit them in the fulness of time. "And the Star which they saw in the East went before them till

“ it came and stood over where the young
 “ child was. And when they were come into
 “ the house, they fell down and worshipped
 “ him; and when they had opened their trea-
 “ sures, they presented unto him gifts, gold,
 “ and frankincense, and myrrh.”

Do you ask how the Star of Christ was understood in the East? or why Providence ordained that peculiar mode of intimation?

Christ was foretold in old prophecy, under the name of the “ *Star* that should arise out of Jacob;” and the rise of the *Star* in Jacob was notified to the world by the appearance of an actual *Star*.

We learn from authentic Roman history, that there prevailed “ in the East” a constant expectation of a Prince, who should arise out of Judea, and rule the world. That such an expectation did exist, has been confirmed by the ancient writings of India. Whence, then, arose this extraordinary expectation, for it was found also in the Sybilline books of Rome.

The Jewish expectation of the Messiah had pervaded the East long before the period of his appearance. The Jews are called by their own prophet the “ Expecting people,”* (as it may be translated, and as some of the Jews of the East translate it) the “ people looking for

* Isa. xviii. 2. “ The people meted out,” in our translation.

and expecting "One to come." Wherever, then, the tribes of Israel were carried throughout the East, they carried with them their expectation. And they carried also the prophecies on which their expectation was founded. Now, one of the clearest of these prophecies runs in these words: "There shall come a *Star* out of Jacob."* And, as in the whole dispensation relating to the Messiah, there is a wonderful fitness between the words of prophecy and the person spoken of, so it was ordained, that the rise of the Star in Jacob should be announced to the world by the appearance of an actual Star. A divine intimation of its nature and object, was, no doubt, given at the same time. And this actual Star, in itself a proper emblem of that "Light which was to lighten the Gentiles," conducted them to Him who was called in a figure the Star of Jacob, and the "glory of his people Israel." †

But again, why was the East thus honoured? Why was the East, and not the West, the scene of these transactions?

The East was the scene of the first revelation

* Numbers xxiv. 17.

† The Jews used to speak of their Messiah under the appellation of *Bar Cocab*, or "the Son of the Star;" and false Christs actually assumed that name.

of God. The fountains of inspiration were first opened in the East. And, after the flood, the first family of the new world was planted in the East. Besides, millions of the human race inhabit that portion of the globe. The chief population of the world is in those regions. And, in the middle of *them*, the Star of Christ first appeared. And, led by it, the wise men passed through many nations, tongues, and kindreds, before they arrived at Judea in the West; bearing tidings to the world that the Light was come, that the "Desire of all Nations" was come. Even to Jerusalem herself they brought the first intimation that her long-expected Messiah was come.

As the East had this honour in the first age of the Church, of pointing out the Messiah to the world; so now again, after a long interval of darkness, it is bearing witness to the truth of the religion of the Messiah; not indeed by the shining of a Star, but by exhibiting luminous evidence of the divine origin of the Christian Faith. It affords evidence of the general truth, not only of its *history*, but of its peculiar *doctrines*; and not of the truth of its doctrines merely, but of the *divine power* of these doctrines in convincing the understandings and converting the hearts of men. And in this sense it is, that "we have seen his Star in the East, and are come to worship him."

And when these evidences shall have been laid before you, you will see reason to think that the time is come for diffusing His religion throughout the world; you will “offer gifts” in His name for the promotion of the work; and you will offer up prayers in its behalf; “that God would be pleased to make his ways known upon earth, his saving health unto all nations.”

In this discourse, we propose to lay before you,

1st, EVIDENCES existing in the East, of the *general truth* of the Christian Religion.

2dly, EVIDENCES of the *divine power* of that religion, exemplified in the East.

1. The *general truth* of the Christian Religion is illustrated by certain evidences in the East. Of these we shall mention the following.

1. Ancient writings of India, containing particulars of the *History* of Christ.

2. Certain doctrines of the East, shadowing forth the peculiar *doctrines* of Christianity, and manifestly derived from a common origin.

3. The state of the *Jews* in the East, confirming the truth of Ancient prophecy.

4. The state of the *Syrian Christians* in the East, subsisting for many ages, a separate and distinct people in the midst of the heathen world.

These subjects, however, we must notice very briefly.

1. Hindoo history illustrates the *history* of the Gospel. There have lately been discovered in India certain Shanscrit writings, containing testimonies of Christ. They relate to a Prince who reigned about the period of the Christian æra; and whose history, though mixed with fable, contains particulars which correspond, in a surprising manner, with the advent, birth, miracles, death, and resurrection of our Saviour. Even supposing them to have been derived from the evangelical history, or spurious Gospels, it is remarkable, that they should have been recorded in the sacred language of the Brahmins, and incorporated with their mythology. The event mentioned in the Text is exactly recorded, namely, That certain holy men, directed by a Star, journeyed towards the West, where they beheld the incarnation of the Deity.*

These important records have been trans-

* This testimony of the *Hindoo* writer accords with that of the *Greek* writer *Chalcidius*, the ancient commentator on Plato, who adds, "that the infant Majesty being found, the wise men worshipped, and gave gifts suitable to so great a God." It is remarkable, that the History of the wise men, which is recorded by St. Matthew only, should be confirmed by Hindoos and Greeks.

lated by a learned Orientalist,* who has deposited the originals among the archives of the Asiatic Society. From these, and from other documents, he has compiled a work, entitled, "The History of the Introduction of the Christian Religion into India: its progress and decline." And, at the Conclusion of the work, he thus expresses himself: "I have written this account of Christianity in India, with the impartiality of an Historian; fully persuaded that our holy religion cannot receive any additional lustre from it."

2. There are certain *doctrines* of the East, shadowing forth the doctrines of Christianity.

The peculiar doctrines of the Christian Religion are so strongly represented in certain systems of the East, that we cannot doubt concerning the source whence these systems have been derived. We find in them the doctrines of the Trinity, of the Incarnation of the Deity, of the Atonement for Sin, and of the influence of the Divine Spirit.

First, The doctrine of the *Trinity*. The Hindoos believe in *one* God, Brahma, the creator of all things; and yet they represent him as subsisting in *three* persons; and they worship one or other of these persons throughout every part of India. And what proves that

* Mr. Wilford.

they hold this doctrine distinctly is, that their most ancient representation of the Deity is formed of one body and three faces. Nor are these representations confined in India alone; but they are to be found in other parts of the East.

Whence, then, my brethren, has been derived this idea of a TRINE God? If, as some allege, the doctrine of the Trinity among Christians be of recent origin, whence have the Hindoos derived it? When you shall have read all the volumes of Philosophy on the subject, you will not have obtained a satisfactory answer to this question.

Secondly, The doctrine of the *Incarnation of the Deity*. The Hindoos believe that one of the persons in their Trinity (and that, too, the second person) was "manifested in the flesh." Hence their fables of the Avatars, or incarnations of Vishnoo. And this doctrine of the incarnation of the Deity is found over almost the whole of Asia.

Whence, then, originated this idea, that "God should become man, and take our nature upon him?" The Hindoos do not consider that it was an Angel merely that became man, but God himself. The incarnation of God is a frequent theme of their discourse, We cannot doubt whence this peculiar tenet of religion has been derived. We must believe

that all the fabulous incarnations of the Eastern Mythology are derived from the real incarnation of the Son of God, or from the prophecies which went before it. Jesus the Messiah is the true AVATAR.

Thirdly, The doctrine of *Atonement* for Sin, by the shedding of blood. To this day, in Hindoostan, the people bring the Goat or Kid to the Temple, and the Priest sheds the blood of the innocent victim. Nor is this peculiar to Hindoostan. Throughout the whole East, the doctrine of a sacrifice for sin seems to exist in one form or other.

How is it then that some in this country say that there is no Atonement? For ever since "Abel offered unto God a more excellent sacrifice than Cain;" ever since Noah, the father of the new world, "offered burnt offerings on the Altar," sacrifices have been offered up in almost every nation; as if for a constant memorial before the world, that, "without shedding of blood, there is no remission of sin."

Fourthly, The doctrine of the influence of the *Spirit* of God. In the most ancient writings of the Hindoos, some of which have been lately published, it is asserted that the "Divine Spirit, or light of holy knowledge," influences the minds of men. And the man who is the subject of such influence, is called "the

man twice-born." Many chapters are devoted to the duties, character, and virtues of "the man twice-born."

If, then, in the very systems of the heathen world, this exalted idea should have a place, how much more might we expect to find it in the revelation of the true God, to which it must be traced?

We could illustrate other doctrines by similar analogies, did time permit. If these analogies were merely partial or accidental, they would be less important. But they are not casual; as must be known to every man who is versed in the Holy Scriptures and in Oriental Mythology. They are general and systematic. Was it ever alleged that the Light of Nature could teach such doctrines as these? They are all *beyond* the Light of Nature.

These, my brethren, are doctrines which exist in this day, in the midst of the idolatry and moral corruption of the heathen world. Every where there appears to be a *counterfeit* of the *true* doctrine. The inhabitants have lost sight of the only true God, and they apply these doctrines to their false gods. But these doctrines are relics of the first Faith of the earth. They are, as you see, the strong characters of God's primary revelation to man, which neither the power of man, nor time itself, hath been able to destroy; but which

have endured from age to age, like the works of nature, the moon and stars, which God hath created incorruptible.

3. Another circumstance, illustrating the truth of the Christian religion in the East, is the state of the *Jews*. The Jews are scattered over the whole face of the East, and the fulfilment of the *prophecies* concerning them is far more evident in these regions, than it is here among Christian nations.

The last great punishment of the Jewish people was inflicted for their last great crime—their shedding the blood of the Son of God! And this instance of divine indignation has been exhibited to all nations; and all nations seem to have been employed by the appointment of God in inflicting the punishment.

By express prophecy, the Jews were sentenced to become “the scorn and reproach of all people;” and “a proverb and bye-word among all nations.” Now, that their stubborn unbelief should be a reproach to them amongst Christian nations here in the West, is not so strange; that they should be a proverb and a bye-word among those who had heard the prophecy concerning them, is not so remarkable. But to have seen them (as I have seen them) insulted and persecuted by the ignorant nations in the East; in the very words of prophecy, “trodden down of the heathen;”

trodden down by a people who never heard the name of Christ; who never heard that the Jews had rejected Christ; and who, in fact, punished the Jews without knowing their crime; this, I say, hath appeared to me an awful completion of the divine sentence.

4. Another monument of the Christian religion in the East is the state of the *Syrian Christians*, subsisting, for many ages, a separate and distinct people, in the midst of the corruption and idolatry of the heathen world. They exist in the very midst of India, like the bush of Moses, burning and not consumed; surrounded by the enemies of their faith, and subject to their power, and yet not destroyed. There they exist, having the pure word of God in their hands, and speaking in their churches that same language which our Saviour himself spake in the streets of Jerusalem.

We may contemplate the history of this people, existing so long in that dark region, as a type of the *inextinguishable Light* of Christ's religion; and, in this sense, it may be truly said, "We have seen his Star in the East."

The probable design of the Divine Providence, in preserving this people, appears to be this; That they should be a *seed* of the Church in Asia; that they should be a special instrument for the conversion of the surrounding

heathen, when God's appointed time is come; a people prepared for his service, as fellow-labourers with us; a people, in short, in the midst of Asia, to whom we can point as an irrefragable evidence, of the truth and antiquity of the Christian Faith. *

* The manuscripts in the Syriac language, which were found amongst the Syrian Christians, are now deposited in the public library of the University of Cambridge. They are twenty-five in number, and consist chiefly of copies of the Holy Scriptures, and of early Liturgies. The most important of them appears to be a copy of the Old and New Testament, (without the Revelations) written on parchment, in large folio. It was presented to Dr. Buchanan by Mar Dionysius, the present Bishop of the Syrian Christians; (for Episcopacy has prevailed in every Christian region of the East from the first ages) and the tradition concerning it is, that it was given by the Patriarch of Antioch, of a former age, to his Indian Church. The words in this copy are all numbered. There is no date. But, from the character of some figures in it, a learned Antiquarian has conjectured, that it was written about the time of Charlemagne. Judging from the beauty of the writing, and from other circumstances, it is probable, that a later age will be finally assigned to it.

Mr. Yeates, of Oxford, author of the Hebrew Grammar, is now employed in collating these Syriac MSS. as well as the other MSS. in the Hebrew and Ethiopic languages, brought by Dr. Buchanan from the East. Among the Hebrew MSS. is a roll of the Pentateuch, written on goat-skins, dyed red, upwards of forty-five feet long, which was found in one of the Synagogues of the black Jews in Hindoostan. It is remarkable, that this colony of Jews should live in a country adjoining to that of the Syrian Christians. There is one place, (the village of Chenotte, near Angamalce) where there

And this shall suffice as to the testimonies of the general truth of Christianity existing in the East.

II. We proposed, in the second branch of the discourse, to lay before you some evidences of the *divine power* of the Christian Religion exemplified in the East.

To say that Christianity has been propagated in the East, as other religions have been propagated, is to say little. It is little to say that thousands have adopted the *name*, and that it pervades populous provinces. For three centuries past, the Romish Church has diffused the *name* of Christianity throughout the East; and this success demonstrates how practicable it is to "propagate our religion" in the common sense of that expression. Providence seems to have ordained this previous labour of the Romish Church, to facilitate the preaching of the true gospel at the appointed time; for Christianity is found, even in its worst form, to possess a moral and civilizing efficacy.

But it is in the East, as it is in the West—all are not Christians, who are called Christians. "He is not a Christian which is one

is a Jewish Synagogue and a Christian Church. They stand over against each other; exhibiting, as it were, the LAW and the GOSPEL to the view of the heathen people.

“outwardly; neither is that baptism which is
 “outward in the flesh.” The fact was this: the
 the Romish Church preached Christianity in the
 the East *without the Bible*.

Let us now enquire what has been the con-
 sequence of sending the Bible to the East. It
 is nearly one hundred years since the Bible
 was sent to the Hindoos; but not by our
 country. This honour belongs to the Protes-
 tant churches of Denmark and Germany. It
 was sent by them to the Tamulian nation, in
 the south of India; for there are many nations
 in Hindoostan. What then was the effect of
 giving them the Bible? It was the same as
 that which followed the giving the Bible to us,
 while we lay in almost Hindoo darkness, bur-
 ried in the ignorance and superstition of the
 church of Rome. It gave light and know-
 ledge; God blessed his own word to the con-
 version of the heart, and men began to worship
 him in sincerity and truth.

That province in India which was first bless-
 ed with the Bible, hath since continued to see
 “a great light.” During nearly the whole of
 the last century, multitudes of Hindoos (both
 heathens and Roman Catholics) became mem-
 bers of the Protestant Church, one generation
 succeeding another; and amongst them there
 has ever been found, according to the records

of their churches, * such a proportion, of serious piety, as you might expect to find, when the Gospel is preached with faithfulness and zeal.

During the whole of the last century, Providence favoured them with a succession of holy and learned men, educated at the Universities of Germany; among whom was the venerable SWARTZ, called the Apostle of the East; and others not much inferior to him, men, whose names are scarcely known in this country, but who are as famous among the Hindoos, as Wickliffe and Luther are amongst us. The ministry of these good men was blessed in many provinces in the South of India, and the bounds of their churches are extending unto this day. The language of their country is called the *Tamul*; and the first translation of the Bible, in that language, was made, as we said, about a hundred years ago. Like Wickliffe's Bible with us, it became the parent of many versions, and, after a succession of improved editions, it is now considered by the Brahmins themselves, (like Luther's Bible in the German) as the classical standard of the *Tamul* tongue.

* These records are published in upwards of thirty volumes, thick 4to.

A Jubilee has lately been celebrated in India, in honour of the Gospel. In the month of July, 1806, a Jubilee was observed by these Hindoo churches, in commemoration of the arrival of the two first Protestant Missionaries on the 19th of July 1706. The year 1806, being the *hundredth* year (or the second fiftieth) since the Gospel first visited their land, was to them "the year of Jubilee." The happy occasion had been long anticipated, and was marked with demonstrations of joy and gladness; the people, as we were informed, walking in procession to their churches, carrying palms in their hands, and singing the 98th Psalm; and after offering up praises and thanksgiving to the Most High, they heard a sermon suitable to the day. The Sermon at the Jubilee of Trichinopoly was preached by their aged Minister, the Rev. Mr. Pohle, from these words: "Go ye, therefore, and teach
 " all nations; baptizing them in the name of
 " the Father, and of the Son, and of the Holy
 " Ghost." *

These were the effects of sending the Bible to the East. Men were "brought to the
 " knowledge of the truth;" and at the end

* See accounts of the "Society for promoting Christian
 " Knowledge," for the year 1809.

of a hundred years, the natives kept the Jubilee of the *Bible*.

Such, my brethren, was the Light in the South of India. And now a Light hath sprung up in the North, of which you have heard. Our own country hath begun, though late, to dispense "the word of Life." And although the time has been short, the success has been great. In the North, in the West, and in Ceylon, translations of the Scriptures are going on in almost all the languages of Oriental India. "In the fulness of time," we trust the different Christian societies of Britain have come forth, as with one consent, to commence the work of evangelizing the East. "In the fulness of time," hath this country begun, by these instruments, to employ her great power, and her enlightened zeal, in extending the knowledge of the true God throughout the world.

We ought not to regret that the work is carried on by Christians of different denominations; * for if they teach the religion of the

* The Protestant Missionaries in Bengal, who have been mentioned in terms of disrespect by some writers in England, are a respectable body of men, entitled to the support of their country, and are an honour to our Christian nation. The names of some of the humble *Teachers* of Christianity, will be remembered in India, when the *warriors* and statesmen of their age shall have been long forgotten.

Bible, their labour will be blessed. We have no contentions in India, like those of Britain, between Protestants of different names. There they are all friends. The strife there is between Light and darkness; between the true God and an idol. So liberal is the Christian in Asia, (while he looks over the map of the World, and can scarcely find where the isle of Britain lies) that he considers even the term "Protestant" as being, in a certain degree, exclusive or sectarian. "The religion of the Bible," or, "the religion of Christ," is the name by which he would describe his creed. For, when the idolater once abjures his own east for the Gospel, he considers the differences of Protestants (if he ever heard of them) as being very insignificant. Indeed he cannot well understand them. In the great revolution that takes place in his mind (if his conversion be real) he cannot contemplate these minute objects. We ought not then to regret that different classes of Christians are employed in the work. For the case is an exact parallel of that recorded in the Gospel: (Mark ix. 38.) "And John answering said, "Master, we saw one casting out Devils in thy name, and he followeth not *us*; and we forbade him, because he followeth not *us*. "But Jesus said, FORBID HIM NOT." On my arrival from India, a few months ago,

I learned, that a controversy had engaged the attention of the public for some time, on the subject of sending Missions to the East. In the future history of our country it will scarcely be believed, that in the present age, an attempt should have been made to prevent the diffusion of the blessed principles of the Christian religion. It will not be believed, that books should have been written to prove, that it was wrong to make known the Revelation of the true God to our fellow-men ; or that if, in some instances, it might be permitted, (as in the case of *remote* nations) yet that we ought not to instruct *that* people who were affirmed to be the *most* superstitious and *most* prejudiced ; and who were also *our own* subjects. We scarcely believe ourselves that, twenty years ago, an attempt was made to defend the traffic in *slaves*, and that books were written to shew, that this traffic was humane in its character, just in its principle, and honourable to our nation.

We trust, however, that the discussion which has taken place has been of important use. Men in general were not informed. The scene of action was remote, and the subject was new in almost all of its relations. Even to some of those persons, who had been in India, the subject was new. If you were to ask certain persons in this country, whether they had any acquaint-

ance with *religious* families, they would answer, that “they did not know there *were* such families;” * so some from India hazarded an opinion concerning what they called “the inveterate prejudices” of certain tribes in the East, who scarcely knew the geography of the country where they lived; what their religion was, or whether they had any religion at all. They had seen no Star in the East; they had heard of no Jubilee for the Bible. Like the spies of Israel, who brought back “an evil report” from Canaan, they reported that India was no “land of promise” for the Gospel; that the land was *barren*, and that the men were *Anakims*. But the faithful Swartz gave another testimony. He affirmed, that it is “an exceeding good land;” and “his record is true.” He who was best qualified to give an opinion on the subject, who preached among the Hindoos for nearly fifty years, founded churches among them in different provinces, established schools for their children, disseminated religious tracts in their own tongue, and intimately knew their language,

* Those families, who observe the daily worship of God in their houses, and by whom the name of God is never mentioned but with reverence, are generally called *religious* families; to distinguish them from those who do *not* worship God, nor reverence his holy name.

manners, prejudices, and superstitions; he who restored the Christian character to respect, after it had fallen into contempt; he who was selected by the natives as the arbiter of their differences with the English, and whom both Hindoos and English loved and feared in his life, and honoured in his death; * this good

* At the funeral of Mr. Swartz, the Hindoo Rajah of Tanjore came to do Honour to his memory in the presence of his Brahmnic court. *He covered the body with a gold cloth, and shed a flood of tears.* He afterwards composed an epitaph for him whom he called "his father and his friend," and caused it to be inscribed on the stone which covers Swartz's grave, in one of the Christian churches of Tanjore.

The English also pronounced a noble and affecting eulogium on the character of this estimable missionary.

The Honourable the East-India Company have sent out to Madras a monument of marble, to be erected in the church of St. Mary at that place, to the memory of the Rev. Mr. Swartz, inscribed with a suitable epitaph; and they announced it in their general letter, dated the 29th of October, 1806, "as a testimony of the deep sense they entertained of his transcendent merit, of his unwearied labours in the cause of religion and piety; and of his public services at Tanjore, where the influence of his name and character was, for a long course of years, productive of important benefits to the Company." The Honourable Court further adds: "On no subject has the Court of Directors been more unanimous than in their anxious desire to perpetuate the memory of this eminent person, and to excite in others an emulation of his great example." They direct finally, "that translations shall be made of the epitaph into the country languages, and published at Madras; and that the native inhabitants shall be encouraged to view the monument."

man, I say, differed widely in opinion from some, who have lately ventured to give a judgment in this matter: he affirmed, that it was England's DUTY to make known the Revelation of the true God to her Indian subjects.

In the mean time, while men hold different opinions on the subject here, the great work goes on in the East. The Christians there will probably never hear of our dissensions, nor, if they should hear of them, would they be much interested about them. And on this point I judge it right to notice a remarkable mistake, which appears to have existed on both sides of the question. It seems to have been assumed on the one side, and conceded on the other, that we have it in our power to prevent the progress of Christianity in India, if we should wish so to do; if such a measure were to be recommended by what is called "a wise policy." But we have *no* power to prevent the extension of the Christian religion in India. We have it in our power, indeed, greatly to *promote* it, but we have no power to *destroy* it. It would be as easy to extinguish Christianity in Great Britain as in India. There are thousands of Christians in India—hundreds of thousands of Christians. And while we are contending here, whether it be a proper thing to convert the Hindoos, they will go on extending the bounds of their churches,

keeping their Jubilees, and enjoying the blessings of the Gospel. While we are disputing here, whether the faith of Christ can save the heathens, the Gospel hath gone forth “for the healing of the nations.” A congregation of Hindoos will assemble on the morning of the Sabbath, under the shade of a Banian tree, not one of whom, perhaps, ever heard of Great Britain, even by name. There the Holy Bible is opened; the word of Christ is preached with eloquence and zeal; the affections are excited; the voice of prayer and praise is lifted up; and He who hath promised his presence, “when two or three are gathered together in his name, is there in the midst of them to bless them;” according to his word. These scenes I myself have witnessed; and it is in reference to them in particular I can say, “We have seen his Star in the East, and are come to worship him.”

Thus far have we spoken of the success of the Gospel in Asia, by means of European preachers. But we shall now exhibit to you evidence from another source, from a new and unexpected quarter. We are now to declare what has been done, independently of *our* exertions, and in regions where we have no labourers, and no access. And this I do to show you, that whether we assist in the work or not, it is God’s will *that it should begin*. You have

hitherto been contemplating the Light in *India*. We are now to announce to you, that a Light hath appeared in *Arabia*, and dawned, as it were, on the Temple of Mecca itself.

Two Mahomedans of Arabia, persons of distinction in their own country, have been lately converted to the Christian faith. One of them has already suffered martyrdom. The other is now engaged in translating the Scriptures, and in concerting plans for the conversion of his countrymen. The name of the martyr is Abdallah; * and the name of the other, who is now translating the Scriptures, is Sabat: or, as he is called since his Christian baptism, Nathanael Sabat. Sabat resided in my house some time before I left India, and I had from his own mouth the chief part of the account which I shall now give to you. Some particulars I had from others. His conversion took place after the martyrdom of Abdallah, “to whose death he was consenting;” and he related the circumstances to me with many tears.

Abdallah and Sabat were intimate friends, and being young men of family in Arabia, they agreed to travel together, and to visit foreign countries. They were both zealous Mahomedans. Sabat is son of Ibrahim Sabat, a noble family of the line of Bini-Sabat, who trace

* The word Abdallah is the same as Abdiel; and signifies the “Servant of God.”

their pedigree to Mahomet. The two friends left Arabia, after paying their adorations at the tomb of their prophet, and travelled through Persia, and thence to Cabul. Abdallah was appointed to an office of state under Zemaun Shah, King of Cabul; and Sabat left him there, and proceeded on a tour through Tartary.

While Abdallah remained at Cabul, he was converted to the Christian faith by the perusal of a Bible (as is supposed) belonging to a Christian from Armenia, then residing at Cabul.* In the Mahometan states, it is death for a man of rank to become a Christian. Abdallah endeavoured for a time to conceal his conversion; but finding it no longer possible, he determined to flee to some of the Christian churches near the Caspian Sea. He accordingly left Cabul in disguise, and had gained the great city of Bochara, in Tartary, when he was met in the streets of that city by his friend Sabat, who immediately recognised him. Sabat had heard of his conversion and flight, and was filled with indignation at his conduct. Abdallah knew his danger, and threw himself at the feet of Sabat. He confessed that he was a Christian, and implored him, by the sacred tie of their former friendship, to let him escape

* The Armenian Christians in Persia have among them a few copies of the Arabic Bible.

with his life. "But, Sir," said Sabat, when relating the story himself, "I had no pity. I caused my servants to seize him, and I delivered him up to Morad Shah, King of Bochara. He was sentenced to die, and a herald went through the city of Bochara, announcing the time of his execution. An immense multitude attended, and the chief men of the city. I also went and stood near to Abdallah. He was offered his life if he would abjure Christ, the executioner standing by him with his sword in his hand. 'No,' said he, (as if the proposition were impossible to be complied with) 'I cannot abjure Christ.' Then one of his hands was cut off at the wrist. He stood firm, his arm hanging by his side with but little motion. A physician, by desire of the king, offered to heal the wound if he would recant. He made no answer, but looked up steadfastly towards heaven, like Stephen, the first martyr, his eyes streaming with tears. He did not look with anger towards me. He looked at me, but it was benignly, and with the countenance of forgiveness. His other hand was then cut off. 'But, Sir,' said Sabat, in his imperfect English, he never *changed*, he never *changed*. And when he bowed his head to receive the blow of death, all Bochara seemed to say, 'What new thing is this?'"

Sabat had indulged the hope, that Abdallah would have recanted, when he was offered his life; but, when he saw that his friend was dead, he resigned himself to grief and remorse. He travelled from place to place, seeking rest, and finding none. At last he thought that he would visit India. He accordingly came to Madras about five years ago. Soon after his arrival, he was appointed by the English government a Mufti, or expounder of Mahometan law; his great learning, and respectable station in his own country, rendering him well qualified for that office. And now the period of his own conversion drew near. While he was at Visagapatam, in the Northern Circars, exercising his professional duties, Providence brought in his way a New Testament in the Arabic language.* He read it with deep thought, the Koran lying before him. He compared them together with patience and solicitude, and at length the truth of the word of God fell on his mind, as he expressed it, like a flood of light. Soon afterwards he proceeded to Madras, a journey of 300 miles, to seek Christian baptism; and having made a public confession of his faith, he was baptized by the Rev. Dr. Kerr, in the English Church at that place, by the name of Nathanael, in the twenty-seventh year of his age.

* One of those copies sent to India by the "Society for Promoting Christian Knowledge."

Being now desirous to devote his future life to the glory of God, he resigned his secular employ, and came by invitation to Bengal, where he is now engaged in translating the Scriptures into the Persian language. This Work hath not hitherto been executed, for want of a translator of sufficient ability. The Persian is an important language in the East, being the general language of Western Asia, particularly among the higher classes, and is understood from Calcutta to Damascus. But the great work which occupies the attention of this noble Arabian, is the promulgation of the Gospel among his own countrymen; and from the present fluctuations of religious opinion in Arabia, he is sanguine in his hopes of success. His first work is entitled, (Neama Besharatin lil Arabi) "*Happy News for Arabia;*" written in the Nabuttee, or common dialect of the country. It contains an eloquent and argumentative elucidation of the truth of the Gospel, with copious authorities admitted by the Mahometans themselves, and particularly by the Wahabians. And, prefixed to it, is an account of the conversion of the author, and an appeal to the well-known family in Arabia, for the truth of the facts.*

* Sabat is now at Dinapore, in Bengal, with the Rev. Mr. Martyn, Fellow of St. John's College, Cambridge, Chaplain to the East India Company, who is well qualified, by his

The following circumstance in the history of Sabat ought not to be omitted. When his family in Arabia had heard that he had followed the example of Abdallah, and become a Christian, they dispatched his brother to India (a voyage of two months) to assassinate him. While Sabat was sitting in his house at Visagapatam, his brother presented himself in the

knowledge of the Arabic and Persian languages, to superintend the labours of his companion. Mirza Fitrut, another celebrated Persian scholar, who visited England some years ago, and was afterwards employed in translating the Holy Scriptures in the College of Fort William, is engaged as the coadjutor of Sabat in his translation. Mr. Martyn himself is translating the Scriptures into the Hindoostanee language. In his latest letters, he speaks of his friend Sabat in terms of affection and admiration. Sabat accounted himself, at one time, the best mathematician and logician in Arabia. Mr. Martyn was senior Wrangler, or first mathematician of his year, at Cambridge, in 1801. In a letter, dated Sept. 1809, Mr. Martyn thus writes: "With my Arabian brother, and
"Mirza Fitrut, I am labouring most of the day in the Hindoostanee and Persian Gospels. The translation of the rest
"of the Holy Scriptures into these languages is employment
"enough for some years to come. At intervals I read Persian poetry, with Mirza, and the Koran with Sabat. These
"Orientals, with whom I translate, require me to point out
"the connection between every two sentences, which is often
"more than I can do. It is curious how accurately they
"observe all the rules of writing. Sabat, though a real
"Christian, has not lost a jot of his Arabian notions of
"superiority. He looks upon Europeans as mushroom, and
"seems to regard my pretensions to any learning, as we do
"those of a savage, or an ape."

disguise of a saqueer, or beggar, having a dagger concealed under his mantle. He rushed on Sabat, and wounded him. But Sabat seized his arm, and his servants came to his assistance. He then recognized his brother! The assassin would have become the victim of public justice, but Sabat interceded for him, and sent him home in peace, with letters and presents, to his mother's house in Arabia.

And these, my brethren, are the instances I wished to lay before you, of the divine power of the Christian religion recently exemplified in the East. The conversion of Abdallah and Sabat seems to have been as evidently produced by the Spirit of God, as any conversion in the primitive church, not accompanied with a sensible miracle. Other instances have occurred in Arabia of a similar kind, and on the very borders of Palestine itself. These are like the solitary notices which, in other nations, have announced the approach of general illumination.

You have now seen, 1. Evidences of the general truth of the Christian religion in the East; and, 2. Evidences of the divine power of that religion recently exemplified in the East. What conclusion, then, shall we draw from these facts? It is this: that the time for diffusing our religion in the East is come.

— We shall notice some other particulars which encourage us to think that the time is come.

g15 The minds of good men seem every where to be impressed with the duty of making the attempt. Nearly fifteen years have elapsed since it began, and their ardour is not abated. On the contrary, they gather strength as they proceed; new instruments are found, and liberal contributions are made by the people. Indeed the consciences of men seem to bear witness that the work is of God.

The rapid success of this undertaking must appear almost incredible to those who are not acquainted with the fact. Translations of the Scriptures are carried on, not only in the languages of *India*, *Persia*, and *Arabia*, but in those also of *Burmah* and *China*. Mount *Caucasus*, in the interior of Asia, is another centre of translation for the East, particularly for the numerous nations of the *Tartar* race. The Scriptures are preparing for the *Malayan* isles, and for the isles of the *Pacific* sea. The great continent of *Africa* has become the scene of different missions and translations. North and South *America* are sending forth the Scriptures. They are sent to the uttermost parts of the earth; to *Greenland*, *Labrador*, and *Austral Asia*. We might almost say, "There is no speech, nor language, where their voice is heard."*

* India, which solely occupies the minds of some persons in

And this spirit, for the diffusion of the truth, is not confined to Britain. It is found among good men of every Christian nation. Perhaps on this day prayers are offered up in behalf of the work, in Europe, Asia, Africa, and America. We are encouraged, then, to believe, that the time is come, in the first place, by the *consent of good men*. When I say good men, I mean religious and devout men, whose minds are not chiefly occupied with the politics and affairs of this world, but who are “looking for the consolation of Israel;” as it is expressed in these words, “Thy kingdom come.”

2. Another circumstance, indicating that the time is at hand, is the general contemplation of the *prophecies*. The prophecies of Scripture are at this time pondered as seriously in Asia, as in Europe. Even the Jews in the East begin to study the oracles of their prophet Isaiah. And, what is more important, the prophecies begin to be published among heathen nations; and we may expect, that every nation will soon be able to read the divine decree concerning itself.

3. The Holy Scriptures are translating into various languages.

When the Gospel was first to be preached

 their discussion of the subject of missions, is but a *small part* of the nations which seek the word of God,

to all nations, it was necessary to give a diversity of *tongues*; a *tongue* for each *nation*; and this was done by the Divine Power. But in this second promulgation, as it were, of the Gospel, the work will probably be carried on by a diversity of *translations*, a *translation* for each *nation*. Instead of the gift of tongues, God, by his Providence, is giving to mankind a gift of Scriptures.

4. Another circumstance, which seems to testify that the work is *of God*, is the commotion in the bands of infidelity *against it*. “He-rod is troubled, and all Jerusalem with him.” A spirit hath issued from the mouth of infidelity, which rageth against Him whose Star appeared in the East, and would destroy the work in its *infancy*. It rageth not against the Romish Church in the East, though that be Christian; nor against the Armenian Church in the East, though that be Christian; nor against the Greek Church in the East, though that be Christian; but it rageth against the religion of the Bible, that vital religion which aims at the conversion of the hearts of men.

Our Saviour has said, “The Gospel shall be published among all nations.” But these resist the Divine Word, and say it cannot be published in all nations. Our Lord hath said, “Go ye into all the world, and preach the Gospel to every creature.” But these allege,

that the Gospel cannot be preached to every creature, for that “the bond of superstition is too strong, or that the influence of Christianity, is too weak.”

These are unguarded words, and ought not to be heard in a Christian country. These are presumptuous words, arrainging the dispensation of the Most High. Such words as these were once spoken by the philosophers of Greece and Rome, but the Gospel prevailed, and first erected its dominion among *them*. In process of time the barbarous nations of Europe yielded to its dominion, of which *we* are evidences at this day. And the nations of Asia will yield to the same power, and the truth will prevail, and the Gospel shall be preached over the whole world.

5. The last circumstance which we shall mention, as indicating that the period is come for diffusing the Light of Revelation, is the *revolution of nations*, and “the signs of the times.”

Men of serious minds, who are learned in the Holy Scriptures, and in the history of the world, look forward to great events. The judge of the future, from the past. They have *seen* great events; events which, twenty years ago, would have appeared almost as improbable, as the *conversion of the whole world to Christianity*.

At no former period have the judgments of

Heaven been so evidently directed against the nations which are called Christian, as at this day. It is manifest, that God hath a controversy with his people, whatever be the cause. The *heathen* world enjoys a comparative tranquillity. But the *Christian* nations are visited, in quick succession, by his awful judgments. What, then, is the cause of the judgments of God on his Christian people? If we believe the declarations of God, in his Holy Word, we shall ascribe them to their rejecting, so generally, the TESTIMONY OF CHRIST. That nation which first “denied his name before men,” was first given up to suffer terrible judgments itself, and is now permitted to become the instrument of inflicting judgments on others. And this is agreeable to the ordinary course of God’s just and retributive Providence. That kingdom which first seduced others by its infidelity, is now become the instrument of their punishment.

The same retributive Providence is “making inquisition for the blood of the saints.” The massacres, fires, and anathemas of a former day filled the minds of men with dismay. *We* forget these scenes, but all things are present with God. For a long time (as men count time) God kept silence; but the day of retribution is at length arrived, and the seats of the Inquisition must be purged with blood.

From the fury of these desolating judgments we have hitherto been preserved. “Righteousness exalteth a nation.” (Prov. xvi. 24.) It would appear as if God would thus do honour to a Church holding pure doctrine, and to a State, united with that Church, which hath defended the true Faith, from the superstitions and corruptions which have so long reigned in the Christian world. Lately, indeed, it should seem as if God had selected this nation, as he formerly did his chosen people Israel, to preserve among men a knowledge of the true religion; for we have been called to stand up, as it were “between the living and the dead,” in defence of Christian principles. And although it be true that we have fought rather for our country than for our religion, yet it is also true that religion is, in present circumstances, identified, in a certain degree, with the existence of our country. And we trust, that it is in the purpose of Providence, by upholding the one, to save the other also.

Let this nation, then, weigh well what it is, in God’s moral administration of the world, which preserves *her* at this period. Let her beware of infidelity, and of that moral *taint* which ever accompanies it. Is it true that any of our chief men begin to “laugh at vice,” like Voltaire? Let us recal to view the experience of France. We beheld infidelity gradually in-

fecting that nation, even as poison insinuates itself through the human frame, till the whole body of the great was contaminated. Then was their iniquity full, and God's judgment began. Now, though it be true, that the faith of our Church is pure, "that she holdeth the head," that she is founded on the Prophets, Evangelists, and Apostles; though it be true that there is in the midst of her a large body of righteous persons, men possessing sound learning, enlightened zeal, and pure charity; men who are called by our Saviour, "the light of the world," and "the salt of the earth;" yet it is equally certain, that the greater part of her members are not of that description. It is certain, that the *spot* of moral disease has been long visible. And we know not whether the true state of the nation may not be this; that there is just "salt" enough (to use the figure of the Gospel) to preserve the body from corruption.

Let us then consider well what it is which, in the present circumstances of the world, saves this nation. If it be the divine pleasure, to save *us*, while other nations are destroyed, it cannot be on account of the *greatness of our empire*, or of our *dominion by sea*, or of our *extended commerce*. For why should the moral Governor of the world respect such circumstances as *these*? But if we are spared, it will be, we believe, on account of our MAINTAINING the

pure religion of Christ as the RELIGION OF OUR LAND, and promoting the knowledge of that religion, and of the blessed principles which accompany it, throughout the rest of the WORLD. This may be a consideration worthy of the divine regard. Chiefly, on our being an instrument of GOOD to the world, must depend our hope of surviving the shocks and convulsions which are now rending in pieces the other nations of Europe.

We shall now recapitulate the evidences noticed in this discourse, which encourage us to believe, that the time is come for disseminating the knowledge of Christianity in the heathen world.

1. The facility with which Christianity is propagated generally in Asia, wherever the attempt has been made.
2. The peculiar success that has attended our own endeavours to promote the religion of the Bible.
3. The conversion of illustrious persons in Asia, by means of the Bible alone.
4. The translation of the Bible into almost all the languages of Asia; promising, as it were, a second promulgation of Christianity in the East.
5. The general contemplation of the prophecies in Europe and Asia.
6. The general commotion among the bands of Infidelity, who are hostile to the design, both in Europe and Asia.

7. The consent of good men, in all Christian nations, to promote the design. And,

8. The preservation of our own country, to carry on the work, amidst the ruin or infidelity of other nations. To which may be added,

9. The subjugation of so large a portion of Asia to the British dominion.

Behold, then, my brethren, the great undertaking, for the promotion of which you are now assembled. If it were in the power of this assembly to diffuse the blessings of religion over the whole world, would it not be done? Would not all nations be blessed? You perceive that some take a lively interest in this subject, while others are less concerned. What is the reason of this difference? It is this: Every man, who hath felt the influence of religion on his own heart, will desire to extend the blessing to the rest of mankind; whereas, he who hath lived without concern about religion, will not be solicitous to communicate to others a gift which he values not himself. At the same time, perhaps, he is not willing to be thought hostile to the work. But there is no *neutrality* here. "He that is not with Christ," in maintaining his kingdom on earth, "is against Him." And so it appeareth to God, "who searcheth the heart." Every one of us is now acting a part in regard to this matter, for which he must give an account hereafter. There is no one, how-

ever peculiar he may reckon his situation or circumstances, who is exempted from this responsibility. For this is the criterion of obedience in the sight of God, even our conduct in receiving or rejecting the "record which God hath given of his Son." And no man "receiveth this record" in sincerity and truth, who will not desire to make it known to others. You have heard of the conversion of Mahometans and Hindoos. Yes, our Lord hath said, "Many shall come from the East and from the West, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of Heaven; but the children of the kingdom shall be cast out."

Begin, then, at this time, the solemn inquiry, not merely into the general truth of Christ's religion, but into its divine and converting power. You observe, that in this discourse I have distinguished between the *name* of Christianity, and the *thing*. For it seems, there are some who having departed from the ancient principles of our reformation, admit the *existence* of the Spirit of God, yet deny his *influence*; who agree not with the Apostle Paul, that the "Gospel cometh not in *word* only," but "in *power*, and in the Holy Ghost, and in much assurance." Begin, then, the important inquiry; for "the time is short," and this question will soon be brought to issue before an

assembled world. In the mean time I shall offer to you my testimony on this subject.

The operation of the grace of God, in “renewing a right spirit within us,” (Psal. li.) is a doctrine professed by the whole faithful Church of Christ militant here on earth. The great Author of our religion hath himself delivered the doctrine, in the most solemn manner, to the world. “Verily, verily, I say unto you, Except a man be born again, he cannot see the kingdom of God.” *Verily, verily*; it is an undoubted truth, an unchangeable principle of the heavenly dispensation, that except a man be renewed in his mind by the Spirit of God, he shall not have power even to see or behold the kingdom of God. What though many in our day deny this doctrine? A whole nation denied a doctrine, greater if possible than this. The very name and religion of Christ have been denied in our time. But if our Saviour hath delivered any one doctrine of the Gospel more clearly than another, it is this of a spiritual conversion; and the demonstration of its truth is found in all lands, where his Gospel is known. Christians, differing in almost every thing else, are agreed in this. Differing in language, customs, colour, and country; differing in forms of worship and church government, in external rites and inter-

nal order ; they yet agree in the doctrine of a change of heart, through faith in Christ, for this hath been the grand characteristic of Christ's religion among all nations, tongues, and kindreds, where the Gospel hath been preached, through all ages down to this day. This is, in fact, that which distinguishes the religion of God in Asia from the religions of *men*. In every part of the earth, where I, myself, have been, this doctrine is proclaimed, as the hope of the sinner and the glory of the Saviour. And again, in every place it is opposed, in a greater or less degree, by the same evil passions of the human heart. In rude nations, the same arguments are brought against it, in substance, which are used here in a learned country. Among ignorant nations a term of reproach is attached to serious piety, even as it is here among a refined people ; thereby proving what our Lord hath taught, that the superior goodness inculcated by his Gospel would not be agreeable to all men ; and that some would revile and speak evil of his disciples, " for righteousness sake ;" thereby proving what the Apostle Paul hath taught, that " the Cross of Christ is an offence" to the natural pride of the human heart ; that " the carnal mind is enmity against God ;" and that " the natural man receiveth not the things of

“ the Spirit of God, because they are spiritually discerned.”*

I have thought it right, my brethren, to deliver to you my testimony at this time ; to assure you that the Gospel which begins to enlighten the East, is not “ another Gospel,” as the Apostle speaks, but the same as your own. There is one Sun ; there is one Gospel. “ There is one Lord, one Faith, one Baptism ;” and there is one JUDGMENT. May we be all prepared to give our answer on that day !

You are now invited to contribute some aid towards the extension of the religion of Christ. You are now, to present “ your gifts” before Him who was born Saviour of the world ; and

* The late learned and judicious PALEY has given his dying testimony to the truth of this doctrine. (See his Sermons, p. 119.) “ A change so entire, so deep, so important as this, I do allow to be a CONVERSION ; (he had said before, ‘ there must be a revolution of principle ; there must be a revolution within ;’) and no one who is in the situation above described *can be saved* without undergoing it ; and he must necessarily both be sensible of it at the time, and remember it all his life afterwards. It is too momentous an event ever to be forgot. A man might as easily forget his escape from shipwreck. Whether it was sudden, or whether it was gradual, if it was effected (and the fruits will prove that,) it was a *true conversion* ; and every such person may justly both believe and say it himself, that he was converted at a particular assignable time.”

Paley here speaks the language of the true Church of Christ, in all ages and nations.

to send back those "glad tidings" to the East, which the East once sent to you, namely, that the Light is come, that "the Desire of all nations is come." Let every one who prays with his lips, "Thy kingdom come," prove to himself, his own sincerity, that he really desires in his heart that the kingdom of Christ should come. Blessed is the man who accounts it not only a duty, but a privilege, to dispense "the word of life." It is, indeed, a privilege, and so you will account it hereafter, when you shall behold all nations assembled before the judgment-seat of Christ. If you be then numbered with his people, you will reflect with joy that you were enabled, at this time, "to confess His name before men," and to afford some aid for the "increase of his government," and of his glory upon earth. And let every one who lends his aid accompany it with a prayer, that the act may be blessed to himself, in awakening his own mind more fully to the unutterable importance of the everlasting Gospel.

THREE SERMONS

ON THE

JUBILEE,

PREACHED AT

WELBECK CHAPEL, LONDON.

VIZ.

- 1. THE MOSAIC JUBILEE,**
- 2. THE BRITISH JUBILEE,**
- 3. THE HEAVENLY JUBILEE.**

SERMON I

THE WISDOM OF THE WORLD

SUNDAY

The word wisdom is used in the Bible to denote the knowledge of God and His will, and the ability to apply that knowledge in a practical manner. It is a gift from God, and it is not to be sought after by human wisdom alone. The wisdom of the world is often characterized by a reliance on human reason and experience, but it is limited and often leads to error and sin. The wisdom of God, on the other hand, is infinite and perfect, and it is the only true wisdom. It is this wisdom that we should seek and strive to understand, for it is the key to a life of peace, joy, and fulfillment.

The word wisdom is used in the Bible to denote the knowledge of God and His will, and the ability to apply that knowledge in a practical manner. It is a gift from God, and it is not to be sought after by human wisdom alone. The wisdom of the world is often characterized by a reliance on human reason and experience, but it is limited and often leads to error and sin. The wisdom of God, on the other hand, is infinite and perfect, and it is the only true wisdom. It is this wisdom that we should seek and strive to understand, for it is the key to a life of peace, joy, and fulfillment.

SERMON I.

THE MOSIAC JUBILEE,

PREACHED ON THE

SUNDAY BEFORE THE THANKSGIVING DAY.

LEV. XXV. 9. “ *THEN shalt thou cause the trumpet of the Jubilee to sound;—in the day of ATONEMENT shall ye make the trumpet sound throughout all your land; and ye shall hallow the fiftieth year, and proclaim liberty throughout all the land, unto all the inhabitants thereof. It shall be a Jubilee unto you.*”

THE word *Jubilee*, in the Hebrew language, signifies “the sounding of a trumpet.” But it is restricted to a joyful sound. It is not used to denote the alarm of war, but to distinguish some occasion of joy and festivity; as when “Zadok, the priest, and Nathan, the prophet,

“ anointed Solomon king over Israel; and
 “ they said, blow ye with the trumpet, and say,
 “ God save king Solomon.”

But the Jubilee of Israel had respect to a higher occasion than that of the accession or coronation of a king. The year of Jubilee was ordained to be a memorial of the redemption of Israel from the bondage of Egypt; and to be a type of the spiritual redemption of the human race by Jesus Christ. And the trumpet of the Jubilee was a significant emblem of the last GREAT TRUMPET, (“ for the trumpet “ shall sound” *) at the general release of the servants of the true God at the last day. †

At the present time, when the minds of men are awake to the circumstances of the grand national festival which is approaching, I design to preach three Discourses on the subject of the Jubilee;—first, on this day, on the *Mosaic* Jubilee, with its spiritual application to redemption by Christ;—secondly, on the thanksgiving day, on the *British* Jubilee;—and,

* 1 Cor. xv. 52.

† This analogy is noticed by one of the Jewish Rabbins. “ It is appointed to blow the trumpet at the Jubilee. Now, “ as at the blowing of the trumpet at the Jubilee, all servants went free; so, at the last redemption, at the blowing of the trumpet, all Israel shall be gathered from the “ four sides of the world.”—Zohar in Lev. p. 53.

thirdly, on the Sunday following, on the *Heavenly Jubilee*.*

And, while these solemn subjects occupy our minds, let us pray, that the word which shall be preached, may be blessed to them who hear it ; and that those who have lived hitherto without concern about their existence in a future state, may now be awakened to contemplate its certainty and importance. May they be able, from the period of this earthly Jubilee, to date their well-grounded hope of a heavenly and eternal Jubilee !

In discoursing on the MOSAIC Jubilee, we shall treat,

1. Of the *sabbatical* year, or hallowed seventh year of the Jews, on which the Jubilee was founded ; which was one of the most remarkable ordinations of God to his chosen people. We shall endeavour to shew, that it involves in it a conclusive argument for the divine authority and legation of Moses ; and shall then point out a practical lesson which Christian nations, at this day, may derive from the conduct of the Israelites concerning it.

2. Of the seventh sabbatical year, called the year of *Jubilee*.† We shall consider its two

* It is proper here to observe, that these discourses, prepared for the Jubilee, were not delivered wholly from the pulpit, owing to their great length.

† Though the Jubilee be here called, “ the seventh sab-

chief characters of mercy, and then point out its analogy to the mercy of the gospel and redemption by Christ.

I. It will be proper to premise the general character and purpose of the Mosaic Jubilee.

The ordinance of the Jubilee was first given from Mount Sinai, by God himself; and was intended as a religious, a moral, and a political institution.

1. As a *religious* institution; to be a memorial of the redemption from Egypt, and a type of the greater redemption by Christ. It was a year of respite from worldly care, and a season for religious reflection and improvement; and so far, was an emblem of the rest and of the employment of the heavenly Canaan.

2. As a *moral* institution; to inculcate the virtues of humanity and charity between man and man, by the frequent exercise of releasing the debtor and redeeming the captive.

3. As a *political* institution; First, to preserve the possessions of the tribes of Israel to their respective families; in order that the house and lineage of the Messiah might be distinctly traced, and the fulfilment of the prophecies concerning him, might be fully established at a future day. For every inheritance

“ batical year, it is not meant that it took place on the 49th, “ but on the 50th year.”

in Israel reverted to its original possessor, every fiftieth year. Secondly, to prevent the accumulation of wealth by individuals, and to preserve a well-regulated equality of property in society. Nor could any injustice or oppression result from it, for every man who bought or sold, knew that the year of Jubilee was *to come*; and every thing was transacted with a view to the great year of redemption.

But a grand consequence of the institution of the Jubilee, and which it is of primary importance to bring to notice in the present age, was this, that it *established the divine authority of Moses*. The year of Jubilee, like that sabbatical year on which it was founded, was a standing miracle. Moses foretold, in the presence of all Israel, that the polity which he was establishing, would be confirmed *from heaven* after his death, every seventh year, and every fiftieth year! Many learned men have overlooked this evidence of the Jewish theocracy; but no Christian ought to be ignorant of the sabbatical year, or hallowed seventh year, of the Mosaic dispensation. For the institution of it is a proof of the divinity of our religion; and the conduct of the Israelites, in regard to it, will convey solemn admonition to Britain at this day.

The original institution of the sabbatical year was given from Sinai in the following

terms : “ And the Lord spake unto Moses in
“ Mount Sinai, saying, speak unto the children
“ of Israel, and say unto them, when ye come
“ into the land which I gave you, then shall
“ the land keep a SABBATH unto the Lord.”
We may observe, that the land was to keep a
sabbath by resting one year from the plough
and from the harrow. “ Six years thou shalt
“ sow thy field ; but the seventh year shall be
“ a sabbath of rest unto the land, a sabbath for
“ the Lord. Thou shalt neither sow thy seed
“ nor prune thy vineyard. And thou shalt
“ number seven sabbaths of years unto thee,
“ seven times seven years ; and the space of
“ the seven sabbaths of years shall be unto thee
“ forty and nine years. Then shalt thou
“ cause the trumpet of the JUBILEE to sound ;
“ and ye shall hallow the *fiftieth* year. Ye
“ shall not sow, neither reap, for it is the year
“ of Jubilee. And if ye shall say, what shall
“ we eat the seventh year ; behold, we shall
“ not sow nor gather in our increase ? Then
“ *I will command my blessing upon you in the*
“ sixth year ; and it shall bring forth fruit for
“ three years. And ye shall sow the eighth
“ year, and eat yet of old fruit until the ninth
“ year ; until her fruits come in, ye shall eat of
“ the old store.”*

* Lev. xxv. 1.

Now we may ask, what lawgiver, in any age or country, possessing merely human authority, would have ventured to promulgate such an ordinance as this to any people? What lawgiver would even have thought of obtaining a present fame, by pretending that such an ordinance was from God? For, on human principles, it was at once impolitic and unnatural. Moses commanded the Israelites to abstain from agricultural labours, and wait a spontaneous harvest of nature. He assured them, that the polity which he was then ordaining would be sanctioned by the divine interposition, at regular intervals, in the revolution of time. He not only foretold an event which was yet in the womb of futurity, but an event which was *contrary to experience*; and which, if it took place, could not be doubtful or uncertain, but would be public and universal, arresting the minds and subjected to the senses of all Israel. “*Every sixth year shall bring forth fruit for three years.*” And this was to continue as long, as the Israelites should obey the statutes of God, and hallow the seventh year: and no longer. And for this miraculous fertility of the earth, the Jewish legislator pledged himself; he pledged the credit of his whole code of laws for ages and generations to come. And, had his assertion proved false, a people so prone to rebel as the Israelites, would never

have submitted to the loss of a year's produce of the land, by withholding their seed. That they *did* withhold their seed, and that they *did* hallow the seventh year, is as certain as that they ever existed in Canaan. The argument then, for the divine legation of the law-giver, is conclusive.*

The next subject that claims our attention, is to inquire why it was ordained that the *seventh* year should be hallowed, and not any other year? It appears to have been for the same reason that the divine wisdom had before hallowed the seventh DAY. The seventh year was, in like manner, to be holy to the Israelites. It was to be devoted, in a particular manner, to religious instruction and mental improvement. "In the solemnity of the year of RELEASE, when all Israel is come to appear before the Lord, thou shalt read the law before all Israel in their hearing."†

* Had the prediction of Moses, regarding the increase of the sixth year, proved false, his code of laws would have been regarded with the same contempt by the succeeding generations of Israel, with which we regard the impostures of Mahomet; and we should have heard no more of a theocracy continuing after his death, exhibited in a regular chronology of events, which are as well confirmed as those of the early Roman or English history. Still less should we have heard of a reverence for the name of Moses (the *true* prophet) by his own nation, throughout every successive age down to this day.

† Deut. xxxi. 10.

Thus we see, that, as every seventh *day* was set apart from the beginning of time, for the sacred recognition of the divine name and mercy, in which both man and beast were to rest from their labour; so, in Israel, every seventh *year* was appointed a sabbath to the land; even to the earth itself; that so, inanimate nature might, as it were, unite with man in a holy rest unto the Lord; during which, the Israelites were neither to sow nor to reap, but, like their fathers, who lived on manna in the wilderness, were to depend on God's promise, and on the bounty of his providence; and to employ the season of rest in reflecting on his wonderful works and significant institutions, and in the solemn recognition of his marvellous mercy in bringing them out of Egypt into the promised land. But, when seven times seven sabbaths were fulfilled, then there was to be a grand sabbath, called the **JUBILEE**; during which the land was not only to rest from the plough, but the slave was to rest from his bondage; the captive was to be released from his prison, and the poor man to be restored to his inheritance; and there was to be **UNIVERSAL JOY** in the land. And this sabbath of the Jubilee was to be, as far as things earthly can represent things heavenly, an emblem of the love, and peace, and blessedness,

and harmony, of the heavenly state, which is the ETERNAL SABBATH.

We are now to consider the conduct of the Israelites with regard to these sabbaths in after ages, and to shew the lesson which Christian nations may deduce from the event. That the Israelites observed these divine institutions for a time, is proved by the words of Joshua just before his death, which event took place, it is said, “ a long time after the Lord had given rest to Israel from all their enemies round about.” “ Be ye, therefore, saith he, very courageous to keep and to do all that is written in the book of the law of Moses; that ye turn not aside therefrom, to the right hand, or to the left.” “ But cleave unto the Lord your God, as ye have done, unto this day.”* And again it is said, in the book of Judges, † “ And the people served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the Lord that he did for Israel.” “ But there arose another generation after them, which knew not the Lord; and they forsook the Lord, and served Baal and Ashtaroth.” So early, it should seem, did the chosen people cease to hallow the seventh year, and to observe its holy wor-

* Josh. xxiii. 6.

† Judges ii. 7.

ship and its spiritual rest; and so early, probably, was there a cessation of the supernatural product of the sixth year. How short was the first, or golden age, of Israel! It does not seem to have extended much beyond a hundred years from the time of their arrival in Canaan. It expired at that mournful epoch of their history, called, by the Rabbins, the epoch of Bochim, or *weeping*, when, “the angel of the Lord came up from Gilgal to Bochim,”* to announce the divine decree, *that the heathen were to be left in the land for ever to prove Israel.* So soon was the prophetic sentence of Moses executed, in consequence of their disobedience. This early revolt to “Baal and Ashtaroth” accounts for there being so little allusion in the subsequent history to the hallowed seventh year, or Jubilee in Israel. It was, probably, observed merely as an era of time and a civil institution. Whether its divine character was revived at intervals, afterwards, particularly in the days of David and Solomon, is not known. But even the revived glory of Israel in *their* days lasted but for a short space. It existed, as it were, but for a moment, merely to be a *TYPE* of *another* kingdom; the more striking for its being short. From the early oblivion of many of the

* Judges ii. 1.

divine ordinances in Israel, and from many other circumstances, it evidently appears, that the law of Moses was intended by Providence to be of more use eventually to the Christian, than to the Jewish people; I mean as to example, and practical benefit; as, indeed, the Apostle saith; “Now, all these things happened unto them for *ensamples*; and they are written for our admonition, upon whom the ends of the world are come.”* The volume of the Pentateuch has probably been more studied, and more spiritually understood, and has been also more largely productive of the fruits of righteousness under the Christian, than under the Jewish dispensation.

Let us, then, consider the “ensample” of the Israelites, in disobeying the divine ordinance, “as being written for our admonition.” It is to be observed, that, at the period when that ordinance was given, God forewarned the nation of the certain punishment that should follow the neglect of it, in the following remarkable words: “If ye will not hearken unto me, I also will do this unto you. Ye shall sow your seed in vain; for your enemies shall eat it. And I will punish you *seven* times for your sins; and if ye will not be reformed by me by these things, then

* 1 Cor. x. 11.

“ will I punish you yet *seven* times for your
 “ sins. And if ye will not for all this, hearken
 “ unto me, then I will walk contrary unto you
 “ also in fury; and I, even I, will chastise
 “ you *seven* times for your sins. And I will
 “ bring the land into desolation, and I will
 “ scatter you among the heathen. Then shall
 “ the land *enjoy her sabbaths*, as long as it lieth
 “ desolate, and ye be in your enemies’ land;
 “ even then shall the land rest, and enjoy her
 “ sabbaths.” *

And the time came, when this prophetic denunciation was literally executed. For, when the conqueror, Nebuchadnezzar, brought desolation upon Israel, and carried the people captive to Babylon, then the land enjoyed her sabbaths. The sacred historian concludes his account of that captivity in these words; “ And them that had escaped from the sword, carried he away to Babylon, where they were servants to him and to his sons, until the reign of the kingdom of Persia; to fulfil the word of the Lord, by the mouth of Jeremiah, until the land had enjoyed her sabbaths, for, as long as she lay desolate, *she kept sabbath*, (a mournful sabbath!) to fulfil threescore and ten years.” †

Now, my brethren, we understand from holy

* Lev. xxvi. 14.

† 2 Chron. xxxvi. 20.

bscripture, that the history and experience of the
 Jewish people shadow forth the mercies and
 judgments of the Christian church. The judg-
 ment, therefore, which was finally executed a-
 gainst Israel, for neglecting the sabbath of the
 seventh year, is to be expected (yet more cer-
 tainly) by every Christian nation which neglects
 the sabbath of the seventh day. The com-
 mandment to us is this;—"Remember the SAB-
 BATH day, to keep it holy." And this ordin-
 ance is delivered to *us* as well as to the Israelites;
 for it is founded on principles which extend to
 all times and nations. The sabbath of the
 SEVENTH day was instituted in Paradise itself,
 for the observance of the universal race of man-
 kind, before the people of Israel had a being.
 No sooner had the Deity created the kingdom
 of Nature, than he instituted the kingdom of
 Grace, by setting apart a day for the holy wor-
 ship of himself, by the creatures whom he had
 made. It was intended that Adam should
 have kept the sabbath, although he had never
 sinned; for there is mention of the sabbath,
 before there is mention of his sin. How much
 more then was it intended that the sabbath
 should be observed by a fallen race! One rea-
 son assigned for rest on the seventh day is, in
 its nature, absolute and universal, namely, the
 example of the Creator; "*because* God rested
 on the seventh day."—"For, in six days, the

"Lord made heaven and earth, the sea, and
 all that in them is, and rested the seventh
 day, wherefore the Lord blessed the seventh
 day, and hallowed it."

If then, there be a people to whom God
 hath revealed his will, who neglect very gene-
 rally to keep holy the seventh day; who,
 instead of making it a day of rest unto the Lord,
 make it a day of pleasure unto themselves; and,
 instead of giving repose to the beast, and to the
 servant, under their command, make it a day
 of peculiar labour to both; that people may
 expect the appointed judgment in the days of
 their visitation. For the observance of the sab-
 bath is to Christian kingdoms the criterion of
 a rising or falling state. When the king of
 Babylon came upon the Israelites, for their
 breach of the divine ordinance, the calamity is
 described in terms which bring to mind the
 desolation which some nations have suffered in
 our own time. "Therefore, it is said, the Lord
 brought upon them the king of the Chaldees."
 The king of the Chaldees was, no doubt,
 prompted by his own inordinate ambition, but
 the punishment is said to have come "from
 the Lord."—"Therefore, the Lord brought
 upon them the king of the Chaldees, who
 slew their young men with the sword, and
 had no compassion on young man or maiden,
 old man, or him that stooped for age. He

“gave them *all* into his hand.”* And, when a similar desolation hath taken place in our time, we have seen that the land hath “enjoyed her sabbaths;” her mournful and silent sabbaths!

May the land of Britain never enjoy such a sabbath! Let every man amongst us, who believes in the Christian revelation, shew by his observance of the sacred day of God, that he is seriously desirous of averting these judgments.

II. We proceed now to consider the grand sabbatical year, called the JUBILEE. We shall first shew its characters of mercy; and then point out its analogy to the gospel of Christ.

The Jubilee had two chief characters of mercy—the restoration of *property*; and the deliverance of the *man* who had been in bondage:—first, the restoration of the poor man’s *inheritance*, which he had sold in the day of adversity; and, 2dly, the release of the man, who had sold *himself* to his creditor for debt. The ordinance, respecting the former case, was this; “If thy brother be waxen poor, and hath sold away some of his possession, then, that which is sold, shall remain in the hand of him that hath bought it, until the year of Jubilee; and, in the Jubilee, it shall go out, and he shall return into his possession.—The land shall not be sold for ever, for the land is

* 2 Chron. xxxvi. 17.

“MINE; for YE are strangers, and sojourn-
 “ers.” * The ordinance, respecting the de-
 deliverance of the *man*, is in the following words:
 “If thy brother, that dwelleth by thee, be
 “waxen poor, and be sold unto thee, he shall
 “serve thee unto the year of Jubilee; and then
 “shall he depart from thee, both he and his
 “children with him, and shall return unto his
 “family; and unto his possession of his fathers
 “shall he return:—for they are MY servants,
 “which I brought forth out of the land of
 “Egypt: they shall not be sold as bond-
 “men: †

The year of Jubilee must have been a grand æra of revolving time in Israel. How many thousands must there have been, in the revolution and vicissitude of fifty years, who would be looking forward, with ardent expectation, to the morning of the Jubilee! And what joy and exultation must have filled the land, when the trumpet began to sound! For, no sooner did they hear “the joyful sound,” than the captive stood up in his dungeon, and his fetters fell from his feet, and the bondman left the house of his bondage, and set out on his return to his own home, with his wife and children, accompanied by his friends, with instruments of music, and crowned with garlands of flowers, † to possess

* Lev. xxv. 23.

† Lev. xxv. 42.

‡ Maimonides, de Anno Jubilææ.

once more his native inheritance, and to enjoy the sweets of plenty, liberty, and peace. We cannot wonder, then, that the day of Jubilee should be compared to the day of the gospel; that blessed day, when Christ cometh to redeem the soul from bondage, and to restore us to “the inheritance of the purchased possession.”*

The analogy of the Jubilee to the gospel is very striking, in many particulars.

1. As to *time*. The trumpets of the Jubilee were to sound on the day of ATONEMENT; namely, on that great day of sacrifice in Israel, which prefigured the atonement of Christ. As soon as the victim of expiation was offered, and reconciliation was made for the sins of the people, the command was given for the priests to blow. They stood ready, with their trumpets in their hands, having their faces turned towards the east, and the west, and the north, and the south; and, when the signal was given their sound went forth into all the land. And it is remarkable, that the year, in which the TRUE SACRIFICE was offered up on Calvary, is generally understood to have been the year of Jubilee. It is a concession of the Jews themselves,—“that the divine glory shall be freedom and redemption in a year of Jubilee.”†

* Eph. i. 14. † Zohar in Lev. xxv.

2. As to the *manner*. The Jubilee was to be proclaimed with sound of trumpet; and with trumpets “of loud sound;” that no poor person might lose the privileged blessing through ignorance or inattention; and that the captive might hear at the very bottom of his dungeon, the joyful sound of ransom and deliverance. Again, the sound was *universal*. The Rabbins write, that “every Israelite in the land was required to sound the trumpet of the Jubilee “*nine times.*”*

In this public and universal manner we are to publish the glad tidings of salvation to the children of men. We are commanded to “preach them to every creature.” And they *ought* to be preached to every creature. We are commanded “to lift up the voice like a “trumpet,” and to proclaim the acceptable year of the Lord. And every Christian *ought* in this spiritual sense, according to his ability and authority, “to blow the trumpet.” But there is this difference between the Mosaic and Christian Jubilee, that, whereas the trumpet of the Jubilee only sounded once in fifty years, the trumpet of the Gospel is “ever sounding.”

3. The chief analogy, between the Jubilee and the Gospel, is in the *blessings* conferred,—namely, restoration to the *inheritance*, and re-

* Maimonides.

demption of the *man*. But there is also a great difference here. The blessings of the Jubilee were temporal; whereas those of the Gospel are eternal. We can conceive with what sensations of joy the trumpet was heard by those who were to be redeemed on the morning of the Jubilee. How lively, then, how ardent, ought to be the emotions of those who hear the herald of the Gospel, and hope to be among "the redeemed of the Lord" in the morning of the resurrection! Well may they exclaim, "how beautiful on the mountains, are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good; that publisheth salvation." There is also some analogy in the *disposition* of the heralds. With what joy and satisfaction would the Jewish herald proclaim the arrival of the Jubilee! And shall not the Christian herald magnify *his* office, who "hath this grace given him to preach the unsearchable riches of Christ?"

Now let us come to the Gospel, and hear what Christ himself hath said of its spiritual blessings.

—WHEN the prophet Isaiah spake of the day of Christ, he described it as a day of JUBILEE; in which "he should come to proclaim liberty to the captives, and the opening of the pri-

“son to them that are bound; to proclaim the
 “ACCEPTABLE YEAR of the Lord.”* Now, this
 very sentence our Lord hath applied to him-
 self, and pronounced with his own lips. For,
 we read that, when he was in the synagogue, at
 Nazareth, and had “stood up for to read, there
 “was delivered to him the book of the prophet
 “Isaiah, and, when he had opened the book,
 “he found the place where it was written,
 “the spirit of the Lord is upon me, because
 “he hath anointed me to preach the Gospel
 “to the poor, to preach deliverance to the
 “captives; to set at liberty them that are
 “bound; to preach the ACCEPTABLE YEAR of
 “the Lord.” And he closed the book, and he
 “began to say unto them, *this day is this*
 “*scripture fulfilled in your ears.*”†
 This scripture was fulfilled, at that day, “to
 “all them that looked for redemption in Jeru-
 “salem.”‡ It was fulfilled to every one who
 came unto Christ, notwithstanding the re-
 proach of men, and “took up the cross and
 “followed him,” receiving from him remission
 of sins, deliverance from the captivity of evil
 passions, and admission to the “glorious
 “liberty of the sons of God.” This scripture
 was fulfilled more completely afterwards, when
 the spirit was poured out from on high, and

* Isaiah lxi. 1. † Luke iv. 16. ‡

multitudes were translated “from darkness to light, and from the power of Satan unto God.” And it is fulfilled, in like manner, *at this day*, when the sinner cometh to Christ in faith and penitence, and, “taking up the cross, followeth him” in sincerity and truth, not moved by the example or opinion of an evil world; and receiveth from him peace of conscience, grace to walk worthy of the Gospel, and a hope of eternal life.

The dispensation of the Gospel then may be regarded as the JUBILEE OF THE WORLD. And so it was announced by the heavenly Host, who proclaimed it as “GLAD TIDINGS of great joy which should be to all people.” When our Saviour saith above, that he came “to give deliverance to the captives;” and, in another place, that he came to give his life “for the life of the world,” it is implied that the world was LOST. He saith, expressly, “the son of man is come to seek, and to save, that which was *lost*.” And again, “the son of man is come to give his life a RANSOM for many.”

And now, my brethren, let us apply this subject to our individual improvement; first, in *faith*, in relation to our own souls, as redeemed by Christ; and secondly, in *practice*, by imitating the conduct of Christ in

redeeming the captive, and releasing the debtor.

1. Let every man ask himself, whether the Gospel hath, in any sense, been truly considered by him as GLAD TIDINGS. If he believe not that he is **LOST**, and that Christ is come as a **RANSOM**, the Gospel is no Jubilee to him. He is yet in his bondage. He is yet "tied and bound with the chain of his sins," whether he feel that chain or not; and he will remain thus bound, until he begins to be sensible of his captivity. But when "the day-spring from on high shall have visited him," then will he contemplate, with joy, the power and willingness of **HIM** who came "to deliver the captives, and to set at liberty them that are bound." And that era of his life, when these salutary reflections first occupied his mind, will be to him as the year of release; "the **ACCEPTABLE YEAR** of "the Lord."

There are men who say, that they need no ransom! But the voice of the human race is against them: Almost all nations look out for a Redeemer;—and, in this respect, some in the heathen world will rise up in judgment, at the great day, against "Chorazin and Bethsaida." In the pride and strength of life, men may say, they need no ransom: But, when they come to die, they are sometimes permitted to see their need of it; and, their

having slighted or rejected the Redeemer, is the real cause of that depression of spirits and ultimate despair, which often assail the soul, on its being summoned to enter into the invisible world.

Let us then believe this solemn and eternal truth, that Christ is come, TO DELIVER US FROM THE WRATH TO COME. * Let us pray, that, in this our day of health and strength, we may be enabled to see our souls as God sees them; that we may feel our need of a ransom, and “flee for refuge to the hope set before us.”

2. We are also to apply this subject to our improvement in a *practical* way, by endeavouring to imitate the example of Christ in redeeming the captive, in releasing the debtor, and in forgiving the trespasses of our brethren.

Would, then, a man know whether he hath a just sense of Christ, as giving his life a ransom for his soul; let him ask himself whether he hath any concern about the souls of *others*; whether he hath ever done any thing, or means to do any thing, *for the soul* of his neighbour. For his concern about the spiritual welfare of others, will be proportionate to the solicitude he hath felt about his own soul.

Again, would the Christian know whether “God, for Christ’s sake, hath forgiven him his

* 1 Thess. i. 10.

“ debts ;” let him ask himself, whether he hath forgiven the debts of others. First, whether he hath forgiven *injuries* received in word and in deed, and, especially offences that wound his pride. And these, perhaps, are the debts most difficult to forgive. But these debts **MUST** be forgiven ; for our Lord hath said, “ If ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses.” Secondly, whether he hath forgiven debts of *money* and obligation, in cases where the debtor could not pay, or could only pay with extreme difficulty. If the penitent sinner hath ever had any just sense of the mercy of Christ to himself, he will be merciful to his brother. If his Lord “ hath forgiven him his ten thousand talents,” he will not take his brother by the throat, and say, “ pay me *that* thou owest.” My brethren, there are many excellent persons, we apprehend, who do not sufficiently consider their obligations in this respect. But it ought to be remembered, that the law of the Jubilee, for the release of the debtor, was merely a **TYPE** of that generous compassion which should animate every true Christian under the grace of the **GOSPEL**.

Let every man, then, who is a possessor of land in Britain, remember the words of God to the Israelites ;—“ The land is **MINE** ; and

“YE are sojourners and strangers.” And surely these days of revolution may well fix the solemn truth deeply in every heart. Who, amongst us, can say, that the land he possesses is HIS, and that it will descend to his heir? “For, here we have no continuing city, but seek one to come.”—“We are strangers and pilgrims on the earth.” And we, alas, live at a period, when the pilgrimage is frequently soon ended! How many of our contemporaries, both rich and noble, have been lately cut off in the youth of life? Let those, therefore, who survive and enjoy wealth and ease, consider their responsibility; for *they* also will soon be called to account for the TALENTS which have been committed to them. If religion hath acquired a due influence over their minds, they will begin to consider themselves as “stewards of God;” and their desire will be to dispose of their means in such a manner as shall be most agreeable to HIS will. For the highest praise of the good man, in a practical sense, is, that he is a DISPENSER OF THE BOUNTY OF GOD.

Let the season, therefore, of the approaching Jubilee be employed, chiefly, in cultivating these noble principles and affections. May there be peace, and joy, and forgiveness, in every house at this time. Let it be a Jubilee to the Lord in the *heart* of every man, who

looks, himself, for mercy and forgiveness. Let him endeavour, in this day of temporal account, to prepare for the great day of eternal account, which will soon arrive. So that, when the LAST TRUMPET shall sound, and the time which God hath fixed "for the redemption of the purchased possession," shall be fully come, he may have "an entrance ministered unto him abundantly, into the everlasting kingdom of our Lord and Saviour Jesus Christ."

SERMON II.

THE BRITISH JUBILEE,

PREACHED ON THE

THANKSGIVING DAY,

25th OCTOBER, 1809.

1 KINGS viii. 66. “ *And they blessed the
“ KING; and went unto their tents joyful and
“ glad of heart, for all the goodness that the
“ Lord had done for David, his servant, and
“ for Israel, his people.*”

SINCE the great Jubilee in the days of SOLOMON, to which these words refer, there has not, perhaps, been a more august festival before the Lord than the BRITISH Jubilee, which we celebrate on this day.

To constitute a Jubilee, in the highest sense, there must be a knowledge of the true God, a

pure faith, a people exulting in the favour of the Almighty, a people animated by loyalty to their king, "Peace within our walls, and prosperity within our palaces." It will heighten the grandeur of the occasion, if the people be powerful and stand conspicuous among nations.

All these particulars centre with us. They are to be found in our nation to an extent and degree never known, perhaps, by any other people. At the present era Great Britain stands conspicuous in the eyes of the world; she assumes a commanding attitude; and has become, by divine providence, the constituted guardian, in a manner, of the religion and liberties of men. And, behold, while occupying this exalted station, she announces a grand Jubilee, to be celebrated on the occasion of an event which rarely occurs to great empires,—the arrival of the fiftieth year of her monarch's reign.

It is to be wished, that an important use could have been made of this event; that the impression of it could have reached all nations; that the trumpet of our Jubilee could have been heard by all the world. It would have accorded well with the character of this day, that an illustrious act of national mercy had commemorated it for ever. In strict conformity to the name we have given it, EVERY DEB-

TOR IN THESE REALMS, OUGHT TO HAVE BEEN RELEASED; AND EVERY CRIMINAL OUGHT TO HAVE BEEN FORGIVEN. And, then, should we have done as a nation, what we are disposed to do as individuals. For this was the character of the original Jubilee ordained by God; and that Jubilee was a type of the generous compassion and enlargement of spirit, which should animate the hearts of men under the grace of the Gospel. If it be objected, that such a celebration of this festival would have been too vast and magnificent in its nature, and without precedent for its magnanimous character, we would observe, that Great Britain is the most enlightened nation in the most enlightened age; that she is exhibited as a pattern to mankind, in religion, in justice, and mercy; and that the noblest principles of religion and humanity might be expected to be exemplified on this occasion; for this is an event which may not happen again, under circumstances so favourable to a grand and salutary celebration, during the ages of the world. Could they have been so exemplified by an imperial act of the kingdom itself, it would have been a great and illustrious display to nations near and remote, of our principles and character. As it is, these noble principles *have been* exemplified by millions of individuals, spontaneously, though privately, throughout the land; by in

telligent and enlightened individuals, in perhaps every city, town, village, parish, county, and province, in the kingdom. And it is probable, that the operation of the loyal and benevolent virtues on this day will give a new impulse to the national patriotism and beneficence, and tend to strengthen and confirm our attachment to our religion, to our king and to our country.

The words of our text so fitly express the object of the present solemnity, that we may adopt them with but little variation. For *we* also are now assembled “to bless the KING, “and to be joyful and glad of heart for all the “goodness that the Lord hath done for the “king, his servant, and for us, his people.”

The words of the text refer, as we before observed, to a grand festival given by Solomon, the king, to Israel his people; but the chief theme of their thanksgiving was the long and glorious reign of David. Let us consider the circumstances under which the people of Israel celebrated *their* Jubilee.

King David reigned forty years over his people. His reign did not extend, like that which we celebrate this day, through that revolution of years necessary to constitute a Jubilee. But it was an arduous reign, and was marked by extraordinary vicissitude and revolution. And its issue was glorious; for though

David had to contend with enemies on every side, yet his kingdom seemed to expand under the pressure, and to grow in strength by the efforts of resistance. So that the stormy reign of David prepared the way for a long and peaceful period under Solomon, his son.

But it was the private character of David which chiefly interested the affections of his subjects. He was a RELIGIOUS king. And, although he fell into sin, his sin was over-ruled for good, in the perfect example of his *penitence*. His devotional hymns and psalms have been the meditation and solace of the church in every age. But it was in his struggles with adversity, that this prince chiefly proved the excellence and beauty of his piety. Though he was a king, his life was a permanent scene of suffering; and particularly of *domestic* suffering. His "chief enemies were those of his own household." His son, Absalom, rebelled against him; and some of his other sons, by their immoral conduct, brought disgrace on his family, and embittered his declining years. Even in old age, it does not appear that the house of David (with the exception of Solomon) learned to imitate the example of the king their father; for, just before his death, he pronounced the following affecting words, which are recorded by Samuel, the prophet, as being "the last words of David,

“the king.” “Although my house *be not so*
 “with God, yet he hath made with me an
 “everlasting covenant, ordered in all things
 “and sure; for this is all my salvation and
 “all my desire, although he make my house
 “not to grow.”*

On the decease of David, there was great lamentation in Israel. But the public sorrow was soothed by the noble conduct of Solomon, his son. The first grand work of the son was to attend to the service of religion, and to fulfil his father's instructions, by building a holy temple unto the Lord. This magnificent structure was eleven years in building, and, when it was finished, he assembled the heads of Israel to celebrate its dedication. And, after it had been dedicated, he proclaimed a festival, which extended over the whole kingdom. “At that
 “time, it is said, Solomon held a feast, and all
 “Israel with him, from the entering in of Ha-
 “math unto the river of Egypt.”† And it was at this festival, that the people did as is recorded in the text. “They blessed king So-
 “lomon;” but when they contemplated the height of glory, at which the kingdom had arrived, they remembered the “mercies of Da-
 “vid;” and “they were joyful and glad of
 “heart for all the goodness that the Lord had

* 2 Sam. xxiii. 5.

† 1 Kings viii. 65.

“done for David, and Israel, his people.” Although David were dead, their gratitude was alive. And we are to observe, that the glory of the kingdom, which called forth this tribute of affectionate remembrance, was not its political glory chiefly, such as the increase of its dominion, (for Solomon made no conquests) but its religious glory. When the temple of the Lord was finished, and the holy worship of God became universal and harmonious throughout the land, *that* was the completion of the glory of Israel. And this, we must observe, is the true glory of every Christian nation; even its *religious* glory. For every other kind of glory may be equally attained by the nations of the Pagan world, who know not God.

There is one particular, in which the festival of Israel differs from that of this day, and which marks the peculiar triumph of *our* Jubilee: namely, that the king we would honour is not dead, but is still alive. If he *were* dead, he would, indeed, live in our hearts, as David, in the hearts of Israel. But he still lives to reign over us, the father of his people.

Let us, therefore, in the first place, in the words of Israel, “BLESS THE KING.” Let us send forth our ardent supplications, that God would continue to make him a partaker of the greatest and best blessings; “that he would

“endue him plenteously with heavenly gifts,
 “and grant him, in health and wealth, long
 “to live.” And let us pray for his family,
 that his sons may walk in his steps, and that
 the glory of the kingdom may be increased,
 (like Solomon’s) and not diminished, under the
 reign of his successor.

And, in the second place, let us, after the
 example of the people of Israel, be thankful
 unto the Lord “for all the goodness that he
 “hath done for the king, and for us, his peo-
 “ple,” during a long and arduous reign. The
 people of Israel believed in the superintending
 providence of God; they believed in that God
 “by whom kings reign and princes decree
 “judgment.” They did not look to the king
 as the fountain of these mercies, or express
 their thanks for what *he* had done, but for
 what “the Lord had done by him the instru-
 “ment, for Israel, his people.”

We are, therefore, this day to take a review
 of the goodness that “the Lord hath done”
 by and for the king, his servant, and for us,
 his people. We shall notice, first, the tem-
 poral or political blessings of the reign; and,
 secondly, those spiritual and religious blessings
 which we have enjoyed as a Christian people.

1. Among our political blessings we must
 note, first, the increase of our power as a na-
 tion. This was an allowed subject of thankful-

ness to David himself; “the establishment of his throne and kingdom.” It is certainly true, that almost every year of the present reign hath added something to the strength and stability of our dominion. It hath, during the same period, been greatly increased in EXTENT. Since the era when the present monarch ascended the throne, the domains of Britain have been nearly doubled in magnitude. We now possess an empire in the East alone, almost equal in dimensions to the continent of Europe. And, in the other divisions of the globe, our ascendancy begins to be acknowledged. Again, we have acquired the dominion of the SEA; on which, at no remote period, we maintained but an equal conflict with the other nations. Providence hath been pleased to invest this nation with that SOVEREIGNTY, for wise and important purposes we doubt not, in the present advanced period of the world; not merely, we would believe, for our own protection and preservation, or for the maintenance of liberty and social order, during a period of revolution in the confined scene of Europe; but to carry the principles of moral civilization and useful knowledge to the remotest nations of the earth, to bring them acquainted with each other as one family, and to impart to them ALL the inestimable blessing of the divine revelation.

2. Another subject of thankfulness is the increasing **OPULENCE** of the kingdom. Perhaps, at no former period of the world have the blessings of wealth and plenty been more generally, or more largely, distributed in a nation, even to the lowest members of society, than in ours at this time. We have certainly no record of such a general prosperity in the recent history of mankind. And the source of this wealth is obvious. Our commerce extends to the uttermost parts of the earth; there is probably "no speech nor language," where the British name does not begin to be known; and the produce of every clime is brought to our shores. The danger, indeed, is, lest opulence should produce luxury; and the products of other countries, being too much concentrated with us, should become, after long use, necessary, in a manner, to the comfort of our existence.

3. But there is a blessing of another character, and of a higher order, and that is **POLITICAL LIBERTY**. While we contemplate the dense clouds which envelope and darken the intellectual horizon of other nations, preparing them for that humiliating and abject servitude which nearly awaits them, we shall consider the preservation of our *civil* and *religious* liberties as a chief theme of our thanksgiving on this day. These liberties are not only preserved to us, but they seem to be strengthened

and confirmed by their duration. In what perfect harmony, for example, are those apparently discordant parts of our excellent constitution at this time; and how peaceable are those seemingly opposite interests which compose it! In every age of our history our CONSTITUTION hath been extolled; but there certainly never was a period when it appeared in more beautiful proportion, or had attained so nearly to a state of perfection, as the present. Who, then, was the author of this constitution of which we boast? Was it the peculiar wisdom of the Danes which constructed it? or of the Saxons, or of the Normans, or of the natives of the island? What is the name of the great legislator who conceived the mighty plan? Was it created by chance or by design? And now that it is formed, can any other nation execute a plan after the great model? We know well by whose counsel and providence our happy government hath been begun and finished. OUR CONSTITUTION IS THE GIFT OF GOD. And we have to acknowledge his goodness for *this* blessing, as we thank him “for life, and breath, and all things.” * This

* Monsieur de Lolme calls the British constitution “the discovery of a most important secret.” It is not “to be ascribed to the confined views of *man* ;”—“to *his* imperfect sagacity.”—“The world,” he adds, “might have grown

honour he hath done to our nation, in order that he might execute by us (we would believe) his own great designs, in the fulness of time. The divine wisdom hath ordained for us a constitution in which *great power* and *pure religion* grow up together; an union which hath never been known to exist in a great empire, to an equal extent, since the commencement of the Christian era.

Now let us reflect a moment *under what circumstances* the various blessings above-enumerated have been continued to us;—this dominion, opulence, commerce, constitution, and liberty,—in short, this existence, as a powerful, free, and happy people. They have been preserved to us while the powers of the civilized world combined for our destruction, and have assailed our very existence as a nation. How strange would it have appeared to our forefathers, nay, how remote from all political calculation, even of recent times, had it been asserted, that Great Britain would, one day, wage equal war with the whole of Europe! and that, in the tempest of a revolution, convulsing the world, this nation should remain firm and unshaken, amidst the general wreck of mighty

“old, generations might have succeeded generations, still seeking it *in vain.*” See Mr. Biddulph’s Sermon on the Jubilee.

kingdoms! The government of Israel was a theocracy. God was their king; and he sometimes interposed visibly in their behalf, and fought for them from heaven. But surely if we admit the existence of a superintending providence at all, we must believe, that the divine interposition hath been exercised in favour of this country. What statesman, fifty years ago, would have believed that this nation ever could *be* what she now is, *execute* what she has done, or *endure* what she has suffered! Surrounded by the flames of war for a series of years, she remains to this hour unhurt, untouched on her own shore! It is commonly said, that the most extraordinary event, in the annals of the world, is the revolution of France, and its suddenly-acquired dominion. But there is another event, which is, perhaps, no less remarkable; and that is, the DEFENCE of Britain against that power.

II. We have now to review those blessings of a religious and spiritual nature, for which we ought, on this day, to express our gratitude as a Christian nation. We have already noticed the preservation of the state, during a long period of imminent peril. We are now to express an equal gratitude for the continued preservation of the CHURCH. And here there are two subjects of thankfulness, first, that our national church remains sound and *entire* in her doc-

doctrines, and in her polity; and secondly, that true religion is increasing generally throughout these realms.

1. We have, in the first place, to adore the divine goodness, that the faith of our church hath remained impregnable and unmoved by the shock of *infidelity*. There was a time, even within the period of the present reign, when the progress of religious unbelief was awfully rapid amongst Christian nations. Infidelity was the germ of those revolutions which have destroyed the social and political relations of Europe. It is well known, that the power which is now overwhelming kingdoms, first appeared in the character of infidelity. And its spirit, probably, still pervades the body, though it hath assumed a religious form. It hath assumed such a form necessity; for a monarchy, which is a type of the government of God, cannot well subsist without the acknowledgement of a religion.

We have, therefore, to magnify the divine mercy that our church remains firm and unshaken in the doctrines of her founders; in those scriptural doctrines which no national church of equal extent that we know of, in any age or country, ever exhibited in greater purity, or for a greater length of time. Survey the whole circle of Christian churches in the world at this day; contemplate, dispassionately, their individual character and efficiency, since the

period of the reformation, and then say, whether any one of them hath been so honoured of God as the Church of England? Whether any one of them hath opposed such a barrier to the progress of infidelity, or hath produced such a volume of genuine piety, profound learning, sound words, and erudite theology, as the Church of England? That Church which was founded and established by confessors and martyrs in the presence of the Christian world. Every man who is qualified to take a large and liberal view of the present state of the Church of Christ, and who knows what has been passing in it since the first century, will be able to answer this question. Such an one will be able to acknowledge the peculiar favour which it hath pleased God to manifest towards the established communion of England; and which hath been so manifested for the accomplishment of great and important purposes in his providence. And this divine favour hath also been extended, as it respects purity of faith and tranquil duration, to the established church of Scotland. Scotland is our sister in church and state; and she would now consider an injury done to the Church of England, as being fatal ultimately to herself. What then, let us inquire, have been the purposes of the divine providence in this permanent establishment of the true faith in this kingdom? These purposes

begin to be unfolded in the development of events. They appear in that GREAT WORK NOW imposed on our nation; I mean, in the contest she is maintaining with the enemy of mankind. Since, whatever honour is assigned to the state for its defence of the rights and liberties of men, it is derived ultimately from the duration of the national church. For in this warfare, and in the spirit and motives which animate it, we cannot speak of the state as distinct from the church. The honour of the GRAND DEFENCE is due to that union of *great power and pure doctrine*, which we before noticed. It would be fatal to the state, if the church were overthrown. How much more fatal would it be to religion: to the peace and purity of religion in this country! Consider, for a moment, the consequences which would ensue, if the constitution of our church were at this time to be destroyed. There would follow, probably, a scene of religious anarchy and licentious opinion in this land, no less to be dreaded than if the monarchy itself were dissolved. Let every man, then, who loves his country, and knows how to appreciate religious liberty, pray for the stability and permanency of the church of England.

2. Another subject of devout gratulation on this day, is the increase of true religion generally throughout these realms, among all de-

nominations. Though it be true, that infidelity, and superstition, and enthusiasm, and corrupt doctrine, are to be found in many places; yet it is probable that there never was a time, since the era of the Reformation, (judging from the most authentic records of our history) when there existed more unfeigned piety and true scriptural religion than at this day; I mean that “pure religion and undefiled,” which proveth itself by its *fruits*; which adorneth the Gospel with good works, and sheweth forth, in a conspicuous manner, the Christian graces and virtues in the conduct of its professors. That there exists an increased attention to religious duties, and an amelioration of morals, among the lower orders of Society in many places, will be admitted by every one who has had the means of forming a competent judgment on the subject. It may be profitable and interesting to inquire, what have been the causes, under Providence, of this improvement.

The principal means of this moral improvement appear to be these;—the INSTRUCTION of the POOR, and the more general DIFFUSION of the HOLY SCRIPTURES.

It is now about twenty years since the establishment of the schools of instruction, called SUNDAY SCHOOLS; and it is not easy to calculate the sum of good which hath been produced

to this nation by that simple institution. The period which hath elapsed is just sufficient, or nearly sufficient, to shew its operation; for the effect is now visible among a generation who have grown up.

Of the general happy operation of this religious instruction, I have myself, I think, been a witness. Upon my return lately from India, after an absence since 1796, I travelled through a great part of the kingdom, and I perceived a change of circumstances, since I left the country, which I could not contemplate without admiration. As religious instruction seemed evidently to be the chief cause of the beneficial change amongst the lower orders, so there were concurring causes, which had an influence also on the higher classes, amongst whom, likewise, an amelioration was conspicuous; namely, the salutary discipline of a protracted war, the alarm of invasion, and the spirit called forth by the active preparations for defence. For it is to be observed, that the nation's assuming a military character, though attended by partial evil, doth not seem to have had any tendency to lessen its virtue. But the effects of the general improvement were manifest in the following particulars; first, in an unaffected LOYALTY to the sovereign;—2dly, in an unity of sentiment, (which seemed indeed almost universal) as to the DUTY of the country.

in the arduous contest in which she is engaged; —and, 3dly, in an increased sense of the importance of RELIGION, and in a more serious attention to its duties.

No wonder, I said to myself, that this people are so easily governed, amidst fluctuating administrations. They are governed by *themselves*. They are governed by the ascendant good sense of the nation; and by the knowledge they possess of what is passing in the world; and chiefly by the knowledge they possess of the value of the Christian religion, and of its concomitant blessings. It is evident, that no statesman can acquire the esteem and confidence of such a people, who possesses not at least some fair claim to truth, integrity, and religion, as well as to good sense and talents.

Such being the general state of the people, it is not to be wondered at, that they should have looked forward with delight to the celebration of this Jubilee. It is because they know how to appreciate the virtues of the sovereign. The virtues of the sovereign have, indeed, been a great blessing to the nation; but the greatest blessing is the GRATITUDE of his people; I mean their ability to value his virtues, and their possessing a just and grateful sense of the benefit. And this gratitude we aver, is founded on KNOWLEDGE; chiefly, on that religious and moral knowledge, which

enables men to appreciate virtue ; and again, on a knowledge of the circumstances of the nation, and of its relative state to other nations. For, almost every man of ordinary education is not only acquainted with his own country, but he has a picture of the world before him ; and he is enabled to understand the purposes and ends of that power which is convulsing the world, and would enslave it.

This knowledge, then, is an inestimable blessing. It is that which distinguishes our nation at this moment from other nations ; and it is the instrument which God is pleased to use, not only, we trust, to save ourselves but others ; not only to defend the Christian religion at home, but to extend it throughout the world. But, take away the Bible, and the instruction of the lower classes, and we should soon fall into that darkness which envelopes the other nations of Europe. Neither science, nor philosophy, nor the fine arts, would ever illuminate the public mind as it now is. Neither conquest, nor commerce, would add any thing to our public virtue. The fountain of our knowledge, and of our happiness, is the Bible ; and the greatest blessing we can render our country is to call every poor person, and to teach him to drink from this fountain.

On my return from the East, I was informed that it had been a question much agitated in

this country, “Whether the poor ought to be “instructed;” and that, to this day, many persons are prejudiced against the measure, and even question the utility and advantage of the Sunday Schools.

These persons, perhaps, do not know that this is the very character of the superstition of the Hindoos; “That the poor shall not be “instructed.”—“That no glad tidings shall “be published to the poor.” For, in this, as in almost every other respect, the religion of Brahma is just the opposite to the religion of Christ.

It is ordained by the Brahminical law, that the lowest class of the people, called *Sooders*, “shall receive no instruction;” as being a race of men of so degenerate a nature, as not to be *worthy of Heaven*. They are, therefore, prohibited from hearing the words of the *Vedas*, or sacred books; and punishments are actually devised for those who shall *read* them, or *hear* them read; punishments of a painful and ignominious nature.*

The argument used by the Brahmins, for not instructing the *Sooders* is this: That if you

* If a *Sooder* be guilty of *hearing* the words of the *Shaster*, it is ordained, “that melted lead shall be poured into “his ears.” If a *Sooder* be guilty of *reading* or pronouncing the words of the *Shaster*, the prescribed punishment is, “that his tongue shall be cut out.”—See Hindoo Code.

give a poor man religious knowledge, you make him equal with yourself. For it is a maxim of Brahma, and a true one, "That an equal heaven makes all men equal." If you assure a poor man of obtaining an equal heaven with yourself, it exalts his thoughts, relieves his afflictions on this earth, inspires him with hope and triumph, and causes him to look upwards as *to a home*. He is no longer a slave, but an heir of immortality.

The argument which is adduced for not instructing the poor in this country, is, it seems, the following; "that if you teach the poor to read and write, it will bring them nearer to an equality with yourself; and will, thereby, unfit them for their menial duties, and for their proper service as Christians." The former part of this consequence is true; we thereby certainly bring the poor nearer to an equality with ourselves. And this is the argument of the Brahmins. But when it is alleged, that they will become unfit for their proper duties as servants and Christians, is not this to argue directly from the *abuse* of knowledge? It is, undoubtedly true, that some men will abuse knowledge, as some men abuse health, and wealth, and every blessing of God. But let us look to ourselves in this case, before we weigh the poor in the balance. There are many of the learned who abuse their learning. There are many of the rich who have learned to read,

but who reject its most important use, which is, TO READ THE WORD OF GOD. And this is the real source of danger to the unlearned, even the example of the learned. For the prominent idea on the mind of an ignorant person is naturally this, “ of what use can reading be, “ if it be not to read and know the will of “ God ?”

Let us then obey the command of our Saviour, and allow the Gospel to be *read* and *heard* by the poor. And, in particular, let Christian instruction be given to poor children. For, how incalculable is the benefit, if we believe the Christian revelation ! He who teaches a child to read, and then gives him a Bible, hath performed a nobler work than if he had bestowed on that child the riches of the habitable globe. It is proper to record, on this day, the sentiments of our gracious SOVEREIGN on this subject. His majesty patronises schools for the instruction of the poor, in the most earnest manner ; and hath publicly expressed his wish, “ that EVERY POOR CHILD IN THE NATION SHOULD BE ABLE TO READ THE BIBLE.” This is a sentiment worthy of a Christian king ; and the example he hath given is worthy of the universal imitation of his Christian subjects. EVERY poor child, certainly, in *this* nation, ought to be able to read the Bible. What is there to prevent it ? If it be not ef-

fect, it will not be the fault of the poor, but the fault of the rich. Let every one of us, then, according to his opportunity, influence, or ability, endeavour to fulfil this obligation, and contribute his aid to the accomplishment of the divine purpose, “ that the poor should “ have the Gospel preached to them.” The Bible is the proper inheritance of the poor in this world. The rich seldom read the Bible. “ The rich,” saith our Lord, “ have received “ their consolations.” But the poor, having little hope in this world, will more readily “ embrace and ever hold fast the blessed hope “ of everlasting life.” Having no honour or glory here, they will the more earnestly look into that book which contains their charter for “ glory, honour, and immortality;” which our Saviour hath given them, saying; “ Bless- “ ed are ye poor, for your’s is the kingdom of “ heaven.” *

* It is well known by those who have had the means of forming a competent judgment on the subject, that there is in Scotland more religion, a higher tone of morals, more classical learning, more general knowledge, in short, more absolute civilization, in proportion to the population, than there is in England. And this hath been produced in the course of time by the natural means, viz. the establishment of *schools*. The common servants in that country (I speak of the Lowlands chiefly) can both read and write; but they make better servants for that, not worse. It may be, that the child who comes to your door for an alms, can both

There is another source of amelioration of morals amongst the lower classes, which ought to be noticed on this day with the highest respect, namely, the BENEVOLENT INSTITUTIONS, which have been established during the present reign; I mean, particularly those establishments whose object is to attend to the *souls* of men, as well as to their bodies, by instructing the young, and reclaiming the vicious.

There are many persons who manifest much liberality and public spirit in support of those institutions which relate merely to the *personal* comfort of man, who are, at the same time, indifferent, sometimes hostile, to his religious and moral improvement. It has been supposed, that this spirit is very general at this period, and that it is increasing. It shews itself chiefly in the following expression; “ that

read and write. For “ God hath made both rich and poor;” and, when the whole scale of civilization is raised, there must yet be some poor. But the fact is, that the poor in Scotland are fewer in number (perhaps by one half) in proportion to the country, than they are in England. To a stranger, indeed, they may appear in some numbers, because they generally beg for themselves, (a condition of humanity in almost all countries) whereas, in England, there are houses built for them. If we would reduce the number of the poor in England, and the almost incredible expense of the poor rates, let us encourage schools, and teach “ EVERY POOR CHILD IN THE NATION TO READ THE BIBLE.”

“very good institutions may grow out of humanity and philosophy alone.” If this be, in any degree, a just statement of the general sentiment, it will be found, very much to diminish our character as a benevolent nation on Christian principles. Let us examine this matter.

The benevolent institutions of this country have attracted the attention of the world by their number and magnitude; and they are a just theme of exultation to the nation. But we are to remember, that the exercise of benevolence to the poor, in regard to their *temporal* estate, is not peculiar to our country, or to the Christian religion. Almost all nations, according to their progress in civilization, attend to this public duty; *because* it is a matter of public *interest*. We can exemplify this even in the case of the Hindoo nation. We have seen, that the religion of Brahma careth not for the *souls* of men; but it is not destitute of attention to their bodies. The Hindoos possessed formerly, during the period of their political greatness, numerous public institutions, and public accommodations, for the benefit of the poor and the diseased, which were supported by the national revenue, and some of them with imperial munificence. Of these there are relics at this day, such as Serais, or *Caravanserahs*, free of expense, in the desert lands, for

the wayfaring man ; *rows of trees*, planted on each side of the road, to defend the head of the pilgrim from the hot rays of the sun ; and, in particular, *wells of water* opened in the burning desert to refresh the thirsty traveller ; wells of great extent, some of them covering acres of ground, built at an immense expense, and with incredible labour, constructed of hewn stone, and enduring from age to age.

It is true, these works have not been continued by their European conquerors ; for, even benevolence to the *personal* comfort of men requires something of local, or national, partiality to call it forth. And, if this be true, in regard to the bodies, how much more may it be expected, in regard to the souls of men ? You have heard, that endeavours are now making to restore learning to the East, and to give to divine revelation the possession of its **FIRST INHERITANCE**. But that spirit of indifference to all religion which prevails amongst many, would oppose the attempt. We would offer to the fainting Gentile the waters of life, and open to him new sources of instruction and consolation ; but, in like manner, as the Philistines filled up the wells of Abraham, so would these destroy the fountains of truth. But, we trust, “ that the **WELLS OF SALVATION**”*

*Isaiah xii. 3.

which have been *already* opened, will never be filled up, but will endure from age to age, and continue to refresh the soul of the thirsty Hindoo, like the streams in his own desert.

An attention to the comfort of the poor, from common motives of policy and humanity, has also excited amongst the Mahomedans and the Chinese, in some proportion to their existing prosperity and political sway. We collect then from these facts, that the chief glory and peculiar honour of the benevolent institutions of our own nation, are not derived from their attention to the personal comfort, but to the *moral* and *spiritual* interests of men. And it is the union of these objects which constitutes the true charity of the religion of Christ.

There is another source of the increased attention to religion in this country, which demands our grateful acknowledgement on this day; and that is, the laudable desire, now so general in the nation, of communicating religious knowledge to *other* nations. The beneficial operation of this solicitude for the happiness of *OTHERS* is far more extensive than is generally supposed. And it is natural to expect it. For even if the solicitude were unnecessary, if the success were visionary, yet the endeavour is virtuous. It is, of itself, it must be confessed (on any received principles) a noble and disinterested purpose; and the exercise of it tends

to improve the very best principles and affections of our nature. But the effect is no longer doubtful. The concern for *others* hath had a reflective and salutary operation on ourselves, by exciting more attention to religion at home. Thus have we experienced that “mercy is twice blessed, blessing him that gives and him that takes.” Thus have we proved the truth of our Saviour’s saying, “with whatsoever measure ye mete, it shall be measured unto you again; GOOD MEASURE, PRESSED DOWN AND RUNNING OVER, shall your heavenly Father give into your bosoms.”

And these, my brethren, are the blessings of a religious and spiritual nature, for which we ought to express our thankfulness on this day; first, that the faith of our national church remains unmoved by the assaults of infidelity: secondly, that true religion is increasing generally throughout the land; and, thirdly, that a benign, liberal and enlightened spirit is expanding itself for the diffusion of the Bible, and for the instruction and solace of the poor.

And these blessings have been vouchsafed to us under the auspices of a KING, who is truly a DEFENDER OF THE FAITH, and “a nursing father to his people,” It hath pleased the Divine Providence to distinguish the reign of King George the Third by high and lasting honour. There are two events which we

have not yet mentioned, that are sufficient of themselves, to consecrate the memory of his reign, throughout all generations.

The first event is, the abolition of the slave trade. "In his days" the REPROACH of Britain hath been taken away; and a Jubilee hath been given to Africa for ever.

The other event is, the institution of the Bible society. By means of that institution, (formed as it were to repair the injury of keeping our fellow creatures so long in bondage) Great Britain may now be represented as standing in the attitude of presenting the WORD OF GOD (which alone can give true liberty) to all the world; a blessing of greater magnitude than any other the world can ever receive from Great Britain as a nation.

Such, my brethren, have been the manifold blessings, political and religious, of the present reign. Let us now inquire what return we have made as a Christian people for these benefits.

Notwithstanding the increased attention to religion which hath been noticed, it is certain that a large part of this nation lives in a total neglect of God, and of his worship. Even in the higher ranks of society an example of evil hath been given, which hath an alarming aspect. Our legislators have themselves contemned and violated the laws! The honour

hitherto attached to the character of men high in office, appears from causes which are but too evident, to be fast declining. This is an unfavourable prognostic for the nation. And it becomes the duty of all good men, in official situations, whether in Church or state, to endeavour promptly to remedy the evil.

For the instruction and admonition of those who may be disposed to think lightly of this subject, we shall state to them what befel the people of Israel, soon after *their* Jubilee, in the days of Solomon. In less than thirty years, the kingdom was in convulsions. And this judgment was sent expressly because of the sin of the prince, and of the effect of his corrupt example on the people. First came REBELLION; and then succeeded INVASION. Ten parts of the kingdom, out of twelve, revolted, and withdrew their allegiance from their sovereign; and, after a long period of intestine calamity, there was a successful invasion by a foreign enemy. The mighty king of Assyria appeared with an overwhelming host; and, after many menaces on his part, and many repulses by their patriotic vigour, he, at length, overcame them, and led them away captive. Thus ended the glory of Israel.

From this history, written for our admonition, we learn, that the existing glory or greatness of a nation, however transcendent, is no

security against a sudden and irreversible subjugation. And if God was pleased thus to visit the sin of his people, how can we reasonably hope to escape their punishment, if we imitate them in their transgressions? Perhaps we also, in these latter days, may, in a certain sense, be considered as his chosen people, raised up and supported to execute his divine purposes on earth. Be it so; yet it may be his will, if we cherish a spirit of disobedience to his laws, that we should be purified from our sin, by passing through the fire and by enduring calamities, similar to those which afflicted and oppressed the kingdom of Israel.

Let us rejoice, then, on this day, for God's unbounded mercies to this land; but because of the iniquity which aboundeth, let us "rejoice with trembling." This is a day of *triumph*, when we consider what Providence hath done *for* us, in exalting the empire to its present height of greatness, power, and prosperity. It is a day of JUBILEE, when we reflect on the event which we celebrate; on the virtues of the Sovereign; on his length of days; and on the benefits derived to the nation from his bright example, during the period of a long and arduous reign.

But this is a day of *Reproach*, when we think of what we have done *against* God; when we consider the neglect of his holy word, and

the almost total abolition of his worship, in families and in societies. And this may be also a day of *mourning* and *humiliation* when we survey the calamities of war, and the ravages of disease; when we call to remembrance the many thousands of our countrymen who have perished, during the present year, on the shores of the enemy.

Let this nation, therefore, as soon as she hath lifted up the voice of thanksgiving for all her unmerited blessings, extend her arms as a suppliant, and intreat the divine forgiveness for her sin. If we would now enter into a holy resolution to serve the Lord; if we would now resolve to abstain from every public violation of his positive law; to keep his Sabbaths, to repair, at the appointed season, to his holy temples, and to observe his holy worship; THEN might we expect a continuance of his most gracious favour, and a prolongation of those mercies which we have so solemnly been recounting on this day;—then might we hope that the Jubilee which we have celebrated, would become an era of new blessings, and be long held in grateful remembrance by the nation,

the great task of the nation is to
 unite and to cooperate. And the way of the
 a day of unity and cooperation with us
 try the **SPRIT OF THE** way will be to
 discuss; which we call to remember
 many thoughts of our countrymen who
 period **SPRIT OF THE** way will be to
 of the enemy.

The first nation therefore, in 1900
 help lifted up the voice of protesting
 her unexcused behavior of each part
 important that the people should
 for her and if we could in a
 help resolution to save the land, a
 new resolve to obtain from every
 action of his power, and to
 to his help, and to
 words, that might we expect
 words of his and give us
 together in their words which we
 relation to the country of
 of the people, and to
 of the people, and to
 of the people, and to
 of the people, and to

SERMON III.

THE HEAVENLY JUBILEE,

PREACHED ON THE

THURSDAY AFTER THE THANKSGIVING DAY.

REV. xix. 9. “ *Blessed are they which are called to the marriage supper of the Lamb.*”

“ EYE hath not seen, nor ear heard, neither
“ have entered into the heart of man, THE
“ THINGS which God hath prepared for them
“ that love him.” * This passage, in the New
Testament, descriptive of the heavenly felicity,
is derived from the following sublime expressions
of the prophet Isaiah ; “ for, since the
“ beginning of the world, men have not heard

* 1 Cor. ii. 9.

“ nor perceived by the ear, neither hath the
 “ eye seen (O God, beside thee!) what he hath
 “ prepared for him that waiteth for him.” *

To two of the sons of men, however, it was given, before the canon of scripture had closed, to witness “ what eye hath not seen, nor
 “ ear heard;” namely, to him who was designated by our Lord a CHOSEN VESSEL; and to that favoured servant who was called the BE-LOVED DISCIPLE. The first was the Apostle Paul, of whom Christ said that he should be
 “ a chosen vessel to him to bear his name be-
 “ fore the Gentiles :” † The other was the Evangelist John, who is mentioned as “ the
 “ disciple whom Jesus LOVED.” ‡

When the Apostle of the Gentiles was, on a certain occasion, vindicating his divine mission, he noticed the manifestation which had been made to him. “ I will come,” saith he,
 “ to visions and revelations of the Lord. I
 “ knew a man in Christ, about fourteen years
 “ ago; such an one caught up to the third
 “ heaven.” And I knew *such a man*, (he uses this form of speech, that he might not say, in express words, that he had been counted worthy of such an honour) I knew such a man, how that he was “ caught up into PARA-
 “ DISE, and heard unspeakable words, which it

* Isa. lxiv. 4.

† Acts ix. 15.

‡ John xxi. 20.

“ is not lawful for a man to utter. Of *such an one* will I glory; yet of *myself*, I will not glory.” * And this is all that the Apostle was permitted to say of the “ revelations of the Lord.”

It hath been noticed as some argument for the truth of our Saviour's mission, that he only speaks generally of the glory of heaven, and doth not (like those earthly prophets, who have sometimes deluded men) give a *particular* description of the invisible world. Our Lord knew that no words could convey to the mind of man, the meaning of the things to be spoken of; and that any words might convey false impressions to his imperfect understanding. Nor, it may be, was it fitting, or *lawful*, as the Apostle expresses it, to open to the view of a profane world, that glory which many might behold with indifference or contempt. Enough hath been said in Scripture, of “ the glory that shall BE revealed,” for the excitement of faith and hope.

The same character belongs to the expressions of St. Paul, in regard to the heavenly scene which he witnessed. He doth not describe *particulars*. “ He was caught up into “ paradise,” but he only saith, that he heard “ UNSPEAKABLE WORDS, which it is not lawful” (or it is not possible) “ for a man to utter.” This

* 2 Cor. xii. 4.

silence of the Apostle is very expressive ; and is a token of that true humility which ever accompanies a manifestation of the love of God. For what uninspired writer, pretending that he had been caught up unto the third heaven, would have refrained from telling us what he saw there ?

But it was to him, “who saw the Apocalypse,” that the clearest discovery was made of the celestial state. While he was “in the isle which “is called Patmos, (being banished thither by “the Emperor of Rome) for the word of God “and for the testimony of Jesus Christ ;” he had a vision of the glory of heaven ; and he was commanded to reveal the *particulars* to the world. “What thou seest, write in a “book.”*

The general purpose of this book appears to have been, to exhibit some remarkable events in the history of the Christian Church in the language of symbol ; to be a **STANDING PROPHECY** during its successive periods ; and which should begin to be best understood, when, by the lapse of time, new evidence might be most required.

But one particular object of this book was intended for every age, and is highly important to us at this time. It was to establish the great truth, before recognized by Prophets,

* Rev. i. 11.

Evangelists, and Apostles, namely, that Christ is God, very God, coequal with the Father; and that one of the chief employments in heaven is "THE WORSHIP OF THE LAMB."

Before the code of scripture was completed, the Apocalypse was given; to be a great confirmation of the doctrine collected from the Gospels and Epistles, of the eternal ATONEMENT, by "the blood of the Lamb." Wherefore St. John begins his book with ascribing "glory and dominion for ever and ever, unto HIM that loved us, and washed us from our sins in his own blood." Had not this final portion of scripture been given, the body of revelation would have been imperfect. This is the book of which it is said, emphatically, "If any man shall take away from the words of this book, God shall take away his part out of the book of life."* And it shall be the object of the present discourse to lead your thoughts to this great subject, and to fix your contemplation on "the lamb that was slain." For it is evident, that his name and sacrifice are kept much out of view, or greatly obscured at this day; and that many "take away from the words" that assert his glory. It may be proper to premise, that the images

* Of the xxii chapters in Revelations, *eleven* mention the Lamb; his glory or worship.

which are employed in scripture to express the pleasures of the heavenly state, are, necessarily, *sensible* images. They are sometimes derived from things pleasant to the *taste*; and sometimes from the *gladness of heart* which reigns at a feast, or on a festal occasion; as when our Lord saith, on his giving the cup to his disciples at the last supper; “ I will not drink
 “ henceforth of this fruit of the vine, until that
 “ day when I drink it new, WITH YOU, in my
 “ Father’s kingdom.”*—“ I appoint unto you a
 “ kingdom, that ye may eat and drink at my
 “ table in my kingdom.” †—“ For they shall
 “ come from the East, and from the West, and
 “ from the North, and from the South, and
 “ shall sit down in the kingdom of God.” ‡
 It is also said, “ Blessed is he that shall eat
 “ bread in the kingdom of God.” §

But the most beautiful image to denote the felicity of the celestial state, is derived from sounds *pleasing to the ear*. The concord of sweet sounds, being a pleasure more refined and intellectual than that of taste, is, in our apprehension, a more appropriate emblem of the enjoyments of Paradise. This figure is frequently used by St. John: and from him, our poet Milton has taken, some of, his images

* Matt. xxvi. 29.

† Luke xxii. 29.

‡ Luke xiii. 19.

§ Luke xiv. 15.

of the joy of heaven ; as in the following passage ;

“ The multitude of angels, with a shout
 “ Loud as from numbers without number, sweet
 “ As from blest voices, uttering joy, heaven rung
 “ with Jubilee.” *

In directing your thoughts to the scene of the heavenly Jubilee, we shall first contemplate the *assembly* and then the *employment*.—

The ASSEMBLY is described in the following sublime and beautiful passage.

“ For ye are now come unto Mount Zion,
 “ and unto the city of the LIVING GOD ; the
 “ heavenly Jerusalem ; and to an innumerable
 “ company of ANGELS ; to the general Assem-
 “ bly and church of the first born, which are
 “ written in heaven ; and to God the judge
 “ of all, and to the spirits of JUST MEN made
 “ perfect : And to JESUS the Mediator of the
 “ new covenant ; and to the blood of sprink-
 “ ling that speaketh better things than that of
 “ Abel.” †

When we consider, that this passage contains not only grandeur of diction, but sublime *truth*, and that it is not merely sustained by metaphor and images, but by a surpassing

* Parad. Lost, Book 2.

† Heb. xii. 22.

reality; it must appear to us to stand unrivalled amongst the compositions of men.

The Evangelist John, while in the isle of Patmos, had some visions of the EMPLOYMENT and blessedness of heaven.

“ I beheld, saith he, and lo, a great multitude which no man could number, of all nations and kindreds and people and tongues, stood before the throne, and before the LAMB, clothed with white robes, and palms in their hands; and cried, with a loud voice, saying, salvation to our God, which sitteth upon the throne, and unto the Lamb.* And I heard the voice of harpers harping with their harps; and they sung, as it were, a NEW SONG before the throne.” †

Thus we see, that there will be a JUBILEE in heaven. And what is the chief object of gratulation? It is “ the marriage supper of the Lamb;” as described by St. John in the following words:

“ And I beheld, as it were, the voice of a great multitude, and, as the voice of many waters, and as the voice of mighty thunders, saying, Allelujah, for the Lord God omnipotent reigneth. Let us be GLAD and REJOICE, for the marriage of the Lamb is

* Rev. vii. 19.

† Rev. xiv. 2.

“ come, and his wife hath made herself ready.
 “ And he saith unto me, write, blessed are
 “ they which are called to the marriage supper
 “ of the Lamb.” *

In discoursing on this subject, we shall consider,

1st. The Lamb here spoken of; and,

2d. Inquire who those are, that shall be called to the marriage supper of the Lamb.

And while we are contemplating this important question, let us pray that the Spirit of truth may bear witness to the truth, while we endeavour to shew, that they only shall be called to the marriage of the Lamb, who depend for salvation on the blood of the Lamb.

I. And first, of the Lamb here spoken of.

The Lamb here spoken of is “ the Lamb slain
 “ from the foundation of the world; † which
 was slain in the COUNSELS of God, from the
 foundation of the world, for the sins of men;
 even the eternal son of the Father, who, in the
 fulness of time, took our nature upon him, and
 came into the world, and was pointed out by
 the herald, who was “ to prepare his way,”
 as being “ the Lamb of God which taketh a-
 “ way the sins of the world;” ‡ who had been
 prefigured for ages and generations at the Pas-

* Rev. xix. 9.

† Rev. xiii. 8.

‡ John i. 29.

chal Feast of the chosen people, by a lamb slain ; and who, when the last great feast was come, was actually slain on Calvary, “ the very “ Paschal Lamb,” and made there (by his one oblation of himself once offered) a full, perfect and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world ; and having thus “ tasted of death for every man,”* he rose again from the dead, and ascended into heaven, where he yet appears in the character of a mediator and intercessor ; for St. John saw again in his vision, “ and behold, in the “ midst of the throne, and in the midst of the “ elders, stood a Lamb, as it had been slain ;”† And they sung a new song, saying,—“ Thou “ wast slain and hast redeemed us to God by “ thy blood, out of every kindred, and tongue, “ and people, and nation.” And I beheld, and I heard the “ voice of many angels, round a- “ bout the throne, and the beasts and the elders ; “ and the number of them was ten thousand “ times ten thousand, and thousands of thou- “ sands, saying, with a loud voice, worthy is the “ Lamb that was slain to receive power, and “ riches, and wisdom, and strength, and hon- “ our, and glory, and blessing. And every “ creature, heard I saying, blessing, and hon- “ our, and glory, and power, be unto him that

* Heb. ii. 9.

† Rev. v. 6.

“sitteth upon the throne, and unto the Lamb,
“for ever and ever.”*

Behold then, my brethren, the nature of your employment in heaven, and one subject at least of its felicity and glory. It is the worship of God and the Lamb. And this worship must commence upon earth. The incense of our sacrifice must first ascend from below; for this earth was the altar of the great sacrifice; and the Lamb was slain, not for angels, but for the sons of men. What shall we think then of those, who have passed through a great part of life, and have not meditated one hour, perhaps, on the Lamb that was slain? And how shall we account of those who say there is no *atonement* by the blood of the Lamb? when the whole worship of heaven is one continued acknowledgement of that atonement? Even the words of our future worship are given; “Thou wast slain and hast redeemed to God by thy blood.”

It will be proper next to explain what is to be understood by the emblem of the marriage supper of the Lamb. “For, it is said, let us be glad, and rejoice, for the marriage of the Lamb is come, and his wife hath made herself ready.” By this emblem is intended the

* Rev. v. 14.

blessedness of the redeemed beholding the glory of Christ, and enjoying his presence for evermore. In holy scripture, the Church is called the spouse or bride of Christ; a figure intended to intimate the love he bears to those whom he hath redeemed from death eternal by his precious blood. And agreeably to this figure, these spiritual espousals commence upon earth. The Apostle illustrates this emblem in one sentence. "Christ," saith he, "loved the Church and GAVE HIMSELF for it, "that he might sanctify and cleanse it, with "the washing of water by the word; that he "might present it to himself a glorious Church, "not having spot or wrinkle or any such "thing."* The felicity of heaven begins, when Christ presenteth to himself this GLORIOUS CHURCH. For, then, in the highest sense "the "marriage of the Lamb is come; and his wife "hath made herself ready." And, of this his wife, it is said, "And to her was granted "that she should be arrayed in fine linen, "clean and white; for the fine linen is the "righteousness of saints." The wife then, that hath made herself ready is the Church; that is, those individuals composing the true Church of Christ, "whom he hath redeemed out of "every kindred, and tongue, and people, and "nation." And then it is added, "Blessed are

* Eph. v. 27.

“ they which are called unto the marriage supper of the Lamb.” By a change of figure, not unusual in scripture, the redeemed are here represented as the guests at the marriage Feast; though we have just seen that the Church collectively is set forth under the emblem of the bride.

II. We proceed now to inquire who those are that shall be admitted to the marriage supper of the Lamb; or, in other words, that shall be admitted into heaven to behold the glory of Christ, and to enjoy his presence for evermore.

In this important question, let us seek first the testimony of our Saviour; for, “ the Lamb that was slain,” hath himself described the character of those who shall be called to the marriage supper. And, it is remarkable, that in setting forth the blessings of his spiritual kingdom, and the qualifications of those who should be admitted to partake of them, he uses the emblem of a *marriage feast*, and of the *wedding garment*, which those who were bidden must wear.

“ The kingdom of heaven” (by which he means the blessings of the Gospel which have their commencement on earth, and their completion in heaven) “ is like unto a certain king, which made a marriage for his son; “ and he sent forth his servants to call them

“that were bidden, to the wedding.”* Our Lord then proceeds to shew that some men “would not come; but made light of it, and went their ways, one to his farm, and another to his merchandize.”

These persons we may here observe, who “would not come,” are they who listen not to the invitation of the Gospel at all. The trumpet of the jubilee sometimes sounds in their ears, but they wish not to hear “the joyful sound.” The world hath a louder and a sweeter strain; and they rather obey the call of ambition, of wealth, or of pleasure. At the end of the parable, our Lord saith, “many are called but few are chosen.” How truly is this exemplified in the case of those, of whom we are speaking! They “are called,” by conscience; they are called by the word of God; they are called by the ministers of his word. But they will not obey the call. So far from having any hope that they “are chosen,” they wish not (judging from their conduct) to be among the number of “the chosen.” They do not even make a profession of religion, and never think of “the Lamb that was slain,” or of his spiritual worship, on earth, or in heaven. These are they, to use the remark-

* Mat. xxii. 1.

able expression of the Apostle Paul, who
 “judge themselves to be unworthy of everlasting
 “life.”* But, although there were some who would
 not come to the marriage feast, our Lord shews
 that the wedding was, at length, furnished with
 guests. “And when the king came in to
 “see the guests, he saw there a man which
 “had not a WEDDING GARMENT. And he
 “said, friend, how camest thou in hither,
 “not having a wedding garment? And he
 “was SPEECHLESS. Then said the king to his
 “servants, bind him hand and foot, and take
 “him away, and cast him into outer dark-
 “ness; there shall be weeping and gnashing
 “of teeth.” “He that hath ears to hear, let him hear.”
 We are all, my brethren, called to the mar-
 riage feast in this world; and many are the
 guests who sit down at the table. Let every
 guest begin now to examine himself, whether
 he hath been invested with the wedding gar-
 ment. But, first, let us rightly understand
 what is to be understood by this emblem of
 righteousness. The prophet Isaiah has used
 this emblem twice in the same passage, “I
 “will greatly rejoice in the Lord, my soul
 “shall be joyful in my God; for he hath

* Acts xiii. 46.

“clothed me with the garments of salvation; he hath covered me with the ROBE of RIGHTEOUSNESS.” Isa. xli. 10.

The wedding garment must necessarily be that by which we “are made meet to be partakers” of the festival to which we are invited. It must be that by which our persons are *accepted* by the master of the feast; or, to lay aside the figure, it must be that, by which we are justified from the guilt of our sins, before God; by which we are *accepted* of him, and considered as *righteous* in his sight.

What, then, is this garment that can so adorn the guest? What is this qualification by which the sinner is accepted as righteous before God? For all men are guilty in His sight. They are born in sin. They grow up in the commission of sin, in thought, word, and deed. The necessary confession of every day is, “We have left undone those things which we ought to have done; and we have done those things which we ought not to have done.” There are degrees of wickedness; but all men are in a state of condemnation; having broken the holy law of God, and incurred the penalty of its sentence. “There is none righteous,” saith the scripture, “no, not one. There is none good, no, not one. Every mouth is stopped; and all the world is guilty before

“God.”* What then is that, by which our sins are remitted and forgiven in the sight of a just and holy God? Hear first the answer of Christ himself; and may his words sink deep into every heart; “This is MY BLOOD, which is shed for many, for the remission of sins.” Hear next the testimony of the holy Evangelist St. John. “The blood of Christ cleanseth from all sin.”† The blood of “the Lamb that was slain,” cleanseth from all sin! That man is therefore justified in the sight of God, who dependeth for salvation on “the blood of the Lamb;” and who hath faith to say upon earth, what he is to say hereafter in heaven, “Thou hast redeemed me by thy blood.”

This simple dependence on the sacrifice of Christ, is, as you know, commonly called *Faith*. And therefore the Apostle saith, that “being justified by faith, we have peace with God;”‡ that though all “have sinned and come short of the glory of God,” “yet we are justified *freely* by his grace, through the redemption that is in Christ Jesus;” § and finally, that man is “justified by faith without the deeds of the law.” || By which last sen-

* Rom. iii. 19.

† 1 John i. 7.

‡ Rom. v. 1.

§ Rom. iii. 24.

|| Rom. iii. 28.

tence he doth not mean that we are not to perform good deeds. Just the contrary. For there is no justification in the sight of God, without sanctification by his Spirit. There is no true faith without upright conduct. But he means that we are not to depend upon our deeds as a plea or a merit for our Justification before God. We are justified *without* them; that is, not to the exclusion of them in our Christian course, but not *by* them. Our works do not justify us: For, as a whole, they condemn us. Who is there amongst the sons of men, that would chuse to shew the world all his works, or to be judged of the world, by his private works. For it is a man's private works which declare his character. Are not his sins from youth to age, in thought, word and deed, (as calculated by the spiritual law of God) more in number than the hairs of his head or the stars in heaven? And if he dare not reveal his deeds even to an unrighteous world, how shall he speak of being justified in the sight of a holy God, "who is of purer eyes than to behold iniquity;" and who hath revealed his judgment against every sin of man? Or doth he mean that he will produce his alms and prayers as a counterbalance to his evil deeds, and as an expiation for his sins?

—This, my brethren, is the delusion of the heathen world, and particularly of the idolatry

of Brahma, by which Satan holds millions in his chain. They depend for acceptance with the Deity on their *own* expiations. They expect to be *justified* by their ablutions or baptisms by water; by prayers to the Idol; by charities to the Idol; by tortures and austerities of body; and by shedding their blood. They often "cut themselves with knives," like the worshippers of Baal; * and sometimes devote themselves to death. For experience proves that, it is easier for a man to shed his own blood, than to renounce his pride of heart and his self-righteousness, and to depend for salvation on the blood of the eternal sacrifice. The Hindoos indeed occasionally set forth the ceremony of an atonement, or vicarious suffering; which hath been handed down to them, as to all the world, from the primary revelation to mankind; and the blood of a Lamb is sometimes shed: the innocent for the guilty. But they do not understand the meaning of their own sacrifice. Just as it is with many in the Christian world, who never meditate on "the Lamb that was slain," nor endeavour to know their interest in the great propitiation. Let us then understand that, the guilt of the soul cannot be expiated "by works that we have done;" and that he who depend-

* 1 Kings xviii. 28.

eth in any degree on his own deeds for atonement, hath not the garment of righteousness. He hath a garment of *his own*, not that given by the King of the feast. But hear now the doctrine of Christ. "Him that cometh to ME, I will in no wise cast out." Whosoever cometh to Christ in penitence of heart, believing his words, that he is "come to seek and to save that which was lost," and that "his blood is shed for the REMISSION of sins;" and praying for the aid of the Holy Spirit to enlighten the understanding, and to sanctify the heart, the same will be ACCEPTED; he will obtain peace of conscience, and grace to do works acceptable to God. And this constitutes the wedding garment; justification and sanctification; our being justified by our faith in the blood of Christ, and our being sanctified by the promised influences of the Holy Spirit; that is, in other words, faith and its fruits. For these cannot be disjoined. They form one seamless robe; and this is "the robe of righteousness." And these, we may observe, are the two pillars of our Church's doctrine, justification and sanctification. Our Church offereth to her guests the true wedding garment.

On this subject we may be permitted to quote the sentiments of a venerable authority; I mean the late Bishop of London.

“ The history of the Baptist, saith he, gives
“ a strong confirmation of that great EVANGE-
“ LICAL doctrine, the doctrine of ATONEMENT ;
“ the expiation of our sins by the sacrifice of
“ Christ upon the cross. We are often told
“ that there was no need of this expiation ;
“ that repentance and reformation are fully
“ sufficient to restore the most abandoned sin-
“ ners to the favour of a just and merciful
“ God ; and to avert the punishment due to
“ their offences. But what does the great
“ Herald and Forerunner of Christ say ? He
“ came professedly as a preacher of *repentance*.
“ “ Repent ye, and bring forth fruits meet
“ for repentance.” This was the unceasing
“ language of “ the voice crying in the wil-
“ derness.” If, then, repentance alone had
“ sufficient efficacy for the expiation of sin,
“ surely we should have heard of this, from
“ him who came on purpose to preach repen-
“ tance. But what is the case ? Notwithstand-
“ ing the great stress he justly lays on the in-
“ dispensable necessity of repentance, yet he
“ tells his followers, at the same time, that it
“ was to Christ *only*, and to his death, they
“ were to look for the pardon of their sins.
“ “ Behold,” says he, “ the Lamb of God,
“ which taketh away the sins of the world.”
And again, (the same John the Baptist saith)
“ he that believeth on the Son hath everlast-

“ing life; and he that believeth not the Son
 “ shall not see life, but the wrath of God abid-
 “ eth on him.”*

This was the doctrine maintained by that eminent preacher and prelate, who is now himself, we trust, a worshipper of the Lamb. And this hath been the doctrine of the true Church of Christ from the beginning. Do you inquire what was the faith of the holy army of martyrs? Hear how they are described in the book of Revelations: “ these are they which came
 “ out of great tribulation, and have washed
 “ their robes, and made them WHITE in the
 “ blood of the Lamb.”† Now, there is nothing in this description to intimate that these martyrs depended on their own works, or that they purified their souls by their own sufferings. They did not wash their robes in their own blood; but “ they washed their robes,
 “ and made them white in the blood of the
 “ Lamb.” It is remarkable, that the *first* martyr was permitted to behold the Lamb of God in heaven, while he was yet standing upon earth; as if to shew the world whence it was that every future martyr was to derive strength and constancy in the hour of trial.

* John iii. 36.—See Bishop Porteus's Lectures; Vol. I. p. 75.

† Rev. vii. 14.

For, "when the blood of the martyr Stephen was shed," (as St. Paul expresses it*) he looked up stedfastly to heaven, and said, "I see the heavens opened, and the son of man standing on the right hand of God."†

Let no man expect that he will ever attain to peace of conscience, or to repose of soul, until he come to rest *here*. It is a view of the cross alone which can give rest. "Come unto ME," saith the Lamb of God, "all ye that labour, and are heavy laden, and I will give you REST." There are some persons who entertain serious thoughts of religion, who read much and hear much, and yet have no *rest*. They change their opinions frequently, and feel evidently that they have not in their minds either comfort or stability. First, they have no *comfort*; they have nothing answering to those consolations of spirit, of which the scriptures speak, and which the experience of good men declares in cases particularly of pain of body, or of domestic affliction. Again, they have no *stability* in their faith or hope; nothing like that hope, which is said to be "an anchor of the soul both sure and stedfast, and which entereth within the veil." They would gladly repose themselves somewhere, but they cannot find where they may rest as

* Acts xxii. 20.

† Acts vii. 56.

upon a rock. And the reason is this, they are resting on some foundation of their own, and not on "the rock Christ." They admit, perhaps, his sacrifice generally, but they look to their own merits partially, comparing themselves with others, who are worse than themselves, and contemplating their own goodness with complacency. And thus they pass on, sometimes to the close of life, till the last solemn hour arrives, and then they are called upon to decide, which is to be their foundation, THEMSELVES or Christ? The deeds which *they* have done, or the atoning blood which HE hath shed? Having bestowed no honour on that propitiation during their life, they have no confidence in it in the hour of death. And thus they contemplate their approaching dissolution without experiencing any degree of that peace or triumph of hope which marks the last moments of the real Christian. They are not able to give to their sorrowing friends any token of their soul's comfort.

Blessed are they, my brethren, who, in this life, do honour to "the blood of the Lamb;" for they "shall be called to the marriage supper of the Lamb." Blessed are they who, believing the divine testimony, that the guilty soul must be saved "from the wrath to come," flee for refuge to HIM "whom God hath set forth to be a PROPITIATION, through faith in

“his blood, that he might be just, and the justifier of him that believeth in Jesus.”* And, whosoever arrives at a just sense of this salvation, and can believe, indeed, that his soul is redeemed from death, the same will shew his love to his redeemer by his *obedience*. He will endeavour to walk in uprightness, and to maintain purity of heart. His robe will be “washed white.” And it will be his ardent prayer that he may henceforth live, “not unto himself,” not for the pleasure or ambition of this life; but “unto him which died for him, and rose again;” even, “our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify to himself a peculiar people, zealous of good works.”†

PRACTICAL APPLICATION.

HAVING established the important doctrine which is suggested by the contemplation of the scene of the Heavenly Jubilee, we shall now deduce from the general subject some instructions for the regulation of our practice. And,

* Rom. iii. 25. † Titus ii. 14.

for this purpose, we shall make an application of it to the *existing state* of a large body of professing Christians, and particularly of the superior and more cultivated classes, in this country. Our observations shall refer chiefly to facts and circumstances which are obvious and distinctly visible. This part of the discourse will detain us longer than usual; but we think you will acknowledge the importance of the subjects which shall be noticed. They are the following. We shall anticipate the heads at some length, to impress them more fully upon the mind.

1. We shall begin with delivering to you a solemn warning, to prepare for “those things which must shortly come to pass;” and to believe the testimony of Christ respecting that future *inheritance*, of which he speaks in these words; “*inherit the kingdom prepared for you from the beginning of the world.*” It will be shewn,

2. That we must be “made *meet* to become “partakers” of this inheritance; and that this *meetness* or fitness must be acquired in this life; it being the great purpose of our present existence, to attain to this aptitude or disposition for the enjoyment of the heavenly kingdom. For, it is manifest from holy scripture, that, in whatever state we die, in that state the soul

will remain after we have entered into the invisible world; it being revealed to us by our Saviour, that, without this meetness, we “cannot *enter* into the kingdom of God;” that, without it, we “cannot *see* the kingdom “of God.”

3. That some persons have not acquired this fitness may be presumed, from the evidence of their practice. There is no worship, no recognition of the Deity in their houses. That others again, endeavour to attain to such a disposition, appears from their attention to religious exercises. The voice of prayer and praise is heard daily in their families. They visit the house of God with gladness of heart, and seem to anticipate the songs and employment of the Heavenly Jubilee.

4. We shall next notice the responsibility of public men, who possess means of directing not families alone, but communities and nations; and whose example ought to be such as the youth of a Christian nation should be emulous to follow. It will be here shewn, that the chief danger of young persons in the higher classes at this day, is, in their proposing for their imitation, characters which are rather specious for their talents, than estimable for their morals and piety. Whereas no man, of whatever eminence, ought to be proposed as an EXAMPLE, who doth not appear to be fulfilling

the great purpose for which he was sent into the world ; which is, to acquire a *title* to the heavenly inheritance, and a *fitness* to be a partaker of it.

5. The most important part of these observations will be to state the cause of that indifference to religion and disregard to the divine worship which pervades some societies. It is the same cause which brought destruction on the city of Jerusalem. “ Men will not believe the words of Christ.” They will not believe his spiritual doctrine or his divine predictions. This disbelief of doctrine will be exemplified in that of the divine grace, or the influences of the Holy Spirit. And here it will be shewn, that, not believing his spiritual doctrine themselves, and being strangers to its hope and consolations, they have no desire to communicate a knowledge of it to others ; and that this is the true cause of want of zeal in that work, wherever it exists.

6. In the last place, we shall point out the means to be used by those persons who sincerely desire to establish their principles, and to acquire a firm and unshaken faith against the day of trial ; particularly by those who begin to doubt the existence of a future state, and a day of retribution. And we shall conclude, with shewing the important use, in this case, of the argument from *analogy* ; that is to say, our en-

deavouring to form a judgment of what shall be *hereafter*, from what we see to be *here*. For, if it be compatible with the mercy of God that there should be misery *here*, it will be consistent with his mercy that there shall be misery hereafter; and if it be evident that God giveth sometimes happiness and gladness of heart to the Christian in this world, we may believe that there will be scenes of joy and happiness unutterable, in the world to come.

And, while we are passing through these interesting subjects, let every man be faithful to himself in the application. It is my earnest desire to be faithful, on my part; to set before you the *true state* in which things are, and to declare to you the divine testimony, in regard to what ought to be done.

I. And first, we would impress on your minds the solemn admonition “to prepare for those events which must shortly come to pass.” We hear it said, “blessed are they which are called to the marriage supper of the Lamb.” Doth any one feel a doubt in his mind, whether a state of felicity, in any manner, corresponding with this emblem, shall ever be?

The vision of St. John is, indeed, recorded in the language of symbol and prophecy; but we have likewise the plain words and solemn declaration of our Saviour himself; for he also

hath described the commencement of the Heavenly Jubilee. "When the son of man," saith he, "shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations. Then shall the king say unto them on his right hand, come, ye blessed of my Father, *inherit the kingdom* prepared for you from the beginning of the world"* And these are the words, (supposing things divine to be expressed by human speech) which shall be addressed to the redeemed at the great day; "inherit the kingdom prepared for you." Hence, also, that kingdom is called an *INHERITANCE*; concerning which St. Peter sublimely saith, that it is "an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for us." And there must be in us a *meetness* to be partakers of this inheritance. This appears from these expressions, "giving thanks unto the Father, which hath made us *MEET* to be partakers of the *inheritance* of the Saints in light."† "For this ye know, that no whoremonger, nor covetous man, hath any inheritance in the kingdom of Christ and of God."‡ And this meetness, which must be begun u-

* Mat xxv. 34.

† Col. i. 12.

‡ Eph. v. 5.

pon earth, has been the chief the subject of our discourse at this time.

II. Let every one, then, who would accomplish the great end of his being, ask himself whether he perceives, in his soul, any meetness for the possession or enjoyment of the heavenly inheritance. This is the question, which will decide for every man, his real state in the sight of God. You have heard the nature of the employment in heaven, of men, and of ministering spirits, of angels and archangels. It is the worship of God and the Lamb. You have heard the song of the redeemed; of which it is said, "that no man could learn that song, but "they which were redeemed from the earth."* If, then, you have no delight in that song upon earth, or in meditations that are allied to it, how can you expect to be able to sing it in heaven? How shall you bear a part in that harmony which you have not studied? For, in whatever state of soul we leave this world, in the same state we shall enter into the next. If we have had no love of God, or of his worship, in this life; if we have had no pleasure in meditating on his revelation, and contemplating his glory; if we have not joined with the assembly of his servants, "in psalms and hymns, "and spiritual songs, singing and making "melody in our hearts to the Lord;"† how

* Rev. xiv. 3. † Eph. v. 19.

can we expect to be able to join the choir of the ministering spirits round the throne?

We are apt to imagine, my brethren, that change of *place*, from this earth to the invisible world, will produce in us, in some manner, we know not how, a change of *mind*. But the scriptures have revealed to us that, there is no change of heart in the life to come. Our Saviour hath declared, that the conversion of the heart must take place in this world. “Except ye be converted, and become as little children, ye shall not *enter* into the kingdom of heaven.”* “Except a man be born again, he cannot *see* the kingdom of God.”† That spiritual change of soul, which, agreeably to our Saviour’s declaration, must pass upon EVERY man who shall see God, must pass upon him in this life. If he die in his sin, his sin remaineth with him. The sin cleaveth to the soul, and is one with it. There will, indeed, be a change of mind, in another sense; there will be a conversion of sentiments and feelings. Indifference to religion will be changed into alarm and reproach of conscience, and the triumph of the wicked will be turned into despair. But, if a man dies with his mind filled with evil passions, such as malice, revenge, avarice, and sensual desires, or with the lust of

* Matt. xviii. 3.

† John iii. 3.

ambition; (by which the angels fell, and by which, at this day, men of the HIGHEST EMINENCE fall, like the angels) his soul will appear before God as being a fit receptacle for the same passions; for the divine grace shall be no longer in exercise to draw the soul to repentance; nor the blood of Christ to cleanse it from sin. Let us then understand, my brethren, that this earth alone is the scene for “repentance *unto life*;” and believing this, let us supplicate our heavenly FATHER, that, in this our day of Grace, and of his rich mercy, we may attain unto that change of mind which hath been preached unto us by his well-beloved SON; and which is wrought in us for his merits, through the promised influence, and gracious operation, of the HOLY GHOST.

III. How ought this subject to affect those families which live in the total neglect of the worship of God! or, more properly, how ought it to affect the fathers of such families; for every father is, by the ordination of God, the PRIEST and KING of his household. If there be no supplication, nor thanksgiving upon earth, if the hearts and voices of the young be not early attuned to the praise of the Redeemer, how shall such a family join in the Jubilee of heaven? How can the parent hope to see his child, at a future day, enjoying that blissful scene? There must exist, in his breast, less

hope, less confidence, than that which inspires the darkened mind of the poor Indian; who falls down before his image, and says, "make me happy, with my wife and children, beyond the skies!" How painful is it to reflect, that there should be in this kingdom, many domestic societies, among whom the worship of the Deity is not known; in whose houses no grateful accents are ever heard, no exultation of heart for the divine goodness. There are, indeed, accents of exultation and mirth; and "the harp, and the viol, and the pipe, and the tabret, are in their feasts;" but there is no remembrance of God; "they regard not the operation of his hands." While even inanimate nature, in a certain sense, offereth praise to the great Creator, and fulfilleth his will, THESE pass through life in silence! Insensible to the mercies, or judgments, or power, or providence, of the unseen God; yea more insensible than the inhabitants of heathen lands, upon whom the light of truth hath never shined.

How different is the scene which is presented in those happy families, where the voice of prayer and thanksgiving consecrates every day! where the word of God is devoutly read, and infants are taught to lisp their Creator's praise. There, from day to day, domestic peace, and love, and harmony, are cherished by the sub-

linest motives, and strengthened by the tenderest and the most powerful sanctions. Do you ask whence the spirit is derived, which animates such a family? or how is it, that they can continue stedfast, from year to year, in the sacred exercise of worshipping God, while others, around them, with as much zeal and constancy, worship the world? It is because they have, by the divine mercy, attained to some degree of *meetness* for the heavenly inheritance, and have acquired a foretaste of its spiritual joy. On the hallowed day they repair, with gladness of heart, to their respective places of worship, and mingle with assemblies, which meet with as much delight for praise and prayer, as other assemblies, for worldly mirth. In many things, the Churches of Christ differ from each other, but they all agree in "the worship of God and the Lamb." Every Sabbath is to them a type of the eternal sabbath and everlasting rest; a day of Jubilee, and of spiritual gratulation; as the world may see. And let the world contemn or disturb their holy exercise. For we learn, from scripture, that it is from such families and assemblies, worshipping in the midst of us, that the incense of prayer ascends IN BEHALF OF THE COUNTRY, and is accepted in heavenly places, through the intercession of the Mediator.

IV. But there are others to whom this subject applies, with no less interest than to the heads of families; I mean public men, who possess the means of directing not families alone, but communities and nations; and who assume the right or privilege of informing and improving the public mind. Of what importance it is that the example which these uphold should be such as the youth of a Christian nation ought to be emulous to follow.

The chief danger of young persons of education at this day, seems to be, in their proposing to themselves for their imitation, characters that are rather specious for their talents, than respectable for their virtues, or estimable for their piety. Now, if we believe the revelation of God, and would regulate our conduct by it, and by the principles of reason, we shall account no man to be a fit model for our imitation, who doth not seem to be fulfilling the great purpose, for which he was sent into the world; which is to acquire a fitness for a higher state of being, and a title to the immortal blessings which revelation hath brought to light. It is, indeed, common for some men, in superior stations, to say, "these subjects are too sacred for us; any thing that looks towards heaven is to us enthusiasm. We are men of talents and education; we are formed for this world and for its politics;

“ we know nothing of another.” Perhaps a man of this character writes a book, (professing himself to be a Christian) in which he holds up to derision and contempt the spiritual doctrine of Christ. Now, what answer is to be given to such? No answer is to be given. No opportunity is afforded. It is merely an exhibition to be viewed, like that recorded in the 37th Psalm; “ I have *seen* the wicked flourish.” Restrain your indignation for a moment, and the spectacle will pass away. You will soon see this despiser descend into the grave. You will soon see him carried away, in the sight of the world, like a public criminal, to appear before God.

Call to remembrance some of the GREAT NAMES who have finished their career before you; and learn wisdom from their fatal experience. Possessing learning, eloquence, birth, fortune, and almost every requisite for the attainment of true greatness, they were the subjects of the envy and admiration of men during their life; yet “ they seemed to fall “ short of the kingdom of God.” Their avowed vices demonstrated the unchanged state of their souls. Their sensual habits had obtained dominion over them; and the spirit of pride and passion often shewed itself. They had, perhaps, never conceived the idea how the natural disposition, and evil tempers of the heart,

could be softened and subdued by the spirit of the Gospel. Their neglect of the worship of God, their violation of his positive laws, and their want of reverence for his holy name, all shewed that, they had acquired upon earth no fitness or disposition to unite with the blessed society in heaven. And, when they died, the world which they worshipped, soon forgot them; that world for which they had acquired all their *meetness*, was more inclined to assail their memory with obloquy, than to honour it with applause.

By what argument, then, shall it be made to appear, that such characters as these are proper models for the imitation of Christian youth? Shall we hear of a counterbalance to all this (as it has been termed) under the specious names of public spirit, benevolence, generosity, and other popular virtues. These virtues every good man ought to possess; but they form a very inconsiderable part of his character as a Christian. These names of virtue were known in ancient Greece and Rome; and are now known in modern France. They were constantly on the lips of Voltaire, and constituted his religion. All these virtues are perfectly compatible with enmity to God, with contempt of his revelation, and with the worship of an idol; and they are the chief instruments by which “the God of this world”

blinds the minds, and seduces the judgments of men in polished life. Let young persons then beware of proposing for their imitation those characters of the age, who wish to be exhibited only in the school of philosophy; and who are merely “studious of arts that polish life, unmindful of their Maker.” Let them rather aspire to a resemblance of men whose conduct is connected with the principles they profess, and which adorns the religion of their country; men who shew an example of true magnanimity, by preferring the approbation of God and a pure conscience, to the admiration of senates, and the honours of the world.

V. We come now to the most important part of these observations, which is to declare the cause of that indifference to religion, and almost total extinction of divine worship, which prevail amongst certain classes at this day. It proceeds from the same cause which brought destruction on the city of Jerusalem, *viz.* “men will not believe the words of Christ.” They will not believe his spiritual *doctrine*, or his divine *predictions*. We shall first shew, that they do not yield assent to his *doctrine*; and that, not believing it themselves, nor experiencing its consolations, they are not solicitous to give the knowledge of it to others. It has been already seen, that many reject the

doctrine of the *atonement*. We shall now exemplify the same spirit of unbelief, in regard to the doctrine of divine grace, or the influences of the *Holy Spirit*.

Our Lord and Saviour informed his disciples that the Holy Spirit, or "Comforter," which was to descend on men after his ascension, and to constitute the glory of the new dispensation, would "ABIDE FOR EVER." * He was called the Comforter, because he was to comfort the world after the departure of Christ, until his second advent. Our Lord further declared, that our heavenly "Father would give this holy spirit to them who ask him;" † that he should "reprove the *world* (not merely the generation that then were, but men in every age) of sin, and of righteousness, and of judgment;" ‡ and that he should "guide men into all truth." § And again he said, figuratively, "as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will." || "For, verily I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear, shall live." ¶ "Verily I say unto you, he that

* John xiv. 16.

† Luke xi. 13.

‡ John xvi. 8.

§ John xvi. 3.

|| John v. 2.

¶ John v. 25.

“ HEARETH my word, is passed from death to
“ life.” * And, when the Jews marvelled,
how this could be, he said, “ Marvel not at
“ this, for the hour is coming, (he doth not
“ say, “ and now is”) in the which all that are
“ in the *graves* shall hear his voice, and come
“ forth.” As if he had said, marvel not that
I said unto you, that the soul “ passeth from
“ death to life in this world by hearing my
“ word;” for behold, I declare unto you a
greater work than this, even the resurrection
of the dead body from the grave. If we, then,
my brethren, believe in this great work, we
may believe in the less: if a man, possessing a
sound judgment, and a free exercise of his
reason, believes in such an event as the resur-
rection of the *dead body*, by the spiritual power
of Christ, he may well believe that there is
some type of it in this life, in the moral resur-
rection of the soul, by the same spiritual power.
This the Apostle expressly affirms, “ and you
“ hath he quickened who were *dead* in tres-
“ passes and sins.” † But many will not be-
lieve these solemn testimonies of their Saviour
or of his Apostle, whether literally or figura-
tively expressed. They will not believe that
there can be a “ resurrection of the soul, from
“ the death of sin to the life of righteous-

* John v. 24.

† Eph. ii. 1.

“ness,” * in any other sense as to the principle of the change, than there might have been under the teaching of the heathen philosophy. And thus they imitate the unbelief of the Jews. Christ said unto the Jews, “Destroy this temple, (meaning the temple of his body) and, in three days, I will raise it up.” But they disbelieved his mighty power, in either the literal or figurative sense of his words. And, when they stood by his cross, they reviled him, saying, “thou that destroyest the temple, and buildest it in three days, come down from the cross.” After the same manner of unbelief, many persons at this day, who profess to believe in Christianity, and to teach Christianity, point to the cross, reviling and saying, “Where is this boasted efficiency of the cross? Where is this influence of the spirit, of which many speak? Was it not confined to the first ages?” It is said, indeed, that when we were *dead* in sins, God *quickened* us together with Christ, and hath raised us up together, † and that, like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in *newness* of life.” ‡ But do not all these expressions, say they, refer merely to the heathen

* Eph. ii. 5.

† See collect in the burial service.

‡ Rom. vi. 4.

world; and to *their* resurrection from death to life?

Happy were it, my brethren, for the nations of the heathen world, if men would apply these expressions to them; and to *their* resurrection from death to life! For the heathens that exist now, differ not from the heathens that existed formerly; and the Gospel that is preached now, is the same that was preached then. Let every man, who thinks that he hath *any* duty to perform to his *brother* in this world, peruse, with attention, the charge which Christ himself gave to the Apostle Paul, in regard to the heathen nations. "I send thee forth," saith he, to the Gentiles, "to open their eyes, and "to turn them from darkness to light, and "from the power of *Satan* unto God, that they "may receive forgiveness of sins, and inheritance amongst them which are sanctified." * How applicable are these words to those nations of the Gentiles at this day, who worship the serpent and Satan *by name*? Let us now inquire by what means the Apostle executed this commission, and turned "the Gentiles "from Satan unto God;" for there are many persons who think that there can be no success in converting the heathens of this age, without the miracles of the first age. By what means,

* Acts xxvi. 18.

then, did St. Paul convert the heathen? Was it by the exhibition of *miracles*? Certainly not. A miracle may convince the judgment, and demonstrate the power of the present Deity; but it cannot convert the heart, and inspire the soul with the love of God, with a hatred of sin, and a hope of glory. The miracles of the first age were merely the credentials of the teachers; and were given as a solemn confirmation, once for all, of the divinity of the new dispensation. But miracles were not the ordained and common means of conversion. St. Paul performed miracles but seldom; and, when he did perform them, they had not always a salutary effect on those that beheld them. When he wrought a miracle in Lycaonia, the people first worshipped him, and sometime afterwards proceeded to put him to death. What, then, were the ordained means of conversion? The same that are ordained now; “THE PREACHING OF THE CROSS,”* as the scripture hath declared; “faith cometh by *hearing*.” The Apostle informed the judgment with *facts*, and addressed the conscience with *doctrines*, and the Holy Spirit “guided their minds into all truth.” This influence of the Holy Spirit was the miracle which produced the conversion of the heathen world, and of

* 1 Cor. i. 18.

the Jewish world. And the influence of the same Spirit exists at this day, though less in degree, agreeably to the promise, that it should “abide for ever;” and is manifest, in every case, of the conversion of a sinner, whether he belong to the *heathen* or to the *Christian* world.

Our duty then, my brethren, in regard to the Gentiles in this age, is to do what was done in the first age; to assert the truth of revelation by *oral preaching*, or by *writings* sent among them; praying that God would do honour to his own word by the witness of the Spirit; and depending on “the author and finisher of our faith,” for a blessing on the work which he hath commanded.

But you are to understand, that those who disbelieve the doctrine of the *atonement*, and of the influences of the *Holy Spirit*, will never be solicitous to communicate Christianity to heathen nations; and, for this obvious reason, they have no *motives*. Survey the whole body of men, now employed in the four quarters of the globe, in promoting the Gospel of Christ, whether societies or individuals, and whether by preaching, by writing, by pecuniary contribution, or by personal exertion, and you will find that they ALL, or nearly all, believe in the doctrines of divine grace, and of atonement by “the blood of the Lamb.” For these are the doctrines

which engage the heart and affections; and, when men have felt their power and consolation, then have they found MOTIVES for diffusing them. When we shall have learned to consider the Gospel as "the UNSEARCHABLE RICHES," and the INESTIMABLE GIFT, then shall we earnestly desire to impart it to others. Thus much of the consequences of disbelieving the spiritual doctrine of Christ. We further observed, that many persons disbelieve also his divine *predictions*.

Our Saviour foretold that, the city of Jerusalem should be destroyed on account of its sin, before the generation, which then lived, had passed away. And he warned mankind that this judgment on Jerusalem would be a *type* of the judgment of the world at the last day; and that, therefore, if the first event should come to pass, they might believe in the certain accomplishment of the second. He further referred them to a former great event in the history of the world, (as if to establish the fact by analogy) which was a type of both the subsequent events; namely, the judgment of the flood. "For, as it was," said he, "in the days of Noah, so shall it be in the days of the Son of Man." As if he had said, the scene which the world saw ONCE, it shall see AGAIN. "As it was, so shall it be." Now, my brethren, let us look round, and survey our Christian com-

munity, and inquire whether there be any tokens of a general belief in this prediction of our Saviour? At the time our Lord uttered it, he added the following sentence; "heaven and earth shall pass away, but my words shall not pass away." But even this solemn declaration makes no impression on many. In regard to them, "his words *have* passed away." They are regarded as "a voice, and nothing more."

VI. Let us then impress on your minds, once more, the solemn admonition, to believe the words of Christ, and to prepare for those events which "must shortly come to pass." There are many persons who sincerely desire to establish their principles, and to secure for themselves the consolations and support of an unshaken faith, against the day of trial. But they find they make but little progress in the great work, as the years revolve. Being occupied by the business, or fascinated by the pleasures of life, they perceive that they cannot fix their thoughts on the scenes of the world to come. Holy scripture, they find, cannot be read with interest by a man of the world. By this, indeed, its divine original is proved. In the midst of dissipation, they can peruse the most solemn pages of pagan antiquity; but they dare not read the Bible. And, after some years have been passed in this manner, (the sacred

volume being all the while unread, and never meeting their view in the societies to which they belong) they begin, at length, to doubt whether there shall be a day of retribution at all. They once read that “the blood of the “Lamb” was shed, to “deliver them from the “wrath to come.” But they now begin to doubt whether there shall *be* a “wrath to “come.”

How, then, is such an one to be delivered from the fatal error into which he is falling? and which will certainly destroy his peace at the last? He is in danger of being “taken “captive by Satan at his will,” and of being “tied and bound by the chain” of unbelief. There is but one remedy. He must come again to the scriptures of God, and submit his understanding to “his sure testimony.” He must endeavour to read them with the docility of a child who would be instructed by his father. Our Lord hath said, “except ye be- “come as little *children*, ye shall not enter “into the kingdom of heaven.” He ought, at the same time, to exercise his reason, and acquired knowledge, in a dispassionate manner. Let him compare the state of the world with the records of scripture, and endeavour to form a judgment from ANALOGY, (even as Christ hath taught us in his reference to the flood) that is to say, let him judge of what

shall probably be *hereafter*, from what he sees to be *now*.

For example, he is ready to say to himself, "if there be a God, he is a God of mercy, he will not punish." But what is the fact? Let him here exercise his reason, and refer to the evidence before him. He sees that God DOETH punish, even in this world. This life is to many a permanent scene of punishment and misery. Now, what is the just inference and legitimate conclusion from this fact? It is this, that, if it be consistent with the mercy of God, that there should be misery *here*, it will be consistent with his mercy that there shall be misery *hereafter*. If it be compatible with his justice, that there should be punishment in this world, we may believe that there will be punishment in the life to come. Do we behold a succession of awful events and revolutions in this world? Let us prepare ourselves to behold more awful and terrible scenes in the world to come. The events of this life, in regard to their importance to the soul of man, are but shadows and names, compared with the great realities which are approaching. We behold, at this time, the kingdoms of the earth desolated, new empires established, princes dethroned, and new kings created; and all this executed by the hand of *man*; executed with an impious spirit which would arrogate the cha-

racter and power of the Deity. What, then, may we believe shall be the scene in that Great Day, when God himself shall come to “judge the world in righteousness,” to vindicate his insulted honour, and to display his almighty power, in the presence of angels and of men! in that “great day of his wrath, when the kings of the earth, and the great men, and the rich men, and the captains, and the mighty men, shall hide themselves in dens, and in the rocks of the mountains; and shall say to the mountains and rocks, fall on us, and hide us from the face of HIM that sitteth on the throne, and from the wrath of the LAMB; for the great day of his wrath is come, and who shall be able to stand.”*

Judging from the same principles of analogy, we infer again, that if God giveth happiness and gladness of heart to believers in this world, he will give happiness in the world to come. If there be seasons of joy and exultation in the converted soul here, there will be unutterable joy hereafter. If there be persons now in this world, who delight in praising God, and in contemplating the blessings of redemption, by the blood of the Lamb, we are warranted to presume, that they will enjoy the delights of

* Rev. vi. 17.

that employment, in a supreme degree, in the world to come.

For, as certainly as we have beheld a temporal Jubilee on this earth, celebrated in joy and triumph by thousands of those who love their king, so surely shall we behold the HEAVENLY JUBILEE, celebrated by “ thousands of “ thousands, and ten times ten thousand” of those who have loved HIM, who is “ King of “ Kings, and Lord of Lords ;” who have loved HIM in this world, and maintained his cause, and proclaimed his glory ; and who, when “ the marriage of the Lamb is come,” shall join with angels and archangels, and all the company of heaven, evermore praising HIM, and saying, “ Worthy is the Lamb that “ was slain, to receive power, and riches, and “ wisdom, and strength, and honour, and “ glory, and blessing.” And let us, who are yet upon earth, follow the example “ of the “ glorious company of the Apostles, of the “ goodly fellowship of the prophets, and of the “ noble army of martyrs ;” and unite “ with “ the holy church throughout all the world,” in ascribing “ blessing, and honour, and glory, “ and power, unto HIM that sitteth upon “ the throne, and unto the LAMB, for ever “ and ever.”

THE LIGHT OF THE WORLD,

A

S E R M O N,

PREACHED AT

*The Parish Church of St. Andrew by the Wardrobe and
St. Anne, Blackfriars,*

ON TUESDAY IN WHITSUN WEEK, JUNE 12, 1810.

BEFORE THE

“ Society for Missions to Africa and the East,”

INSTITUTED BY

MEMBERS OF THE ESTABLISHED CHURCH;

BEING THEIR

TENTH ANNIVERSARY.

SERMON VII.

THE LIGHT OF THE WORLD.

MAT. v. 14. *“Ye are the light of the world.”*

“IN THE BEGINNING was the WORD, and the
“ Word was with God, and the Word was
“ God.” John i. 1. “ And the Word was
“ made FLESH, and dwelt among us; and we
“ beheld his Glory, the glory as of the only
“ begotten of the Father, full of grace and
“ truth.” John i. 14. And the Word, being
“ manifest in the flesh, was justified in the
“ Spirit, seen of angels” in this humble state,
“ preached unto the Gentiles, believed on in
“ the world, received up into glory.” 1 Tim.
iii. 16.

This, my Brethren, is the sum of that Divine Record, which is to give light to the world.

CHRIST is the fountain of light. “ I am the light of the world,” saith the Eternal Word. When therefore he saith, “ Ye are the light of the world,” he means not that ye are that light, but are to “ bear witness of that Light.” John i. 18. Ye are merely INSTRUMENTS of the light (like the greater and lesser lights in the firmament of heaven) to reflect and diffuse it throughout the world.

CHRIST is the Fountain of Light; that is, of spiritual light. For, as the light of reason was conferred on the first man Adam, and is natural to all men; so the spiritual light cometh by the Second Adam, “ a quickening spirit, the Lord from heaven.”—“ I am the light of the world,” saith Christ: “ he that followeth me, shall have the light of life;” even the light from above, which is ministered to the soul by “ the Holy Ghost sent down from heaven.”

That we may have clear conceptions on this subject, let us inquire who those persons were whom our Lord called “ the light of the world.” This appellation was not given to the Jewish nation in general, but to a few individuals, whom the great body of the Jews supposed to be in the darkness of error; but who, in reality, saw the true light, while “ the darkness comprehended it not.”

As it was in the days of Christ so it is in our

time : the spiritual light is not poured upon a whole nation, or upon a whole community of men by any system of education, but is given to individuals ; to such individuals as heartily pray for it. “ He, that followeth me,” saith Christ, “ shall have the light of life ;” for “ every one, that asketh, receiveth : he, that “ seeketh, findeth : and to him, that knocketh, “ it shall be opened.” And this is expressly spoken in reference to the gift of the Holy Spirit. A whole nation may enjoy the external light, and may exhibit the civilizing power of Christianity, and yet be involved in spiritual darkness. And this is “ the hard saying” which “ the world cannot receive.”—“ The “ words of Scripture,” say they, “ are sufficient of themselves to illuminate the mind, “ without the light from heaven. The dead “ letter hath light enough for us.”—Whereas the Apostle saith, “ God hath made us able “ ministers of the New Testament ; not of the “ letter, but of the spirit : for the letter killeth, “ but the spirit giveth life.” 2 Cor. iii. 6. But the world in general will not receive this truth. “ And this is the condemnation,” saith our Lord, “ that light is come into the world, and “ men love darkness rather than light.” Thus St. Paul himself disbelieved once, and proceeded to Damascus, having his heart filled with enmity against this heavenly doctrine. But

behold, " he saw in the way a light from heaven, above the brightness of the sun shining round about him : " yet this external light was but a faint emblem of that illumination, which was imparted to his soul, and which our Saviour calleth " the Light of Life."

My Brethren, unless a man have the Light of Life, he cannot see the kingdom of God, For, though there be no external miracle, like that in the case of the Apostle, to accompany it ; yet the INTERNAL miracle subsists, in all its truth and reality ; and is manifested at this day in the same kind of vigour and efficacy, as in the first days of the gospel. For, as the first Christians and the Christians of this day are to be partakers of the same glory in heaven, so it is necessary that they acquire the same meekness for that inheritance, and become subjects of the same conversion of heart here on earth.

I would record this doctrine of the Divine Illumination in the very threshold of our argument ; for it is of importance that its truth be made manifest to ourselves, before it be preached to the heathen world.

It is common to arraign that ancient people, the Jews, for their unbelief : and we are wont to view their hardness of heart with a kind of horror. But, in regard to the doctrine alluded to, Jews and nominal Christians are in

the same condemnation. The Jews received the words of Scripture as we do; but they rejected the spiritual light. "When they read "the Old Testament," saith the Apostle, "the veil is upon their hearts unto this day;" and they perceive not the spiritual kingdom of the promised Messiah. In like manner, when nominal Christians read the New Testament, the veil is upon their hearts; and they perceive not the promise of the Holy Spirit. For, as the Messiah, God the Son, was the one great object presented to view in the promises and prophecies of the Old Testament; so the subject of the Grand Promise in the New Testament is, God the Holy Ghost. The Holy Spirit is the very life and essence, and, in regard to actual operation on the hearts of men, the Alpha and Omega of the New dispensation, which is emphatically called "the Ministration of the Spirit." This was that "promise of the Father," of which our Saviour spake with such earnestness and exultation to his disciples; and which he said would "abide in "the world for ever." The Day of Pentecost was properly the first day of the Christian Dispensation: for, on that day, the fountains of divine influence were opened for the Universal Church; never to be closed again to the end of time. Unless this light of the Spirit had been shed forth, the Apostles themselves could

not have fully understood the Gospel, even after hearing the words of Christ from the beginning of his ministry to the hour of his ascension. And, without this light, the New Testament, in regard to its spiritual meaning, must be as a sealed book to every man at this day.

Men of the world acknowledge, indeed, that there is a promise of divine light under the New Dispensation; but they alledge that it was intended for OTHERS, and not for them. They say that the light shone a little while at the beginning of the Christian Religion, but was soon extinguished, and that the world was left again in darkness! They do not understand that there is any difference between the dispensation of Moses and the dispensation of Christ, except merely in the publication of an inspired book throughout the world!

What further evidence can we require of the existence of a kingdom in this world, which is under the dominion of him, who is called by our Saviour "the Prince of DARKNESS;" and by St. Paul, "the God of THIS WORLD," who "blinds" "the minds of them that believe not, lest the" "light of the glorious Gospel of Christ should" "shine unto them." 2 Cor. iv. 4.

In the foregoing sentences, we have not spoken of that extraordinary light, which imparted to men the gift of prophecy and of tongues;

but of that ordinary light, which sheweth to the sinner "the glorious gospel of Christ;" as above expressed: and which inspireth him with love to God and with faith in his Redeemer; which mortifieth evil affections, purifieth the heart, giveth to the soul a peace which passeth all understanding, and a sure and certain hope of the resurrection unto eternal life. We speak of that light, whatever it may be, which is necessary "to open the understanding, that we may understand the Scriptures." Luke xxiv. 45.

We have asserted, that the spiritual light is not given to a nation or community of men by any system of education; but to individuals: even to those individuals, who obey the divine admonition, and supplicate "the Father of Lights," for the "GOOD and PERFECT gift."

Let us now proceed to inquire what was the character of those persons whom our Saviour addressed as "the light of the world." For if men say, "We cannot see this spiritual light: to us it is visible:" we must lead their attention to that which is obvious and visible; namely, the MORAL character of the children of light.

The character of those who are called the Light of the World, is recorded by our Lord himself in his Sermon preached from the Mount; for *they* are the persons whose virtues are the

subjects of his BEATITUDES. It was on that occasion, when he had finished the enumeration of their peculiar dispositions, that he said “Ye are the light of the world.”

In these Beatitudes, our Saviour would exhibit to the world, the character of HIS disciples. He would declare the heavenly temper and consequent blessedness of those persons, who should be subjects of his spiritual kingdom, which had now arrived. For, when he saith, “Blessed are the poor in spirit, for theirs is the kingdom of heaven;” he saith, in effect, “Blessed are ye, my disciples, for ye are poor in spirit :” and so of all the other dispositions there described ; “Blessed are the meek :” — “Blessed are the merciful :” — “Blessed are the peace-makers :” — “Blessed are the pure in heart :” — “Blessed are they which hunger and thirst after righteousness.” All these inestimable qualities of mind belong to the disciples of Christ ; not one of them, but all. They all flow from “the self-same Spirit ;” like sweet waters from the same fountain. They are the characters of that great moral change, which our Saviour foretold would be a frequent event under the New Dispensation.

When our Lord had given this record of the pure and heavenly dispositions of his disciples, he said unto them, “Ye are the light of the world.”

At that time, there were many illustrious characters in the world:—men of great eminence, who flourished in Greece and Rome, and enlightened mankind by their science and learning; whose names are renowned at this day. But our Lord said to his unlettered disciples, “Ye are the light of the world.”

At that time, too, there were many in Judea, who had the revelation of God in their hands; “to whom were committed the oracles of God,” and who conceived themselves to be the church and people of God. Yet, when our Saviour came, he did not find one fit instrument for his ministry among the priesthood of the Jewish Church. And he turned to his disciples, and said, “Ye are the light of the world.”

We have introduced this doctrine of the Divine Illumination into the exordium of the Discourse, that it may guide us in our way through the difficult subject which lies before us. You will be now prepared to consider the following propositions;

1. If you would be instruments of the light to the world, you will draw it from Christ, and send forth preachers bearing the CHARACTER which HE hath delineated.

2. If you be instruments of the true light, you will be diligent in using those MEANS of diffusing it which CHRIST hath appointed.

And it will probably appear to you, in the progress of this Discourse, that you ought to adopt more effectual measures for this purpose, than have hitherto been employed. For it is manifest, that a new era in the Church hath arrived. You are therefore required to use new means.

I. IF YOU WOULD BE INSTRUMENTS OF THE LIGHT TO THE WORLD, YOU WILL DRAW IT FROM CHRIST, AND SEND FORTH PREACHERS BEARING THE CHARACTER WHICH HE HATH DELINEATED.

They must be men into whose hearts the true light hath shined; such preachers as our own Church approves; who “trust that they “are moved to the work by the Holy Ghost.” And, with regard to their outward deportment, they must be men whose dispositions accord with those which are described in the Sermon on the Mount; such as the Hindoo Christians call “Men of the Beatitudes:” that is their proper character; and there are more persons of that description in Great Britain at this day, than there were in Judea, in the time of our Saviour. This is sufficiently evident from the Evangelic History. You ought to be at no loss, then, to find fit Instruments of the Light.

But, in regard to such instruments, there are two important subjects of inquiry at this period of the Church:—first, What degree of

Learning they ought to possess ; and, secondly, Whether they ought to be invested with the Sacred Character before they proceed on their mission.

1. Our first inquiry respects the DEGREE OF LEARNING, which Christian Missionaries ought to possess.

The preachers, whom our Saviour sent forth, were men of humble condition, and destitute of human learning. This was ordained, that the divine power of his Gospel might be made manifest, by the apparently inadequate means employed in its promulgation. All learning, however, of whatever kind, which was necessary for their ministry, was imparted to them supernaturally.

But the Apostle Paul—the “ chosen vessel ”—who was ordained to preach to the Gentiles, was not destitute of human learning, naturally acquired. And we are taught by his Epistles, that we may avail ourselves of every human aid to dispense the blessings of the Gospel ; such as rank, wealth, eloquence, and learning. For all these are blessings of God ; and are means of persuading men, as much as speech itself. Has it ever been imagined, that a man could preach the Gospel without the gift of speech, by signs alone ? All these human aids, I say, are valuable gifts of God ; and only cease to be blessings by the abuse of them. It

is true, that the Gospel may be preached with great energy by Ministers possessing inconsiderable attainments in literature. It sometimes happens, that the most successful ministrations are conducted by men of very moderate acquirements. And, indeed, the character of the Gospel seems to require, that, in most cases (where the true doctrine is preached) it should give more honour to zeal and diligence than to genius and learning. But it is also true, that God is pleased to make himself known by the use of MEANS. And, when these means are used in subordination to his grace, he will HONOUR the means. This has been the experience of every eminent preacher of the Gospel, in the history of Christianity, from the time of the Apostle Paul, down to the pious, the eloquent, and the honoured Pastor, who so long and so successfully ministered in this church.*

It is expedient, then, that those who go forth as preachers to the Gentiles at this day, should, like the first great preacher, have a competent degree of knowledge; that they may be able to meet the arguments of the more learned among the Heathen.

I have sometimes been ashamed to see the Christian Missionary put to silence by the in-

* The Rev. William Romaine.

telligent Brahmin, in some point relating to the history of Eastern nations, or to the present state of mankind. I have felt anxious for the credit of Christianity, if I may so speak, on such occasions : for the argument from *fact*, and from the *existing state* of the world, is strong ground ; both for the Christian and his adversary, in all discussions relating to a revelation from God. This is well illustrated in the history of St. Paul, who disputed with the learned at Athens on their own principles ; and quoted their poets in defence of the Gospel.

Let us then honour human learning. Every branch of knowledge which a good man possesses, he may apply to some good purpose. If he possessed the knowledge of an archangel, he might employ it all to the advantage of men, and the glory of God.

Some portion of learning, is, therefore, indispensable to insure even a tolerable degree of success, in preaching to the Heathen World. But let us rightly understand what the nature of this learning is. It is not an acquaintance with mathematical or classical literature that is required. The chief use of *natural science* to a preacher, is, to illustrate spiritual subjects : but if other men be not acquainted with the scientific facts which he adduces, these facts no longer serve as illustrations to them. Neither is a knowledge of the *classics* requi-

site : for those Missionaries, indeed, who are to translate the Scriptures, a knowledge of the original languages is indispensable ; but for Missionaries in general, who preach to uncivilized nations, classical erudition is not necessary.

The proper learning of the Christian Preacher, who goes forth to the Gentiles, is an accurate knowledge of the Bible, and a general knowledge of the history of the world. It was reported to me, as a saying of the venerable Swartz, that the foundation of extensive usefulness among the Heathen is “ a knowledge of the Scriptures in the vernacular language, and an acquaintance with the history of nations in any language.” This seems to be the testimony of truth. The History of the World illustrates the word of God ; and the Book of Providence, when piously studied, becomes a commentary on the book of Revelation. But if the preacher be ignorant of the great events of the world, the “ word of prophecy” is in a manner lost in his ministry ; particularly in relation to the revolutions in Eastern Nations : for, in this respect, the East has an importance greater than that of the West ; for the East is the country of the first generations of men.

To conclude this part of our subject. The Missionaries of this day find by experience the

importance of human learning in the present circumstances of the world; and some of them have acquired, by painful study in their old age, a competent degree of knowledge while resident in a foreign land.

2. We now come to the second point of inquiry:—Whether the Christian Missionary ought to be invested with the SACRED CHARACTER, before he leave our own shores.

To preach the glad tidings of salvation to a lost world, is the most honourable office that can be assigned to man. The office of Kings and Legislators is not so exalted. Angels alone, we should naturally think, are qualified to do justice to the heavenly theme; and to appear before men as “the ambassadors of Christ.” Let those, therefore, who undertake this embassy, be satisfied that they are called to it of God.

We have already seen the importance of human learning for the preacher of the Gospel. It is no less necessary that he should appear before the nations of the East in a character of sanctity; for they expect that the man, who ministers among them in holy things, should be recognized by his own countrymen as bearing a holy character.

It is proper, then, that every preacher who obtains from our own Church official sanction to “go and baptize the nations,” should be set

apart to the Holy Office, and ordained according to the Order of the Church. You may observe, that almost all societies of Christians have some form of Ordination; and, so far, they recognize the Office of the Ministry as sacred. Nay more, they confine their Missionaries to their own ritual or creed; and will patronize them no longer than they conform to it. This is not, indeed, the Catholic Charity of the Gospel. This is not the character of the true light which shineth on all. But this partiality appears to be inseparable from the very constitution of religious bodies, differing from one another. It may be called the INFIRMITY of the Visible Church of Christ; which is imperfect and militant here on earth. This advantage, however, results from it, that more interest is created and more energy excited, when the attention is confined to the operations of a single body of men. At this very time, some societies are so intent on their own work, that they do not well know what the rest are doing.

But the Church of England ought to shine on all like a venerable Nursing-Mother of the Church of Christ: she ought to contemplate with candour and benignity the useful exertions of the several societies not subject to her jurisdiction, notwithstanding their differing from her, and from one another, in matters not essential to salvation. Yet, while we behold with complacency the labours of others, we

would nevertheless set apart by holy ordination those preachers who are sent forth by ourselves.

But, in the great work of converting the Heathen World, men of different stations and offices are required. At the first promulgation of the Gospel, there were, saith the Apostle, "some, Evangelists; and some, Pastors and Teachers." There were also what he denominates "Helps for the work of the Ministry." In like manner, we may now employ, "some," Evangelists and Pastors invested with the sacred character; and some Teachers and Catechists, with such "Helps" of a secular kind as may be useful. Such subordinate instructors may be sent forth to commence the work; and, in process of time, those of them may return as candidates for ordination, who shall have acquired a knowledge of the foreign language, and a competent degree of learning for the sacred office; and who shall have obtained a good report for piety, zeal, diligence, and fidelity.

To this object we would now particularly direct your attention. I can report to you from my own observation, that the most useful and necessary labours among the Heathen, during the first years of Christian Instruction, are those of the humble Teacher and Catechist. Whenever you find a man well qualified by knowledge

and piety for this subordinate office, you may send him forth with confidence, in his secular character, as a fit instrument of light in a dark region.

If you look around, you may observe that few of the rich or learned of any society of Christians, however small, and however zealous to diffuse Christianity, are disposed to go forth as Missionaries. And it is true, that, if the rich and learned did go, they could not assimilate with the poor and ignorant among the Heathen so easily as their brethren of inferior station. They could not so easily associate with their poverty, or tolerate their ignorance.

If then you cannot find rich men of your own body to go forth to enlighten the world, you must send men of humble condition; and if you cannot engage learned men, you must send men of inferior attainments: for the Gospel must be "preached to all nations:" some men must go forth to be "the Light of the World." Let it be your care that the men whom you do send, possess the dispositions which our Lord hath enjoyed. Let them be "Men of the Beatitudes." In regard to learning, they will acquire some portion of it in a foreign land. It is proper to observe, that a Missionary is not made such in his own country; but in the country of his labours. Learning is eventually ne-

cessary for him : it is indispensable to great success : but it is not so requisite at his first entrance on his missionary employment. The primary qualifications are evangelic fortitude, zeal, humility, self-denial, prudence, temperance ; to which must be added, assiduity in learning a new language, with the docility of a child. (And, in the period of eight or ten years, whilst that language is acquiring, some other branches of useful learning may be successfully cultivated.)

This opinion on the means of forming a Missionary, I deliver in perfect confidence : not only as the result of my own observation and enquiry ; but as being sanctioned by the most eminent and useful preachers in the East, during the last century.*

II. We now proceed to consider our Second Proposition : that, IF YOU BE INSTRUMENTS OF THE TRUE LIGHT, YOU WILL BE ZEALOUS IN ADOPTING THE MOST EFFECTUAL MEANS OF DIFFUSING IT.

But, perhaps, it may be expected, that, in order to stimulate your exertions, I should first give an account of the Darkness which exists in the Heathen World.

I have, indeed, seen that Darkness ; but it

* Ziegenbalg, Schultz, Swartz, and Gerickè.

is not easy to describe it. No man can know what it is, who has not seen it. It is no less dreadful, than when the Israelites beheld, at a distance, the thick darkness of Egypt from their dwellings "in Goshen, where there was "light." I have been in what the Scripture calls "the Chambers of Imagery:" Ezekiel viii. 12. and have witnessed the enormity of the Pagan Idolatry in all its turpitude and blood. I can now better understand those words of the Scriptures, "The dark places of "the earth are full of the habitations of cruelty:" Psal. lxxiv. 20. I have seen the libations of human blood, offered to the Moloch of the Heathen world; and an assembly, not of two thousand only, which may constitute your number, but of two hundred thousand, falling prostrate at the sight before the idol, and raising acclamations to his name.

But the particulars of these scenes cannot be rehearsed before a Christian Assembly; as indeed the Scriptures themselves intimate to us: Eph. v. 12. I only wish that the Great Council of our Nation could behold this darkness: then there would be no dissentient voice as to the duty of diffusing light. It may suffice to observe, that the two prominent characters of idolatry are the same which the Scriptures describe;—Cruelty and Lasciviousness;—Blood and Impurity. I may further notice, that the

fountain-head of this superstition in India, is the temple of *Juggernaut*. That temple is to the Hindoos, what Mecca is to the Mahomedans : it is the sacred spot of their superstition.

It will give you satisfaction to hear that the Gospels have been recently translated into the language of *Juggernaut*. The Christian World is indebted to the labours of the Missionaries of the Baptist Society in India, for this important service.

But there is a moral darkness in the East of a different character from that of Paganism, I mean the darkness of the ROMISH Superstition in Pagan Lands. About 250 years ago, Papal Rome established her Inquisition in the East, and it is still in operation ; for I myself lately visited it, and witnessed its proceedings. By this tribunal, the power of the Romish Church was consolidated in that hemisphere. From Goa, as a centre, issue the orders of the *Santa Casa*, or Holy Office, to every part of the East ;—to the western coast of Africa, where there are many Romish churches ; and thence along the shores of the continent of Asia, as far as China and the Philippine Isles.

Ships of war and ships of commerce have ever been under its command ; for the Vice-Roy of Goa himself is subject to its jurisdiction : and these ships afford a facility of trans-

mitting orders to all countries, of sending forth priests, and sometimes of bringing back victims.

Besides the spiritual tyranny of the Inquisition, there exists, in certain provinces, a corruption of Christian Doctrine more heinous than can easily be credited. In some places, the Ceremonies and Rites of Moloch are blended with the Worship of Christ! This spectacle I myself have witnessed at Aughoor, near Madura, in the south of India. The chief source of the enormity is this:—The Inquisition would not give the BIBLE to the people. In some provinces I found that the Scriptures were not known to the common people, even by *name*; and some of the priests themselves assured me that they had never *seen* them.

But the era of light seems to have arrived, even to this dark region; for a translation of the Scriptures has been prepared for it. This version has been made by the Bishop of the ancient Syrian Christians; and I have the satisfaction to announce to you that a part of it hath been already published and circulated among the people. It has been printed at Bombay, by the aid of funds, to the augmentation of which this Society has recently contributed.

This translation is in the *Malayalim* Tongue,

sometimes called the *Malabar*: which is spoken, not only by the Hindoos of Malabar, Travancore, and Cochin; but by upwards of three hundred thousand Christians in these provinces: some of them belonging to the ancient Syrian Church, and some of them to the Romish Church; and who will all gladly receive the Word of God, both priests and people.

Another remarkable event hath concurred to favour the design. The Italian Bishop of chief eminence in those parts, who presides over the college of Verapoli, which has been established for the Students of the Romish Church, has denied the authority of the Inquisition; and has acceded to the design of giving the Holy Scriptures to the people. I myself received from him the assurance of his determination to this effect. So that the version executed by the Syrian Bishop, whom Rome has ever accounted in the East, will be given to the Romish Church. Thus, after a strife of three hundred years, doth “the Leopard lie down with the Kid.” And it is for the support of this work, in particular, that we would solicit your liberality on this day. It is for the translation of the Bible into a new language, which is not only vernacular to Hindoos and Mahomedans, but is the language of a nation of Christians, who never saw the Bible;

and whose minds are already disposed to read the book which gives an account of their own religion.

Thus much of the Darkness which pervades Heathen lands. We shall now advert to the MEANS of imparting light to them.

The time seems to have arrived, when more effectual measures ought to be adopted for the promulgation of Christianity, than have hitherto been employed. It appears to be now expedient for us, to open a more direct and regular communication with our Missionaries in foreign countries. It is not enough that there be ample contributions at home, and that we meet in large assemblies to hear and to approve ; but there must be greater personal activity, and a more frequent intercourse with the converts and their instructors abroad.

LET SHIPS BE PREPARED TO CARRY THE GLAD TIDINGS OF THE GOSPEL TO REMOTE NATIONS.

The auspicious circumstances of the present time, and the blessing that hath hitherto evidently attended the labours of the general body of Missionaries, seem to justify the adoption of these means. There is nothing new in the proposal, if it be not, that it is new to *us*. You have seen with what facility the Romish Church can open a communication with distant nations, by ships of war and commerce. You see with what facility commercial men at

home can open a communication with remote regions, at a very small expence, sometimes merely on speculation; and, if they do not succeed in one country, they go to another, "The children of this world are wiser in their generation than the children of light." Let us follow their example in conducting the commerce of knowledge. Let societies, let individuals, according to their ability, charter ships for this very purpose. Much of the expence may be defrayed by judicious plans of commerce. But let the chief and avowed object be, "the merchandise of the Gospel."

In support of the perfect expedience of this measure, we shall submit to you the following considerations:

1. A chief obstacle to persons proceeding as Missionaries to remote regions, is the want of *conveyance*. Were a facility afforded in this respect, many individuals and families would offer themselves for the work, who would not otherwise ever think seriously on the subject. Experience has shewn how difficult it is to procure a passage, in a *commercial* ship, for a religious family of humble condition. Nor is it proper that a family of pure manners, who never heard the holy name of God profaned in their own houses, should be exposed, during some months, to the contaminating influence of that offensive *Language*, which is too often

permitted on board ships of war and commerce belonging to the English Nation.

2. The success of a Mission abroad depends much on frequent correspondence with the patrons at home. By this communication the interest and reputation of the Missionaries are better supported, at their respective places of residence. And they always need this support; for, in every place, they are exposed to some degree of persecution.

3. The Missionaries need regular supplies, for their comfortable subsistence, and for the prosecution of their work. The want of subsistence is more frequent in certain climates, than is generally supposed. And the regular transmission of such supplies as are connected with the prosecution of their proper work is indispensable. The object of the Missionaries, in the East in particular, is to print and publish the Holy Scriptures; and a fresh supply of the several materials, essential to the further prosecution of this purpose, is required every year.

In the first promulgation of the Gospel, the preachers were endowed with "the Gift of TONGUES;" and thus they may be said to have carried about with them the instruments of conversion. In its present promulgation, the Providence of God hath ordained the Gift of the SCRIPTURES: and the materials for print-

ing these Scriptures must be sent out to the preachers. There is likewise this further preparation by the same Providence; that most of the languages of the East have become, in the course of ages, *written* languages. As the art of printing extended the knowledge of the Gospel to our own country, at the Reformation; so the art of printing must now convey it to the other nations of the world.

It may be also observed, that, if the means of conveyance were at our command, many works in the Eastern Languages, might be printed with more expedition, and at less expense, at home, than abroad.

4. A further and very important consideration is this. It is proper that a Missionary should have an opportunity of returning to his native country, when ill health or the affairs of his family may require it. When he goes out as a Missionary, we are not to understand that he goes necessarily into a state of *banishment*. It is proper indeed that he should go forth with the spirit of one, who "hath left father and mother for the Gospel's sake;" but men in general have duties to discharge to their parents, to their children, and to their relations of consanguinity; duties sometimes of a spiritual nature. We do not read that St. Paul went forth to his work as an *exile*. On the contrary, we know that he returned home, at least for a

time, and kept up a personal correspondence with *Jerusalem*. In like manner, many of the preachers who are now abroad, suffering from declining health, and sinking under the pressure of an enervating climate, if they had the means of conveyance, would be glad to revisit *their Jerusalem*; that they might return again to their labours with renewed strength and spirits.

It may be further observed, that the communications of such persons would be very valuable to the Church at home. This may be exemplified in the instance of the worthy clergyman of New South Wales; who lately visited England: * whose communications were not only serviceable to the general interests of religion; but were, in many respects, very acceptable to government.

5. The last advantage which we shall mention, is that of VISITATION, by men of learning, prudence, and piety: who would make a voyage with no intention of remaining; but, induced partly by considerations of health, and partly by motives of public service to the Church, would visit their brethren in distant lands, to inform themselves fully of their state and progress, to animate and exhort them, and to report to their respective societies concern-

* The Rev. Mr. Marsden.

ing new plans of usefulness. As there ought to be no jealousy among men promoting the same object, the same ship might, in her voyage, visit all the stations in her way, render every grateful service, communicate with all, afford supplies to all. There are, at this time, upwards of thirty different places where Missionaries are preaching in foreign lands. If but a single ship were employed for the general use of all the societies, it might be an auspicious beginning.

In adopting means for regular communication with our Missionaries, we have the example of two of the oldest societies:—the “Society for promoting Christian Knowledge,” and the Society of the “United Brethren.” The former sends out an investment to their Missionaries in India, regularly every year; and has done so for a century past. These supplies consist not only of books, stationary, and materials for printing; but they include articles of household economy, and for female use, which are forwarded, under the name of *presents*, to the families of the Missionaries.

The Reverend Mr. Kolhoff, the worthy successor of Swartz, assured me, that he considered the well-being of that Mission during so long a period, to have been much promoted by this parental and affectionate intercourse. The “Society for promoting Christian Know-

“ledge” have no ship of their own ; but they are favoured with the necessary freight every year in the ships of the East India Company. Let us then imitate the example of this Venerable Society, which, in regard to the support of Missions, and the translation of the Scriptures, is “the mother of us all.”

But the strongest recommendation of the measure which I propose to you, is the successful example of the “United Brethren.” That Episcopal Body has had a ship during the period of nearly 50 years, chartered for the sole purpose of carrying the Gospel to Labrador, and other foreign lands. The ships *Harmony* and *Resolution* have been employed in this important service ; a service far more honourable than any that has ever been achieved by any ship of war, commerce, or discovery.

Nor ought we to omit, on this occasion, to make honourable mention of the liberal plans of the “London Missionary Society.” The first operation of that Society, in sending forth, at once, a large body of Christian Teachers, displayed a noble spirit of zeal and unanimity ; and manifested a laudable and well-grounded confidence, in the ultimate success of the great design. The merits of that great Expedition have not, perhaps, been sufficiently acknowledged at home. But the sending forth a ship to the Pacific Ocean at that day, was a great

event in the history of the Gospel ; and will be recorded in the books of the Heathen World in ages to come. *

That I may lead your thoughts to the serious contemplation of the measure which I have proposed, I shall now recite to you a prediction of the prophet Isaiah, and the interpretation of it by the Jews of the East. For it is considered by some learned persons, both at home and abroad, as referring to these times, and to the means by which we ought to extend the knowledge of the Gospel.

The prophecy to which I allude is in the xviiiith chapter of Isaiah. It begins in our Translation with these words: "Woe to the land;" but which ought to be translated "O land!" being an address of affection and respect.

"O land! shadowing with wings, which is beyond the rivers of Ethiopia ; that sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, saying, Go, ye swift messengers, to a nation scattered and

* We do not refer here to the *place* selected for the first mission, but to the *spirit* which sent it forth. Those, who now blame the choice of the place, did not themselves, perhaps, anticipate the difficulties. A country which is protected by a regular government, is indeed the most suitable. But the Gospel must also be preached to savages: besides, a regular government will not always receive a mission.

“peeled, to a people terrible from their beginning hitherto :” and concludes with these words : “ In that time shall the present be brought unto the Lord of Hosts of a people scattered and peeled, to the place of the name of the Lord of Hosts, the Mount Zion.”

This prophecy, which had been considered by some of the learned in this country, and first, I believe, by the late Bishop Horsley, as referring to these times, I proposed to the Jews in the East ; who, after some deliberation, gave me the following explanation :

“ That the prophecy in this chapter relates to the restoration of the Jews to their own country. That the nation here addressed, by a kind compellation, ‘ O thou land,’ was to send a message to the Jewish People ; and this was to be a message of kindness.”

Inquiry was then made concerning the character and description of the nation, which was to send a message of kindness to the Jewish People. The Jews stated these four particulars of its description :

1. That the place of the nation was beyond the rivers of CUSH, that is, to the west of the Nile ; for the prophet was on the east of the Nile when he delivered his prophecy.

2. That it was a land “ shadowing with wings ;” which signifies that it should be of great

extent and power, and capable of giving protection.

3. That it was a Maritime Nation—"sending ambassadors by sea in vessels of bulrushes;" a figure for light ships, not burdened with commerce, but light for dispatch; carrying merely the TIDINGS OF GLADNESS: and that the ambassadors sent in them were messengers of peace. When I expressed some doubt as to the character of these Ambassadors, we referred to the old Arabic Translation of Isaiah, which happened to be at hand; where the word for Ambassadors is rendered *Prophets* or *Preachers*.

4. That the issue of this embassy would be the restoration of "the people scattered and peeled to the Lord of Hosts in Zion:" and that, at the period when this should take place, there would be a shaking of the nations; for it is said, in the third verse, that God "would lift up his ensign on the mountains, that all might see, and blow his trumpet, that all the inhabitants of the earth might hear."

When I endeavoured to shew that all these characters centered in Great Britain, and that she was actually sending forth messengers at this time to all nations, the Jews were alarmed at their own interpretation, and began to qualify some parts of it. I then demanded what they really believed to be intended by the mission of

these ambassadors. They answered, that they understood the embassy in a *political* sense only; and that the nation spoken of was merely to afford its aid to restore them to their temporal kingdom.

But, whether the prophecy hath a temporal or a spiritual sense, I submit to your judgment, and not to that of the Jews in the East.

Let us then, my Brethren, obey the prophetic mandate, and “send forth ambassadors “in light ships; saying, Go, ye swift messengers, to a nation scattered and peeled,” dispersed in all lands: “to a people terrible from “their beginning hitherto.” From the time since they came forth from Egypt, accompanied by signs and wonders, they have been a terror and a wonder to all. Send ye ambassadors “to a nation expecting and looking “out” for the Messiah, who is also the desire of other nations; and announce ye to all, That the “desire of ALL nations is come.” Hag. ii. 7. “Lift ye up the ensign upon “the mountains, that all the inhabitants of “the world may see; and blow ye the trumpet,” the Great Trumpet of the World’s Jubilee, “that all the dwellers on the earth “may hear.”

“Ye are the light of the world.” Let not your light be confined to this spot, in a northern region. Put away the reproach, that

ye are known out of your country, merely as a Commercial People. Even as a Commercial People, you are, at this moment, shut out of the countries of Europe. Obey then the present providence, and resort to the ports of distant lands; carrying the message of kindness to a people who "stretch forth their hands," and will receive your commerce, and the Gospel together.

It is not your duty to wait till the nation send forth messengers at the public expense. Perhaps that period may never come. It may be, that our Church knoweth not how to promote such an object, but by the instrumentality of subordinate societies: as the State sometimes administers the government of a remote branch of the empire by the same means. Two such Societies were instituted about a hundred years ago; but the period for great and successful exertion was evidently not then come. You are a Third Society, established in more auspicious times; and others may follow.

It is not your duty, I say, to wait till the Nation, in its public capacity, begin to send forth preachers to the Gentiles. If that event should ever arrive, *you* prepare the way. If Individuals did not begin, the Universal Church would not follow. What measure of great public utility was ever executed by

Church or State, which was not first proposed by Individuals?—which was not first resisted by the greater body; and, perhaps, for a time, defeated?

Consider, finally, the example of the Great Author of our Religion. Draw your light from him. At the first promulgation of his Gospel to the Heathen World, he gave his commission to *individuals*. During three hundred years, the Ministry of the Gospel was committed to individuals: I mean they were not associated by any authority of temporal empire: and by *them* the conversion of the nations was effected, under the spiritual direction of their respective Churches and Societies in Rome, Corinth, Alexandria, Antioch, and Jerusalem. It may be the divine will that the promulgation of the Gospel at this time should be effected partly by the same means.

Your object and that of the Bible Society is the same. It is—to give the Bible to the World. But, as that Sacred Volume cannot be given to men of different nations until it be translated into their respective languages, it is the province of your Institution to send forth proper instruments for this purpose. Your Society is confined to Members of the Established Church. You do not interfere with the “Society for the Propagation of the Gospel in Foreign Parts,” nor with that “for Pro-

“moting Christian Knowledge:” for neither of these professes the precise objects to which you would confine yourselves. It does not seem to be possible to frame an objection to your establishment. When the design and the proceedings of your Institution shall have been fully made known, you may expect the support of the Episcopal Body, of the two Universities, and of every zealous Member of the Church of England.

It has been objected to that Grand Institution to which we have alluded, the British and Foreign Bible Society, that it is in its character *universal*; that it embraces *all*, and acknowledges no *cast* in the Christian Religion: and it has been insinuated, that we ought not to be zealous even for the extension of Christ’s Kingdom, if we must associate, in any degree, with men of all denominations. But, surely, there is an error in this judgment. We seek the aid of all descriptions of men in defending our country against the enemy. We love to see men of all descriptions shewing their allegiance to the King. Was it ever said to a poor man, “You are not qualified to shew your allegiance to the King? You must not cast your mite into the treasury of your King.” My Brethren, let every man, who opposes these Institutions, examine his own heart whether he be true in his allegiance to “the King of Kings.”

For myself, I hail the present unanimity of hitherto discordant bands, as a great event in the Church; and as marking a grand character of Christ's promised kingdom; when "the leopard shall lie down with the kid; and the calf and the young lion, and the fatling together, and a little child shall lead them." I consider the extension and unity of that Society as the best pledge of the continuance of the divine mercy to this land; and I doubt not, the time will come when the nation will reckon the Bible Society a greater honour to her, as a Christian People, than any other institution of which she can boast.

We shall now conclude this discourse with stating to you the cause why so few comparatively co-operate in these sacred undertakings. Many, it is probable, are ignorant of their *existence*: some may be supposed, without any culpable motives, to question their *expediency*: but the greater part, it is feared, are restrained by a state of mind, which we cannot sufficiently condemn and deplore. It is not because they do not believe in Christianity, generally; but because they are strangers to Christ's spiritual religion. They have seen the light of civilization, but they have not seen the "Light of Life;"—"the light of the knowledge of the glory of God in the face of Jesus Christ."

And this is the great and important distinction on which the life of the soul depends. This was the great distinction in the time of the Apostle Paul; for even in the day of his ministration, the Gospel was hid from some. "If our Gospel be hid," saith he, "it is hid to them that are lost." If then the light was hid from some when he preached, with a divine energy, and with the demonstration of miracles, shall we wonder that it is hid from some in our day?

There is nothing, my Brethren, worth living for, of equal importance with the diffusion of this light. Fulfil ye, then, the divine command, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven."

We must all meet again at a future day, in a larger Assembly than the present, when we shall behold HIM who hath said, "I am the Light of the world." Let every one of us, then, at this time, "bear witness to the light;" by contributing according to our ability to its extension throughout the world: for we know not how great a blessing may, "through the tender mercy of God," result to ourselves and others, from the circumstances of this service.

THE
HEALING WATERS OF BETHESDA;

A

S E R M O N,

PREACHED AT BUXTON WELLS,

TO

THE COMPANY ASSEMBLED THERE FOR THE BENEFIT OF
THE MEDICINAL WATERS.

ON WHITSUNDAY, JUNE 2, 1811.

SERMON VIII

HEALING WATERS OF BETHSADA CALLING WATERS OF BETHSADA

John 5: 2, 3, 4 — "There is at Jerusalem, by the
"sheep-market, a Pool, which is called in the
"Hebrew tongue, Bethesda, having five
"porches. In these lay a great multitude of
"impotent folk, of blind, halt, withered, waiting
"for the turning of the water. For an angel
"went down at a certain season into the pool,
"and troubled the water: whosoever then
"first after the troubling of the water, stp
"bed in, was made whole of whatsoever disease
"he had."

I know not any subject contained in the
Scriptures, the contemplation of which is bet-
ter suited to the circumstances of us who are
here assembled, than that of the HEALING

SERMON VIII.

THE

HEALING WATERS OF BETHESDA.

JOHN V. 2, 3, 4.—“ *There is at Jerusalem, by the
“ sheep-market, a Pool, which is called in the
“ Hebrew tongue, BETHESDA, having five
“ porches. In these lay a great multitude of
“ impotent folk, of blind, halt, withered, waiting
“ for the moving of the water. For an angel
“ went down at a certain season into the pool
“ and troubled the water; whosoever then,
“ first, after the troubling of the water, step-
“ ped in, was made whole of whatsoever disease
“ he had.*”

I KNOW not any subject contained in the Scriptures, the contemplation of which is better suited to the circumstances of us who are here assembled, than that of the HEALING

WATERS of Jerusalem. There are now collected here, as formerly at Bethesda, “ a great number of infirm persons, of halt and withered,” who have come to the healing waters at this place ; and who expect a cure, not from the hand of man, but of God. We have come to try the efficacy of waters which flow by the divine command ; medicinal waters, which owe nothing to human art or power, and whose nature and origin man does not even fully understand.*

* Buxton is situated on the ridge of that mountainous region commencing in Derbyshire, which extends to the northern extremity of the kingdom, and which has been called by some Geographers the British *Appenine*. The medicinal well is nearly in the middle of England, and is supposed to be upwards of 1500 feet above the surface of the sea. It further occupies a most interesting situation, as being surrounded by beds of shells, corals, and other marine products, the remains of the antediluvian world, and indelible testimonies of the truth of the Mosaic Record. The temperature of the air in these regions is always cooler than in the lower countries. There is generally a turbulent atmosphere ; but this renders the *change of air* greater, and more salutary in certain complaints, than in any other part of northern Europe. From vestiges lately discovered, it is ascertained that buildings were erected at the Well of Buxton in the time of the Romans. In the middle ages it acquired the name of St. Ann's Well. In the reign of Queen Elizabeth a Treatise was written on the “ Virtues of the Water of *Buck-stones*, by Dr. Jones of Derby,” and it appears at that time (1572) to have been a place of great resort. But it is only within these few years that buildings have been erected for invalids

The first view of the scene before us will suggest to our minds some interesting topics of reflection.

While we behold this healing fountain flowing like a torrent, * and consider its long duration, and the benefit derived from it to multitudes perhaps in every age, we have to admire an illustrious instance of the wisdom and goodness of God in *creation*. How wonderful that this salubrious spring should retain the same degree of heat, through every change of season, and from age to age! † And again, what

suitable to the importance of the place. For these the nation is indebted to the Duke of Devonshire. His Grace is proprietor of Buxton and of the country round it; and he has, with a liberality which ought to be more known and celebrated, erected a suite of extensive and magnificent buildings, called the CRESCENT, and a spacious and elegant church, both of hewn stone; also pools for bathing, besides various other edifices for the accommodation of the visitors and invalids; the whole expense of which is stated to have been not less than 150,000*l*. The munificence of this nobleman, referring as it does to the health of his countrymen, is entitled to a national acknowledgement.

* "The quantity of water flowing from the springs has been calculated to be after the rate of *sixty gallons* in a minute."—*Denman on the Buxton Waters*, p. 56.

† The heat of the medicinal spring, called St. Ann's Well, of which the invalids drink, "is always 81 by Farenheit's Thermometer. The heat of the medicinal pool in which the invalids bathe, is precisely and *invariably* 82 by Farenheit's Thermometer. The temperature of these waters does not in

limit shall we assign to its duration? It is probable that it was first opened "when the foundations of the earth were laid," and that it will continue to flow till time shall be no more. The same power which gave virtue to the well of Bethesda, hath opened the fountain of health in this place. These, therefore, may be called **GOD'S WATERS**. They flow by the divine mercy, and we expect that they will prove beneficial to our infirm bodies only by the divine blessing. Let us, then, approach them with sentiments of gratitude and piety, having our minds prepared to give God the glory for any benefit we may derive from the use of them.

In viewing any striking object in the works of creation, it is useful to reflect in what man-

any degree depend on rain, or other accidental circumstances." *Denman*, p. 53, 57.

Philosophy has long attempted to investigate this subject, but as yet without any satisfactory result. "Hast thou entered into the springs of the sea? or hast thou walked in search of the depth?"—*Job xxxviii. 16.* We neither understand accurately by what means the waters acquire their heat, nor, when they have acquired it, how the temperature should always continue the *same*, without being affected, like every other substance of this earth, by heat and cold, and distance from the sun. "Philosophers," says *Dr. Hunter*, "have differed much in their opinions about the cause of heat in warm waters; but I do not find that any of them have as yet been able to lay down an hypothesis, which is not liable to some objections."—*Hunter on the Nature and Virtues of Buxton Waters*, p. 8.

ner our blessed Saviour would have improved the scene; for He was wont to derive instructive lessons from the operations of nature, and even from the usages and works of man. Of this there is an instance recorded in the Gospel, which bears some analogy to the scene which now presents itself to our view in this place. It was a custom of the Jews, on the last day of the Feast of Passover, to draw water from the fountain of Siloam, which sprang from mount Zion, and to bear it in solemn procession to the Temple, where it was poured out before the Lord. These “waters of Siloa which flowed softly” (Isa. viii. 6.) from their fountain, not far from the Temple of God, * and refreshed the inhabitants of Jerusalem, had been celebrated by the prophet Isaiah as an emblem of Messiah’s gentle reign; and the Evangelist John alludes to the same emblem, when he says, “Siloam being interpreted, signifies SENT;” that is, a type of him who is “the sent” of God; and the custom of drawing water from the well of Siloam on a certain day, was founded on the words of the same prophet Isaiah; “Therefore with joy shall ye draw water out of the wells of Salvation.”—Isa.

xii. 3. †

* —And Siloa’s brook, that flowed
Fast by the oracle of God.

Milton.

† This fact of drawing water from the fountain of Siloam

Our Saviour beholding this solemnity of drawing water on the Great Feast-day, improved it to spiritual purpose; "In the last day, that great day of the Feast, Jesus stood and cried, saying, If any man thirst, let him come to me and drink; He that believeth on me, as the Scripture hath said, Out of his belly shall flow rivers of living water. But this spake he of the SPIRIT, which they that believe on Him should receive; for the Holy Ghost was not yet given."—John vii. 37.

Thus did our Lord spiritualize the scene. He shewed the inhabitants of Jerusalem, that their drawing water from the fount of Siloam, was a just figure of their "receiving the Holy Spirit," which should soon be poured out from on high, and which they that believed on him (not in that age only, but in every age) SHOULD RECEIVE.*

is authenticated by the Rabbins. The water was carried in a golden urn, and the solemnity was called נִסּוּק הַמַּיִם *Nisuk Ham-maim*, the pouring out of water. In the Gemara it is inquired, "Whence was this custom?" The answer: "From the words of the prophet, Therefore with joy shall ye draw water out of the wells of salvation."—*Talmud Babyl.* fol. 48. 2.

* It is a remarkable fact, that the spiritual import of drawing water from Siloam was understood, and has been acknowledged and recorded by the Rabbins. "Why is Siloam called בֵּית שׁוּאָבֵת *Beth Suaba*, the place of a draught? Answer: Because, thence they draw the Holy Spirit."—*Talmud Hierosol. in Succah*, fol. 55.

Under the authority, then, of our Saviour's example, who rendered the scenes of nature a theme of instruction, we may be permitted, in the application of this discourse, to consider the healing influence of the Fountain in this place, in a spiritual sense. The chief object of the discourse itself will be,

First, To inquire into what may have been the design of instituting the miracle of the healing waters at Jerusalem. And,

Secondly, To shew that these waters, which healed the diseases of the *body*, were an emblem of the influence of the heavenly Gospel, which heals the diseases of the *soul*, and fits it for the kingdom of God.

I. We are first to inquire, "for what end God may have "been pleased to institute the "miracle of the healing waters at Jerusalem?" The fact recorded in this place by the Evangelist, has been but seldom noticed; but to me it seems to involve considerations of much interest, and is itself a subject of instructive contemplation.

For a period of nearly four hundred years,

The Jews of this day might derive a strong confirmation of the truth of the Gospel, if they would read their own ancient Targums.

It is to be noted that *Siloam* and *Shiloh*, another name for Christ, are distinct words derived from different roots. They have no relation to each other.

there had been now no prophet in Israel ; and the prophecies concerning the Messiah had not been fulfilled. There was no " open vision," nor other symbol of the divine presence, and the people were gradually declining to infidelity. In these circumstances it may have pleased God to arrest the attention of the nation by a new evidence of his presence, and to sustain the hope of those " who waited for the consolation of Israel," by affording a new proof that he had not forsaken his people. This new evidence may also be considered as an emblem of the Gospel itself, which was soon to appear, being at once a manifestation of *power* and of *mercy*; and it further resembled the same Gospel, in its being open to the view of all, and accessible to all ; the place selected for its exhibition, being in the very midst of Jerusalem.

" Now there is," saith the Evangelist, " at Jerusalem, by the sheep-market, a Pool, which is called in the Hebrew tongue, Bethesda." Bethesda signifies The house of Mercy; a name which had been given to it in consequence of the merciful cures effected by its waters. " For, at a certain season," continues the Evangelist, " an angel went down and troubled the water; and whosoever, first, after the troubling of the water, stepped in, was made whole of whatsoever disease he had."*

* The Pool of Bethesda was supplied with water from the

This, then, was the kind of evidence by which it may have pleased God to shew his people that he had not forsaken them, and to confirm their faith in the certain fulfilment of the Evangelic promises by the mouth of his holy prophets.

But again, the Gospel was a dispensation of such transcendent dignity and excellency, that it was worthy of a prefiguration, or typical representation of its nature and effects before its arrival; even as the person of its great author had a harbinger or precursor "to prepare his way" and to direct the eyes of all men to wait his approach. There was a famed prediction of the prophet Zechariah, which would probably be often contemplated by the pious Israelites about this period, with great solicitude: "In that day (viz. the day of the Mes-

fountain of Siloam, the before-mentioned type of the Messiah's kingdom. It may be proper to observe that the fountain of Siloam is not the same as the pool of Siloam. "Upon the very highest point of the hill of Jerusalem, and from whence it had a fall either way, there sprang the sweet and gentle fountain, Siloam; from which two streams descended, one to the pool of *Bethesda*, and the other to the pool of *Siloam*."—*Lightfoot*, vol. i. p. 1054.

Josephus relates that the fountain of Siloam was flowing in his time, but that it failed during the siege of Jerusalem by Titus. Its failure, which was attributed directly to the divine interposition, added much to the distresses of the besieged city.—*Jos. de Bell.* lib. v. cap. 26.

“siah) there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem, for sin and for uncleanness.” These words referred to the diseases of the *soul*. And now, behold, a fountain is opened to the inhabitants of Jerusalem, for the diseases of the *body*. What a lively prefiguration this of the fountain which was soon to be opened by “the blood of Christ which cleanseth from all sin!” 1 John i. 7. And so well known was this public interposition of the divine power at Bethesda, that suitable buildings were erected at these waters of mercy, for the reception of those who were diseased; and “five porches” or porticos were built around the pool for the accommodation of the people. “In these porches,” saith the Evangelist, “lay a great multitude of infirm persons, of blind, halt, and withered, waiting for the moving of the water.”

Our blessed Saviour, who went about doing good, visited this recess of misery. He came to the Pool of Bethesda, and in its porches, beheld a just representation of the world into which he had descended, filled with beings languishing under the various spiritual diseases which sin hath introduced. And having surveyed the various cases of misery which presented themselves, he selected one of the most helpless objects, for the exercise of his mercy!

“ A certain man was there which had an infirmity thirty and eight years. When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole? The impotent man answered, Sir, I have no man, when the water is troubled, to put me into the Pool; but while I am coming, another steppeth down before me. Jesus saith unto him, Rise, take up thy bed and walk. And, immediately, the man was made whole, and took up his bed and walked.”

Jesus did not say unto him, “ Go down to the water and wash;” for this institution of mercy at Bethesda was now to be superseded by a new dispensation; and the ministry of angels was to be succeeded by the ministrations of the Son of God.

II. WE now come to the important part of our discourse, which is, to consider these waters at Bethesda which healed the *body*, as an emblem of the divine effects of the Gospel in purifying the *soul*, and fitting it for the kingdom of God. So just is this emblem, that Baptism by water was afterwards expressly appointed by our Saviour himself, as the initiatory rite of his religion. * By this institution

* Jerom, on this chapter (John v.) observes, that “ By these waters of Bethesda, the Lord exhibited the waters of baptism.”

of Baptism our Lord would signify to us, *That the soul must be cleansed and purified by the influences of the Holy Spirit, even as the body is washed with pure water.* The import of this sacred rite is well explained in the following words: “After that the kindness and love of God our Saviour toward man appeared, not by works of righteousness that we have done, but according to his mercy, he saved us by the WASHING of regeneration, and RE-NEWING of the Holy Ghost.” Titus iii. 5. Here we see that these expressions, *The washing of regeneration*, and the *renewing of the Holy Ghost*, are synonymous. And this beautifully illustrates the whole doctrine of Baptism, shewing it to be a spiritual washing, typified by a bodily ablution.

The soul of man requires to be purified by a heavenly influence.

But are we to understand that the soul of man is in such a state by nature, as to require such ablution? So hath the great Author of our religion declared: “Verily, verily, I say unto you, Except a man be born of water

Chrysostom, in his 35th Homily on John, saith, “This pool of water setteth forth the water of baptism, curing all manner of diseases of sin, and making those that descend to it dead, to come out alive.”

“ and of the Spirit, he cannot enter into the
 “ kingdom of God.” John iii. 5. And again
 he saith to Peter, “ If I wash thee not, thou
 “ hast no part with me.” John xiii. 8. And
 with this corresponds the doctrine of our own
 church. In the service of Baptism we pray
 that God would “ sanctify the water to the
 “ mystical washing away of sin;—that he
 “ would grant to the person now to be bap-
 “ tized therein, THAT THING which by nature
 “ he cannot have: that he may be regenerat-
 “ ed by water and the Holy Spirit, and receive
 “ the benediction of the heavenly washing,
 “ that so he may come to the eternal king-
 “ dom which God hath promised by Christ
 “ our Lord.” It is moreover asserted by our
 church, that men are “ by nature born in sin,
 “ and the children of wrath.”

But if such be the state of man by nature,
 how are we to understand what is sometimes
 asserted of the *dignity* of human nature? There
 is a sense in which we may speak of the dignity
 of human nature, which we shall now explain.
 This is an important subject, and we ought to
 have just conceptions respecting it.

Of the dignity of human nature.

The Scriptures declare That man was “creat-
 “ ed in the image of God;” that is, he resem-

bled God in those moral and intellectual qualities which a created being could possess. But man fell from this high estate, like “the angels which sinned,” and he thus lost the divine image. And after his fall, the state of his *heart* is thus described by God himself; “Every imagination of the thoughts of man’s *heart* is only evil continually.” Gen. vi. 5. But though man’s moral qualities were depraved, and he no longer resembled God in purity of heart, certain *noble faculties* remained with him; even as we may suppose that high intellectual powers remained with the angels that sinned. His reason approves those things that are excellent, though he follows the worse. He has a longing after immortality. And we know that his soul is immortal, and that a happy immortality has been offered to him.

Thus far, then, and no farther, can we speak of the dignity of human nature. Some noble faculties remain with man, and some noble privileges; the chief of which is, that though he sin against God, he is an object of *mercy*; “While God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness to be reserved unto judgment.” 2 Pet. ii. 4. High intellectual powers remain with man; but his heart is depraved; and, in his will and affections, he is alienated from God. Now our

Saviour hath declared that man being thus depraved by nature must be renewed, and, as it were, “born again” before he can see the kingdom of God. And this change of heart, and the grace which produces it, are the subjects of the glad tidings of the Gospel.

Man’s chief dignity, then is, that he is a subject of *mercy*: a candidate for a new nature; an heir of immortality. Man lost the image of God by the fall; and the Son of God hath descended from heaven to restore that image: that is, to restore it to such a degree of righteousness in this life, that God shall look upon it with complacency, and receive it to himself to be perfected in glory. That the image of God is restored to man in this sense, is manifest from almost every page of the New Testament. The apostle Paul addresses believers in these words: “Ye have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge, after the image of HIM that created him.”—Colos. iii. 10. And again it is written (in Eph. iv. 24) that “the new man is created, after God, in righteousness and true holiness.” Further, the children of God are said “to be conformed to the *image* of his Son.” Rom. viii. 29. And the apostle Peter shews us that they “become partakers of the *divine nature*.” 2 Pet. i. 4.

And this is the true dignity of human nature.

Of the fallen state of man.

There are in this age, some who will not "receive this saying." They do not believe that man becomes, by the Gospel, "a partaker of the divine nature." They do not believe in the restoration of Christ, because they do not acknowledge the corruption of the heart by Adam. But are there, indeed, persons receiving the scriptures, who deny this original corruption? There are many who deny it at least in words. Let us consider their argument for a moment. They alledge that there is injustice in their deriving a corruption of nature from *their Fathers*, and therefore they deny that there is such corruption. But they do not think it unjust, that God should impute to them *their own sins*. Here, then, let them take their stand. On this ground let them defend themselves. Let them be judged from what they *are*, and from what they have made themselves.—"Had we been "in Adam's stead," say they, "we should not "have fallen."—Presumptuous thought! The very conceit is begotten by *pride*, and proves that they have begun to fall already. The Son of God hath descended from heaven and hath appeared to men as evidently as ever God ap-

peared in Paradise; and hath delivered to them, as formerly to our first parents, his precept for eternal life, accompanied by the sanctions of heaven and hell. Adam disobeyed God once. They disobey him repeatedly, daily, presumptuously; in thought, word, and deed; against light, knowledge, and experience; against heavenly admonition, god-like example, and the love of a Mediator, stronger than death! After witnessing Adam's punishment they repeat Adam's sin! and, with this accumulation of guilt upon their heads, which sinks their souls in deep condemnation, and fills their consciences with fearful forebodings of "the wrath to come,"—they affect to say that their hearts are not corrupt by nature! Their proud and contemptuous disbelief, or affected disbelief, of their being the subjects of such corruption, is another evidence of the fact. And this disbelief is infidelity under a Christian name. Men having the revelation of God in their hands, merely believe what natural religion taught before, and little more. I arraign not, I despise not the *intellectual* powers of such persons; but I lament the state of their *hearts*. There is no humility of mind, no submission of the will to the declarations of God their creator. The opinions of these men, however excellent they may be on subjects which ter-

minate with this life, are not to be regarded, *on this subject*, with greater respect than those of a heathen philosopher. But we believe the record of CHRIST. "The Son of man is come to seek and to save that which was *lost*." Luke xix. 10. All men were *lost*; But "God so loved the world," saith Christ, "that he gave his only begotten Son, that whosoever believeth in Him, should *not perish*, but have everlasting life." John iii. 16.

But let us expand this proof of the natural corruption of the heart, and endeavour to implant conviction in the bosoms of men.

Proof from fact that man is in a fallen state.

We have heard the testimony of Scripture, let us now notice the evidence from fact.

God hath sent a revelation of his will to man and given him some view of the heavenly state. But so adverse is the heart of man to the will of God, and so regardless of the glorious subject to which it refers, that oftentimes he puts it from him; never reads the volume that contains it, and is perhaps ashamed to have it in his possession. What further proof can we require of man's fallen state, than his *unconcern* about his own eternal happiness! Nor is this unconcern confined to poor and ignorant men,

but it is found among persons the most illustrious for rank and learning in this age of refinement and civilization. But further,

God the Son hath descended from heaven, and hath described to us some particulars of the last *Judgment*. He hath admonished us solemnly to prepare for it, saying, “ Strive to enter in at the strait gate, for narrow is the way that leadeth unto life.” But many who profess to believe the Gospel, so far from obeying this admonition, prefer to walk in the broad way of the world, “ that leadeth to destruction.” Their ambition is to conform to the maxims and manners of the world in all things; and, in almost every case of competition, they resolve to obey the law of honour and of the world, rather than the law of God.

Our Lord hath also taught us the duty of *prayer* to God, saying “ Enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret; and thy Father which seeth in secret, will reward thee openly.” Matt. vi. 6. But, this rational duty many never perform. The voice of prayer or praise is never heard in their dwelling. They do not even acknowledge the Deity in the degree which is practised by the inhabitants of the *heathen* world.

We shall illustrate this subject by one instance more. Our Lord hath revealed to us

the glorious privilege of "asking for and receiving the HOLY SPIRIT." "Ask," saith he, "and it shall be given you: for if you, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him." Luke ix. 13. But so far are some men from "asking for" this divine influence, that they do not know, or even wish to know, whether it exists.

The light which is from above sheweth the fallen state of the soul.

The cause of all this unconcern and insensibility in regard to the welfare of the soul, is this, men *see not* the state of their own hearts; and they *believe not* the record of God concerning them. His record is this; (and the sentence would never have been penned in his holy word, if it were not true): "The heart is deceitful above all things, and desperately wicked: who can know it? I, the Lord, search the heart." Jer. xvii. 9. "Out of the *heart*," saith our Saviour, "proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride." Mark vii. 21. Men see not their own hearts as God sees them; for the prince of darkness, who is called "the

“god of this world, hath *blinded* the minds of
 “them *which believe not*, lest the LIGHT of the
 “glorious Gospel of Christ should shine unto
 “them.” [2 Cor. iv. 4.] Suppose a man to be
 placed in a dark dungeon, and to be surround-
 ed by serpents and other noxious animals.
 While he is in darkness, he sees not his danger.
 He may have some fears, but still he is quiet.
 But when a light is let in from above, he ex-
 claims with horror, what is here! So it was
 with the moral and self-righteous SAUL, whose
 name was changed after his conversion, to PAUL.
 Saul was blind to his state, and at peace with
 himself. But when the light from above visit-
 ed him, and he would contrast the *purity* of
 God’s holy law, with the *interior* of his heart,
 he exclaimed, O wretched man that I am!
 When further he beheld the *guilt* he had incur-
 red, he was filled with admiration at the mercy
 which is offered to fallen man; and he said,
 “This is a faithful saying and worthy of all ac-
 “ception, That Jesus Christ came into the
 “world to save sinners, OF WHOM I AM CHIEF.”

1. Tim. i. 15.

Many persons who hold a respectable place in
 society for morals and learning, are in the state
 of Saul before his conversion. “We are moral,”
 say they, “we are decent.” And so they are.
 They are moral and decent *in the sight of men*.
 But, *in the sight of God*, their hearts may be

filled with unhallowed passions, which only need the occasion and some incitement to burst into violence and a flame. And if there be any man who thinks that in respect to *himself* such a thing is not possible; that man "knows not what spirit he is of," and is actually in that very state of darkness which the scriptures describe. Further, he will be viewed by the well-instructed Christian, who has some knowledge of his own heart, with the same sentiment of pity and forbearance which a father exercises towards an ignorant and froward child.

Of those persons who continue long in this state of spiritual ignorance, some may, as we have said, have made attainments in literature, or perhaps, like Saul, in theology; and have written volumes on the subject. They may be men who say to themselves, and believe what they say; "We are moral, we are learned, we approximate to a practicable perfection." But when the light shines from above, and they behold the *dark* recesses of the heart, and can contrast them with the purity of the Gospel precept, which enjoins the controul of thought, they will confess with penitence and shame, in the words which our Saviour applied to the ignorant but self-sufficient church of Laodicea; "We are wretched and miserable, and poor and blind, and naked." And further, they will behold the *guilt* of their souls;

and confessing that man has fallen like the angels that sinned, will "flee from the wrath to come."

Morality is not religion.

Every degree of morality which exists, is a benefit to the world; and the individual is entitled to respect and esteem in the degree in which he possesses it. Besides, we know not the hearts of men, and must therefore judge them by their actions. But what I would inculcate on your minds is this, All morality is not religion. True religion, indeed, produces the highest degree of morality; but a certain degree of rectitude of conduct may exist without any religion at all. The Deist or Atheist may be a moral man in this sense. Many persons in the heathen world are moral in this sense, highly moral. They are also tenacious of the law of honour, that is, the law of their *society*; and will lose their life, rather than lose their *Cast*; just as a man of the world amongst us, would rather lose his life than the good opinion of the world.

There are two sentences spoken by our Saviour in regard to the morality of the world, contrasted with the righteousness of the Gospel, which every man ought to meditate on, till he understand them; for no word was spoken by

the Son of God in vain. The first sentence ; —“ I say unto you, except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.” Mat. v. 20. By this saying it appears that the Pharisees had *some* righteousness, which yet availed them *not*.

The second :—“ Jesus saith unto them,” (the chief priests and elders of the people) “ Verily I say unto you, That the Publicans and the Harlots go into the kingdom of God before you.” Mat. xxi. 31.

These sentences are very plain to the man who hath humbly prayed for “ the wisdom that is from above,” but the mere philosopher will never understand them.

The cause of the difference that exists in different persons, as to understanding and receiving the word of God.

Our Saviour, in a certain place, shews the cause of the difference that exists in different persons, in regard to understanding and receiving the words of revelation. Speaking of the unbelief of proud Capernaum, which had rejected his word, although it had beheld his works, “ Jesus answered and said, I thank thee, “ O Father, Lord of heaven and earth, because “ thou hast hid these things from *the wise and*

“*prudent*, and hast revealed them unto babes.” Matth. xi. 25. We learn from these words, that those persons who are “wise and prudent” in their own eyes, that is, self-sufficient and self-righteous, shall not be blessed with the light which is from above, and which they seek not. And with this corresponds another solemn declaration of our Lord; “Verily I say unto you, Except ye be converted, and become as *little children*, ye shall not enter into the kingdom of heaven.” Mat. xviii. 3. We here see the nature of that humility of mind and submission of understanding to the divine word, to which all must attain, who would enter into the kingdom of heaven. When God reveals his truth to man, and speaks of the conversion of the heart, of a heavenly influence, of a divine atonement, or of the wrath to come, “MAN REPLIES AGAINST GOD;” (Rom. ix. 20.) and marshals arguments against his Maker; although God had forwarned him of his inability to utter a single sentence with just understanding, concerning things which are spiritual, invisible, and eternal. “For my thoughts are not your thoughts; neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.” Isaiah lv. 8. But when this proud spirit of fallen humanity

is subdued, and man becomes "as a little child" who listens with docility to the instructions of the parent, then will he understand the words of the heavenly Teacher, and will begin to contemplate, with wonder and delight, the harmony and excellency of the whole revelation of God, as it respects the creation, probation, or redemption of man. As man fell originally by *pride*, so he must rise by *humility*; "God resisteth the proud, but giveth grace to the humble;" James iv. 6. and the conversion of the heart, taught by the Gospel, is but another name for this humility. Almost every page of the New Testament illustrates in some manner the truth contained in that sentence of our Lord, which forms the subject of the present discussion; "Except a man be born a gain of the spirit, he cannot see the kingdom of God." The important inquiry then is, how we may obtain this inestimable blessing.

How the change of heart promised by the Gospel is to be attained.

The great and primary doctrine which Christ preached to mankind was the METANOIA, or *change of mind*. His first word was "Repent," which signifies in the language in which he spake, "Turn ye," or "be ye converted," agreeing literally with the expres-

sion in the Old Testament, "Turn ye, Turn ye, why will ye die, O house of Israel." Ezek. xxxiii. 11.* The word "Repent," in our translation, is sometimes ambiguous. "Judah repented himself, and went and hanged himself;" that is, he was sorry for his crime, for he dreaded the punishment. This repentance is very common; but it is not the *Meta-Noia* or repentance of the Gospel. That repentance is elsewhere described as being "a repentance *unto life*," and as "a Repentance *not to be repented of*." It is a change of heart from sin to righteousness; a revolution rather than a reformation; a "putting off the old man and putting on the new man," so as, in a manner, to be "born again." This change nevertheless is *PROGRESSIVE*; and proceeds sometimes from very imperfect and almost insensible beginnings; even like "the dawning light," to which scripture compares it, "which shineth more and more unto the perfect day."

* The first word of our Lord's ministry, and that of John his forerunner, in the Syriac language, was *THUBU*, "Turn ye," corresponding with the Hebrew word *SHUBU*, in the Old Testament. The word which we translate "Repentance," is in the Syriac *THIBUTHA*, which simply signifies "turning," or "conversion;" and which the Evangelists have rightly referred to the *mind*, by translating it *META-NOIA*, "a turning or conversion of the mind."

But we are to inquire how this new state of heart is to be obtained? It is to be obtained by the use of the means which God hath appointed; and by observing those ordinances which he hath prescribed for the restoration and nourishment of the soul. The ordinances of religion will be to us as the Pool of Bethesda. Though we wait long for the angel's arrival, yet hope will be imparted to sustain us, and relief will come at last. In the mean time, the progressive change in our hearts is advancing, even while we only seem *to wait*, by mortifying particular sins, maturing various virtues, and increasing our faith, which acquires strength by exercise. But let it always be remembered, that the *first step* of the journey heaven-ward is submission of the understanding to the word of God. A man must become "as a little child" in the presence of his heavenly Father; believing implicitly his declaration, that a heavenly influence is necessary to change the heart, and praying earnestly for that influence. And if he be earnest in his supplication, HIS PRAYER WILL BE HEARD. The Holy Spirit of God will co-operate with his prayers; it will influence the mind, in a manner indeed unaccountable to us, and insensible as to the mode of operation, but perfectly evident in the *effects*. The bent of his affections and pursuits will be gradually changed; and

the holy scriptures, of which he was once ashamed, will become his meditation day and night. He will acquire new and more distinct perceptions of divine truth, and his former difficulties and doubts, in regard to the state of mankind and the moral government of divine providence, will recede from his view. He will begin to understand and obey the indispensable precept, *Be not conformed to this world.* Rom. xii. 2. the opinion and example of the world will cease to sway him; and he will be brought to a peace of mind and enjoyment of life which he never knew before.

This, my brethren, is the doctrine which Christ delivered to his apostles, and which was professed by the confessors and martyrs of the primitive age. And this is the doctrine of our own church, as testified by her service on this day; for in this day* we commemorate the descent of the Holy Spirit on the sons of men. On this day those heavenly influences began to be poured forth, which were to continue with the church for ever.

Some would contend that the effects of this inspiration were confined to the first age of the church. It is true, the *extraordinary* powers of the Spirit in working miracles, and in the gift of tongues, were confined to the first ages;

* Whitsunday, or Day of Pentecost.

but the *ordinary* influences of the same spirit producing love to God and faith in Christ, purifying the heart from evil passions, and renewing the mind, "will abide for ever." And this is the just distinction, which we are ever to remember on this subject. Our Saviour promised that the influence of his Spirit should "be with us always, even unto the end of the world." Matt. xxviii. 20. And this promise hath been hitherto fulfilled. In every age of the church, there have been witnesses of the true faith, who supplicated and obtained this influence. At this day, there are as many examples of enlightened piety and exalted Christian character, as at any former period; and those who exhibit such examples, acknowledge the divine influence of which we speak, and daily invoke its aid at the throne of grace. But there are many persons who are entirely ignorant of these facts. As in the time of the apostles, the learned of Greece and Rome knew but little of what was passing in the church of Christ, and, though they heard Paul preach, understood him not; so many persons at this day, men too of liberal education, are entirely ignorant of what is passing in their own land, in regard to Christ's spiritual kingdom.

I feel it always my duty to bear my testimony to the important truths which I have de-

clared to you this day. They are the eternal truths of God. They are the solemn declarations of Christ, even of him who hath said; "Heaven and earth shall pass away, but my words shall not pass away." The example or unbelief of a multitude no way affects the certainty of these things. The opposition of some men to these doctrines, is but a confirmation of their truth; a necessary confirmation; for our Saviour foretold that his doctrines should be thus resisted. When we view this unbelief and resistance of men, we are ready to think that the eloquence and argument of angels are required to do justice to the glorious subject. "For who is sufficient for these things?" 2 Cor. ii. 16. For myself, I have a constant fear, lest I should not express myself with that affection and earnestness which are due from one man speaking to his fellow-creatures on such awful subjects. For there is danger, while we assail the understanding with arguments, lest we should speak too much in the spirit of assailants, and not with that meekness and temperate suasion which win the hearts of our hearers; especially as man, in his present fallen state, feels a natural repugnance to yield to the argument of his fellow-creature, in subjects relating to a change of conduct; or even to that of God himself. On the other hand, I fear the danger of not being faithful,

and of "shunning to declare the counsel of "God;" particularly on the present occasion, when I consider that some, who now hear me, are in declining health, and may never hear the words of salvation again. But I depend not certainly on my own arguments to make an impression upon your minds, but on "the Spirit of truth," which, if the words of Christ be true, will lead the mind of the humble inquirer "into all truth." The preachers of the Gospel are indeed called the "ambassadors of Christ, to whom God hath committed the word of reconciliation, as though "God did beseech you by us." 2 Cor. v. 20. We indeed hold in our hands the treasure of the Gospel, offering it to your acceptance. But it is also true, that, "We have this treasure "in earthen vessels, that the excellency of the "power may be of God, and not of us." 2 Cor. iv. 7. That is to say, the word of the glorious Gospel is committed, not to angels, but to men of like passions with yourselves, to "earthen vessels, compassed with infirmity," who are often far inferior in eloquence and learning, to those to whom they preach; that the glory of conversion may manifestly "be of God, and not of us."*

* It is not to be wondered at, that some persons of liberal education should have such imperfect notions of Christian

APPLICATION.

To those of us who have come to this place for the benefit of the medicinal waters, there

doctrines; for they derive their Divinity (if it may be called such) from the works of men, as if it were some human science, and not from the Bible. They take their system from some two or three authors known in their particular society, in favour of whom they have had an early prepossession; and merely refer to Scripture (if they ever refer to it at all) for the quotations which support their system. In this way a man may become a Papist, a Socinian, a Calvinist, or an Arminian. But in this way, he will hardly become a *Christian*, and "an heir of eternal life." Let us remember the words of our Lord on this subject; "Search the Scriptures, for in them ye have eternal life." He who being qualified by Providence to read, does not search the Scriptures, is not worthy of the Scriptures, and will not be likely to find out the religion which they teach. The opinions of authors of this description (whose very language shews that they have not "searched the Scriptures") are not worthy of notice. Our Saviour has, again, cautioned us against following implicitly the opinions of men of any attainments, or calling any man master; saying, "One is your master, even Christ. Call no man your father, upon the earth." Matt. xxiii. 9. To this reverence for "names upon the earth," are to be ascribed chiefly those contests about doctrines and modes of worship, in which men sometimes wear away their lives, quoting each other, and "calling many men masters." Hence also proceeds the *hatred* to names of an opposite opinion. One man writes a book to prove that he is not a Calvinist, or that his church or sect is not Calvinistic; another, that he is not Arminian, or that his church is not Arminian; and neither

are some interesting topics of application suggested by the subject before us.

I. Let us pray that God would be pleased to accompany the means we use for the restora-

of them, it may be, proves that he is a Christian. But he thinks that he has done somewhat, if he has taken his rank in the *human* scale ;—and having assumed this, he too often slumbers quietly in his place to the end of life. Whereas he ought to have known, that one week's labour in "preaching the word of life" to his flock, is more characteristic of a shepherd of the sheep, than a whole year dedicated to such volumes ; in composing which, moreover, conscience too often bears witness that we are anxious and laborious architects of our own fame, and are building up ourselves, instead of the church.

To the same source also is to be ascribed an opinion very common among superficial theologians, namely,—that every man, as well as themselves, must necessarily rank himself under some standard, and "call some man master ;"—than which there cannot be a sentiment more unfounded. The intelligent Christian (like Paul the Apostle) acknowledges no name but that of Christ. Those ministers of Christ who are chiefly instrumental in promoting his spiritual kingdom at this day, would be ashamed of the imputation, that they had taken their theology from any *man*. No : They have it "not of men, neither by man, but by Jesus Christ." Gal. i. 1. ; and to this high extraction of their doctrine they owe their success in preaching it to the people ; a success which is wondered at by some, and unaccountable by them on any principles which compose their system.

But this propensity to render the religion of Christ a human system is so general, that almost every man at this day, whose labours are useful in the church, is supposed to adhere to the tenets of some "master," and most generally, of Calvin or Arminius. Nothing can so fully prove our assertion,

tion of *bodily* health, with his blessing, without which the best means are in vain ; and further, that the efficacy of those means may not be defeated by our *sins*. We learn from scripture and from experience, that our sins are frequently the cause of our diseases, and that our continuance in sin is the cause of the prolongation of disease. The infirm man, whom our Lord healed at the well of Bethesda, had been thirty-eight years in a state of suffering ; and yet it appears, that during that long period, he lived in sin ; the state of his *body* being all the time a just emblem of the state of

“ that in this age, as in that of the Apostle, many persons of liberal education, know little of what is passing in the church of Christ,” (which is confined to no particular communion) than such a supposition. CALVIN and ARMINIUS ! Is it not an insult to men of intelligence and learning, humbly receiving the revelation of God, to suppose, that instead of drawing pure water from the fountain-head, they should drink from such shallow and turbid streams ! CALVIN and ARMINIUS ! These might possibly have been very respectable men in their day (the former, indeed, has shewn in his works more classical learning, profound knowledge of the Scriptures, splendid eloquence, and exalted powers of mind, than are to be found in the united works of the principal polemical divines of the present day) ; but to compare the creed of Calvin or Arminius with the life-giving doctrine of Christ, as illustrated by his “ chosen vessel” Paul the Apostle, would be to compare (if things so dissimilar may be brought together) a hedge-stake to “ Aaron’s Rod that budded.”

his soul. For when Jesus afterwards met him in the temple, he said unto him, "Behold, thou art made whole, Go and sin no more, lest a worse thing come unto thee."

There are many, whose condition may be justly compared to that of this man, before he was cured of his infirmity. They have contracted disease, the fruit (too often) of the sins of their youth : their bodies droop with weakness and their minds with despondency ; and they go from place to place to drink the waters, seeking health, and finding none. And the reason may be, that during all this protracted suffering, they *retain their sin*. They fail not to apply to the physicians of the *body* : but they have not once had recourse to the heavenly Physician. They conduct themselves like Asa, king of Israel, of whom is left this memorial ; "Asa, in the thirty and ninth year of his reign, was diseased in his feet, until his disease was exceeding great : Yet, in his disease, he sought not to the Lord, but to the physicians." 2 Chron. xvi. 12. They seek a renovation of health on the same principles, and with the same kind of reliance for success, as the ignorant heathen, who knows no other God but the Idol before him, and believes that after death, his soul will animate the body of some inferior animal. They have no faith in the communications from heaven concerning

the soul and body of man. They “live with-
“out God in the world,” and are as destitute
of the consolations of religion, and as inatten-
tive to a divine providence, as the beasts of the
field “to which God hath not given under-
“standing.” There is a sentence of the
Psalms, which ought ever to be remembered
by the man, who is “in honour” with the
world, but “seeketh not the honour which
“cometh from God.” *Man that is in honour,
and UNDERSTANDETH NOT, is like the beasts that
perish.* Psal. xlix. 20. How awful a spectacle
to an enlightened and reflecting mind, to be-
hold a man of fortune, family, and education,
carrying about his diseases in luxurious pomp
from place to place, pained in body and rest-
less in mind, incapable of any intellectual oc-
cupation or enjoyment, further than what is af-
forded by the intelligence of the *day*; and at
last descending to the grave, without fulfilling
the purpose for which he was sent into the
world; unpitied too, and soon forgotten by the
world to which he was a slave; and carried re-
luctantly before the tribunal of a God, whom
he never served. If there be any one here, to
whom the former of these observations apply,
let him summon up attention to the remaining
part of this subject.

II. When we bathe the body in the medicinal
flood, let us call to mind the baptismal

flood, or "laver of regeneration," in which the soul is washed from the stains of sin. In our infancy we passed through the waters of baptism, a sacrament of most important significance; by which we are admitted members of Christ's visible church. But this baptism by water is only "an outward and visible sign of an inward and spiritual grace;" and when we come to age, we are supposed to understand its spiritual import, and to examine ourselves whether the soul hath indeed acquired "the grace" thereby signified, or whether it yet remains in its original, and unrenewed state. "The inward and spiritual grace" here spoken of, is declared by our church to be, "A death unto sin and a new birth unto righteousness."* The baptism by water is a type of the spiritual baptism, which is "by fire and the Holy Ghost." This was plainly indicated by the *forerunner* of Christ, who first began to baptize with water: "I indeed baptize you with water unto repentance," said John the Baptist, "but he that cometh *after* me is mightier than I, he shall baptize you with the Holy Ghost and with fire." Mat. iii. 11. This is the true and spiritual baptism to which the heavenly Gospel invites the sons of men; and many there are who have come to this

* See Catechism of the Church of England.

baptism in their old age, even "at the eleventh hour." When we contemplate the celebrious fountain in this place, which has been beneficial to men in successive generations, we may behold in it a fit emblem of "the fountain" "opened for sin, by the blood of the Lamb;" which has healed the souls of multitudes in every age, and which will continue to flow and to wash away sin, as long as the pardon of sin shall be asked by man.

"There is a fountain op'd for sin,

"Fill'd with Immanuel's blood,

"More healing than Bethesda's pool,

"Or famed Siloam's flood."*

It hath pleased God, in adopting human words to express spiritual things, in his revelation to man, to represent the atoning virtue of the sacrifice of his Son by the figure of "a fountain," and also of "living or flowing waters;" and we ought not to hesitate to use these words to express the sense which scripture intends; for we may be sure that there is no other expression more fit and significant. "In that day," saith the prophet, "there shall be a FOUNTAIN opened to the house of David and

* See Kempthorne's Hymns, Page 89.

“to the inhabitants of Jerusalem, for sin and
 “uncleanness.” And again, “It shall be in
 “that day that LIVING WATERS shall go out
 “from Jerusalem.” Zech. xiv. 8. They are
 called “living waters” because they give *life*
 to the souls of men, which are by nature *dead*
 in sin. And in the vision of Ezekiel, these waters
 are represented as flowing from the sanctuary,
 like a *river*; of which it is said, “and it shall
 “come to pass, that every thing shall *live* whi-
 “ther the river cometh.” Ezek. xlvi. 9.

Let every one then inquire for himself whe-
 ther he hath come to this healing “fountain,”
 and known the virtue of the “living waters;”
 or, to lay aside the figure of scripture, whether
 he hath come to “the blood of Christ, which
 “cleanseth from all sin;” and “being justified
 “by faith, hath obtained peace with God.”
 Rom. v. 1. If we would enjoy happiness in
 heaven, a time must come to every one of us
 when the soul shall thus approach God in faith
 and penitence, and seek to be cleansed of its
 guilt in the atoning blood. If such a time hath
 not come to a man, he is yet in his sins. There
 are, indeed, many who do not thus approach
 God; and it will be proper here to describe
 their state and character.

There are, in the first place, some who refuse
 to come to this fountain, from *pride of intellect*;
 despising, as too simple, the way of salvation

which the divine wisdom hath ordained. They allege (in spirit at least, if not in words) that they have opened a fountain for themselves, in which they may wash and be clean. And this fountain is their own *works* and merits. Their unbelief resists the idea that their sins are to be washed out by means so simple as faith in the atonement of *another*. Self is to be the Saviour, even when the *name* of a Mediator is admitted. And this is the fountain of atonement which corrupt nature opens to itself, and which is equally relied on at this day, though under a different name, by the heathen idolater, and the unbelieving philosopher. This state of heart is illustrated to us in scripture by the history of Naaman the Syrian.

Naaman was a heathen, and “captain of the host of the king of Syria, a great man with his master, and honourable; he was also a mighty man in valour; but he was a *leper*.” The leprosy was a disease which could not be cured by human medicaments. Under the Mosiac law it represented the malady of sin, which only can be cured by the power of God. Naaman came, therefore, to the land of Israel (the land of miracle) to the prophet Elisha, that he “might be miraculously cured of his leprosy.” So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha” in great pomp; expecting

that the prophet would come out and do honour to his greatness. He had moreover brought with him "ten talents of silver and six thousand and pieces of gold." But Elisha sent a message to him by a servant (even as Christ sends the message of salvation by his ministers) saying "Go and wash in Jordan seven times." But Naaman had no faith in so simple a remedy; and he absolutely refused to try it. Besides, his pride was offended, that his human acquisitions were estimated as *nothing* in the sight of the prophet of God; and he said, "Behold, I thought that the prophet would surely come out to me," and perform certain ceremonies, "and recover the leper. Are not Abana and Pharpar, rivers of Damascus (in mine own country) better than all the waters of Israel? May I not wash in them and be clean? And he went away in a rage." But his servants intreated him to be obedient to the word of the prophet, and to try the appointed mode of cure, however simple it might be. After a struggle with himself, his pride and reluctance were in some degree subdued, and "then went he down and dipped himself seven times in Jordan, according to the saying of the man of God, and his flesh came again, like unto the flesh of a little child, and he was clean." 2 Kings v. 12. Our Saviour hath, in the Gospel, referred to the history of

“Naaman the Syrian,” when he would illustrate the conduct of men who despise the way of salvation revealed from heaven, because the means are simple, and the instrument may be humble; for “they had said, Is not this Joseph’s son?” Luke iv. 27.

The history of Naaman affords a lively illustration of the causes which prevent men at this day from coming to the waters of life, whether considered as the laver of regeneration, or the fountain of atonement. In regard to the first, they contemn the simple ordinance of baptism, and say, “What virtue can there be in the waters of baptism? Are not the waters of Abana and Pharpar as good?” It is true, the element is the same. But the answer is, “These rites of ablution are God’s *appointed means.*” They are ordained to be a test of man’s humility and faith; that the proud man may stand self-condemned before men and angels, like Naaman in a rage at the door of Elisha. Until a man’s pride be subdued, he cannot be saved by the Gospel of Christ. Again, in regard to “the fountain which hath been opened for sin,” they say, “Is there not a better fountain than this *in our own country*, in which we may wash and be clean? And they turn away from it in a rage,” and condemn others for going to it, saying, “Faith without works leads to licentiousness:”—the

same speech which certain ungodly men addressed to the apostle Paul. Human wisdom and philosophy (the Abana and Pharpar of this country) furnish more rational methods of cleansing, as they think; and they try these methods; but the leprosy of sin cleaves to them still. Happy the man, who, renouncing his pride and unbelief, submits before he die, to wash in that fountain which is opened for sin and uncleanness!

There are others, who consider this fountain as far remote and inaccessible, and view it with a hopeless eye. They do not so much argue against its existence or efficacy, as despair of its being beneficial to *them*. They perceive that they are *deep in sin*, and apprehend that their stains can never be washed out. But amidst these doubts they seek not the Spirit of God to reside within them, according to the admonition of our Saviour; so that their hearts (like habitations “swept and garnished,”) are ready to receive the spirit of “the wicked one,” who leads them onward from one degree of despondency to another, till at last they begin to entertain thoughts of terminating their existence. They turn away from the fountain of life, and plunge into the gulph of despair.

Others there are who contemplate the fountain of salvation with hope, and ardently desire

to find it beneficial to their souls; but their habits of sin have been so inveterate, that they feel that nothing but a divine power can change their hearts. And this is indeed true; the whole man must be changed, and it requires a divine power. But God hath graciously promised that it shall be given. His Annew heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh; and I will put my Spirit within you." Ezek. lxxxvi. 26. And in regard to the guilt which they may have already contracted, the evangelic promise runs in these terms;—"Though your sins be as scarlet, they shall be as wool; though they be red as crimson, they shall be as white as snow." Isa. i. 18. There is no impediment from God in the way of the most guilty, to come to the waters of life. "Ho! every one that thirsteth, come ye to the waters." Isa. l. v. 16; and this the prophet spake, in anticipation of the "living waters which were to go forth from Jerusalem." And when Jesus himself appeared in the flesh, he stood and cried, saying, "If any man thirst, let him come to me and drink."—Him that cometh to me, I will in no wise "cast out." John vi. 37. There is no obstacle to coming to the fountain of life, and salvation with hope and ardently desir-

waters of life, arising from the *greatness of our sin.*

CONCLUSION.

The blessedness of the Man who cometh to the living Waters.

THE invitation to the living waters is expressed in the Gospel in the strongest terms of persuasion and encouragement that language can supply; and there is sometimes an ardour of entreaty in the words, to which even the heart of him who but imperfectly understands them, must desire to respond; as in the following passage in the last chapter of the Bible.

“And the Spirit and the Bride say, Come.
 “And let him that heareth say, Come. And
 “let him that is athirst, come. And whosoever
 “will, let him take of the water of life freely.”
 Rev. xxii: 17. When once the heart becomes obedient to this invitation, and the sinner laying aside his pride, approaches in humility of spirit, and saith, “Lo, I come to do thy will, O God,” then the purpose of the grand dis-

pen- sation which brought the Son of God from heaven, is answered, in regard to that soul. The soul's acceptance of eternal life is a great event in heaven and earth. It is a greater event in the view "of angels and of just "men made perfect," than the conflicts of armies, or the revolutions of empire; for "there is joy in the presence of the angels of "God over one sinner that repenteth." Luke xiii. 10. It is a transaction, I say, more illustrious in the contemplation of the heavenly host, than the grandest scenes produced by human power, wisdom, or greatness; for these are, in their nature, temporal, but that is eternal. It is of yet greater consequence to the individual himself. It is an important era in the life of man, when, after a long struggle between God and the world, between duty and pleasure, between the voice of conscience, and the calls of ambition, between the fear of reproach, and the approbation of heaven, he deliberately resolves to lay aside the grand plans he had formed for this world, and setting his face Zion-ward, begins to fulfil the great purpose for which he was sent into the world. There is now a termination of all the pains and inquietudes of the soul; for he hath "come "to Christ, who giveth REST." Matt. xi. 28. Now also the enjoyment of this life (that practicable enjoyment which God intended) com-

mences. God's Providence is always in view, like "the cloud by day and fire by night" to the children of Israel travelling through the wilderness. There is thankfulness of heart for continued benefits, which is to the soul as a continued feast. And, above all, there is the frequent exercise of prayer and praise; an exercise more grateful than any which was ever before enjoyed, and now more to be desired than the most splendid and interesting scenes which human power or wealth can exhibit, honoured even with the presence of kings and princes; and the soul looks forward with delight to the enjoyment of the same spiritual exercise with the great company of the redeemed before the throne of God. Henceforward also there is a love for the house of God, and for the assembly of his saints, which can only be described in the words of the King of Israel; "How amiable are thy tabernacles, O Lord of Hosts! My soul longeth, yea, even fainteth for the courts of the Lord." He even envied the swallow and sparrow which had found an habitation there. "Yea, the sparrow hath found an house, and the swallow a nest for herself, even thine altars, O Lord of Hosts, my King and my God." Psal. lxxxiv. 1. This is a state of mind "which passes all understanding" of the men of the world. Even to those who have cultivated science to

the utmost boundary of human attainment, or who have ruled kingdoms and swayed the world by their powers of mind, such *fervent love of an unseen Deity* is something beyond the power of conception. It implies an union and communion, like that mentioned by our Saviour in the New Testament, "I am the Vine; ye are the branches." John xv. 5. It seems to them, as if they must enter on some new state of being, to understand it. Except, indeed, at the close of life, "when flesh and heart melt," and the soul, ready to take its flight, and feeling itself in the hand of God, looks out with anxiety and terror for some foundation of hope;—then they begin to think that such a state of mind is attainable in this world.

Our Saviour has, in a certain place, a beautiful allusion to the blessedness, even in this life, of the man who has drank of the living waters. "He shall *thirst* no more." He refers to that tranquil and *satisfied* state of mind, and exemption from all worldly solicitude, which accompany the heavenly draught. When our Lord sat at the well of Samaria, he said unto the woman who was drawing water, "If thou knewest the gift of God, and who it is that saith unto thee, Give me to drink, thou wouldest have asked of him, and he would

“ have given thee living water.” And then he added, “ Whosoever drinketh of THIS water “ shall thirst again ; but whosoever drinketh “ of the water that I shall give him, SHALL “ NEVER THIRST ; but the water that I shall “ give him, shall be in him a well of water “ springing up into everlasting life.” John iv. 14.

These are solemn words, and of eternal import. May they sink deep into the heart of every one who hears them! “ Whosoever “ drinketh of *this* water shall thirst again.” Whosoever thirsts for the enjoyments of this life alone, shall never be satisfied. He who drinks of our medicinal well, shall thirst again. He who only seeks the health of the *body*, will not be satisfied with the restoration of bodily health ; but he who seeketh the health of the soul, and “ hungereth and thirsteth after righteousness, shall be filled.” *He shall thirst no more* ; for he will drink of the living fountain which, “ will be in him a well of water springing up into everlasting life.”

May all who drink of the fountain in this place, be taught to drink of the living fountain ! I pray that the heavenly benediction may descend on every poor sufferer who bows the head to taste of these waters ; and that God would give to them their healing virtue to re-

pair his bodily strength and relieve his pains. But especially, I pray that his visit to this place may be accompanied by a spiritual blessing, and that it may appear hereafter that Providence hath led him to this well, as formerly a sinful woman was led to the well of Samaria, that he might obtain eternal life. *Amen.*

FINIS.

Books published by J. Ogle, Edinburgh; M. Ogle, Glasgow; R. Ogle, and T. Hamilton, London; and T. Johnston, Dublin.

CHRISTIAN RESEARCHES IN ASIA: with Notices of the Translation of the Scriptures into the Oriental Languages. By the Rev. Claudius Buchanan, D. D.

THE LIFE OF JOHN KNOX: containing Illustrations of the History of the Reformation in Scotland; with Biographical Notices of the Principal Reformers, and Sketches of the Progress of Literature in Scotland, during a great part of the Sixteenth Century. To which is subjoined, an Appendix, consisting of Letters and other Papers, never before published. By Thomas M'Crie.

A DISSERTATION ON MIRACLES: containing an Examination of the Principles advanced by David Hume, Esq. in an Essay on Miracles: with a Correspondence on the Subject by Mr Hume, Dr Campbell, and Dr Blair. To which are added, Sermons and Tracts. By George Campbell, D. D.

A NEW LITERAL TRANSLATION from the Original Greek, of all the **APOSTOLICAL EPISTLES.** With a Commentary and Notes, Philological, Critical, Explanatory, and Practical. To which is added, a History of the Life of the Apostle Paul. In Four Volumes. By James Macknight, D. D.

A HARMONY OF THE GOSPELS. By the same Author.

BRYANT'S OBSERVATIONS on the Plagues inflicted upon the Egyptians, new edition, 8vo.

———— **TREATISE** on the Authenticity of the Scriptures, and the Truth of the Christian Religion, new edition. 8vo.

BROWN'S SELF-INTERPRETING BIBLE. 2 vols. 4to. new edition.

ERSKINE'S (Dr.) SERMONS, 2 vols, 8vo.—**LETTERS** chiefly written to comfort those bereaved of Children.—**SKETCHES** and **HINTS** of Church History, vol. 2d.

STENNET'S Domestic Duties.—Personal Religion, 2 vols. —Parable of the Sower.

WITHERSPOON'S WORKS, 9 vols.—on Regeneration. —Leading Truths.—Practical Sermons.—Public Occasions, 2 vols.—**ESSAYS** and **SERMONS,** 4 vols.

CHRISTIAN RESEARCHES

IN

ASIA:

WITH NOTICES

OF THE

TRANSLATION OF THE SCRIPTURES

INTO THE

Oriental Languages.

“ And I saw another Angel fly in the midst of heaven, having the
“ EVERLASTING GOSPEL to preach unto them that dwell on
“ the Earth, and to every nation, and kindred, and tongue, and
“ people.”

REV. xiv. 6.

BY THE

REV. CLAUDIUS BUCHANAN, D. D.

LATE VICE-PROVOST OF THE COLLEGE OF FORT-WILLIAM
IN BENGAL, AND MEMBER OF THE ASIATIC
SOCIETY.

THIRD EDITION.

EDINBURGH:

PRINTED FOR J. OGLE, AND MANNERS & MILLER, EDINBURGH;
M. OGLE, GLASGOW; CADELL & DAVIES, R. OGLE,
AND T. HAMILTON, LONDON; AND
T. JOHNSTONE, DUBLIN.

1812.

G. Caw, Printer, Edinburgh.

CONTENTS.

	Page
Introduction—The College of Fort-William	1
The CHINESE	9
The HINDOOS	16
Juggernaut	17
Proceedings of the East India Company concerning Juggernaut	31
Immolation of Females	36
Hindoo Infanticide	43
Letters of King George I. to the Missionaries ...	56
Tranquebar	61
Tanjore	65
Tritchynopoly	74
Versions of the Scriptures for the Hindoos	76
The Shanscrit School	79
The CEYLONESE	83
The MALAYS	90
The SYRIAN CHRISTIANS in India	99
Reading the Scriptures to the People, favourable to the perpetuity of a Church	114
The Malabar Bible	132
Syriac Bible	134
ROMISH CHRISTIANS in India	136
Inquisition at Goa	140
Translation of the Scriptures for the Romish Christians	165

CONTENTS.

	Page
The PERSIANS	167
The ARABIANS	177
The Conversion of SABAT	187
The Arabic School for the Translation of the Scriptures	193
The JEWS in Asia	198
Their MSS. of the Scriptures	216
The Ten Tribes	221
Restoration of the Jews	225
Versions of the Scriptures for the Jews	232
Bibliotheca Biblica in Bengal	236
The ARMENIANS	242
Vestiges of the Doctrines of Revelation in the East	248
Ecclesiastical Establishment for British India	256
Letter on this subject from Dr. Watson, bishop of Llandaff, to the Author	271
Conclusion	276
A List of Works on the Civilization of the East ; being the compositions which gained the Prizes, or were presented to the Universities in competi- tion for the Prizes, instituted by Dr. Buchanan	281

CHRISTIAN RESEARCHES

IN

A S I A.

IN his late Discourses before the University of Cambridge, the Author noticed incidentally some general circumstances of the darkness of Paganism, and of the means which are now employed to diffuse the light of Christianity in the East. This awakened a desire in some Members of that learned Body to know the particulars; for if there were a just expectation of success, and if the design were conducted in consonance with the principles and order of the Church of England, it might be a proper subject for their countenance and cooperation. A more detailed account, therefore, will probably be read with interest. Many, doubtless, will rejoice to see the stream of Divine knowledge and civilization flowing to the utmost ends of the earth. And even those who have hitherto heard of the progress of Christianity with little concern, may be induced to regard it with a humane solicitude.

In the College of Fort-William in Bengal, there was a department for translating the Scriptures into the Oriental Languages; and, so early as 1805, (the fifth year of its institution) a commencement had been made in certain languages. The first version of any of the Gospels in the *Persian* and *Hindustanee* tongues which were printed in India, issued from the Press of the College of Fort-William. The Persian was superintended by Lieut.-Colonel Colebrooke, and the Hindostanee by William Hunter, Esq. The Gospels were also translated into the *Malay* language by Thomas Jarrett, Esq. of the Civil Service *. The principal Oriental translator, in the Persian department, was Mirza Fitrut, a native of the dominions of the Great MOGHUL; and the head translator, in the Hindoo department, was Meer Buhador Ulee, a Hindoo.

The College was founded on the 4th of May, 1800. After it had flourished for almost seven years, during which period it produced nearly one hundred volumes in Oriental literature †, the Court of Directors resolved on reducing the establishment within narrower limits, on the 1st of January, 1807. In consequence of this mea-

* See "First Four Years of the College of Fort-William:" p. 230. *Cadell and Davies.*

† *Ibid.* 219.

sure, the translations of the Scriptures and some other literary works were suspended *.

* Establishment of the College of Fort William.

Marquis Wellesley, Visitor.
 Rev. David Brown, Provost.
 Rev. Claud. Buchanan, Vice-Provost.

MEMBERS OF THE COLLEGE COUNCIL.

The Provost, and Vice-Provost; The Honourable Henry Wellesley, Sir George Barlow, Bart. T. H. Colebrooke, Esq. and J. H. Harrington, Esq.
 C. Rothman, Esq. ... Secretary to the College Council.

PROFESSORS.

T. H. Colebrooke, Esq. Shauscrit.
 Francis Gladwin, Esq. }
 N. B. Edmonstone, Esq. } Persian.
 Matthew Lumsden, Esq. }
 Capt. John Ballie, Arabic.
 John Gilchrist, Esq. }
 Capt. James Mouat, } Hindostanee:
 Lieut. Macdougall, }
 Rev. William Carey, Bengalee.
 Rev. N. Pœzold, Tamuel.

J. H. Harrington, Esq. } Laws and Regulations
 } of the Company.
 Rev. C. Buchanan, Greek and Latin Classics.
 Dr. J. Dinwiddie, Mathematics.
 Mr Du Plessy, French.

W. Hunter, Esq. M.D. Examiner in } Persian and
 } Hindostanee.

NATIVE TEACHERS.

Pundits, Moulvees and Moonshees, 50 and upwards.

As this event had been long expected, the Provost and Vice-Provost of the College, who were sensible of the importance of restoring sacred learning to the East, had begun, some time before, to consider of the means, by which that benefit might yet be secured. Much expense had already been incurred. Many learned natives had come from remote regions to Calcutta, whose services could not be easily replaced; and who never could have been assembled, but by the influence of the supreme government, as exerted by the Marquis Wellesley. The Court of Directors were probably not fully aware of the importance of the literary works then carrying on, (although, indeed, their objection was not so much to the utility, as to the expense of the institution) and it was believed that a time would come, when they would be happy to think that these works had not been permitted to fall to the ground. It was not, however, their causing the expense to cease which was the chief source of regret; but that the *unity* of the undertaking was now destroyed. The College of Fort-William had been identified with the Church of England; and, under that character, had extended a liberal patronage to all learned men who could promote the translation of the Scriptures. But now these translations being no longer subject to

its revision, its responsibility would also cease*.

* It will be gratifying to the public to learn that the College of Fort-William is now in a flourishing state, and has received the final sanction and patronage of the East-India Company. It owes much to the cultivated mind and liberal spirit of Lord MINTO, the present Governor-General of India. His Lordship had not been many months in that country, before he perceived the consequence of this institution to the interests of the British Empire in the East; and his annual Speeches at the public Disputations, shew that he thinks the College of Fort-William deserves as much attention and support as any department under his Government. It will be yet more gratifying to many to hear that the College of Fort-William is likely to become once more a fountain of translation for the Sacred Scriptures. Dr LEYDEN, Professor of the Hindostanee Language, has come forward (March 1810) with a proposal to superintend the translation of the Scriptures into seven languages, hitherto little cultivated in India. This subject will be noticed hereafter.

It was expected that the East-India College at Hertford would eventually supersede the College in Bengal; but it has been proved that in order to give efficiency to the purposes of a College at home, there must be also a college abroad. Little more than the elements of the Oriental Languages can be conveniently learned in England. But this elementary labour at home is doubtless so much time saved in India. And thus far the institution at Hertford, independently of its other objects, is highly useful, in subserviency to the College of Fort-William. The two Institutions combine the primary idea of Marquis Wellesley; and the expense is not less than that Statesman had originally intended. There is this difference in the execution, that there are now two institutions instead of one. His Lordship proposed that the two institutions should be in India combined in one; and his

Under these circumstances the Superintendants of the College resolved to encourage individuals to proceed with their versions by such means as they could command ; and to trust to the contributions of the public, and to the future sanction of the Government, for the perpetuity of the design. They purposed at the same time, not to confine the undertaking to Bengal alone, or to the territories of the Company ; but to extend it to every part of the East, where fit instruments for translation could be found. With this view, they aided the designs of the Baptist Missionaries in Bengal, of the Lutheran Missionaries in Coromandel belonging to “ the Society for promoting Christian Knowledge,” and of the other Missionaries in the East connected with Societies in England and Scotland : and also patronised those Roman Catholic Missionaries in the South of India whom they found qualified for conducting useful works. About the same period they exerted themselves in circulating proposals for

reasons were, that the organs of speech in youth are more flexible at an early age for learning a new language : and that the constitution of young persons assimilates more easily to a strange climate. There are various advantages however in having the *elementary* Institution at home, which may counterbalance these reasons ; and if it continue to be conducted with the same spirit and effect which have hitherto distinguished it, I think that the present plan is preferable.

the translation of the Scriptures into the Oriental Languages, by the Baptist Missionaries in Bengal, and in promoting subscriptions for that object by all the means in their power; and when it was proposed to the Governor-General (Lord Minto, then just arrived) to suppress this Mission, a memorial was addressed to the Government in its behalf.

In order to obtain a distinct view of the state of Christianity and of Superstition in Asia, the Superintendants of the College had, before this period, entered into correspondence with intelligent persons in different countries; and from every quarter, (even from the confines of China) they received encouragement to proceed in the undertaking. But, as contradictory accounts were given by different writers concerning the real state of the numerous tribes in India, both of Christians and Natives, the Author conceived the design of devoting the last year or two of his residence in the East, to purposes of local examination and inquiry. With this view, he travelled through the Peninsula of India by land, from Calcutta to Cape Comorin, a continent extending through fourteen degrees of latitude, and visited Ceylon thrice. And he soon discovered that a person may reside all his life in Bengal, and yet know almost as little of other countries in India, for instance, of Travancore, Ceylon, Goa, or Madura, of their

manners, customs, habits and religion, as if he had never left England.* The principal objects of this tour, were to investigate the state of Superstition at the most celebrated Temples of the Hindoos; to examine the Churches and libraries of the Romish, Syrian, and Protestant Christians, to ascertain the present state and recent history of the Jews in the East: and to discover what persons might be fit instruments for the promotion of learning in their respective countries, and for maintaining a future correspondence on the subject of disseminating the Scriptures in India. In pursuance of these objects the Author visited Cuttack, Ganjam, Visagapatam, Samulcotta, Rajamundry, Ellore, Ongole, Nellore, Madras, Mailapoor, Pondicherry, Cudalore, Tranquebar, Tanjore, Tritchinopoly, Aughoor, Madura, Palamcotta, Ramnad, Jaffna-patam, Columbo, Manaar, Tutecorin, Angengo, Quilon, Cochin, Cranganor, Verapoli, Calicut, Tellicherry, Goa, the Pirate coast, and other places between Cape Comorin and Bombay; the interior of Travancore and the interior of Malabar; also seven principal Temples of the Hindoos, viz. Seemachalum in the Telinga country, Chillumbrum, Sering-

* Of the Books published in Britain on the discussion relating to Missions and the state of India, the most sensible and authentic are, in general, those written by learned men of the Universities who have never been in the East.

ham, Madura, Ramisseram, Elephanta, and Juggernaut.

After this tour, the Author returned to Calcutta, where he remained about three quarters of a year longer: and then visited the Jews and the Syrian Christians in Malabar and Travancore a second time before his return to England.

Those nations or communities for whom translations of the Scriptures have been commenced under the patronage or direction already alluded to, are the following: the Chinese, the Hindoos, the Cingalese or Ceylonese, the Malays, the Syrian Christians, the Romish Christians, the Persians, the Arabians, and the Jews. Of these it is proposed to give some account in their order.

THE CHINESE.

IN the discussions concerning the promulgation of Christianity, some writers have confined their views entirely to India, merely, it is supposed, because India is connected, by political relation with Great Britain. India however contains but a small part of the nations which seek the Revelation of God. The Malayan

Archipelago includes more territory and a larger population than the continent of India. China is a more extensive field than either; and is, in some respects, far more important. The Romish Church has maintained a long and ineffectual contest with that empire; because it would never give the people, "the good and perfect gift," the Bible. It further degraded the doctrine of the Cross by blending it with Pagan rites.

The means of obtaining a version of the Scriptures in the Chinese Language, occupied the minds of the Provost and Vice-Provost of the College of Fort William, at an early period. It appeared to them an object of the utmost importance to procure an erudite Professor, who should undertake such a work; for it was obvious, that if but a single copy of the Scriptures could be introduced into China, they might be transcribed in almost every part of that immense Empire. Another object in view was to introduce some knowledge of the Chinese Language among ourselves; for although the Chinese Forts on the Tibet frontier overlook the Company's territories in Bengal, there was not a person, it was said, in the Company's service in India, who could read a common Chinese letter.

After much inquiry they succeeded in procuring Mr. Joannes Lassar, an Armenian Chris-

tian, a native of China and a proficient in the Chinese Language, who had been employed by the Portuguese at Macao, in conducting their official correspondence with the court of Peking. He was willing to relinquish his commercial pursuits and to attach himself to the College, for a salary of £ 450 a year. But as the order for reducing the establishment of the College was daily expected, this salary could not be given him. The object however was so important, and Mr. Lassar appeared to be so well qualified to execute it, that they thought fit to retain him at the above stipend in a private character. He entered immediately on the translation of the Scriptures into the Chinese Language, and this work he has continued to carry on to the present time. But, as his services might be made otherwise useful, they resolved to establish a class of youths under his tuition; and as they could not obtain the young civil servants of the Company for this purpose, they proposed to the Baptist Missionaries that Mr. Lassar should reside at Serampore, which is near Calcutta, on the following condition: that one of their elder Missionaries, and three at least of their youths, should immediately engage in the study of the Chinese Language. Dr. Carey declined the offer, but Mr. Marshman accepted it, and was joined by two sons of his own, and a son of Dr. Carey; and they have

prosecuted their studies with unremitting attention for about five years.

In the year 1807, a copy of the Gospel of St Matthew in the Chinese Language, translated by Mr. Lassar, and beautifully written by himself, was transmitted to his Grace the Archbishop of Canterbury for the Lambeth Library, as the FIRST FRUITS of the Chinese Institution in Bengal.—Since that period a portion of the New Testament has been printed off from blocks, after the Chinese manner.

The proficiency of the Chinese pupils has far surpassed the most sanguine hopes which were entertained. His Excellency Lord Minto, Governor-General of India, has recorded in his first annual Speech to the College of Fort William, the following testimony to their progress in the language, and to the importance of their attainments.

“ If I have not passed beyond the legitimate bounds
 “ of this discourse, in ranging to the extremity of those
 “ countries, and to the furthest island of that vast
 “ Archipelago in which the *Malay* Language prevails,
 “ I shall scarcely seem to transgress them, by the short
 “ and easy transition thence to the language of CHINA.
 “ I am, in truth, strongly inclined, whether regularly
 “ or not, to deal one encouraging word to the meri-
 “ rious, and, I hope, not unsuccessful effort, making, I
 “ may say, at the door of our College, though not ad-
 “ mitted to its portico, to force that hitherto impreg-

“ nable fortress, the Chinese Language.—Three young
 “ men, I ought indeed to say, boys, have not only ac-
 “ quired a ready use of the Chinese Language, for the
 “ purpose of oral communication (which I understand
 “ is neither difficult nor rare amongst Europeans con-
 “ nected with China) but they have achieved, in a de-
 “ gree worthy of admiration, that which has been
 “ deemed scarcely within the reach of European facul-
 “ ties or industry; I mean a very extensive and cor-
 “ rect acquaintance with the written Language of China.
 “ I will not detail the particulars of the Examination
 “ which took place on the 10th of this month (Febru-
 “ ary 1808,) at Serampore, in the Chinese Language,
 “ the report of which I have read, however, with great
 “ interest, and recommended to the liberal notice of
 “ those whom I have the honour to address. It is
 “ enough for my present purpose to say that these
 “ young pupils read Chinese books and translate them;
 “ and they write compositions of their own in the
 “ Chinese language and character. A Chinese Press
 “ too is established, and in actual use. In a word, if
 “ the founders and supporters of this little College have
 “ not yet dispelled, they have at least sent and ad-
 “ mitted a dawn of day through that thick impenetra-
 “ ble cloud: they have passed that *Oceanum dissociabilem*,
 “ which for so many ages has insulated that vast Em-
 “ pire from the rest of mankind.

X “ I must not omit to commend the zealous and per-
 “ severing labours of Mr. LASSAR, and of those learned
 “ and pious persons associated with him, who have ac-
 “ complished, for the future benefit, we may hope, of
 “ that immense and populous region, CHINESE VER-
 “ SIONS in the Chinese Character, of the GOSPELS of

“ Matthew, Mark, and Luke, throwing open that precious mine, with all its religious and moral treasure; “ to the largest associated population in the world.” *

When this Chinese class was first established, it was ordained that there should be regular public Examinations and Disputations, as at the College of Fort-William. The Examination in September 1808, (a few months after the above Speech of Lord Minto was pronounced) was held in the presence of J. H. Harrington, Esq. Vice-President of the Asiatic Society, Dr. Leyden, and other Oriental scholars; when the three youths, mentioned above, maintained a Disputation in the Chinese Language. On this occasion, the Respondent defended the following position: “ To commit “ to memory the Chinese Classics is the best “ mode of acquiring the Chinese Language.”

One most valuable effect of these measures is a work just published by Mr. Joshua Marshman, the elder pupil of Mr. Lassar. It is the first volume of “ the Works of Confucius, containing the Original Text, with a translation; “ to which is prefixed a Dissertation on the “ Chinese Language, pp. 877. 4to.” to be followed by four volumes more. This translation will be received with gratitude by the learned,

* See *College Report* for 1808.

and will be considered as a singular monument of the indefatigable labour of an English Missionary in the acquisition of a new language.

While treating of the cultivation of the Chinese Language, it is just that we should notice also the endeavours of the London Missionary Society in the same department. While Mr. Lassar and Mr. Marshman are translating the Scriptures at Calcutta, Mr. Morrison is prosecuting a similar work at Canton in China, with the aid of able native scholars. It is stated in the report of their Society, that the principal difficulties have been surmounted, and that the period of his acquiring a complete knowledge of the language is by no means so distant as what he once expected. “ It has
“ proved of great advantage to him that he
“ copied and carried out with him the Chinese
“ translation of the Gospels preserved in the
“ British Museum, which he now finds, from
“ his own increasing acquaintance with the lan-
“ guage, and the opinion of the Chinese assist-
“ ants, to be exceedingly valuable, and which
“ must, from the excellency of the style, have
“ been produced by Chinese natives.” He adds, that the manuscript of the New Testament is fit to be printed; and that he proposes to publish also a Dictionary and a Grammar of the language, the last of which is already “ pre-

pared for the press."* The expense to the London Missionary Society for the current year, in the Chinese department alone, is stated to be £ 500. We greatly admire the liberal spirit which animates this institution in the prosecution of its noble designs.

The foregoing notices of the progress of Chinese literature will, it is presumed, be acceptable to many; for the cultivation of the Chinese language, considered merely in a political point of view, must prove of the utmost advantage to this country, in her further transactions with that ancient and ingenious, but jealous, incommunicative, and partially civilized nation.

THE HINDOOS.

It is admitted by all writers that the civilization of the Hindoos will be promoted by intercourse with the English. But this only applies to that small portion of the natives, who live in the vicinity of Europeans, and mix with them. As for the bulk of the population, they scarcely ever see an Englishman. It becomes then of importance "to ascertain what have been the

* See *Report for 1810*, p. 22.

“ actual effects of Christianity in those interior
“ provinces of Hindostan, where it has been
“ introduced by the Christian Missionaries;”
and to compare them with such of their coun-
trymen as remain in their pristine idolatry. It
was a chief object of the Author’s tour through
India to mark the relative influence of Pagan-
ism and Christianity. In order then that the
English nation may be able to form a judg-
ment on this subject, he will proceed to give
some account of the Hindoos of *Juggernaut*,
and of the native Christians in *Tanjore*. The
Hindoos of Juggernaut have as yet had no ad-
vantages of Christian instruction : and continue
to worship the Idol called Juggernaut. The na-
tive Christians of Tanjore, until the light of Re-
velation visited them, worshipped an idol also,
called the great Black Bull of Tanjore. And,
as in this brief work the Author chiefly pro-
poses to state merely what he himself has seen,
with little comment, or observation, it will suf-
fice to give a few extracts from the Journal of
his tour through these Provinces.

EXTRACTS from the AUTHOR'S JOURNAL in his
Tour to the Temple of Juggernaut in Orissa,
in the year 1806.

' Buddruck in Orissa, May 30, 1806.

*' We know that we are approaching Juggernaut (and yet we are more than fifty miles from it) by the human bones which we have seen for some days strewed by the way. At this place we have been joined by several large bodies of pilgrims, perhaps 2000 in number, who have come from various parts of Northern India. Some of them, with whom I have conversed, say that they have been two months on their march, travelling slowly in the hottest season of the year, with their wives and children. Some old persons are among them, who wish to die at Juggernaut. Numbers of pilgrims die on the road; and their bodies generally remain unburied. On a plain by the river, near the pilgrim's Caravansera at this place, there are more than a hundred skulls. The dogs, jackals, and vultures seem to live here on human prey. The vultures exhibit a shocking *tameness*. The obscene animals will not leave the body sometimes till we come close to them. This Buddruck is a horrid place. Wherever I turn my eyes, I meet death in some shape or other. Surely Juggernaut cannot be worse than Buddruck.'*

' In sight of Juggernaut, 12th June, 1806.

' ——— Many thousands of pilgrims have accompanied us for some days past. They cover the road before

and behind as far as the eye can reach. At nine o'clock this morning, the Temple of Juggernaut appeared in view at a great distance. When the multitude first saw it, they gave a shout, and fell to the ground and worshipped. I have heard nothing to-day but shouts and acclamations by the successive bodies of pilgrims. From the place where I now stand I have a view of a host of people like an army, encamped at the outer gate of the town of Juggernaut: where a guard of soldiers is posted to prevent their entering the town, until they have paid the pilgrim's tax.—I passed a devotee to-day who laid himself down at every step, measuring the road to Juggernaut by the *length of his body*, as a penance of merit to please the God.

‘ *Outer Gate of Juggernaut, 12th June, 1806.*

‘ ———A disaster has just occurred.—As I approached the gate, the pilgrims crowded from all quarters around me, and shouted, as they ususally did when I passed them on the road, an expression of welcome and respect. I was a little alarmed at their number, and looked round for my guard. A guard of soldiers had accompanied me from Cuttack, the last military station; but they were now about a quarter of a mile behind, with my servants and the baggage. The pilgrims cried out that they were entitled to some indulgence, that they were poor, they could not pay the tax; but I was not aware of their design. At this moment, when I was within a few yards of the gate, an old Sanyassee (or holy man), who had travelled some days by the side of my horse, came up and said, ‘ Sir, you are in danger; the people are going to rush

through the gate when it is opened for you.' I immediately dismounted, and endeavoured to escape to one side; but it was too late. The mob was now in motion, and with a tumultuous shout pressed violently towards the gate. The guard within seeing my danger opened it, and the multitude rushing through, carried me forward in the torrent a considerable space: so that I was literally borne into Juggernaut by the Hindoos themselves. A distressing scene followed. As the number and strength of the mob increased, the narrow way was choked up by the mass of people; and I apprehended that many of them would have been suffocated, or bruised to death. My horse was yet among them. But suddenly one of the side posts of the gate, which was of wood, gave way and fell to the ground. And perhaps this circumstance alone prevented the loss of lives. Notice of the event was immediately communicated to Mr. Hunter, the superintendant of the temple, who repaired to the spot, and sent an additional guard to the inner gate, lest the people should force that also; for there is an outer and an inner gate to the town of Juggernaut; but both of them are slightly constructed. Mr. Hunter told me that similar accidents sometimes occur, and that many have been crushed to death by the pressure of the mob. He added, that sometimes a body of pilgrims, (consisting chiefly of women and children and old men) trusting to the physical weight of their mass, will make, what he called, a *charge* on the armed guards, and overwhelm them; the guards not being willing, in such circumstances, to oppose their bayonets.'

‘Juggernaut, 14th June, 1806.

‘—I have seen Juggernaut. The scene at Bud-druck is but the vestibule to Juggernaut. No record of ancient or modern history can give, I think, an adequate idea of this valley of death; it may be truly compared with the ‘valley of Hinnom.’ The idol called Juggernaut, has been considered as the Moloch of the present age; and he is justly so named, for the sacrifices offered up to him by self-devotement, are not less criminal, perhaps not less numerous, than those recorded of the Moloch of Canaan. Two other idols accompany Juggernaut, namely, Boloram and Shubudra, his brother and sister: for there are *three* Deities worshipped here. They receive equal adoration, and sit on thrones of nearly equal height.’

‘—This morning I viewed the Temple; a stupendous fabric, and truly commensurate with the extensive sway of ‘the horrid king.’ As other temples are usually adorned with figures emblematical of their religion, so Juggernaut has representations (numerous and varied) of that vice, which constitutes the essence of *his* worship. The walls and gates are covered with indecent emblems, in massive and durable sculpture.—I have also visited the sand plains by the sea, in some places whitened with the bones of the pilgrims; and another place a little way out of the town, called by the English, the Golgotha, where the dead bodies are usually cast forth; and where dogs and vultures are ever seen.’*

* The vultures generally find out the prey first: and begin with the intestines; for the flesh of the body is ‘too firm for their beaks immediately after death. But the dogs soon

‘ The grand Hindoo festival of the Rutt Jattrā, takes place on the 18th inst. when the idol is to be brought forth to the people. I reside during my stay here at the house of James Hunter, Esq. the Company’s collector of the tax on pilgrims, and superintendant of the temple, formerly a student in the College of Fort-William; by whom I am hospitably entertained, and also by Captain Patton, and Lieut. Woodcock, commanding the military force. Mr. Hunter distinguished himself at the College by his proficiency in the Oriental Languages. He is a gentleman of polished manners and of classical taste. The agreeable society of these gentlemen is very refreshing to my spirits in the midst of the present scenes. I was surprised to see how little they seemed to be moved by the scenes of Juggernaut. They said they were now so accustomed to them, they thought little of them. They had almost forgot their first impressions. Their houses are on the sea shore, about a mile or more from the temple. They cannot live nearer, on account of the offensive effluvia of the town. For, independently of the enormity of the superstition, there are other circumstances which render Juggernaut noisome in an extreme degree. The senses

receive notice of the circumstance, generally from seeing the *Hurries*, or corpse-carriers, returning from the place. On the approach of the dogs, the vultures retire a few yards, and wait till the body be sufficiently torn for easy deglutition. The vultures and dogs often feed together; and sometimes begin their attack before the pilgrim be quite dead. There are four animals which may be seen about a carcase, at the same time, viz. the dog, the jackal, the vulture, and the *Hurgeela*, or Adjutant, called by Pennant, the Gigantic Crane.

are assailed by the squalid and ghastly appearance of the famished pilgrims; many of whom die in the streets of want or of disease; while the devotees, with clotted hair and painted flesh, are seen practising their various austerities, and modes of self-torture. Persons of both sexes, with little regard to concealment, sit down on the sands close to the town, in public view; and the SACRED BULLS walk about among them and eat the ordure.*

'The vicinity of Juggernaut to the sea probably prevents the contagion, which otherwise would be produced by the putrefactions of the place.—There is scarcely any verdure to refresh the sight near Juggernaut; the temple and town being nearly encompassed by hills of sand, which has been cast up in the lapse of ages by the surge of the ocean. All is barren and desolate to the eye; and in the ear there is the never-intermitting sound of the roaring sea.'

'Juggernaut, 18th June, 1806.

'—I have returned home from witnessing a scene which I shall never forget. At twelve o'clock of this day, being the great day of the feast, the Moloch of Hindoostan was brought out of his temple amidst the acclamations of hundreds of thousands of his worshippers. When the idol was placed on his throne, a shout was

* This singular fact was pointed out to me by the gentlemen here. There is no vegetation for the sacred Bulls on the sand plains. They are fed generally with vegetables from the hands of the pilgrims.

raised, by the multitude, such as I had never heard before. It continued equable for a few minutes, and then gradually died away. After a short interval of silence, a murmur was heard at a distance; all eyes were turned towards the place, and, behold, a *grove* advancing. A body of men, having green branches, or palms, in their hands, approached with great celerity. The people opened a way for them; and when they had come up to the throne, they fell down before him that sat thereon, and worshipped. And the multitude again sent forth a voice 'like the sound of a great thunder.'—But the voices I now heard, were not those of melody or of joyful acclamation; for there is no harmony in the praise of Moloch's worshippers. Their number indeed brought to my mind the countless multitude of the Revelations; but their voices gave no tuneful Hosanna or Hallelujah; but rather a yell of approbation, united with a kind of *hissing* applause.*—I was at a loss how to account for this latter noise, until I was directed to notice the women; who emitted a sound like that of *whistling*, with the lips circular and the tongue vibrating: as if a serpent would speak by their organs, uttering human sounds.

'The throne of the idol was placed on a stupendous car or tower about sixty feet in height, resting on wheels which indented the ground deeply, as they turned slowly under the ponderous machine. Attached to it were six cables, of the size and length of a ship's cable, by which the people drew it along. Thousands of men, women, and children pulled by each cable, crowding so closely that some could only use one hand.

* See *Milton's Pandemonium*, Book X.

Infants are made to exert their strength in this office : for it is accounted a merit of righteousness to move the God. Upon the tower were the priests and satellites of the idol, surrounding his throne. I was told that there were about 120 persons upon the car altogether. The idol is a block of wood, having a frightful visage painted black, with a distended mouth of a bloody colour. His arms are of gold, and he is dressed in gorgeous apparel. The other two idols are of a white and yellow colour.—Five elephants preceded the three towers, bearing towering flags, dressed in crimson caparisons, and having bells hanging to their caparisons, which sounded musically as they moved.

‘ I went on in the procession, close by the tower of Moloch ; which, as it was drawn with difficulty, grated on its many wheels harsh thunder. * After a few minutes it stopped ; and now the worship of the God be-

* Two of the military gentlemen had mounted my elephant that they might witness the spectacle, (while I walked) and had brought him close to the tower ; but the moment it began to move, the animal, alarmed at the unusual noise, took fright and ran off through the crowd till he was stopt by a wall. The natural fear of the elephant, lest he should injure human life, was remarkably exemplified on this occasion. Though the crowd was very closely set, he endeavoured, in the midst of his own terror, to throw the people off, on both sides, with his feet, and it was found that he had only trod upon one person. It was with great concern I afterwards learnt, that this was a poor woman, and that the fleshy part of her leg had been torn off. There being no medical person here, Lieut. Woodcock, with great humanity, endeavoured to dress the wound, and attended her daily ; and Mr. Hunter ordered her to be supplied with every thing that might conduce to her recovery.

gan.—A high priest mounted the car in front of the idol, and pronounced his obscene stanzas in the ears of the people; who responded at intervals in the same strain. ‘These ‘songs,’ said he, ‘are the delight of the God. His ‘car can only move when he is pleased with the song.’—The car moved on a little way, and then stopped. A boy of about twelve years was then brought forth to attempt something yet more lascivious, if peradventure the God would move. The ‘child perfected the praise’ of his idol with such ardent expression and gesture, that the God was pleased, and the multitude, emitting a sensual yell of delight, urged the car along.—After a few minutes it stopped again. An aged minister of the idol then stood up, and with a long rod in his hand, which he moved with indecent action, completed the variety of this disgusting exhibition.—I felt a consciousness of doing wrong in witnessing it. I was also somewhat appalled at the magnitude and horror of the spectacle; I felt like a guilty person, on whom all eyes were fixed, and I was about to withdraw. But a scene of a different kind was now to be presented. The characteristics of Moloch’s worship are obscenity and blood. We have seen the former. Now comes the blood.’

‘After the tower had proceeded some way, a pilgrim announced that he was ready to offer himself a sacrifice to the idol. He laid himself down in the road before the tower as it was moving along, lying on his face, with his arms stretched forwards. The multitude passed round him, leaving the space clear, and he was crushed to death by the wheels of the tower. A shout of joy was raised to the God. He is said to *smile* when the libation of the blood is made. The people threw

cowries, or small money, on the body of the victim, in approbation of the deed. He was left to view a considerable time, and was then carried by the *Hurries* to the Golgotha, where I have just been viewing his remains. How much I wished that the Proprietors of India Stock could have attended the wheels of Juggernaut, and seen this peculiar source of their revenue.'

' *Juggernaut, 20th June, 1806.*

" Moloch, horrid king, besmeared with blood

" Of human sacrifice, and parents' tears."

MILTON.

' ——— The horrid solemnities still continue. Yesterday a woman devoted herself to the idol. She laid herself down on the road in an oblique direction, so that the wheel did not kill her instantaneously, as is generally the case; but she died in a few hours. This morning as I passed the Place of Skulls, nothing remained of her but her bones.

' And this, thought I, is the worship of the Brahmins of Hindoostan, and their worship in its sublimest degree! What then shall we think of their private manners, and their moral principles! For it is equally true of India as of Europe;—If you would know the state of the people, look at the state of the Temple.'

' I was surprised to see the Brahmins with their heads uncovered in the open plain falling down in the midst of the *Sooders* before ' the horrid shape,' and mingling so complacently with ' that polluted cast.' But this proved what I had before heard, that so great a God is this, that the dignity of high cast disappears before him. This great king recognizes no distinction of rank among his subjects, all men are equal in his presence.'

‘Juggernaut, 21st June, 1806.

‘The idolatrous processions continue for some days longer, but my spirits are so exhausted by the constant view of these enormities, that I mean to hasten away from this place sooner than I at first intended.—I beheld another distressing scene this morning at the Place of Skulls;—a poor woman lying dead, or nearly dead, and her two children by her, looking at the dogs and vultures which were near. The people passed by without noticing the children. I asked them where was their home. They said, ‘they had no home but where their mother was.’—O, there is no pity at Juggernaut! no mercy, no tenderness of heart in Moloch’s kingdom! Those who support *his* kingdom, err, I trust, from ignorance. ‘They know not what they do.’

‘As to the number of worshippers assembled here at this time, no accurate calculation can be made. The natives themselves, when speaking of the numbers at particular festivals, usually say that a lack of people (100,000) would not be missed. I asked a Brahmin how many he supposed were present at the most numerous festival he had ever witnessed. ‘How can I tell,’ said he, ‘how many grains there are in a handful of sand?’

‘The languages spoken here are various, as there are Hindoos from every country in India: but the two chief languages in use by those who are resident, are the Orissa and the Telinga. The border of the Telinga

Country is only a few miles distant from the Tower of Juggernaut.*

‘*Chilka Lake, 24th June, 1806.*

‘——I felt my mind relieved and happy when I had passed beyond the confines of Juggernaut. I certainly was not prepared for the scene. But no one can know what it is who has not seen it.—From an eminence † on the pleasant banks of the Chilka Lake (where no human bones are seen), I had a view of the lofty tower of Juggernaut far remote; and while I viewed it, its abominations came to mind. It was on the morning of the Sabbath. Ruminating long on the wide and extended empire of Moloch in the heathen world, I cherished in my thoughts the design of some ‘Christian Institution,’ which, being fostered by Britain, my Christian country, might gradually undermine this baleful idolatry, and put out the memory of it for ever.’

* It will give pleasure to the reader to hear that a translation of the Holy Scriptures is preparing in *Orissa* and *Telinga*, the languages of Juggernaut.

† Manickpatam.

Annual Expenses of the Idol JUGGERNAUT, presented to the English Government.

[Extracted from the Official Accounts.]

	Rupees.	£.	Sterling
1. Expenses attending the table of the idol	36,115	or	4,514
2. Ditto of his dress or wearing apparel -	2,712		339
3. Ditto of the wages of his servants - -	10,057		1,259
4. Ditto of contingent expenses at the different seasons of pilgrimage - -	10,989		1,373
5. Ditto of his elephants and horses - -	3,030		378
6. Ditto of his rutt or annual state carriage	6,713		839
	<u>Rupees</u>		<u>£</u>
	69,616		8,702

‘ In item third, ‘ wages of his servants,’ are included the wages of the *courtesans*, who are kept for the service of the temple.

‘ Item sixth.—What is here called in the official account ‘ the state carriage,’ is the same as the car or tower. Mr. Hunter informed me that the three ‘ state carriages’ were decorated this year (in June 1806) with upwards of £200 sterling worth of English *broad cloth*.

‘ Of the rites celebrated in the interior of Juggernaut called the *Daily Service*, I can say nothing of my own knowledge, not having been within the Temple.’*

* At the Temple of Juggernaut, the English Government levy a tax on pilgrims as a source of revenue. The first law enacted by the Bengal Government for this purpose was entitled “ A Regulation for levying a Tax from pilgrims resorting to the Temple of Juggernaut, and for the superinten-

JUGGERNAUT IN BENGAL.

Lest it should be supposed that the rites of Juggernaut are confined to the Temple in

“ dance and management of the Temple—Passed April 3d, “ 1806.”—Another Regulation was passed in Bengal in April 1809, rescinding so much of the former as related to the “ interior management and controul of the Temple ;” but sanctioning the levying a Tax from pilgrims for admission to the Temple ; allotting a sum towards the expenses of the Idol ; and appointing an Officer of Government to collect the Tax.—Of this second Regulation the author received no intimation until the third edition of this work was put to the press. In the former editions it was stated that the Temple of Juggernaut was under the immediate management and controul of the English Government, which he is now happy to find was not the fact at the time. Whether the account of the new regulation reached England before the 1st July, 1810, when he had occasion first to notice the subject, he does not know. But he has it now in his power to communicate to the public the following authentic information, which, in justice to the Hon. Court of Directors, and to the part they have taken in this matter, ought to be known.

When the Bengal Government first announced their Regulation of 3d April 1806, to the Court of Directors, (which they did by letters dated 16th May 1806), they communicated their intention of making the following alterations therein ; namely, to permit “ certain Officers of the Temple to collect “ their fees directly from the pilgrims, agreeably to former “ usage, instead of receiving the amount of those fees from “ the public treasury ; to allow the Pundits who are to superintend the affairs of the Temple, to be elected by particular classes of persons attached to it, instead of being appointed by the Government ; and to vest in the Pundits so elected the entire controul over the Temple and its minis-

Orissa, or that the Hindoos there practise a more criminal superstition than they do in other places, it may be proper to notice the

“ ters and officers as well as over the funds allotted for its
 “ expenses; restricting the interference of the Officers of
 “ Government to the preservation of the peace of the town,
 “ to the protection of pilgrims from oppression and extortion,
 “ and to the collection of the Tax to be appropriated to the
 “ use of Government.”

When this subject came under the notice of the Court of Directors, in the year 1808, they thought it proper to propose a distinct statement of their opinions upon it to the Bengal Government, and they prepared a letter, wherein they enjoined, That the Government should not elect the priests who were to superintend the affairs of the Temple, or exercise a controul over its ministers and officers, or take the management of its funds; and that the exercise of the authority of the Government should extend only to objects falling directly within the province of the magistrate, as the care of the police, the administration of justice, and the collection of such a Tax from pilgrims, professedly for these ends, as should be required for the due attainment of them; not subjecting the Hindoos to any Tax for access to their place of devotion, or under the notion of granting them a religious privilege, or of tolerating Idolatry, in consideration of money.—The Court of Directors, however, were over-ruled in this proceeding by a superior authority, which thought it sufficient to acquiesce generally in what the Bengal Government, in their above-mentioned letter of 16th May 1806, proposed should be done. By the same superior authority another dispatch was substituted to that effect, in which it was stated that as the Tax on pilgrims resorting to Allahabad and Juggernaut was established during the Nawaubs and the Mahratta Government, there did not appear to be any objection to its continuance under the British Government.

effects of the same idolatry in Bengal. The English nation will not expect to hear that the blood of Juggernaut is known at Calcutta: but

This substituted Dispatch went, as the law directs, in the name of the Court of Directors, although it was in opposition to their sentiments. But before it arrived in Bengal, the Government there had passed, by their own authority, the Regulation of April 1809.

That part of the province of Orissa which contains the Temple of Juggernaut, first became subject to the British Empire under the administration of Marquis Wellesley, who permitted the pilgrims at first to visit Juggernaut without paying tribute. It was proposed to his Lordship, soon after, to pass the regulation first above mentioned, for the management of the Temple, and levying the tax; but he did not approve of it, and actually left the Government without giving his sanction to the opprobrious law. When the measure was discussed by the succeeding Government, it was resisted by George Udny, Esq. one of the Members of the Supreme Council, who recorded his solemn dissent on the proceedings of Government, for transmission to England. The other members considered Juggernaut to be a legitimate source of revenue, on the principle, I believe, that money from other temples in Hindoostan had long been brought into the treasury. It is just that I should state, that these gentlemen are men of the most honourable principles and of unimpeached integrity. Nor would any one of them, I believe (for I have the honour to know them), do any thing which he thought injurious to the honour or religion of his country. But the truth is this, that those persons who go to India in early youth, and witness the Hindoo customs all their life, seeing little at the same time of the Christian Religion to counteract the effect, are disposed to view them with complacency, and are sometimes in danger of at length considering them even as proper or necessary.

alas, it is shed at the very doors of the English, almost under the eye of the Supreme Government. Moloch has many a tower in the province of Bengal: that fair and fertile province, which has been called "The Garden of Nations." Close to Ishera, a beautiful villa, on the river's side, about eight miles from Calcutta, once the residence of Governor Hastings, and within view of the present Governor-General's country house, there is a temple of this idol which is often stained with human blood. At the festival of the Rut Jattrā, in May 1807, the Author visited it, on his return from the South of India, having heard that its rites were similar to those of Juggernaut.

*' Juggernaut's Temple, near Ishera, on the Ganges :
' Rut Juttra, May 1807.*

' The tower here is drawn along, like that at Juggernaut, by cables. The number of worshippers at this festival is computed to be about a hundred thousand. The tower is covered with indecent emblems, which were freshly painted for the occasion, and were the objects of sensual gaze by *both* sexes. One of the victims of this year was a well-made young man, of healthy appearance, and comely aspect. He had a garland of flowers round his neck, and his long black hair was dishevelled. He danced for a while before the idol, singing in an enthusiastic strain, and then rushing suddenly to the wheels, he shed his blood under the tower

of obscenity.* I was not at the spot at the time, my attention having been engaged by a more pleasing scene.

‘ On the other side, on a rising ground by the side of a Tank, stood the Christian Missionaries, and around them a crowd of people listening to their preaching. The town of Serampore, where the Protestant Missionaries reside, is only about a mile and a half from this Temple of Juggernaut. As I passed through the

* This case was fully authenticated at the time, and reported by eye-witnesses in Calcutta. Old Indians in England will sometimes observe that they never saw such things. It is very possible that they did not, if they never inquired into them. Will a Hindoo servant tell his master that a woman is burning alive, or that blood is shed under the wheels of Juggernaut? Certainly not. He knows that his master, if he be a man of feeling, will disapprove of such inhumanity; and the Hindoo does not want to hear the bloody rites of his religion commented on at a Christian table. He will rather conceal the fact, and will have more satisfaction in promoting his master’s pleasures, in soothing his passions, and supplying him with the narcotic and soul-composing *Hooka*. Of the Hindoo scenes around him, (even those in which his own domestics bear a part) there is no man in general more ignorant than the English *Saheb* (Master). About the year 1798, twenty-eight Hindoos were reported to have been crushed to death at this very place, *Ishera*, under the wheels of Juggernaut, impelled by sympathetic religious phrenzy. The fact of their deaths was notorious, and was recorded in the Calcutta newspapers. But so little impression did it make on the public mind, and so little inquiry was made by individuals into the subject, that it became doubtful at last whether the men perished by accident, or, as usual, by *self-devotement*; for it was said, that, to qualify the enormity of the deed in the view of the English, some of the Hindoos gave out that the men fell under the wheels by *accident*.

multitude, I met several persons having the printed papers of the Missionaries in their hands. Some of them were reading them very gravely; others were laughing with each other at the contents, and saying, 'What do these words mean?'

'I sat down on an elevated spot to contemplate this scene,—the tower of blood and impurity on the one hand, and the Christian Preachers on the other. I thought on the commandment of our Saviour, 'Go ye, teach all nations.' I said to myself, 'How great and glorious a ministry are these humble persons now exercising in the presence of God!' How is it applauded by the holy angels, who 'have joy in heaven over one sinner that repenteth;' and how far does it transcend the work of the Warrior or Statesman, in charity, utility, and lasting fame! And I could not help wishing that the Representatives of the Church of Christ in my own country had been present to witness this scene, that they might have seen how practicable it is to offer Christian instruction to our Hindoo subjects.'

IMMOLATION OF FEMALES.

Before we proceed to shew the happy effects of Christianity in those provinces of India where it has been introduced, it will be proper to notice that other sanguinary rite of the Hindoo superstition, the FEMALE SACRIFICE.—The female sacrifice is two-fold: There is the sacrifice of women who are burned alive on

the funeral pile of their husbands: and there is the murder of female children. We shall first advert to the sacrifice of women. The report of the number of women burned within the period of six months near Calcutta, will give the reader some idea of the multitude who perish annually in India.

‘ REPORT of the Number of Women who were
 ‘ Burned Alive on the Funeral Pile of their Hus-
 ‘ bands, within thirty miles round Calcutta, from
 ‘ the beginning of Bysakh (15th April) to the end of
 ‘ Aswin (15th October) 1804.

	Women burned alive.
From Gurria to Barrypore; at eleven different places*	18
From Tolly's Nulla mouth to Gurria; at seventeen different places	36
From Barrypore to Buhipore; at seven places . . .	11
From Seebpore to Baleea; at five places	10
From Balee to Bydyabattee; at three places	3
From Bydyabattee to Bassbareea; at five places . .	10
From Calcutta to Burahnugur (or Barnagore;) at four places	6
From Burahnugur to Chanok (or Barrackpore;) at six places	13
From Chanok to Kachrapara; at four places	8
<hr/>	
Total of women burned alive in six months, near Calcutta	115

* See the names of the places and other particulars in *Memoir of the Expediency of an Ecclesiastical Establishment in British India*, p. 102.

‘ The above Report was made by persons of the Hindoo cast, deputed for that purpose, under the superintendence of the Professor of the Shanscrit and Bengalee languages in the College of Fort-William. They were ten in number, and were stationed at different places during the whole period of six months. They gave in their account monthly, specifying the particulars of each immolation, so that every individual instance was subject to investigation immediately after its occurrence.

‘ By an account taken in 1803, the number of women sacrificed, during that year, within thirty miles round Calcutta, was two hundred and seventy-five.

‘ In the foregoing Report of six months, in 1804, it will be perceived that no account was taken of burnings in a district to the west of Calcutta, nor further than twenty miles in some other directions; so that the whole number of burnings within thirty miles round Calcutta must have been considerably greater than is here stated.’

The following account will give the reader some idea of the flagitious circumstances which sometimes attend these sacrifices.

SACRIFICE OF THE KOOLIN BRAHMIN'S THREE WIVES.

‘ *Calcutta, 30th Sept. 1807.*

‘ A horrid tragedy was acted, on the 12th instant, near Barnagore (a place about three miles above Calcutta.) A Koolin Brahmin of Cammar-hattie, by name Kristo Deb Mookerjee, died at the advanced age of

ninety-two. He had twelve wives;* and three of them were burned alive with his dead body. Of these three, one was a venerable lady, having white locks, who had been long known in the neighbourhood. Not being able to walk, she was carried in a palanquin to the place of burning; and was then placed by the Brahmins on the funeral pile. The two other ladies were younger; one of them had a very pleasing and interesting countenance. The old lady was placed on one side of the dead husband, and the two other wives laid themselves down on the other side; and then an old Brahmin, the eldest son of the deceased, applied his torch to the pile, with unaverted face. The pile suddenly blazed, for it was covered with combustibles; and this human sacrifice was completed amidst the din of drums and cymbals, and the shouts of Brahmins.—A person present observed, ‘Surely if Lord Minto were here, who is just come from England, and is not used to see women burned alive, he would have saved these three ladies.’ The Mahomedan Governors saved whom

* The *Koolin* Brahmin is the purest of all Brahmins, and is privileged to marry as many wives as he pleases. The Hindoo families account it an honour to unite their daughters with a *Koolin* Brahmin. “The *Ghautics* or Registrars of the *Koolin* cast state, that Rajeb Bonnerjee, now of Calcutta, has forty wives; and that Raj-chunder Bonnerjee, also of Calcutta, has forty-two wives; and intends to marry more: that Ramraja Bonnerjee, of Bicrapore, aged thirty years, and Pooran Bonnerjee, Rajkissore Chutterjee, and Roopram Mookerjee, have each upwards of forty wives, and intend to marry more; that Birjoo Mookerjee, of Bicrapore, who died about five years ago, had ninety wives.” This account was authenticated at Calcutta in the year 1804. See further particulars in “*Memoir*” before quoted, p. 111.

they pleased, and suffered no deluded female to commit suicide, without previous investigation of the circumstances, and official permission.

‘ In a discussion which this event has produced in Calcutta, the following question has been asked, WHO WAS GUILTY OF THE BLOOD OF THE OLD LADY? for it was manifest that she could not destroy herself? She *was carried* to be burned. It was also alleged that the Brahmin who fired the pile was not guilty, because he was never informed by the English Government, that there was any immorality in the action. On the contrary, he might argue that the English, witnessing this scene daily, as they do, without remonstrance, acquiesced in its propriety. The Government in India was exculpated, on the ground that the Government at home never sent any instructions on the subject; and the Court of Directors were exculpated, because they were the agents of others. It remained that the Proprietors of India Stock, who originate and sanction all proceedings of the Court of Directors, WERE REMOTELY ACCESSARY TO THE DEED.’

The best vindication of the great body of Proprietors, is this, that some of them never heard of the Female Sacrifice at all; and that few of them are acquainted with the full extent and frequency of the crime.*—Besides,

* “ When Rao Lacka, grandfather of the present chief of Kutch died, FIFTEEN *rackelis* (concubines) burnt at his funeral pile: but not one of his wives sacrificed themselves on this occasion. This ceremony is less expected (in the province of Kutch) from the wife than from the *rackeli*; and these unfortunate females conceive it a point of honour

in the above discussion, it was taken for granted that the Court of Directors have done nothing towards the suppression of this enormity; and that the Court of Proprietors have looked on, without concern, at this omission of duty.—But this, perhaps, may not be the case. The question then remains to be asked—Have the Court of Directors at any time sent instructions to their Government in India, to report on the means by which the frequency of the female sacrifice might be diminished, and the practice itself eventually abolished? *Or have the Proprietors of India Stock at any time instructed the Court of Directors to attend to a point of so much consequence to the character of the Company, and the honour of the nation?*

That the abolition is practicable has been demonstrated: and that too by the most rational and lenient measures; and these means have been pointed out by the Brahmins themselves. *

Had Marquis Wellesley remained in India, and been permitted to complete his salutary plans for the improvement of that distant Empire (for he did not finish one half of the

“to consume themselves with their Lords.” See Col. Walker’s Official Report to the Bombay Government, dated 15th March, 1808. Transmitted to the Honourable Court of Directors, Paragraph 160.

* See them detailed in *Memoir*, before quoted, p. 49.

civil and political regulations which he had in view, and had actually commenced) the Female Sacrifice would probably have been by this time abolished. * The humanity and intrepid spirit of that nobleman abolished a yet more criminal practice, which was considered by the Hindoos as a religious rite, and consecrated by custom; I mean the SACRIFICE OF CHILDREN. His Lordship had been informed that it had been a custom of the Hindoos to sacrifice children in consequence of vows, by drowning them, or exposing them to Sharks and Crocodiles; and that twenty-three persons had perished at Saugor in one month (January 1801,) many of whom were sacrificed in this manner. He immediately instituted an inquiry into the principle of this ancient atrocity; he heard patiently what Natives and Europeans had to say in defence of the custom, and then passed a law, “ declaring the practice to be murder “ punishable by death.”—The law is entitled “ A regulation for preventing the Sacrifice of “ Children at Saugor and other places; passed “ by the Governor-General in Council on the “ 20th of August, 1802.”—The purpose of this regulation was completely effected. Not a murmur was heard on the subject: nor has any attempt of the kind come to our know-

* *Memoir*, before quoted, p. 47.

ledge since. It is impossible to calculate the number of human lives that have been saved, during the last eight years, by this humane law of Marquis Wellesley. Now it is well known that it is as easy to prevent the sacrifice of women as the sacrifice of children. Has this fact ever been denied by any man who is competent to offer a judgment on the subject? Until the supreme Government in Bengal shall declare that it is utterly impracticable to lessen the frequency of the Immolation of Females by any means, THE AUTHOR WILL NOT CEASE TO CALL THE ATTENTION OF THE ENGLISH NATION TO THIS SUBJECT.

HINDOO INFANTICIDE;

OR,

MURDER OF FEMALE CHILDREN.

THE following relation will shew what human nature can believe and perpetrate, when destitute of the light from Heaven.

Among the Hindoo tribes called the *Jarejah*, in the provinces of *Cutch* and *Guzerat* in the west of India, it is a custom to destroy female infants. “ The mother herself is commonly the

“ executioner of her own offspring. Women
 “ of rank may have their slaves and attendants
 “ who perform this office, but the far greater
 “ number execute it with their own hands.” *

In defence of this practice these tribes allege,
 That the education of daughters is expensive;
 that it is difficult to procure a suitable settle-
 ment for them in marriage; that the preser-
 vation of female honour is a charge of solicitude
 in a family; and that when they want wives,
 it is more convenient to buy them, or solicit
 them from another cast, than to breed them
 themselves.

This atrocity has been investigated and
 brought to light by the benevolent and truly
 laudable exertions of the Honourable Jonathan
 Duncan, Esq. Governor of Bombay, to whom
 humanity is now indebted for one of her
 greatest victories. Mr. Duncan had instruct-

* “ They appear to have several methods of destroying the
 “ infant, but two are prevalent. Immediately after the birth
 “ of a female, they put into its mouth some *opium*, or draw
 “ the umbilical cord over its face, which prevents respiration.
 “ But the destruction of so tender and young a subject is not
 “ difficult, and it is effected without causing a struggle.”—
 Col. Walker’s Report, Paragraph 55.—Col. Walker further
 states that *Dadaji*, the Chief of Raj-kut, being interrogated
 as to the mode of killing the infants, emphatically said,
 “ What difficulty is there in blasting a flower? He add-
 “ ed, in allusion to the motives for infanticide, that the
 “ *Rubarics*, or goat herds in his country, allow their male
 “ kids to die, when there are many of them brought forth.”

ed Colonel Walker, late political resident in Guzerat, to inform himself (in a military progress through that province) of the nature and extent of the practice of Infanticide, and, in the name of the British Government, to endeavour to effect its abolition. The Bombay Government has now transmitted to the Court of Directors the official report from that officer, dated the 15th March 1808; and from this document, detailed in 298 paragraphs, the following facts are given to the public. This disclosure seems to have been directed by Providence at this time, to aid the counsels of the British nation, in considering the obligations which are due from a Christian empire, in regard to the moral improvement of its heathen subjects. But the fact of Hindoo Infanticide is by no means new. Mr. Duncan himself was instrumental in abolishing the crime among the tribe of the Rag-kumars in Juanpore, near Benares, in the year 1789. Indeed the unnatural custom seems to have subsisted for more than 2000 years; for both Greek and Roman historians notice it, and refer to those very places (Barygaza, or Baroach) where it is now to be found. The number of females who were thus sacrificed in Cutch and Guzerat alone (for it is practised in several other provinces) amounted, by the very lowest com-

putation (in 1807), to *three thousand* annually. Other calculations vastly exceed that number.

Lieut. Colonel ALEXANDER WALKER had first the honour of appearing before this people as the advocate of humanity. He addressed them in his official character; and, as ambassador from the British nation, he entreated them *to suffer their daughters to live*. It seems that they had means of appreciating the private character of this officer, and they respected his virtues; but in regard to this *moral* negotiation, they peremptorily refused even to listen to it.—The following are extracts of letters addressed to him, on the occasion.

Letter from the Jarejah JEHAJEE of Murvee, to Col. Walker. 24th Sept. 1807.

“ Your letter, Sir, I have received, in which it is written to rear up and protect our daughters: but the circumstances of this case are, that from time immemorial the Jarejahs have never reared their daughters, nor can it now be the case.”

From the Mother of JEHAJEE to Col. Walker. 24th Sept. 1807.

“ Your letter has been received and its contents understood. You have called upon Koer Jehajee to rear up his daughters; but it is so, that for many years

past, none of the Jarejah tribes have ever reared their female offspring. Further particulars of this concern you will learn from Koer Jehajee's writing; and you must excuse him on this score."

See N^o 13, referred to in Col. Walker's Report.

Letter from FATTEH MAHOMED Jenradar, to Col. Walker. 21st Oct. 1807.

"It is notorious that since the *Avatara* (or incarnation) of Sri Crishna, the people (the Jarejahs) who are descended from the Jadoos, have, during a period of 4900 years, been accustomed to *kill their daughters*; and it has no doubt reached your knowledge, that all of God's creation, even the mighty emperors of Hindostan,—besides all others, the conductors of the affairs of this world, have preserved friendship with this Court, and never acted in this respect (female infanticide) unreasonably.—But you, who are an Amir (a Lord) of the great *Sirkar*, the Honourable Company having written to me on this subject, I have derived much uneasiness; for it does not accord with your good character.—This Durbar has always maintained friendship with the Honourable Company; and notwithstanding this you have acted so unreasonably in this respect that I am much distressed. No one has, until this day, wantonly quarrelled with this Court, who has not, in the end, suffered loss.—Do not again address me on this subject." See N^o 20, as above.

How conclusive, in regard to any further interference, would these letters have been deemed by some! "What more," it would be said,

“ can be done with *prudence*? Enthusiasm alone would dictate further solicitude about the matter.” But Col. Walker did not desist from his benevolent purpose, because he met with some *obstacles*: for he *wished* to overcome them.* He sought opportunities of informing the understanding of the people on the nature of the crime. He discovered that it was generated directly by these principles, pride, avarice, and the alleged inferiority of woman. “ By discussing the subject frequently in the “ public Cutcherry (the Court of Justice) and “ exposing the enormity of the practice, as “ contrary to the precepts of religion, and the “ dictates of nature, every Cast came to express an abhorrence of Infanticide; and the “ obstinate precepts of the Jarejahs began to

* When Governor Duncan of Bombay apprized the Supreme Government in Bengal, of his intention to endeavour to abolish the practice of murdering female children in Guzerat, he received for answer an expression of their approbation in the following measured terms: dated 31st July 1806.

“ We cannot but contemplate with approbation the considerations of humanity, which have induced you to combine with the proposed expedition, the project of suppressing the barbarous custom of female infanticide. But the *speculative* success even of that benevolent project cannot be considered to justify the prosecution of measures, which may expose to hazard the essential interests of the state; although as a collateral object, the pursuit of it would be worthy of the benevolence and humanity of the British Government.” Moor’s Hindu Infanticide, p. 37.

“ be shaken”—Paragraph 244. And what was the result? Within twelve months of the date of the foregoing letters, Jarejah, JEHAGEE himself, and JEHAGEE’S Mother, and FATTEH MAHOMED, formally abjured the practice of infanticide, and were soon followed by the Jarejah tribes in general. JEHAGEE first transmitted a writing to the following effect: “ From motives of friendship, the Honourable Company have urged me *to preserve my daughters*. To this I consent, if the Chiefs of Nowanagar and Gondal agree.”—Shortly after, these chiefs did agree, and bound themselves by a solemn engagement, in 1808, to discontinue the practice. About the end of the year 1809, many of the Jarejah fathers brought their infant daughters to Col. Walker’s tent, and exhibited them with pride and fondness. “ Their mothers and nurses also attended on this interesting occasion. True to the feelings which are found in other countries to prevail so forcibly, the emotions of nature here exhibited were extremely moving: The mothers placed the infants in the hands of Col. Walker, calling on him to protect what he alone had taught them to preserve: These infants they emphatically called HIS children.” *

* Moor’s *Hindu Infanticide*, p: 308.

The following is an extract of a letter from the Government of Bombay to the Court of Directors, dated 20th January, 1809.

“ We congratulate your Honourable Court on the prospect thus afforded of extirpating from the peninsula of Guzerat, a custom so long prevalent, and so outrageous to humanity. This object will not be lost sight of; and, trusting to the aid of Divine Providence, we look with confidence to its gradual but certain accomplishment, to such a degree as may form an Era in the History of Guzerat, lastingly creditable to the English name and influence.”

This event affords an invaluable lesson concerning the character of the Hindoos, and the practicability of civilizing them. What was effected in Guzerat, as to the murder of children, is equally practicable in Bengal, in regard to the burning of women; and at Juggernaut, in regard to self-murder under the Idol's Car. “ By discussing the subject frequently,” says Colonel Walker, “ in the public Cutcherry, and “ exposing the enormity of the practice, as “ contrary to the precepts of religion and the “ dictates of nature, the obstinate principles “ of the Jarejahs began to be shaken.” Now, we would ask, what is there to prevent the custom of BURNING WOMEN ALIVE from being discussed in the public Cutcherry of Calcutta, and

“ exposing the enormity of the practice, as contrary to the precepts of religion, and the dictates of nature ?”

The English nation have a right to demand an answer to this question from the supreme government in Bengal.

The number of females sacrificed in the provinces of Guzerat and Cutch, amounted, as was observed, to three thousand and upwards annually. “ The Jarejahs,” says Col. Walker, “ will sometimes remark that their *Gooroos* (or priests) are poor and despised; which they made no scruple of attributing to the sin of infanticide, and from the wrath of God for having the weight of that crime on their heads. This singular opinion, expressed nearly in their own words, instead of producing an abhorrence of the act, has served to confirm their idea that they have nothing to do with its *responsibility* and punishment.” Par. 189.

We may observe, that in almost all countries it is usual to impose the chief responsibility for national immorality on the Priests; and, we think, with justice. The moral turpitude of the rites of Juggernaut is in this way excused by the people. “ It is,” say they, “ the sin of the priests, not ours.” In Christian countries also, there is oftentimes a secret persuasion in the minds of men, that the Priest preaches the doctrine of “ the God of this

world," and not the doctrine of Christ. But they try to justify themselves in listening to it, and in "conforming to the world." It is, say they, the sin of the Priest, not ours.—It will, we apprehend, appear to be an awful thing at the hour of death, to *have entered into the Priest's office.*

A Jarejah chief, by name HUTAGEE, who had preserved his young daughters, contrary to custom, brought them to the British camp to be vaccinated. They were six or eight years of age, but they wore *turbans*, and were dressed and habited like boys, to avoid the taunts and reproaches of the people! "As if ashamed or afraid of acknowledging their sex (even to the English) they assured Col. Walker that they were not girls; and with infantile simplicity appealed to their father to corroborate their assertion." Par. 137.

How shall we be able rightly to comprehend the mental debasement of this people? No sooner does God create an immortal soul in a female form, than the parent destroys it! And if by any means, the infant escape for a few years, she is contemplated as a reproach to their Cast!

And yet, abhorrent to nature as this may appear, we must consider it as being only the *extreme degree* of a principle which is common to all nations of the earth, where Christianity

is not known; namely, a disposition “to de-
 grade the female character.” For, unless a
 man can consider a woman as a partaker of the
 immortality of the Gospel, and, “as being an
 heir together with him of the grace of life;”
 1 Pet. iii. 7. he will not account her his equal.
 He will estimate her being in the scale merely
 of intellectual power, or of brute strength;
 that is, he will consider her as his *inferior*, and
 as formed to be the slave of his pleasures.
 And, we may add, the Infidelity of Europeans
 tends directly to the same result. It is on re-
 cord in the annals of nations, that Philosophy,
 as well as Idolatry, debased thus the female
 sex. Christianity alone ever did, Christianity
 alone ever can, give due honour to the charac-
 ter of WOMAN, and exalt her to her just place
 in the creation of God. *

It will give pleasure to the mothers in Great
 Britain to learn, that a Translation of the Holy
 Scriptures is preparing for the inhabitants of
 Guzerat. †


* See, on this subject, Appendix to the “Eras of Light,”
 preached by the Author before the University of Cambridge.

† The *Guzerattee* language has been cultivated by Mr
 Drummond, Surgeon on the Bombay Establishment, who
 composed a Dictionary and Grammar in the same; and it
 appears from a late Report of the Missionaries at Serampore,
 that they had commenced a version of the Scriptures in that
 language.—The Jarejahs are described by Governor Duncan

TANJORE.

The letters of KING GEORGE the FIRST to the Missionaries in India, will form a proper introduction to the account which it is now intended to give of the Christian Hindoos of Tanjore. The first Protestant Mission in India was founded by Bartholomew Ziegenbalg, a man of erudition and piety, educated at the University of Halle, in Germany. He was ordained by the learned Burmannus, bishop of Zealand, in his twenty-third year, and sailed for India in 1705. In the second year of his ministry he founded a Christian Church among the Hindoos, which has been extending its limits to the present time. In 1714, he returned to Europe for a short time, and on that occasion was honoured with an audience by his Majesty George the First, who took much interest in the success of the Mission. He was also patronized by "the Society for promoting Christian Knowledge," which was superintended by men of distinguished learning and piety. The King and the Society, encouraged the Oriental Mission-

of Bombay as "possessing a very slight sense of religion ;
"professing indeed but little more than nominally the Hindu
"Faith, and living almost indifferent to the doctrines of any
"of the *Sastras*." Moor's *Hindu Infanticide*, p. 39.



ary to proceed in his translation of the Scriptures into the *Tamul* tongue, which they designated “the grand work.” This was indeed THE GRAND WORK; for wherever the Scriptures are translated into the vernacular tongue, and are open and common to all, inviting inquiry and causing discussion, they cannot remain “a dead letter.” When the Scriptures speak to a heathen in his own tongue, his conscience responds, “This is the word of God.” How little is the importance of a version of the Bible in a new language understood by some. The man who produces a translation of the Bible into a new language, (like Wickliffe, and Luther, and Ziegenbalg, and Carey) is a greater benefactor to mankind than the Prince who founds an Empire. For the “incorruptible seed of the word of God” can never die. After ages have revolved, it is still producing new accessions to truth and human happiness.

In the year 1719, Ziegenbalg finished the Bible in the *Tamul* tongue, having devoted *fourteen* years to the work. The peculiar interest taken by the King in this primary endeavour to evangelize the Hindoos, will appear from the following letters, addressed to the Missionaries by his Majesty,

“ GEORGE, by the Grace of God, King of Great Britain,
 “ France and Ireland, Defender of the Faith, &c.
 “ to the Reverend and Learned Bartholomew Zieg-
 “ enbalgius and John Ernest Grundlerus, Mission-
 “ aries at Tranquebar, in the East Indies.

“ Reverend and Beloved,

“ Your letters, dated the 20th of January of the pre-
 “ sent year, were most welcome to us; not only be-
 “ cause the work undertaken by you of converting the
 “ heathen to the Christian faith, doth, by the grace of
 “ God, prosper, but also because that, in this our king-
 “ dom, such a laudable zeal for the promotion of the
 “ gospel prevails.

“ We pray you may be endued with health and
 “ strength of body, that you may long continue to ful-
 “ fil your ministry with good success; of which, as we
 “ shall be rejoiced to hear, so you will always find us
 “ ready to succour you in whatever may tend to pro-
 “ mote your work, and to excite your zeal. We assure
 “ you of the continuance of our royal favour.

“ GEORGE R.

“ Given at our Palace of Hampton
 “ Court, the 23d of August,
 “ A. D. 1717, in the 4th year
 “ of our Reign.”

The King continued to cherish, with much solicitude, the interests of the mission, after the death of Ziegenbalgius; and in ten years from the date of the foregoing letter, a second was addressed to the members of the mission, by his Majesty.

“ Reverend and Beloved,

“ From your letters dated Tranquebar, the 12th of
 “ September, 1725, which some time since came to
 “ hand, we received much pleasure; since by them we
 “ are informed, not only of your zealous exertions in
 “ the prosecution of the work committed to you, but
 “ also of the happy success which hath hitherto at-
 “ tended it, and which hath been graciously given of
 “ God.

“ We return you thanks for these accounts, and it
 “ will be acceptable to us, if you continue to commu-
 “ nicate whatever shall occur in the progress of your
 “ mission.

“ In the mean time, we pray you may enjoy strength
 “ of body and mind for the long continuance of your
 “ labours in this good work, to the glory of God, and
 “ the promotion of Christianity among the heathens;
 “ *that its perpetuity may not fail in generations to come.**

“ GEORGE R.

“ Given at our Palace at St James’s,
 “ the 23d of February, 1727, in
 “ the 13th year of our Reign.”

But these Royal Epistles are not the only
 evangelic documents, of high authority, in the
 hands of the Hindoos. They are in possession
 of letters written by the Archbishop of Canter-
 bury, of the same reign; † who supported the
 interests of the mission with unexampled liber-

* Niecampius, *Hist. Miss.*

† Archbishop Wake.

ality, affection, and zeal. These letters, which are many in number, are all written in the Latin language. The following is a translation of his Grace's first letter; which appears to have been written by him as President of the "Society for promoting Christian Knowledge."

"To Bartholomew Ziegenbalgus, and John Ernest Grundlerus, Preachers of the Christian faith, on the Coast of Coromandel.

"As often as I behold your letters, Reverend Brethren, addressed to the venerable Society instituted for the promotion of the Gospel, whose chief honour and ornament ye are; and as often as I contemplate the light of the Gospel, either now first rising on the Indian nations, or after the intermission of some ages again revived, and as it were restored to its inheritance; I am constrained to magnify that singular goodness of God in visiting nations so remote; and to account you, my Brethren, highly honoured, whose ministry it hath pleased him to employ in this pious work, to the glory of his name, and the salvation of so many millions of souls.

"Let others indulge in a ministry, if not idle, certainly less laborious, among Christians at home. Let them enjoy in the bosom of the Church, titles and honours, obtained without labour and without danger. Your praise it will be (a praise of endless duration on earth, and followed by a just recompense in heaven) to have laboured in the vineyard which yourselves have planted; to have declared the name of Christ, where it was not known before: and through much peril and difficulty to have converted to the faith those among whom ye afterwards fulfill-

“ ed your ministry. Your province, therefore, Bre-
 “ thren, your office, I place before all dignities in the
 “ Church. Let others be Pontiffs, Patriarchs, or
 “ Popes; let them glitter in purple, in scarlet, or in
 “ gold; let them seek the admiration of the wonder-
 “ ing multitude, and receive obeisance on the bended
 “ knee. Ye have acquired a better name than they,
 “ and a more sacred fame. And when that day shall
 “ arrive when the chief Shepherd shall give to every
 “ man *according to his work*, a greater reward shall be
 “ adjudged to you. Admitted into the glorious society
 “ of the Prophets, Evangelists, and Apostles, ye, with
 “ them, shall shine, like the sun among the lesser stars,
 “ in the kingdom of your Father, for ever.

“ Since then so great honour is now given unto you
 “ by all competent judges on earth, and since so great
 “ reward is laid up for you in heaven; go forth with
 “ alacrity to that work, to the which the Holy Ghost
 “ hath called you. God hath already given to you an
 “ illustrious pledge of his favour, an increase not to be
 “ expected without the aid of his grace. Ye have be-
 “ gun happily, proceed with spirit. He, who hath
 “ carried you safely through the dangers of the seas to
 “ such a remote country, and who hath given you fa-
 “ vour in the eyes of those whose countenance ye most
 “ desired; he who hath so liberally and unexpectedly
 “ ministered unto your wants, and who doth now daily
 “ add members to your Church; he will continue to
 “ prosper your endeavours, and will subdue unto him-
 “ self, by your means, the *whole Continent of Oriental*
 “ *India*.

“ O happy men! who, standing before the tribunal
 “ of Christ, shall exhibit so many nations converted to
 “ his faith by your preaching; happy men! to whom

“ it shall be given to say before the assembly of the
 “ whole human race, ‘ Behold us, O Lord, and the
 “ children whom thou hast given us;’ happy men!
 “ who being justified by the Saviour, shall receive in
 “ that day the reward of your labours, and also shall
 “ hear that glorious encomium; ‘ Well done, good
 “ and faithful servants, enter ye into the joy of your
 “ Lord.’

“ May Almighty God graciously favour you and your
 “ labours in all things. May he send to your aid fel-
 “ low-labourers, such and as many as ye wish. May he
 “ increase the bounds of your Churches. May he
 “ open the hearts of those to whom ye preach the
 “ Gospel of Christ, that hearing you, they may receive
 “ life-giving faith. May he protect you and yours
 “ from all evils and dangers. And when ye arrive
 “ (may it be late) at the end of your course, may the
 “ same God, who hath called you to this work of the
 “ Gospel, and hath preserved you in it, grant to you
 “ the reward of your labour, an incorruptible crown of
 “ glory.

“ These are the fervent wishes and prayers of,
 “ venerable Brethren,

“ Your most faithful

“ fellow-servant in Christ,

“ GULIELMUS CANT.

“ From our Palace at Lambeth,

“ January 7, A. D. 1719.”

Providence hath been pleased to grant the
 prayer of the king, “ that the work might not
 “ fail in generations to come; and the pro-

phesy of his Archbishop is likely to be fulfilled, that it should extend “over the whole “Continent of Oriental India.”—After the first Missionary, Ziegenbalg had finished his course, he was followed by other learned and zealous men, upwards of fifty in number, in the period of a hundred years, among whom were Schultz, Jænicke, Gericke, and Swartz, whose ministry has been continued in succession in different provinces, unto this time. The present state of the Mission will appear by the following extract from the Journal of the Author’s Tour through these provinces.

‘*Tranquebar, 25th August, 1806.*

‘Tranquebar was the first scene of the Protestant Mission in India. There are at present three Missionaries here, superintending the Hindoo congregations. Yesterday I visited the Church built by ZIEGENBALG. His body lies on one side of the altar, and that of his fellow Missionary GRUNDLER on the other. Above are the epitaphs of both, written in Latin, and engraved on plates of brass. The Church was consecrated in 1718, and Ziegenbalg, and his companion died in two years after. They laid the foundation for evangelizing India, and then departed, ‘having finished the work, which was given them to do.’ I saw also the dwelling-house of Ziegenbalg, in the lower apartment of which the registers of the Church are still kept. In these I found the name of the first heathen baptized by him, and re-

corded in his own hand-writing in the year 1707.—In Ziegenbalg's Church, and from the pulpit where he stood, I first heard the Gospel preached to a congregation of Hindoos, in their own tongue. The Missionaries told me that religion had suffered much in Tranquebar, of late years, from European Infidelity. French principles had corrupted the Danes, and rendered them indifferent to their own religion, and therefore hostile to the conversion of the Hindoos. 'Religion,' said they, 'flourishes more among the natives of Tanjore, and in other provinces where there are few Europeans, than here or at Madras; for we find that European example in the large towns, is the bane of Christian instruction.—One instance of hostility to the Mission they mentioned, as having occurred only a few weeks before my arrival. On the 9th of July, 1756, the native Christians at Tranquebar celebrated a JUBILEE, in commemoration of the *fiftieth* year since the Christian ministers brought the Bible from Europe. The present year 1806, being the second 50th, preparations were made at Tranquebar for the second Jubilee, on the 9th of last month; but, the French principles preponderating, the Government would not give it any public support; in consequence of which the Jubilee was not observed with that solemnity which was intended. But in other places, where there were few Europeans, it was celebrated by the native Christians with enthusiasm and every demonstration of joy. When I expressed my astonishment at this hostility, the aged Missionary, Dr. John, said, 'I have always remarked that the disciples of Voltaire are the true enemies of Missions, and that the enemies of Missions are, in general, the disciples of Voltaire.'

‘ Tanjore, 30th August, 1806.

‘ On my entering this Province, I stopped an hour at a village near the road ; and there I first heard the name of SWARTZ pronounced by a Hindoo. When I arrived at the capital, I waited on Major Blackburne, the British resident at the court of Tanjore, who informed me that the Rajah had appointed the next day at 12 o’clock to receive my visit. On the same day I went to a place called SWARTZ’S GARDEN, where the Rev. Mr. Kolhoff resides. It is close to the Christian village. Mr. Kolhoff is the worthy successor of Mr. Swartz ; and with him I found the Rev. Dr. John, and Mr. Horst, two other Missionaries who were on a visit to Mr. Kolhoff.

Next day I visited the Rajah of Tanjore, in company with Major Blackburne. When the first ceremonial was over, the Rajah conducted us to the grand saloon, which was adorned by the portraits of his ancestors ; and immediately led me up to the portrait of Mr Swartz. He then discoursed for a considerable time concerning ‘ that good man’ whom he ever revered as ‘ his father and guardian.’ The Rajah speaks and writes English very intelligibly.—I smiled to see Swartz’s picture amongst these Hindoo kings, and thought with myself that there are many who would think such a combination scarcely possible.—I then addressed the Rajah, and thanked him, in the name of the Church of England, for his kindness to the late Mr. Swartz, and to his successors, and particularly for his recent acts of benevolence to the Christians residing within his provinces. The Missionaries had just informed me that the Rajah had erected ‘ a College for

Hindoos, Mahometans, and Christians;’ in which provision was made for the instruction of ‘*fifty Christian children.*’ His Highness is very desirous that I should visit this College, which is only about sixteen miles from the capital.—Having heard of the fame of the ancient Shanscrit, and Mahratta Library of the kings of Tanjore, I requested his Highness would present a catalogue of its volumes to the College of Fort-William; which he was pleased to do. It is voluminous, and written in the Mahratta character; for that is the proper language of the Tanjore Court.

‘In the evening I dined with the Resident, and the Rajah sent his band of music, consisting of eight or more *Vinas* with other instruments. The *Vina* or *Been*, is the ancient instrument which Sir William Jones has described in his interesting descant on the musical science of the Hindoos, in the Asiatic Researches, and the sight of which, he says, he found it so difficult to obtain in northern India. The band played the English air of ‘*God save the King,*’ set to Mahratta words, and applied to the Maha Rajah, or Great King of Tanjore. Two of the Missionaries dined at the Resident’s house, together with some English officers. Mr Kolhoff informed me that Major Blackburne has promoted the interests of the Missions by every means in his power. Major Blackburne is a man of superior attainments, amiable manners, and a hospitable disposition; and is well qualified for the important station he has long held, as English Resident at this court.

‘On the day following, I went to view the Hindoo Temples, and saw the great BLACK BULL of Tanjore. It is said to be of one stone, hewn out of a rock of granite; and so large that the Temple was built

around it. While I surveyed it, I reflected on the multitudes of natives, who during the last hundred years, had turned away their eyes from this Idol.—When I returned, I sat some hours with the Missionaries, conversing on the general state of Christianity in the provinces of Tanjore, Trichinopoly, Madura, and Palamcottah. They want help. Their vineyard is increased, and their labourers are decreased. They have had no supply from Germany in the room of Swartz, Jænicke, and Gericke; and they have no prospect of further supply, except from ‘the Society for promoting Christian Knowledge;’ who, they hope, will be able to send out English Preachers to perpetuate the Mission.’

Tanjore, Sept. 2, 1806.

‘Last Sunday and Monday were interesting days to me, at Tanjore. It being rumoured that a friend of the late Mr. Swartz had arrived, the people assembled from all quarters. On Sunday three Sermons were preached in three different languages.—At eight o’clock we proceeded to the Church built by Mr. Swartz within the fort. From Mr. Swartz’s pulpit I preached in English from Mark xiii. 10. ‘And the Gospel must first be published among all nations.’ The English gentlemen here attended, civil and military, with the Missionaries, Catechists, and British soldiers. After this service was ended, the congregation of Hindoos assembled in the same Church, and filled the aisles and porches. The Talmul service commenced with some forms of prayer, in which all the congregation joined with loud fervour. A chapter of the Bible was then

read, and a hymn of Luther's sung. After a short extempore prayer, during which the whole congregation knelt on the floor, the Rev. Dr. John delivered an animated Discourse in the Talmul tongue, from these words, 'Jesus stood and cried, saying, If any man thirst, let him come to me and drink.'—As Mr. Whitfield, on his first going to Scotland, was surprised at the rustling of the leaves of the Bible, which took place immediately on his pronouncing his text (so different from any thing he had seen in his own country) so I was surprised here at the sound of the iron pen engraving the Palmyra leaf. Many persons had their *Ollas* in their hands writing the sermon in Tamul short-hand. Mr Kolhoff assured me that some of the elder Students and Catechists will not lose a word of the preacher if he speak deliberately.* This, thought I, is more than some of the Students at our English Universities can do. This aptitude of the people to record the words of the preacher, renders it peculiarly necessary 'that the priest's lips should keep knowledge.' An old rule of the Mission is, that the sermon of the morning should be read to the Schools in the evening, by the Catechist, from his Palmyra leaf.

'Another custom obtains among them which pleased me much. In the midst of the discourse the preacher sometimes puts a question to the congregation; who answers it, without hesitation, in one voice. The object is to keep their attention awake, and the minister generally prompts the answer himself. Thus suppose that

* It is well known that natives of Tanjore and Travancore can write fluently what is spoken deliberately. They do not look much at their *ollas* while writing. The fibre of the leaf guides the pen.

he is saying, ‘ My dear brethren, it is true that your profession of the faith of Christ is attended with some reproach, and that you have lost your cast with the Brahmins. But your case is not peculiar. The man of the world is the man of cast in Europe ; and he despises the humble and devout disciple of Christ, even as your Brahmin contemns the *Sooder*. But, thus it hath been from the beginning. Every faithful Christian must lose cast for the gospel ; even as Christ himself, the Forerunner, made himself of no reputation, and was despised and rejected of men. In like manner, you will be despised ; but be of good cheer, and say, ‘ Though we have lost our cast and inheritance amongst men, we shall receive in heaven a new name and a better inheritance, through Jesus Christ our Lord.’ He then adds, ‘ What, my beloved Brethren, shall you obtain in heaven ?’ They answer, ‘ A new name and a better inheritance, through Jesus Christ our Lord.’ It is impossible for a stranger not to be affected with this scene.—This custom is deduced from Ziegenbalg, who proved its use by long experience.

‘ After the Sermon was ended, I returned with the Missionaries into the vestry or library of the Church. Here I was introduced to the Elders and Catechists of the congregation. Among others came SATTIANADEN, the Hindoo preacher, one of whose Sermons was published in England some years ago, by the Society for promoting Christian Knowledge. He is now advanced in years, and his black locks have grown gray. As I returned from the Church, I saw the Christian families going back in crowds to the country, and the boys looking at their ollas. What a contrast, thought I, is this to the scene at Juggernaut ! Here there is becom-

ing dress, humane affections, and rational discourse. I see here no skulls, no self-torture, no self-murder, no dogs and vultures tearing human flesh! Here the Christian virtues are found in exercise by the feeble-minded Hindoo, in a vigour and purity which will surprise those who have never known the native character but under the greatest disadvantages, as in Bengal. It certainly surprised myself; and when I reflected on the moral conduct, upright dealing, decent dress, and decorous manners of the native Christians of Tanjore, I found in my breast a new evidence of the peculiar excellence and benign influence of the Christian Faith.

‘ At four o’clock in the afternoon, we attended Divine Service at the Chapel in the Mission Garden, out of the Fort. The Rev. Mr. Horst preached in the *Portuguese* Language. The organ here accompanied the voice in singing. I sat on a granite stone which covered the grave of Swartz. The epitaph is in English verse, written by the present Rajah, and signed by him, ‘ Serfogee.’—In the evening Mr. Kollhoff presided at the exercise in the schools: on which occasion the Tamul Sermon was repeated; and the boys’ ollas examined.

‘ In consequence of my having expressed a wish to hear Sattianaden preach, Mr. Kollhoff had given notice that there would be divine service next day, Monday. Accordingly the chapel in Swartz’s garden was crowded at an early hour. Sattianaden delivered his Discourse in the Tamul language, with much natural eloquence, and with visible effect. His subject was the ‘ Marvellous Light.’ He first described the pagan darkness, then the light of Ziegenbalg, then the light of Swartz, and then the heavenly light, ‘ when there

shall be no more need of the light of the sun, or of the moon.' In quoting a passage from Scripture, he desired a lower minister to read it, listening to it as to a record; and then proceeded to the illustration. The responses by the audience were more frequently called for than in the former Sermon. He concluded with praying fervently for the glory and prosperity of the Church of England.—After the Sermon, I went up to Sattianaden, and the old Christians who had known Swartz came around us. They were anxious to hear something of the progress of Christianity in the North of India. They said they had heard good news from Bengal. I told them that the news were good, but that Bengal was exactly a hundred years behind Tanjore.

‘ I have had long conversations with the Missionaries relating to the present circumstances of the Tanjore Mission. It is in a languishing state at this moment, in consequence of the war on the Continent of Europe. Two of its sources have dried up, the Royal College at *Copenhagen*, and the Orphan-house at *Halle*, in Germany. Their remaining resource from Europe is the stipend of ‘ The Society for promoting Christian Knowledge;’ whom they never mention but with emotions of gratitude and affection. But this supply is by no means commensurate with the increasing number of their Churches and Schools. The chief support of the Mission is derived from itself. Mr. Swartz had in his life time acquired a considerable property, through the kindness of the English Government and of the Native Princes. When he was dying, he said, ‘ *Let the cause of CHRIST be my heir.*’ When his colleague, the pious Gericke, was departing, he also bequeathed his property

to the Mission. And now Mr. Kolhoff gives from his private funds an annual sum; not that he can well afford it; but the Mission is so extended, that he gives it, he told me, to preserve the new and remote congregations in *existence*. He stated that there were upwards of ten thousand Protestant Christians belonging to the Tanjore and Tinavelly districts alone, who had not among them one complete copy of the Bible; and that not one Christian perhaps in a hundred had a New Testament; and yet there are some copies of the Tamul Scriptures still to be sold at Tranquebar: but the poor natives cannot afford to purchase them. When I mentioned the designs of the Bible Society in England, they received the tidings with very sensible emotions of thankfulness. Mr. Horst said, If only every tenth person were to obtain a copy of the Scriptures, it would be an event long to be remembered in Tanjore. They lamented much that they were destitute of the aid of a printing-press, and represented to me that the progress of Christianity had been materially retarded of late years by the want of that important auxiliary. They have petitioned the Society for promoting Christian Knowledge to send them one. They justly observed, If you can no longer send us Missionaries to preach the Gospel, send us the means of printing the Gospel.* The Tranquebar Mission and

* The Brahmins in Tanjore have procured a press, "which they dedicate (say the Missionaries in their last letter) to the glory of their gods:" but their Missionaries, who first introduced the civilization of Christianity at the Tanjore capital, are still without one. Printing is certainly the legitimate instrument of the Christian for the promulgation of Christiani-

the Madras Mission have both possessed printing-presses for a long period; by the means of which they have been extensively useful in distributing the scriptures and religious publications in several languages. The Mission Press at Tranquebar may be said to have been the fountain of all the good that was done in India during the last century. It was established by Ziegenbalg. From this press, in conjunction with that at *Halle*, in Germany, have proceeded volumes in Arabic, Syriac, Hindoostanee, Tamul, Telinga, Portuguese, Danish, and English. I have in my possession the Psalms of David in the *Hindoostanee* Language, printed in the Arabic character; and the History of Christ in *Syriac*, intended probably for the Syro-Romish Christians on the sea-coast of Travancore, whom a Danish missionary once visited, both of which volumes were edited by the Missionaries of Tranquebar. There is also in Swartz's Library at Tanjore a grammar of the *Hindoostanee* Language in quarto, published at the same press; an important fact which was not known at the College of Fort-William, when Professor Gilchrist commenced his useful labours in that language.

‘ *Tanjore, Sept. 3, 1806.*

‘ Before I left the capital of Tanjore, the Rajah was pleased to honour me with a second audience. On this occasion he presented to me a portrait of himself, a very striking likeness, painted by a Hindoo artist at the

ty. We Protestants have put it into the hands of the Brahmins, and we ought to see to it that the teachers of our own religion are possessed of an equal advantage.

Tanjore Court. *—The Missionary, Dr. John, accompanied me to the palace. The Rajah received him with much kindness, and presented to him a piece of gold cloth. Of the resident Missionary Mr. Kolhoff, whom the Rajah sees frequently, he spoke to me in terms of high approbation. This cannot be very agreeable to the Brahmins; but the Rajah, though he yet professes the Brahminical religion, is no longer obedient to the dictate of the Brahmins, and they are compelled to admit his superior attainments in knowledge. —I passed the chief part of this morning in looking over Mr. Swartz's manuscripts and books: and when I was coming away Mr. Kolhoff presented to me a Hebrew Psalter, which had been Mr. Swartz's companion for fifty years; also a brass lamp, which he had got first when a Student at the College of Halle, and had used in his lucubrations to the time of his death; for Mr. Swartz *seldom preached to the natives without previous study*. I thought I saw the image of Swartz in his successor. Mr. Kolhoff is a man of great simplicity of manners, of meek deportment, and of ardent zeal in the cause of revealed Religion, and of humanity. He walked with me through the Christian village close to his house; and I was much pleased to see the affectionate respect of the people towards him; the young people of both sexes coming forward from the doors on both sides, to salute him and receive his benediction. †

* It is now placed in the Public Library of the University of Cambridge.

† That I may give to those who are interested in the promotion of Christianity in the East, a more just view of the character of Swartz's successor, the Rev. Mr. Kolhoff, I shall subjoin an Extract of a Letter which I have since received from the Rev. Mr. Horst.

‘September 4th, 1806.’

‘Leaving Tanjore, I passed through the woods inhabited by the Collaries (or thieves) now humanized by Christianity. When they understood who I was,

“Tanjore, Sept. 24, 1807.

“The Rev. Mr. Kolhoff is sometimes rather weak, on account of so many and various cares that assail him without ceasing. He provides for the wants of this and the Southern Missions (Tritchinpoly excepted) by disbursing annually upwards of one thousand pagodas (about 250*l.* sterling) out of his private purse, partly to make up the difference between the income and expenditure of this and the Southern Mission (of which I annex an abstract) and the rest in assisting the deserving poor, *without regard to religion*; and for various pious uses. To him as Arbitrator and Father, apply all Christians that are at variance, disturbed from without or from within, out of service or distressed; for most of our Christians will do any thing *rather than go to law*.

“All these heterogeneous, but, to a Missionary at Tanjore, unavoidable avocations, joined to the ordinary duties of his station, exercise his mind early and late; and if he be not of a robust constitution, will undermine his health at last. Happily, several neighbouring Churches and new congregations, belonging to the Mission of Tanjore, afford Mr. Kolhoff frequent opportunities to relax his mind, and to recruit his health and spirits, by making occasional short excursions to see these new Christians, *who were professed thieves only a few years ago, and many of them are now an honour to the Christian profession, and industrious peasants*. It is pleasing to behold the anxiety with which a great number of our Christian children inquire at such times when their *father* will return; and how they run several miles to meet him with shouts and clapping of hands, and hymns of thanks to God, as soon as they discern his palankeen at a distance.”

they followed me on the road, stating their destitute condition, in regard to religious instruction. They were *clamorous* for Bibles. They supplicated for teachers. 'We don't want bread or money from you, said they; but we want the word of God.'—Now, thought I, whose duty is it to attend to the moral wants of this people? Is it that of the English nation, or of some other nation?

‘ *Tritchynopoly, Sept. 5th.*

‘ The first Church built by Swartz is at this place. It is called Christ's Church, and is a large building, capable of containing perhaps two thousand people. The aged Missionary, the Rev. Mr. Pohlè, presides over this Church, and over the native congregations at this place. Christianity flourishes; but I found that here, as at other places, there is a ‘famine of Bibles.’ The Jubilee was celebrated on the 19th of July, being the hundredth year from the arrival of the messengers of the Gospel. On this occasion their venerable Pastor preached from Matth. xxviii. 19. ‘Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost.’—At this station, there are about a thousand English troops. Mr Pohlè, being a German, does not speak English very well; but he is revered for his piety by the English; and both officers and men *are glad to hear the religion of their country preached in any way.*—On the Sunday morning, I preached in Christ's Church to a full assembly, from these words, ‘For we have seen his Star in the East, and are come to worship him.’ Indeed, what I had seen in these provinces ren-

dered this text the most appropriate I could select. Next day some of the English soldiers came to me, desiring to know how they might procure Bibles. 'It is a delightful thing,' said one of them, 'to hear our own religion preached by our own countrymen.' I am informed that there are at this time above twenty English regiments in India, and that not one of them has a chaplain. The men live without religion, and when they die, they bury each other! O England, England, it is not for thine own goodness that Providence giveth thee the treasures of India.

'I proceed hence to visit the Christian Churches in the provinces of Madura, and Tinnavelly.'

The friends of Christianity in India have had it in their power to afford some aid to the Christian Churches in Tanjore. On the 1st of January 1810, the Rev. Mr. Brown preached a Sermon at Calcutta, in which he represented the petition of the Hindoos for Bibles. A plain statement of the fact was sufficient to open the hearts of the public. A subscription was immediately set on foot, and Lieut.-General Hewitt, Commander-in-Chief, then Deputy Governor in Bengal, subscribed £250. The chief officers of government, and the principal inhabitants of Calcutta, raised the subscription, in a few days, to the sum of £1000 sterling. Instructions were sent to Mr. Kolhoff to buy up all the copies of the Tamul Scriptures, to distribute them at a small price amongst the

natives, and order a new edition to be printed off without loss of time. *

VERSIONS OF THE SCRIPTURES FOR THE HINDOOS.

HAVING now seen what the Hindoos are in their state of idolatry, as at Juggernaut, and in Bengal; and what they may become under the influence of Christianity, as at Tranquebar, Trichinopoly, and Tanjore; it remains, that we give some account of the translation of the Scriptures into the languages of the Hindoos.

There are five principal languages spoken by Hindoos in countries subject to the British

* The chief names in this subscription, besides that of General Hewitt, were Sir John Royds, Sir W. Burroughs, John Lumsden, Esq., George Udney, Esq., J. H. Harrington, Esq., Sir John D'Oyley, Colonel Carey, John Thornhill, Esq., R. C. Plowden, Esq., Thos. Hayes, Esq., W. Egerton, Esq., &c. &c.

Thus, while we are disputing in England whether the Bible ought to be given to the Hindoos, the Deputy Governor in Bengal, the Members of the Supreme Council, and of the Supreme Court of Judicature, and the chief Officers of the Government, after perusing the information concerning the state of India sent from this country, are satisfied that it is an important duty, and a Christian obligation.

Empire. These are, the *Hindoostanee*, which pervades Hindoostan generally; and the four languages of the four great provinces, viz. the *Bengalee*, for the province of Bengal; the *Telinga*, for the Northern Sircars; the *Tamul*, for Coromandel, and the Carnatic; and the *Malayalim* or *Malabar*, for the coast of Malabar and Travancore.

Of these five languages, there are two into which the Scriptures are already translated; the *Tamul*, by the Danish Missionaries in the last century; and the *Bengalee*, by the Baptist Missionaries from England. The remaining three languages are in a progress of translation; the *Hindoostanee*, by the Rev. Henry Martin, B. D. Chaplain in Bengal; the *Malabar*, by Mar Dionysius, Bishop of the Syrian Christians in Travancore; both of which translations will be noticed more particularly hereafter; and the *Telinga*, by Ananda Rayer, a Telinga Brahmin, by birth a Mahratta, under the superintendance of Mr. Augustus Desgranges, at Vizagapatam, a Missionary belonging to the London Society.*

* The Christian Church has now to lament the loss of two of the Translators of the Holy Scriptures, mentioned in this page, viz. the venerable bishop of the Syrian church, Mar Dionysius, and the young missionary, Mr. Augustus Desgranges. *Their* WORKS *do follow them.* Rev. xiii. 14.

Ananda Rayer, a Brahmin of high cast, was lately converted to the Christian faith, and has given undoubted proofs of the serious impression of its principles on his heart. * It is re-

“ Pray ye, therefore, the Lord of the HARVEST that he would “ send forth more labourers into his Harvest.” Luke x. 2. Second Edition.

* The account of Ananda Rayer’s conversion is given by the Rev. Dr. John, the aged Missionary at Tranquebar, in a letter to Mr. Desgranges.—This Brahmin applied, (as many Brahmins and other Hindoos constantly do) to an older Brahmin of some fame for sanctity, to know, “ what he should “ do that he might be saved ?” The old Brahmin told him, that he must repeat a certain prayer four lack of times: that is, 400,000 times. This he performed in a Pagoda, in six months; and added many painful ceremonies. But finding no comfort or peace from these external rites, he went to a Romish Priest, and asked him if he knew what was the true religion? The Priest gave him some Christian books in the Telinga language, and, after a long investigation of Christianity, the inquiring Hindoo had no doubt remaining on his mind, that “ Christ was the Saviour of the world.” But he was not satisfied with the Romish worship in many points: he disliked the adoration of images, and other superstitions; and having heard from the Priests themselves, that the Protestant Christians at Tanjore and Tranquebar, professed to have a purer faith, and had got the Bible translated, and worshipped no images; he visited Dr. John, and the other Missionaries at Tranquebar, where he remained four months, conversing, says Dr. John, “ almost every day with me,” and examining the Holy Scriptures. He soon acquired the Tamul language (which has affinity with the Telinga) that he might read the Tamul translation; and he finally became a member of the Protestant Church.

The Missionaries at Vizagapatam being in want of a learned

markable that versions of the scriptures should be now preparing for the Mahomedans and Hindoos, by their own converted countrymen; namely, the Persian and Arabic versions, by SABAT the Arabian; and the Telinga version by ANANDA RAYER, the Telinga Brahmin. The latter has translated the four Gospels, and the Acts of the Apostles. The progress of Sabat in his translations will be noticed hereafter.

THE SHANSCRIT SCHOOL.

THE Baptist Mission in Bengal commenced about the year 1793; and to it chiefly belongs the honour of reviving the spirit for promoting Christian knowledge, by translations of the Holy Scriptures. By the cultivation of the

Telinga scholar to assist them in a translation of the Scriptures into the Telinga language, Dr. John recommended Ananda Rayer; "for he was averse," says he, "to undertake any worldly employment, and had a great desire to be useful to his brethren of the Telinga nation." The reverend Missionary concludes thus: "What Jesus Christ hath required of his followers, this man hath literally done; he hath left father, mother, sisters, and brothers, and houses, and lands, for the Gospel's sake."

See Dr. John's Letter, dated 29th January, 1808, communicated to the Bible Society, by the Rev. Mr. Brown.

SHANSCRIT Language, which is the parent of many others, they find it easy to superintend translations in the cognate tongues; such as, the *Orissa*, *Mahratta*, *Bengalee*, *Carnata*, and *Guzerattee*. The primeval Shanscrit, like an aged Banian Tree, has many daughters growing round her in Hindoostan. Dr. Carey is distinguished for his acquisitions in the Shanscrit language, and has published a copious Grammar. He has also composed short Grammars in the Mahratta and Bengalee tongues; and, in conjunction with his fellow Missionary Mr. Marshman, has translated into English two volumes of the ancient Shanscrit work, called the *Ramayuna*, and performed various other services to Oriental Literature. The labours of Mr. Marshman in the Chinese Language, have been already noticed.

The following is the state of the Translations at the Mission Press at Serampore, as extracted from the last Report.

- | | |
|------------------------|---|
| 1. SHANSCRIT; ... | { New Testament printed:
{ and part of the Pentateuch. |
| 2. BENGALEE; | The whole Bible printed. |
| 3. ORISSA; | { New Test. printed; and
{ part of the Old Test. |
| 4. MAHRATTA; | Gospels and Acts printed. |
| 5. HINDOOSTANEE; | { New Test. printed to the
{ end of the Romans. |

Besides these languages and the *Chinese* before mentioned, translations had been commenced in the *Seik*, the *Carnata*, *Telinga*, *Guzerattee* and *Burman*.

It has been objected that the same persons cannot possibly arrive at a critical knowledge of so many languages. And it is true, that every one of the above languages is as difficult to acquire and pronounce as French, Greek, or Latin; and perhaps there is no instance on record, of a man being able to preach or compose in more than *two* languages well. But it is to be understood that the *natives* themselves are properly the Translators. If we have confidence in the integrity of the man, we may depend with some certainty on the integrity of the translation. Besides, it is well known that it does not require a profound knowledge of a language, to superintend a translation in it; and to detect wilful and flagrant error. For instance, a scholar in England may judge of the accuracy of a translation from the Greek Language, though he cannot preach in Greek. Another consideration is, that no translation can be absolutely perfect. Our English translation is not perfect, nor is it necessary that it should. Slight variations in words affect not essential doctrines, or important facts of the Bible, any more than spots in the sun obscure its light. The light of truth still shines

upon us, the Will of God is still revealed to us, though the idiom of the language in which it is conveyed, be changed from age to age; or, though some of the original words in which that Will was first given, be lost from the page for ever.

It is, moreover, to be considered, how important it is, that even the smallest portion of Holy Scripture be translated into a *new* language. "All Scripture is given by inspiration of God, and is profitable for instruction in righteousness," 2 Tim. iii. 16. A single book, a single chapter has been often blessed to the conversion of individuals in England and in Hindoostan; and they have died in the faith, without knowing much of other parts of the Bible. How many excellent Christians in our own country die early in life without knowing any thing of the prophetic books? How many remain ignorant, even to advanced years, of the spiritual analogies of the Levitical Law! We have no hesitation in laying down this position, *The more translations the Missionaries commence, the better.* Even in their most imperfect state, like Wickliffe's Version in a remote age, they will form a basis for gradual improvement by succeeding generations. Besides, the very best translation must, in the lapse of years, change with a changing language; like the leaves of a tree which fall in

autumn, and are renewed in spring. The two original languages of Revelation are by the Providence of God preserved to us, (how wonderful that Providence!) and remain constant; but the living tongues will be ever varying and flowing like a stream, to the end of time.

THE CEYLONESE.

IN the island of Ceylon, the population under the British Government amounts, according to the best authorities, to upwards of a million and a half; and one third is supposed to profess Christianity. This population was divided by the Dutch, while they had possession of the island, into 240 church-ships, and three native schoolmasters were appointed to each church-ship. The Dutch Government never gave an official appointment to any native who was not a Christian; a distinction which was ever considered by them as a wise policy, as well as a Christian duty, and which is continued by his Majesty's Government in Ceylon. Perhaps it is not generally known in England that our Bengal and Madras Governments do not patronise the native Christians. They give official appointments to Mahomedans and Hin-

doos generally, in *preference* to natives professing Christianity. The chief argument for the retention of this system is *precedent*. It was the practice of the first settlers. But it has been often observed, that what might be proper or necessary in a *factory*, may not be tolerable in a great *Empire*. It is certain that this system confirms prejudice, exposes our religion to contempt in the eyes of the natives, and precludes every ray of hope of the future prevalence of Christianity at the seats of government.

‘*Jaffna-patam, in Ceylon, Sept. 27, 1806.*

‘From the Hindoo Temple of Ramisseram, I crossed over to Ceylon, keeping close to Adam’s Bridge. I was surprized to find that all the boatmen were Christians of Ceylon. I asked the helmsman what religion the English professed who now governed the island. He said, he could not tell, only that they were not of the Portuguese or Dutch religion. I was not so much surprized at his ignorance afterwards, as I was at the time.

I have had the pleasure to meet here with Alexander Johnstone, Esq.* of the Supreme Court of Judicature, who is on the circuit; a man of large and liberal views, the friend of learning, and of Christianity. He is well acquainted with the language of the country, and with the history of the island; and his professional pursuits afford him a particular knowledge of its present state; so that his communications are truly valuable.—It will be scarcely believed in England, that there are here

* Now Sir Alexander Johnstone, Chief-Justice of Ceylon.

Protestant Churches under the King's government, which are without ministers. In the time of BALDÆUS, the Dutch preacher and historian, there were *thirty-two* Christian Churches in the province of Jaffna alone. At this time there is not one Protestant European Minister in the whole province. I ought to except Mr. Palm, a solitary Missionary, who has been sent out by the London Society, and receives some stipend from the British government. I visited Mr Palm, at his residence a few miles from the town of Jaffna. He is prosecuting the study of the *Tamul* language; for that is the language of this part of Ceylon, from its proximity to the Tamul continent. Mrs. Palm has made as great progress in the language as her husband, and is extremely active in the instruction of the native women and children. I asked her if she had no wish to return to Europe, after living so long among the uncivilized Cingalese. No, she said; she was 'all the day long happy in the communication of knowledge.' Mr. Palm has taken possession of the old Protestant Church of Tilly-Pally. By reference to the history, I found it was the church in which Baldæus himself preached (as he himself mentions) to a congregation of two thousand natives; for a view of the Church is given in his work. Most of those handsome Churches, of which views are given in the plates of Baldæus's history, are now in ruins. Even in the town and fort of Jaffna, where there is a spacious edifice for Divine Worship, and respectable society of English and Dutch inhabitants, no Clergyman has been yet appointed. The only Protestant preacher in the town of Jaffna is *Christian David*, a Hindoo Catechist sent over by the Mission of Tranquebar. His chief ministrations are in the Tamul Tongue; but he sometimes preaches in the English Language, which he speaks with tolerable propriety;

and the Dutch and English resort to hear him. I went with the rest to his Church, when he delivered extempore a very excellent Discourse, which his present Majesty George the Third would not have disdained to hear. And this Hindoo supports the interests of the English Church in the province of Jaffna. The Dutch Ministers who formerly officiated here, have gone to Batavia or to Europe. The whole district is now in the hands of the Romish priests from the College of Goa; who, perceiving the indifference of the English nation to their own religion, have assumed quiet and undisturbed possession of the land. And the English Government, justly preferring the Roman superstition to the worship of the idol *Boodha*, thinks it right to countenance the Catholic religion in Ceylon. But whenever our Church shall direct her attention to the promotion of Christianity in the East, I know of no place which is more worthy of her labour, than the old Protestant Vineyard of Jaffna Patam. The Scriptures are already prepared in the Tamul Language. The language of the rest of Ceylon is the *Cingalese*, or *Ceylonese*.

‘ *Columbo, in Ceylon, 10th March, 1808.*

‘ —I find that the south part of the island is in much the same state as the north, in regard to Christian instruction. There are but two English Clergymen in the whole island. ‘What wonder’ (said a Romish priest to me) ‘that your nation should be so little interested about the conversion of the Pagans to Christianity, when it does not even give teachers to its own subjects who are already Christians? I was not surprised to hear that great numbers of the Protestants every year go back to idolatry. Being destitute of a

Head to take cognizance of their state, they apostatise to *Boodha*, as the Israelites turned to *Baal* and *Ashteroth*. It is perhaps true that the religion of Christ has never been so disgraced in any age of the Church, as it has been lately, by our official neglect of the Protestant Church in Ceylon.

I passed the day at Mount Lavinia, the country residence of General Maitland, the Governor of Ceylon; and had some conversation with his Excellency on the religious state of the country. He desired I would commit to writing and leave with him a memorandum of inquiries which I wished should be made on subjects relating to the former prevalence of the Protestant Religion in the island, and the means of reviving and establishing it once more. His Excellency expressed his conviction that some Ecclesiastical Establishment ought to be given to Ceylon; as had been given to other Colonies of his Majesty in America and the West Indies. He asked, what was the cause of the delay in giving an Ecclesiastical Establishment to the Continent of India. I told him I supposed the chief cause was the mixed government of our Indian Empire. It was said to be a question at home, who ought to originate it. Had there been no revolution in Europe to distract the attention of the nation, and had Mr Pitt lived, many things of a grand and arduous character would have been done which are yet left undone.—There are now three missionaries of the London Society established in three different parts of the island. It gave me great pleasure to find that General Maitland, and the senior Chaplain at Columbo, the Honourable Mr. Twisleton, had afforded their patronage in the most liberal manner to these useful teachers. Government has allowed to each of them an annual stipend.—In returning from the country, I passed through the groves

of CINNAMON, which extend nearly a mile in length. Ceylon is believed by some of the Easterns, both Mahomedans and Hindoos, to have been the residence of the first man (for the Hindoos have a First Man, and a Garden of Eden, as well as the Christians): because it abounds in 'Trees pleasant to the eyes, and good for food;' and is famous for its rare metals and precious stones. 'There is gold, bdellium, and the onyx-stone.' The rocky ridge which connects this happy island with the main land, is called Adam's Bridge; the lofty mountain in the middle of the island every where visible, is called Adam's Peak: and there is a sepulchre of immense length, which they call Abel's Tomb. All these names were given many ages before the introduction of Christianity from Europe:—The Cinnamon trees love a sandy soil. The surface of the ground appeared to be entirely sand. I thought it wonderful that the most valuable of all trees should grow in luxuriance in such an arid soil without human culture. I compared them in my mind to the Ceylon Christians in their present state, who are left to flourish by themselves under the blessing of heaven, without those external and rational aids which have been divinely appointed to nourish the Church of Christ.

* Columbo, 11th March, 1808.

* I have conversed with intelligent persons on the means of translating the Scriptures into the Cingalese Language. The whole of the New Testament has been translated, but only three books of the Old Testament. But even this portion has been translated almost in vain; for there is no supply of books for the

use of the people. I reflected with astonishment on the fact, that there are by computation, 500,000 natives in Ceylon professing Christianity, and that there should not be one complete copy of the Holy Scriptures in the vernacular tongue. Samuel Tolfry, Esq. head of a civil department in Columbo, is a good Cingalese scholar, and is now engaged in compiling a Cingalese dictionary. I proposed to him to undertake the completion of the Cingalese Version; which is easily practicable, as there are many learned Cingalese Christians in Columbo. He professed himself ready to engage in the work, provided he should receive the sanction of the government. I mentioned to him what had passed in my conversation with General Maitland, and his Excellency's favourable sentiments on the subject; and added, that a correspondence would be immediately commenced with him from Calcutta, concerning the work, and funds apportioned for the execution of it.—Alexander Johnstone, Esq. who is now in Columbo, has furnished me with his sentiments on the best means of reviving and maintaining the Protestant interest in Ceylon. Did his professional avocations permit, Mr. Johnstone is himself the fit person to superintend the translation and printing of the Scriptures. It is a proof of the interest which this gentleman takes in the progress of Christian knowledge, that he has caused Bishop Porteus's Evidences of Christianity to be translated into the Cingalese tongue, for distribution among the natives.

THE MALAYS.

A NEW empire has been added to Great Britain in the East, which may be called her Malay Empire. The extensive dominion of the Dutch in the Indian Ocean, is devolving upon the English; and it may be expected that Britain will soon be mistress of the whole of the MALAYAN ARCHIPELAGO. But as we increase our territories, we increase our obligations. Our duties to our Hindoo Empire have been long enough the subject of discussion: let us now turn our attention to the obligations which we owe to our Malay Empire. We are now about to take possession of islands peopled by numbers of Protestant Christians. For in every island where the Dutch established their government, they endeavoured to convert the natives to Christianity, and they were successful. Those amongst us who would recommend that the evangelization of barbarous nations should be deferred "till a more convenient season," will have no opportunity of offering the advice in regard to some of the islands: for, behold, the natives are Christians already. They profess the religion of the Bible. Let it be our endeavour then to do more justice to these our new Protestant

subjects than we have done to the Christians of Ceylon. We have less excuse in the present instance, for the Malay Scriptures are already translated to our hands. What a noble field here opens to the view of the "Society for promoting Christian Knowledge," and of the Bible Society! Here there is ample room for a praise-worthy emulation, and for the utmost exercise of their benevolent exertions. One hundred thousand Malay Bibles will not suffice to supply the Malay Christians.

The Sacred Scriptures were translated by the Dutch into the Eastern Malay; * for that is the general language of their extensive dominions in the Indian Sea. But the Eastern Malay is different from the Western Malay, or that of Sumatra. In the College of Fort-Willem, Thomas Jarrett, Esq. of the Honourable Company's Civil Service, was preparing a version of the Scriptures in the Western Malay; for which undertaking he was well qualified, having resided twelve years in Sumatra. When the progress of the Biblical translations was interrupted in the College, Mr. Jarrett prosecuted the work, after his return to Ma-

* A complete version of the Malay Bible was published in the Arabic character at Batavia, in 5 vols. 8vo. in 1758, under the direction of Jacob Mossel, Governor-General of the Dutch possessions in the East Indies.

dras. He has had, as an assistant in the design, a learned Malay of the rank of Rajah in his own country, who came from Sumatra for the purpose. Mr. Jarrett has also made considerable progress in compiling a copious Malay Dictionary, which he commenced before he left the island. His labour, it is to be hoped, will not be lost to the public; for the Malay language is daily increasing in its importance to the British nation.

Prince of Wales's Island, or, as it is called by the natives, Penang, or Pulo Penang, that is, the Island Penang, is the capital of our Malay territories, and is the proper place for the cultivation of the Malay language, being situated close to the main land of Malacca. As there is a College in Bengal for instructing the English in the languages of the continent of Hindoostan, it is equally expedient that there should be an Institution in Penang for the cultivation of the Malay tongue, and of the various dialects of our insular possessions. The Dutch attended to this object in the very infancy of their empire. Besides, it is probable that Penang will, in the progress of Eastern civilization, become the great emporium of Asiatic Commerce. Its sudden elevation, is a prognostic of its future celebrity. It is situated on what may be called, "the high way," in which ships sail from either hemis-

phere; and is the very centre of British navigation in the East. The Author resided on this island for about a month, and was greatly surprised at the variety of languages which are spoken, and at the different races of men who present themselves to view in this infant settlement. The Merchants are chiefly of the Malay, and Indo-Chinese nations. John Shaw, Esq. was prosecuting the study of the Eastern Malay Language, when the Author visited the island, and has since published a considerable portion of a Malay Grammar.

The author who chiefly claims our notice in regard to the Malay regions is J. C. Leyden, M. D. Professor of Hindoostanee in the College of Fort-William. To him the learned world is indebted for "a Dissertation on the Languages, and Literature of the Indo-Chinese nations," just published in the Asiatic Researches, in which he illuminates a very dark subject, and opens a new view to Great Britain of her insular possessions in Asia. Dr. Leyden takes the lead in this most useful science, in the East, being possessed of very rare talents for general Philology, which he has applied almost suddenly, and with admirable effect, to the Oriental Languages. If this erudite scholar should prosecute his researches for some years to come, with equal assiduity and success, he will promote, in the most effectual manner, the ge-

neral civilization of the East, by opening the way for the future exertions of Christian teachers, and preparing them for the study of languages, the names of which are not yet known in Europe.

Penang and the neighbouring settlement of Malacca, are most favourable stations for the study of the various dialects of the Malay and Chinese Languages; and for pouring forth from the press useful works for the civilization of Maritime and Austral Asia. Every week, boats of different nations are ready to carry off every thing that is printed to their respective regions. The Author found here a general spirit of inquiry, a communicative disposition, and an unusual thirst for knowledge; for the civilities of commerce have a tendency to weaken prejudice and superstition among barbarous tribes.

Although the Dutch introduced Christianity on every island where they established a Government, yet the greater part of the Malay islands are involved in darkness. The natives are of three general casts, Pagans, Mahomedans, and Chinese. The Mahomedans chiefly inhabit the shores, and the Pagans the interior parts of the islands. The barbarism of the interior nations in Sumatra, Borneo, and other islands, almost exceeds belief. Marsden, in his History of Sumatra, had informed us that it

was usual with the natives of the interior, called the Batta tribes, to kill and eat their criminals, and prisoners of war ; but the researches of Dr. Leyden have led to the discovery that they sometimes sacrifice their own relations. “ They themselves declare,” (says he,) “ that they frequently eat their own relations when aged and infirm : and that not so much to gratify their appetite, as to perform a pious ceremony. Thus, when a man becomes infirm and weary of the world, he is said to invite his own children to eat him in the season when salt and limes are cheapest. He then ascends a tree, round which his friends and offspring assemble, and as they shake the tree, join in a funeral dirge, the import of which is, ‘ The season is come, the fruit is ripe, and it must descend.’ The victim descends, and those that are nearest and dearest to him deprive him of life, and devour his remains in a solemn banquet.” *

These cannibals inhabit the interior of the island of Sumatra, on the shore of which is the English settlement, Bencoolen, or Fort-Malborough. We have been settled there for a long period, and trade with the inhabitants for their spices. In return for the *pepper* which the natives give us, it would well become our

* *Asiatic Researches*, Vol. X. p. 203.

character as a Christian nation, were we now at length, to offer them the *New Testament*.

Another description of barbarians in the Eastern Isles, are the *Haráforas*, called by the Dutch, the *Alföers*. They are to be found in almost all the larger islands. “In their manners,” says Dr. Leyden; “the most singular feature is the necessity imposed on every person of, sometime in his life; imbruing his hands in human blood: and in general; among all their tribes, no person is permitted to marry, till he can shew the skull of a man whom he has slaughtered. They eat the flesh of their enemies like the *Battas*, and drink out of their skulls; and the ornaments of their houses are human skulls and teeth.”* When the Author was at Pulo Penang, he saw a Chief of the Malay tribe who had a staff, on the head of which was a bushy lock of human hair; which he said he had cut from the head of his enemy, when he lay dead at his feet.

The foregoing circumstances have been detailed to shew what Paganism is in its natural state, and to awaken some desire of civilizing a people, who are now so accessible to us. Certain Philosophers of the school of Voltaire and Gibbon, have been extravagant in their eulogium of man in a state of nature, or in

* *Asiatic Researches*, Vol. X. p. 217.

some other state DEVOID of Christianity; and it is to be lamented that some *Christian* writers have tried to draw the same picture. But Paganism in its best estate, is well described by one line of the Poet :

Monstrum, horrendum, informe; ingens cui LUMEN
ademptum. VIRG.

No quarter of the globe promises to be more auspicious to Christian Missions than the Malayan Archipelago. In regard to the probable success of our endeavours, the Dutch have already shewn *what is practicable*. The natives are of different casts, and are a divided people. The communication is easy from island to island; our own ships are continually plying on their shores. The China fleet pass through twice or oftener every year; and with most of the islands we have intercourse by what is called in India, the country trade. And now there will be, of course, an English Government established in each of the conquered islands in lieu of the Dutch.

The Mahomedans found it easy to translate the Koran into the languages of *Java*, and of the *Celebes*; but the Sacred Scriptures are not yet translated into *either* of these languages. The proper language of *Java* is different from the Malay of the city of *Batavia*. The language

of the Celebes is called the Bugis, or Bouguese.* The natives of Celebes are distinguished for their vigour of mind and strength of body; and are acknowledged to be the first of the *Orang Timor*, or Eastern men. Literature was formerly cultivated among them. Dr. Leyden enumerates fifty-three different volumes. "Their songs," says he, "and romances, are famous among all the islands of the East." Their language extends to other islands, for they formerly carried their conquests beyond the Moluccas. The man who shall first translate the Bible into the language of the Celebes, will probably be read by as many islanders as have read the translation of Wickliffe. Let us consider how long these nations have waited for Christian instruction, and contemplate the words of the prophecy, "The isles shall wait for HIS Law." Isa. xliii. 4.

The facilities for civilizing the Malayan isles are certainly very great; and these facilities are our strongest encouragement to make the attempt. Both in our translation of the Scriptures and in missions to the heathen, we should avoid as much as possible what may be called *enterprise*. Let us follow the path that is easy

* Lord Minto notices in his speech to the College of Fort-William, that Thos. Raffles, Esq. Secretary to the Government in Prince of Wales's Island, is employed in compiling a code of Malay laws, in the Malay and Bougese Languages.

and secure, and make use of those means which are already afforded to us by Providence. Thus the most valuable and important translation of the Scriptures, will be that for which a people are already prepared, such as the Malayalim, the Cingalese, and Malay. And the most judiciously planned Missions will be those where there is a prospect of personal security to the teachers, and (judging from human probability) the greatest facilities for the conversion of the people.

THE SYRIAN CHRISTIANS IN INDIA.

THE Syrian Christians inhabit the interior of Travancore and Malabar, in the South of India; and have been settled there from the early ages of Christianity. The first notices of this ancient people in recent times are to be found in the Portuguese histories. When Vasco de Gama arrived at Cochin on the coast of Malabar, in the year 1503, he saw the sceptre of the Christian King; for the Syrian Christians had formerly regal power in Malay-Ala.*

* Malay-ala is the proper name for the whole country of Travancore and Malabar, comprehending the territory be-

The name or title of their last King was Beliarthe; and he dying without issue, the dominion devolved on the King of Cochin and Diamper.

When the Portuguese arrived, they were agreeably surprised to find upwards of a hundred Christian Churches on the coast of Malabar. But when they became acquainted with the purity and simplicity of their worship, they were offended. "These Churches," said the Portuguese, "belong to the Pope." "Who is the Pope?" said the natives, "we never heard of him." The European priests were yet more alarmed, when they found that these Hindoo Christians maintained the order and discipline of a regular Church under Episcopal Jurisdiction: and that, for 1300 years past, they had enjoyed a succession of Bishops appointed by the Patriarch of Antioch. "We," said they, "are of the true faith, whatever you from the West may be; for we come from the place where the followers of Christ were first called Christians."

When the power of the Portuguese became sufficient for their purpose, they invaded these tranquil Churches, seized some of the Clergy,

tween the mountains and the sea, from Cape Cormorin to Cape Illi or Dilly. The language of these extensive regions is called Malayalim, and sometimes Malabar. We shall use the word *Malabar*, as being of easier pronunciation.

and devoted them to the death of heretics. Then the inhabitants heard for the first time that there was a place called the *Inquisition*; and that its fires had been lately lighted at Goa, near their own land. But the Portuguese, finding that the people were resolute in defending their ancient faith, began to try more conciliatory measures. They seized the Syrian Bishop, Mar Joseph, and sent him prisoner to Lisbon, and then convened a Synod at one of the Syrian Churches called Diamper, near Cochin, at which the Romish Archbishop Menezes presided. At this compulsory Synod, 150 of the Syrian Clergy appeared. They were accused of the following practices and opinions, “ That they had married wives; that
“ they owned but two Sacraments, Baptism
“ and the Lord’s Supper; that they neither
“ invoked Saints, nor worshipped Images, nor
“ believed in Purgatory: and that they had
“ no other orders or names of dignity in the
“ Church, than Bishop, Priest, and Deacon.” These tenets they were called on to abjure, or to suffer suspension from all Church benefices. It was also decreed that all the Syrian books on Ecclesiastical subjects that could be found, should be burned; “ in order,” said the Inquisitors, “ that no pretended apostolical monuments may remain.”

The Churches on the sea-coast were thus

compelled to acknowledge the supremacy of the Pope: but they refused to pray in Latin, and insisted on retaining their own language and Liturgy. This point, they said, they would only give up with their lives. The Pope compromised with them: Menezes purged their Liturgy of its errors: and they retain their Syriac Language, and have a Syriac College unto this day. These are called the Syro-Roman Churches, and are principally situated on the sea-coast.

The Churches in the interior would not yield to Rome. After a show of submission for a little while, they proclaimed eternal war against the Inquisition; they hid their books, fled to the mountains, and sought the protection of the Native princes, who had always been proud of their alliance.

Two centuries had elapsed without any particular information concerning the Syrian Christians in Malay-ala. It was doubted by many whether they existed at all; but if they did exist, it was thought probable that they must possess some interesting documents of Christian antiquity. The Author conceived the design of visiting them, if practicable, in his tour through Hindoostan. He presented a short memoir on the subject in 1805, to Marquis Wellesley, then Governor-General of India; who was pleased to give orders that

every facility should be afforded to him in the prosecution of his inquiries. About a year after that Nobleman had left India, the Author proceeded on his Tour. It was necessary that he should visit first the Court of the Rajah of Travancore, in whose dominions the Syrian Christians resided, that he might obtain permission to pass to their country. The two chief objects which he proposed to himself, in exploring the state of this ancient people, were these: First, to investigate their literature and history, and to collect Biblical manuscripts. Secondly, if he should find them to be an intelligent people, and well acquainted with the Syriac Scriptures, to endeavour to make them instruments of illuminating the Southern part of India, by engaging them in translating their Scriptures into the Native Languages. He had reason to believe that this had not yet been done; and he was prepared not to wonder at the delay, when he reflected how long it was before his own countrymen began to think it their duty to make versions of the Scriptures, for the use of other nations.

Palace of Travancore, 19th Oct. 1806.

‘ I have now been a week at the Palace of Trivandrum, where the Rajah resides. A letter of introduc-

tion from Lieut.-Colonel Macaulay, the British Resident at Travancore, procured me a proper reception. At my first audience His Highness was very inquisitive as to the objects of my journey. As I had servants with me of different casts and languages, it was very easy for the Brahmins to discover every particular they might wish to know, in regard to my profession, pursuits, and manner of life. When I told the Rajah that the Syrian Christians were supposed to be of the same religion with the English, he said he thought that could not be the case, else he must have heard it before; if, however, it was so, he considered my desire to visit them as being very reasonable. I assured His Highness that their *Shaster* and ours was the same; and shewed him a Syriac New Testament which I had at hand. The book being bound and gilt after the European manner, the Rajah shook his head, and said he was sure there was not a native in his dominions who could read that book. I observed that this would be proved in a few days. The Dewan (or Prime Minister) thought the character something like what he had seen sometimes in the houses of the *Sooriani*. The Rajah said he would afford me every facility for my journey in his power. He put an emerald ring on my finger, as a mark of his friendship, and to secure me respect in passing through his country; and he directed his Dewan to send proper persons with me as guides.

‘ I requested that the Rajah would be pleased to present a Catalogue of all the Hindoo Manuscripts in the Temples of Travancore to the College of Fort-William in Bengal. The Brahmins were very averse to this; but when I shewed the Rajah the catalogues of the books in the Temples of Tanjore, given by the Rajah of Tanjore, and of those of the Temple of Ra-

misseram, given me by order of the Rannie (or Queen) of Ramnad; he desired it might be done: and orders have been sent to the Hindoo College of Trichoor for that purpose.*

*Chinganoor; a Church of the Syrian Christians,
Nov. 10th, 1806.*

‘ From the palace of Travancore I proceeded to Mavelly-car, and thence to the hills at the bottom of the high Ghauts which divide the Carnatic from Malay-ala. The face of the country in general, in the vicinity of the mountains, exhibits a varied scene of hill and dale, and winding streams. These streams fall from the mountains, and preserve the vallies in perpetual verdure. The woods produce pepper, cardamoms and cassia, or common cinnamon; also frankincense and other aromatic gums. What adds much to the grandeur of the scenery in this country is, that the adjacent mountains of Travancore are not *barren*, but covered with forests of *teak* wood (the Indian oak) producing, it is said, the largest timber in the world.

‘ The first view of the Christian Churches in this sequestered region of Hindoostan, connected with the idea of their tranquil duration for so many ages, cannot fail to excite pleasing emotions in the mind of the beholder. The form of the oldest buildings is not unlike that of some of the old Parish Churches in England; the style of building in both being of Saracenic

* These three Catalogues, together with that of the Rajah of Cochin, which the Author procured afterwards, are now deposited in the College of Fort-William, and probably contain all the Hindoo literature of the South of India.

origin. They have sloping roofs, pointed arch windows and buttresses supporting the walls. The beams of the roof being exposed to view are ornamented; and the ceiling of the choir and altar is circular and fretted. In the Cathedral Churches, the shrines of the deceased bishops are placed on each side of the altar. Most of the Churches are built of a reddish stone,* squared and polished at the quarry; and are of durable construction. The bells of the Churches are cast in the founderies of the country; some of them are of large dimensions, and have inscriptions in Syriac and Malay-alim. In approaching a town in the evening, I once heard the sound of the bells among the hills; a circumstance which made me forget for a moment that I was in Hindoostan, and reminded me of *another* country.

‘The first Syrian Church which I saw was at Mavelycar: but the Syrians here are in the vicinity of the Romish Christians; and are not so simple in their manners as those nearer the mountains. They had been often visited by Romish emissaries in former times: and they at first suspected that I belonged to that communion. They had heard of the English, but strangely supposed that they belonged to the Church of the Pope in the West. They had been so little accustomed to see a friend, that they could not believe that I was come with any friendly purpose. Added to this,

* This stone possesses a singular property. It is so soft at the quarry that it may be pared with a knife, and modelled in any fashion with ease; but when exposed for a time to the air, it indurates like adamant.—Dr. Francis Buchanan of Bengal requested that I would bring to England a specimen of this stone, which he had not seen in any of the British Collections.

I had some discussions with a most intelligent priest, in regard to the original language of the Four Gospels, which he maintained to be Syriac; and they suspected from the complexion of my argument, that I wished to weaken the evidences for their antiquity.*

* "You concede," said the Syrian, "that our Saviour spoke in our language; how do you know it?" From Syriac expressions in the Greek Gospels. It appears that he spoke Syriac when he walked by the way (Ephphatha), and when he sat in the house (Talitha Cumi), and when he was upon the cross (Eli, Eli, lama sabachthani). The Syrians were pleased when they heard that we had got their language in our English books. The priest observed that these last were not the exact words, but 'Ail, Ail, lamono sabachthani.' I answered, that the word must have been very like *Eli*, for one said 'He calleth *Elias*.' "True," said he, "but yet it was more likely to be *Ail, Ail* (pronounced Il or Eel) for *Hil* or *Hila*, is Syriac for Vinegar; and one thought he wanted Vinegar, and filled immediately a sponge with it. But our Saviour did not want the medicated drink, as they supposed.—But," added he, "if the parables and discourses of our Lord were in Syriac, and the people of Jerusalem commonly used it, is it not marvellous that his Disciples did not record his parables in the Syriac Language; but that they should have recourse to the Greek?" I observed that the Gospel was for the world, and the Greek was then the universal language, and therefore Providence selected it. "It is very probable," said he, "that the Gospels were translated immediately afterwards into Greek, as into other languages; but surely there must have been a Syriac original. The poor people in Jerusalem could not read Greek. Had *they* no record in their hands, of Christ's parables which they had heard, and of his sublime discourses recorded by St. John, after his ascension?" I acknowledged that it was believed by some of the learned that the Gospel of St. Matthew was written originally in

Soon, however, the gloom and suspicion subsided; they gave me the right hand of fellowship, in the primitive manner; and one of their number was deputed to accompany me to the Churches in the interior.

‘ When we were approaching the Church of Chinganoor, we met one of the *Cassanars*, or Syrian Clergy. He was dressed in a white loose vestment with a cap of red silk hanging down behind. Being informed who he was, I said to him in the Syriac Language, ‘ Peace be unto you.’ He was surprized at the salutation, but immediately answered, ‘ The God of peace be with you.’ He accosted the Rajah’s servants in the language of the country to know who I was; and immediately returned to the village to announce our approach. When we arrived I was received at the door of the Church by three *Kasheeshas*, that is, Presbyters, or Priests, who were habited in like manner, in white vestments. Their names were Jesu, Zecharias, and Urias, which they wrote down in my Journal, each of them adding to his name the title of *Kasheesha*. There were also present two *Shumshanas*, or Deacons. The elder Priest was a very intelligent man, of reverend appearance, having a long white beard, and of an affable and engaging deportment. The three principal Christians, or lay elders, belonging to the Church, were

Syriac. “ So you admit St. Matthew? You may as well admit St. John. Or was one gospel enough for the inhabitants of Jerusalem?” I contended that there were many Greek and Roman words in their own Syriac Gospels, “ True,” said he, “ Roman words for Roman things.” They wished however to see some of these words. The discussion afterwards, particularly in reference to the Gospel of St. Luke, was more in my favour.

named Abraham, Thoma, and Alexandros. After some conversation with my attendants they received me with confidence and affection; and the people of the neighbouring villages came round, women as well as men. The sight of the WOMEN assured me that I was once more (after a long absence from England) in a Christian country. For the Hindoo women, and the Mahomedan women, and in short, all women who are not Christians, are accounted by the men an inferior race: and, in general, are confined to the house for life, like irrational creatures. In every countenance now before me I thought I could discover the intelligence of Christianity. But at the same time, I perceived, all around, symptoms of poverty and political depression. In the Churches, and in the people, there was the air of fallen greatness. I said to the senior Priest, 'You appear to me like a people who have known better days.' 'It is even so,' said he. 'We are in a degenerate state compared with our forefathers.' He noticed, that there were two causes of their present decay. 'About 300 years ago, an enemy came from the west, bearing the name of Christ, but armed with the inquisition: and compelled us to seek the protection of the native Princes. And the native Princes have kept us in a state of depression ever since. They indeed recognize our ancient personal privileges, for we rank in general next to the *Nairs*, the nobility of the country; but they have encroached by degrees on our property, till we have been reduced to the humble state in which you find us. The glory of our Church has passed away; but we hope your nation will revive it again.' I observed that 'the glory of a Church could never die, if it preserved the Bible.' 'We have preserved the Bible,' said he, 'the Hindoo Princes

never touched our liberty of conscience. We were formerly on a footing with them in political power; and they respect our religion. We have also converts from time to time; but in this Christian duty we are not so active as we once were; besides, it is not so creditable now to become Christian, in our low estate.' He then pointed out to me a Namboory Brahmin, (that is, a Brahmin of the highest cast) who had lately become a Christian, and assumed the white vestment of a Syrian Priest. 'The learning too of the Bible,' he added, 'is in a low state amongst us. Our copies are few in number; and that number is diminishing instead of increasing; and the writing out a whole copy of Sacred Scripture is a great labour, where there is no profit, and little piety.' I then produced a printed copy of the Syriac New Testament. There was not one of them who had ever seen a printed copy before. They admired it much; and every Priest, as it came into his hands, began to read a portion, which he did fluently, while the women came round to hear. I asked the old Priest whether I should send them some copies from Europe. 'They would be worth their weight in silver,' said he. He asked me whether the Old Testament was printed in Syriac as well as the New. I told him it was, but I had not a copy. They professed an earnest desire to obtain some copies of the *whole* Syriac Bible; and asked whether it would be practicable to obtain one copy for every church. 'I must confess to you,' said Zecharias, 'that we have very few copies of the *Prophetical* Scriptures in the Church. Our Church languishes for want of the Scriptures.' But he added, 'the language that is most in use among the people is the Malayalim, (or Malabar), the vernacular language.'

of the country. The Syriac is now only the learned language, and the language of the Church: but we generally expound the Scriptures to the people in the vernacular tongue.

‘ I then entered on the subject of the translation of the Scriptures. He said ‘ a version could be made with critical accuracy; for there were many of the Syrian Clergy who were perfect masters of both languages, having spoken them from their infancy. But,’ said he, ‘ our Bishop will rejoice to see you, and to discourse with you on this and other subjects.’ I told them that if a translation could be prepared, I should be able to get it printed, and to distribute copies among their fifty-five Churches at a small price. ‘ That indeed would give joy,’ said old Abraham. There was here a murmur of satisfaction among the people. ‘ If I understand you right,’ said I, ‘ the greatest blessing the English Church can bestow upon you, is the Bible.’ ‘ It is so,’ said he. ‘ And what is the next greatest,’ said I. ‘ Some freedom and personal consequence as a people.’ By which he meant political liberty. ‘ We are here in bondage, like Israel in Egypt.’ I observed that the English nation would doubtless recognise a nation of fellow Christians; and would be happy to interest itself in their behalf, as far as our political relation with the prince of the country would permit. They wished to know what were the principles of the English Government, civil and religious. I answered that our Government might be said to be founded generally on the principles of the Bible. ‘ Ah,’ said old Zecharias, ‘ that must be a glorious government which is founded on the principles of the Bible.’ The Priests then desired I would give them some account of the History of the

English nation, and of our secession from their enemy the Church of Rome. And in return, I requested they would give me some account of their History.—My communications with the Syrians are rendered very easy, by means of an Interpreter whom I brought with me all the way from the Tanjore country. He is a Hindoo by descent, but is an intelligent Christian, and was a pupil and Catechist of the late Mr. Swartz. The Rev. Mr. Kolhoff recommended him to me. He formerly lived in Travancore, and is well acquainted with the vernacular tongue. He also reads and writes English pretty well, and is as much interested in favour of the Syrian Christians as I myself. Besides Mr. Swartz's catechist, there are two natives of Travancore here, who speak the Hindoostanee Language, which is familiar to me. My knowledge of the Syriac is sufficient to refer to texts of Scripture; but I do not well understand the pronunciation of the Syrians. I hope to be better acquainted with their language before I leave the country.

Ranniel, a Syrian Church, Nov. 12th, 1806.

This Church is built upon a rocky hill on the banks of the river; and is the most remote of all the Churches in this quarter. The two *Kasheeshas* here are Lucas and Mattai (Luke and Matthew.) The chief Lay members are Abraham, Georgius, Thoma, and Philippus. Some of the Priests accompany me from Church to Church. I have now visited eight Churches, and scarcely believe that I am in the land of the Hindoos; only that I now and then see a Hindoo temple on the

banks of the river. I observed that the bells of most of the churches are within the building, and not in a tower. The reason they said was this. When a Hindoo temple happens to be near a church, the Hindoos do not like the bell to sound loud, "because it frightens their God."—I perceive that the Syrian Christians assimilate much to the Hindoos in the practice of frequent ablutions for health and cleanliness, and in the use of vegetables and light food.

I attended divine service on the Sunday. Their Liturgy is that which was formerly used in the Churches of the Patriarch of Antioch. During the prayers, there were intervals of silence: the priest praying in a low voice, and every man praying for himself. These silent intervals add much to the solemnity and appearance of devotion. They use incense in the Churches, it grows in the woods around them; and contributes much, they say, to health, and to the warmth and comfort of the Church, during the cold and rainy season of the year. At the conclusion of the service, a ceremony takes place which pleased me much. The Priest, (or Bishop, if he be present) comes forward, and all the people pass by him as they go out, receiving his benediction individually. If any man has been guilty of any immorality, he does not receive the blessing; and this, in their primitive and patriarchal state, is accounted a severe punishment. Instruction by preaching is little in use among them now. Many of the old men lamented the decay of piety and religious knowledge; and spoke with pleasure of the record of ancient times.—They have some ceremonies nearly allied to those of the Greek Church. Here, as in all Churches in a state of decline, there is too much for-

mality in the worship. But they have the Bible and a scriptural Liturgy; and these will save a Church in the worst of times. These may preserve the spark and life of religion, though the flame be out. And as there were but few copies of the Bible among the Syrians, (for every copy was transcribed with the pen) it is highly probable that, if they had not enjoyed the advantage of the daily prayers, and daily portions of Scripture in their Liturgy, there would have been, in the revolution of ages, no vestige of Christianity left among them.*

* In a nation like ours, overflowing with knowledge, men are not always in circumstances to perceive the value of a scriptural Liturgy. When Christians are well taught, they think they want something better. But the young and the ignorant, who form a great proportion of the community, are edified by a little plain instruction frequently repeated. A small Church or Sect may do without a form for a while. But a national Liturgy is that which preserves a relic of the true faith among the people in a large empire, when the Priests leave their ARTICLES and their CONFESSIONS of FAITH. Woe to the declining Church which hath no Scriptural Liturgy! For when the Bible is gone, or when reading the scriptures to the people ceases, what is there left? Witness the Presbyterians in the West of England, and some other sects, who are said to have become Arians and Socinians to a man. *Eight* chapters of Scripture, on an average, including the Psalms, are read to the people in the course of every Sabbath day, in the Church of England. *Four* chapters are recommended to be read on every Sabbath day in the "Directory for public worship" of the Kirk of Scotland, viz. "one chapter of each Testament at every meeting." But, in consequence of its not being *positively ordained*, not one chapter is now read. When therefore a minister of that Church chuses to deviate from the doctrines of the "Confes-

‘ The doctrines of the Syrian Christians are few in number, but pure, and agree in essential points with

“ sion of Faith” (which will sometimes happen) what, we would ask, is there left for the people ? *

The Puritans of a former age in England did not live long enough to see the use of an evangelical Formulary. By them, the experiment of a *pure church devoid* of form, was made under the most favourable auspices ; I know not what was wanting of human and local circumstance, to give peculiar doctrines perpetuity : according to their principles, for they assumed that an *establishment* and *human ordinance* are of no service in supporting or perpetuating the spiritual church of Christ. But yet, with the first generation of men, (who had their education in Halls and Colleges) the spiritual fervor seemed to pass away. Instead of increasing, it decreased and declined in most places, till little more than the *name* was left. For when the spirit is gone, (in a church having no form) *nothing* is left. In the mean time, primitive Christianity revived in England (not amongst *them*, but in Halls and Colleges, and in the midst of rational *forms* and evangelical *articles* :) “ FOR SO IT SEEMED GOOD UNTO GOD ;” and from *that source* is derived the greater part of pure religion now professed in this land, under whatever form it may exist.

These observations are not made in a spirit of disrespect for any mode of Christian worship : every form, we know, is

* The Kirk of Scotland is, we believe, the only National Church in the world in which the Holy Scriptures *are not read*. When its ministers are asked why they do not conform to the authorised Directory for the public Worship of the nation, and read the Scriptures to the people, they answer, that “ the people do not like it.” But if it be true that the people *do not like* to hear the Scriptures read in the house of God, this extraordinary fact is the strongest argument that can be adduced for reading them ; and for beginning to read them without delay. How can it be expected that the blessing of God should continue to accompany the ministrations of any Church, where his holy word ceases to be read in a solemn manner to the people ?

those of the Church of England: so that, although the body of the Church appears to be ignorant, and formal, and dead, there are individuals who are alive to righteousness, who are distinguished from the rest by their purity of life, and are sometimes censured for too rigid a piety.

‘ The following are the chief doctrines of this ancient Church :

‘ 1. They hold the doctrine of a vicarious ATONEMENT for the sins of men, by the blood and merits of Christ, and of the justification of the soul before God, “ by faith alone,” in that atonement.

‘ 2. They maintain the REGENERATION, or new birth of the Soul to righteousness, by the influence of the

human and, therefore, imperfect : nor is perfection required ; that form being best for the time, which is best administered. Christ left no form : (though he approved of the forms which he found) because Churches in different climates, must have different forms. There are differences of “ administrations, saith the Apostle, but the same Lord.” 1 Cor. i. 12. “ One man esteemeth one day above another. He that regardeth the day, (as Easter and Pentecost) regardeth it unto the Lord ; and he that regardeth not the day, to the Lord he doth not regard it.” Rom. xiv. 6. We are not to despise “ a weak brother, for whom Christ died,” (1 Cor. viii. 11.) though he be destitute of learning, and think he possesses all that is necessary for forming a new Church, when he has got the leaves of the New Testament ; when the truth is, that a knowledge of cotemporary history and languages is as necessary to understand certain facts of the New Testament, as the facts of any other book. But the above remarks have been made with this view ; to qualify the contempt, which ignorant persons in small sects frequently express for the established worship of a CHRISTIAN EMPIRE.

Spirit of God, which change is called in their books, from the Greek, the META-NOIA, or Change of Mind.

3. In regard to the TRINITY the creed of the Syrian Christians accords with that of St. Athanasius, but without the damnatory clauses. In a written and official communication to the English Resident of Travancore, the Metropolitan states it to be as follows :

“ We believe in the Father, Son, and Holy Ghost,
 “ three persons in one God, neither confounding the
 “ persons nor dividing the substance, one in three, and
 “ three in one. The Father generator, the Son gener-
 “ ated, and the Holy Ghost proceeding. None is be-
 “ fore or after the other; in majesty, honour, might,
 “ and power co-equal; Unity in Trinity, and Trinity
 “ in Unity.” He then proceeds to disclaim the differ-
 ent errors of Arius, Sabellius, Macedonius, Manes, Mar-
 cianus, Julianus, Nestorius, and the Chalcedonians;
 and concludes, “ That in the appointed time, through
 “ the disposition of the Father and the Holy Ghost,
 “ the Son appeared on earth for the salvation of man-
 “ kind; that he was born of the Virgin Mary, through
 “ the means of the Holy Ghost, and was incarnate God
 “ and man.”

‘ In every Church, and in many of the private houses, here are manuscripts in the Syriac Language: and I have been successful in procuring some old and valuable copies of the Scriptures and other books written in different ages and in different characters.’

*‘Cande-nad, a Church of the Syrian Christians,
November 23, 1806.*

‘ This is the residence of Mar Dionysius, the Metropolitan of the Syrian Church. A number of the Priests from the other Churches had assembled by desire of the Bishop, before my arrival. The Bishop resides in a building attached to the Church. I was much struck with his first appearance. He was dressed in a vestment of dark red silk; a large golden cross hung from his neck, and his venerable beard reached below his girdle. Such, thought I, was the appearance of Chrysostom in the fourth century. On public occasions, he wears the Episcopal mitre, and a muslin robe is thrown over his under garment; and in his hand he bears the crosier, or pastoral staff.—He is a man of highly respectable character in his Church, eminent for his piety, and for the attention he devotes to his sacred functions. I found him to be far superior in general learning to any of his clergy whom I had yet seen. He told me that all my conversations with his Priests since my arrival in the country had been communicated to him. ‘ You have come,’ said he, ‘ to visit a declining Church, and I am now an old man: but the hopes of its seeing better days cheer my old age, though I may not live to see them.’—I submitted to the Bishop my wishes in regard to the translation and printing of the Holy Scriptures. ‘ I have already fully considered the subject,’ said he, ‘ and have determined to superintend the work myself, and to call the most learned of my clergy to my aid. It is a work which will illuminate these dark regions, and God will give it his blessing.’ I

was much pleased when I heard this pious resolution of the venerable man; for I had now ascertained that there are upwards 200,000 Christians in the South of India, besides the Syrians, who speak the Malabar Language.—The next subject of importance in my mind, was the collection of useful manuscripts in the Chaldaic and Syriac Languages; and the Bishop was pleased to say that he would assist my inquiries and add to my collection.—He descanted with great satisfaction on the hope of seeing printed Syriac Bibles from England; and said they would be ‘a treasure to his Church.’

‘Cande-nad, 24th November, 1806.

‘Since my coming amongst this people, I had cherished the hope that they might be one day united with the Church of England. When I reflected on the immense power of the Romish Church in India, and on our inability to withstand its influence, alone, it appeared to be an object of great consequence to secure the aid and co-operation of the Syrian Church, and the sanction of its antiquity in the East. I thought it might be serviceable, at least, to lay such a foundation by the discussion of the subject, as our Church might act upon hereafter, if she should think it expedient. I was afraid to mention the subject to the Bishop at our first interview; but he himself intimated that he would be glad I would communicate freely upon it with two of his clergy.—I had hitherto observed somewhat of a reserve in those with whom I had conversed on this matter: and now the cause was explained. The Bishop’s chaplains confessed to me that they had doubts

as to the purity of English Ordination. 'The English,' said they, 'may be a warlike and great people; but their Church, by your own account, is but of recent origin. Whence do you derive your Ordination?' 'From Rome.' 'You derive it from a Church which is our ancient enemy, and with which we would never unite.'—They acknowledged that there might be salvation in every Church where 'the name of Christ was named;' but in the question of an UNION, it was to be considered that they had existed a pure Church of Christ from the earliest ages; that if there was such a thing in the world as Ordination by the laying on of hands, in succession from the Apostles, it was probable that they possessed it; that there was no record of history or tradition to impeach their claim. I observed, that there was reason to believe that the same Ordination had descended from the Apostles, to the Church of Rome. 'It might be so: but that Church had departed from the faith.' I answered, that the impurity of the channel had not corrupted the ordinance itself, or invalidated the legitimacy of the imposition of hands; any more than the wickedness of a High Priest in Israel could disqualify his successors. The Church of England assumed that she derived Apostolical Ordination *through* the Church of Rome, as she might have derived it *through* the Church of Antioch. I did not consider that the Church of England was entitled to reckon her Ordination to be higher or more sacred than that of the Syrian Church. This was the point upon which they wished me to be explicit. They expected that in any official negotiation on this subject, the antiquity and purity of Syrian Ordination should be expressly admitted.

Our conversation was reported to the Bishop. He wished me to state the advantages of an Union. One advantage would be, I observed, that English Clergymen, or rather Missionaries ordained by the Church of England, might be permitted hereafter to preach in the numerous Churches of the Syrians in India, and aid them in the promulgation of pure religion, against the preponderating and increasing influence of the Romish Church; and again, That Ordination by the Syrian Bishop might qualify for preaching in the English Churches in India; for we had an immense Empire in Hindoostan, but few Preachers: and of these few scarcely any could preach in the native languages.—The Bishop said, ‘I would sacrifice much for such an Union; only let me not be called to compromise any thing of the dignity and purity of our Church.’ I told him, we did not wish to degrade, we would rather protect and defend it. All must confess that it was Christ’s Church in the midst of a heathen land. The Church of England would be happy to promote its welfare, to revive its spirit, and to use it as an instrument of future good in the midst of her own Empire. I took this occasion to observe that there were some rites and practices in the Syrian Church, which our Church might consider objectionable or nugatory. The Bishop confessed that some customs had been introduced during their decline in the latter centuries, which had no necessary connection with the constitution of the Church, and might be removed without inconvenience. He asked whether I had authority from my own Church to make any proposition to him. I answered that I had not: that my own Church scarcely knew that the Syrian Church existed: but I could anticipate the wishes and purposes

of good men. He thought it strange that there was no Bishop in India to superintend so large an Empire; and said; he did not perfectly comprehend our ecclesiastical principles. I told him that we had sent Bishops to other countries; but that our Indian Empire was yet in its infancy.—Next day, the Bishop, after conferring with his clergy on the subject, returned an answer in writing to the following effect; ‘That an union with the English Church, or, at least, such a connection as should appear to both Churches practicable and expedient, would be a happy event, and favourable to the advancement of Religion in India.’ In making this communication, he used his official designation, ‘Mar Dionysius, Metropolitan of Malabar.’—I asked the Bishop if he would permit two of the young Casanars to go to England to finish their education, and then return to India. He said, he should be very happy to give his permission, if any should be found who were willing to go. I have accordingly made the offer to two youths of good abilities, who are well skilled in the Syriac Language.’

‘Cande-nad, 25th Nov. 1806.

‘The Bishop was desirous to know something of the other Churches which had separated from Rome. I was ashamed to tell him how many they were. I mentioned that there was a *Kasheesha* or Presbyter Church in our own kingdom, in which every *Kasheesha* was equal to another. ‘And are there no *Shimshanas*?’ (Deacons in holy orders). ‘None.’ ‘And what, is there nobody to overlook the *Kasheeshas*?’ ‘Not one.’ ‘And who is the Angel of their Church?’ (alluding to the form

of the seven Churches in Asia, Rev. ii. 1.) ‘ They have none.’ ‘ There must be something imperfect there,’ said he. * This led to the mention of the different sects. Those which most interested him were the Quakers and Baptists. He said it was an imposing idea to wash the body with water, to begin a new life. He asked whether they were baptized again every time they relapsed into sin and known apostacy.—‘ Are there good men amongst these sects?’ Excellent men almost in all. ‘ I see it is with you as it was in the first ages; new sects were produced by true piety, but it was piety founded on ignorance. But do not good men in these sects relax a little when they grow old?’ ‘ Yes, they speak in general less frequently and less dogmatically of their peculiar forms when they are old: one reason of which is, that the smaller sects, who are, for the most part poor, generally acquire their competence of learning in advanced life.’—We next had some conversation concerning forms of worship; whether Christ intended that his Church should have the same form under the burning line, and in a country of frost and snow.’

* It is proper to state, for the satisfaction of those who may differ in opinion with the venerable Bishop, that in the Syriac translation of the New Testament, there is no proper word for Bishop other than *Kasheesha*. The words *Kasheesha* and *Shumshana*, or properly *Me-shumshana*, are the two terms for the two orders of Bishop and Deacon in the third chapter of 1st Timothy. The terms *Episcopus* and *Methropolita* have been introduced into the Syrian Church from the Greek. The Bishop seemed to be more surprised at the striking out the sacred order of Deacon, than at not finding the order of a superintending Priest or Bishop.

‘ *Udiamper, Dec. 1806.*

‘ From Cande-nad I returned to the sea-coast to visit Colonel Macaulay, the British Resident in Travancore. He is at present on the island of Bal-gatty, called by the natives the Pepper Jungle. I have derived much valuable information from this intelligent officer, who possesses a better knowledge of the South of India, than, I suppose, any other European. He is a gentleman of a highly cultivated mind, of much various learning, and master of several languages. To these attainments he adds a quality which does not always accompany them:—He is the friend of Christianity. After residing with him a few days, he accompanied me in a Tour to the interior. We first visited Udiamper, or as it is called by the Portuguese writers, Diamper. This was formerly the residence of Beliarte, King of the Christians; and here is the Syrian Church at which Archbishop Menezes from Goa, convened the Synod of the Syrian Clergy in 1599, when he burned the Syriac and Chaldaic books. The Syrians report, that while the flames ascended, he went round the Church in procession chaunting a song of triumph.

‘ From Udiamper, Colonel Macaulay accompanied me to Cande-nad, to visit the Syrian Bishop a second time. He told us he had commenced the translation of the Scriptures. He was rather indisposed, and said he felt the infirmities of advanced years, his age being now seventy-eight. I promised to see him once more before I left the country.’

‘Cranganore, 9th Dec. 1806.

‘This is that celebrated place of Christian antiquity where the Apostle Thomas is said to have landed, when he first arrived in India from Aden in Arabia. There was formerly a town and fort at Cranganore, the Portuguese having once thought of making it the emporium of their commerce in India; but both are now in ruins. There is however one substantial relic of its greatness. There is an Archbishop of Cranganore, and subject to him there are forty-five Churches; many of which I entered. In some of them the worship is conducted with as much decorum as in the Romish Churches of Western Ireland. Not far from Cranganore is the town of PAROOR, where there is an ancient Syrian Church, which bears the name of the Apostle Thomas. It is supposed to be the oldest in Malabar, and is still used for Divine Service. I took a drawing of it. The tradition among the Syrians is, that the Apostle continued at this place for a time, before he went to preach at Melapoor and St. Thomas’s Mount, on the coast of Coromandel, where he was put to death.—The fact is certainly of little consequence; but I am satisfied that we have as good authority for believing that the Apostle Thomas died in India, as that the Apostle Peter died at Rome.’

‘Verapoli, Dec. 1806.

‘This is the residence of Bishop Raymondo, the Pope’s Apostolic Vicar in Malabar. There is a College here for the sacerdotal office, in which the students (from ten to twenty in number) are instructed in the *Latin* and *Syriac* Languages.—At Pulingunna there is another

College, in which the Syriac alone is taught; where I counted twelve Students. The Apostolic Vicar superintends sixty-four Churches; exclusive of the forty-five governed by the Archbishop of Cranganore, and exclusive of the large Dioceses of the Bishops of Cochin and of Quilon, whose Churches extend to Cape Comorin, and are visible from the sea. The view of this assemblage of Christian Congregations excited in my mind mingled sensations of pleasure and regret; of pleasure, to think that so many of the Hindoos have been rescued from the idolatry of Brahma, and its criminal worship; and of regret, when I reflected that there was not to be found among the whole body, one copy of the Holy Bible.

The Apostolic Vicar is an Italian, and corresponds with the Society 'de propaganda Fide.' He is a man of liberal manners, and gave me free access to the archives of Verapoli, which are upwards of two centuries old. In the library I found many volumes marked 'Liber hereticus prohibitus.' Almost every step I take in Christian India, I meet with a memento of the Inquisition. The Apostolical Vicar, however, does not acknowledge its authority, and places himself under British protection. He spoke of the Inquisition with just indignation, and, in the presence of the British Resident, called it 'a horrid Tribunal.' I asked him whether he thought I might with safety visit the Inquisition, when I sailed past Goa; there being at this time a British force in its vicinity. It asserted a personal jurisdiction over natives who were now British subjects: and it was proper the English Government should know something of its present state. The Bishop answered, 'I do not know what you might do under the protection of a British force; but I should not like

(smiling, and pressing his capacious sides,) to trust *my* body in their hands.'

'We then had some conversation on the subject of giving the Scriptures to the native Roman Catholics. I had heard before, that the Bishop was by no means hostile to the measure. I told him that I should probably find the means of translating the Scriptures into the Malabar Language, and wished to know whether he had any objection to this mode of illuminating the ignorant minds of the native Christians. He said he had none. I visited the Bishop two or three times afterwards. At our last interview he said, 'I have been thinking of the good gift you are meditating for the native Christians; but believe me, the Inquisition will endeavour to counteract your purposes by every means in their power.'—I afterwards conversed with an intelligent native Priest, who was well acquainted with the state and character of the Christians, and asked him whether he thought they would be happy to obtain the Scriptures?—'Yes,' answered he, '*those who have heard of them.*' I asked if he had got a Bible himself?—'No,' he said; 'but he had seen one at Goa.'

*'Angamalee, a Syrian Town, containing Three Churches,
January 1807.*

'I have penetrated once more inland to visit the Syrian Churches. At the town of Cenotta, I was surprised to meet with Jews and Christians in the same street. The Jews led me first to their Synagogue, and allowed me to take away some manuscripts for money. The Syrian Christians then conducted me to their ancient Church. I afterwards sat down on an eminence above the town to contemplate this interesting specta-

cle; a Jewish Synagogue, and a Christian Church, standing over against each other; exhibiting, as it were, during many revolving ages, the LAW and the GOSPEL to the view of the heathen people.

‘ Angamalee is one of the most remote of the Syrian towns in this direction, and is situated on a high land. This was once the residence of the Syrian Bishop. The inhabitants told me, that when *Tippoo* Sultan invaded Travancore, a detachment of his cavalry penetrated to Angamalee, where they expected to find great wealth, from its ancient fame. Being Mahomedans, they expressed their abhorrence of the Christian religion, by destroying one of the lesser Churches, and stabling their horses in the great Church. In this place I have found a good many valuable manuscripts. I had been led to suppose, from the statement of the Portuguese historians, that possibly all the Syriac MSS. of the Bible had been burned by the Romish Church at the Synod of Diamper, in 1599. But this was not the case. The Inquisitors condemned many books to the flames; but they saved the Bible; being content to order that the Syriac Scriptures should be amended agreeably to the Vulgate of Rome. But many Bibles and other volumes were not produced at all. In the acts of the council of Nice, it is recorded, that Johannes, Bishop of India, signed his name at that council in A. D. 325. The Syriac version of the Scriptures was brought to India, according to the popular belief, before the year 325. Some of their present copies are certainly of ancient date. Though written on a strong thick paper, like that of some MSS. in the British Museum, commonly called Eastern paper, the ink has, in several places, eat through the material in the exact form of the letter. In other copies, where the ink had less of a corroding quality, it has fallen off, and left a

dark vestige of the letter; faint, indeed, but not, in general, illegible.

There is a volume, which was deposited in one of the remote Churches, near the mountains, which merits a particular description. It contains the Old and New Testaments, engrossed on strong vellum; in large folio, having three columns in a page; and is written with beautiful accuracy. The character is Estrangelo Syriac; and the words of every book are *numbered*. But the volume has suffered injury from time or neglect: In certain places the ink has been totally obliterated from the page, and left the parchment in its state of natural whiteness: but the letters can, in general, be distinctly traced from the impress of the pen, or from the partial corrosion of the ink.—I scarcely expected that the Syrian Church would have parted with this manuscript. But the Bishop was pleased to present it to me, saying, ‘It will be safer in your hands than in our own;’ alluding to the revolutions in Hindoostan.—‘And yet,’ said he, ‘we have kept it, as some think, for near a thousand years.’—‘I wish,’ said I, ‘that England may be able to keep it a thousand years.’—In looking over it, I find the very first proposed emendation of the Hebrew Text by Dr. Kennicott, (Gen. iv. 8.) in this manuscript; and, no doubt, it is the right reading. The disputed passage in 1 John v. 7. is not to be found in it; nor is this verse to be found in any copy of the Syriac Scriptures which I have yet seen.* The view

* Notwithstanding this omission, the author believes the passage to be genuine. The foundation on which he builds this opinion, is the following: Considering, as he does, that the learning and argument have been nearly equal on both sides of the subject, he would rest the genuineness of the verse on the answer to this question: “Which is most likely to be true,—That the *Arians* of the fourth century, in

of these copies of the Scriptures, and of the Churches which contain them, still continues to excite a pleasing astonishment in my mind: and I sometimes question myself, whether I am indeed in India, in the midst of the Hindoos, and not far from the equinoctial line. How wonderful it is, that, during the dark ages of Europe, whilst ignorance and superstition, in a manner, denied the Scriptures to the rest of the world, the Bible should have found an asylum in the mountains of Malay-ala, where it was freely read by upwards of an hundred Churches!

‘ But there are other ancient documents in Malabar, not less interesting than the Syrian Manuscripts. The old Portuguese historians relate, that soon after the arrival of their countrymen in India, about 300 years ago, the Syrian bishop of Angamalee (the place where I now am) deposited in the Fort of Cochin, for safe custody, certain *tablets of brass*, on which were engraved rights of nobility, and other privileges granted by a Prince of a former age; and that while these tablets were under the charge of the Portuguese, they had been unaccountably lost, and were never after heard of. Adrian Moens, a Governor of Cochin, in 1770, who published some account of the Jews of Malabar, informs us that he used every means in his power, for many years, to obtain a sight of the famed Christian

their fury against the Church should, in transcribing their copies, silently *omit* a testimony, which, if true, destroyed their whole system; or—That the general Church should directly *forge* and insert it?”

This appears to the author to be the just mode of stating the question; but he has certainly no wish to awaken the controversy concerning this verse. If it be genuine, it is only one of the hewn-stones of the temple. If it be not genuine, it is not a corner-stone.

Plates; and was at length satisfied that they were irrecoverably lost, or rather, he adds, that *they never existed*. The Learned in general, and the Antiquarian in particular, will be glad to hear that these ancient Tablets have been recovered within this last month by the exertions of Colonel Macaulay, the British Resident in Travancore, and are now officially deposited with that Officer.

‘The Christian Tablets are six in number. They are composed of a mixed metal. The engraving on the largest plate is thirteen inches long, by about four broad. They are closely written, four of them on both sides of the plate, making in all eleven pages. On the plate reputed to be the oldest, there is writing perspicuously engraved in *nail-headed* or triangular-headed letters, resembling the *Persepolitan* or Babylonish. On the same plate there is writing in another character, which is supposed to have no affinity with any existing character in Hindoostan. The grant on this plate appears to be witnessed by four Jews of rank, whose names are distinctly engraved in an old-Hebrew character, resembling the alphabet called the *Palmyrene*: and to each name is prefixed the title of ‘*Magen*,’ or Chief, as the Jews translated it.—It may be doubted, whether there exist in the world any documents of so great length, which are of equal antiquity, and in such faultless preservation, as the Christian Tablets of Malabar.—The Jews of Cochin indeed contest the palm of antiquity; for they also produce two Tablets, containing privileges granted at a remote period; of which they presented to me a Hebrew Translation. As no person can be found in this country who is able to translate the Christian Tablets, I have directed an engraver at Cochin to execute on copper-plates a *fac-simile* of the whole, for the purpose of transmitting copies to the

learned Societies in Asia and Europe. The Christian and Jewish plates together make fourteen pages. A copy was sent in the first instance to the Pundits of the Shanscrit College at Trichiur, by direction of the Rajah of Cochin; but they could not read the character. *—From this place I proceed to Cande-nad, to visit the Bishop once more before I return to Bengal.

THE MALABAR BIBLE.

AFTER the Author left Travancore, the Bishop prosecuted the translation of the Scriptures into the Malabar Language without intermission, until he had completed the New Testament. The year following, the Author visited Travancore a second time, and carried the Manuscript to Bombay to be printed, an excellent fount of Malabar types having been recently east at that place. Learned natives went from Travancore to superintend the press; and it is probable that it is now nearly

* Most of the Manuscripts which I collected among the Syrian Christians, I have presented to the University of Cambridge; and they are now deposited in the Public Library of that University, together with the copper-plates on which are engraved the *fac-similes* of the Christian and Jewish Tablets.

finished, as a copy of the Gospels of St. Matthew and St. Mark, beautifully printed, was received in England some time ago; and presented to the Bible Society: This version of the Scriptures will be prosecuted until the whole Bible is completed, and copies circulated throughout the Christian regions of Malabar.*

* The Author received from the Syrian Christians the names of several Christian churches in *Mesopotamia* and *Syria*, with which they formerly had intercourse, and which constitute the remnant of the ancient church of ANTIOCH. These have, for the most part, remained in a tranquil state under Mahomedan dominion, for several ages; and the Author promised the Syrian Bishop that he would visit them, if circumstances permitted. For this purpose he intended to have returned from India to Europe by a route overland; but the French influence at the Court of Persia, at that time, prevented him. He has it now in contemplation to make a voyage from England, and to fulfil his promise if practicable; the relations of amity subsisting between Great Britain and the Porte and Persia rendering literary researches in these regions more easy than at any former period. He proposes also to visit *Jerusalem* and the interior of *Palestine*, *Greece*, and the Archipelago, with the view of investigating subjects connected with the translation of the Scriptures, and the extension of Christianity.

THE SYRIAC BIBLE.

It has been further in contemplation to print an edition of the Syriac Scriptures, if the public should countenance the design. This gift, it may be presumed, the English nation will be pleased to present to the Syrian Christians. We are already debtors to that ancient people. They have preserved the manuscripts of the Holy Scriptures incorrupt, during a long series of ages, and have now committed them into our own hands. By their long and energetic defence of pure doctrine against anti-christian error, they are entitled to the gratitude and thanks of the rest of the Christian world. Further, they have preserved to this day the language in which our blessed Lord preached to men the glad tidings of Salvation. Their Scriptures, their doctrine, their language, in short, their very existence, all add something to the evidence of the truth of Christianity.

The motives then for printing an edition of the Syriac Bible are these :

1. To do honour to the language which was spoken by our blessed Saviour when upon earth.

2. To do honour to that ancient Church, which has preserved his language and his doctrine.

3. As the means of perpetuating the true Faith in the same Church for ages to come.

4. As the means of preserving the pronunciation, and of cultivating the knowledge of the Syriac Language in the East; and,

5. As the means of reviving the knowledge of the Syriac Language in our own nation.

On the Author's return to England, he could not find one copy of the Syriac Bible in a separate volume for sale in the kingdom. He wished to send a copy to the Syrian Bishop, as an earnest of more when an edition should be printed.

The Syriac Bible is wanted not only by the Churches of the Syrian Christians, but by the still more numerous Churches of the Syro-Romish Christians in Malabar, and by the Nestorian and Jacobite Christians in Persia, Armenia, and Tartary, who also use the Syriac Language.

THE ROMISH CHRISTIANS IN INDIA.

IN every age of the Church of Rome there have been individuals, of an enlightened piety, who derived their religion not from "the commandments of men," but from the doctrines of the Bible. There are at this day, in India and in England, members of that communion, who deserve the affection and respect of all good men; and whose cultivated minds will arraign the corruptions of their own religion, which the Author is about to describe, more severely than he will permit himself to do. He is indeed prepared to speak of Roman Catholics with as much liberality as perhaps any Protestant has ever attempted on Christian principles: for he is acquainted with individuals, whose unaffected piety he considers a reproach to a great body of Protestants, even of the strictest sort. It is indeed painful to say any thing which may seem ungenerous to feeling and noble minds; but those enlightened persons, whose good opinion he is desirable to preserve, will themselves be pleased to see that truth is not sacrificed to personal respect, or to a spurious candour. Their own church sets an example of "plain-

“ness of speech” in the assertion of those tenets which it professes, some of which must be extremely painful to the feeling of Protestants, in their social intercourse with Catholics; such as, “That there is no salvation out of the pale of the Romish Church.”

This exclusive character prevents concord and intimacy between Protestant and Catholic families. On the principles of Infidelity they can associate very easily; but on the principles of Religion, the Protestant must ever be on the *defensive*; for the Romish Church excommunicates him: and although he must hope that some individuals do not maintain the tenet, yet his uncertainty as to the fact prevents that cordiality which he desires. Many excellent Catholics suffer unjustly in their intercourse with Protestants, from the ancient and exclusive articles of their own Church, which they themselves neither profess nor believe. If they will only intimate to their Protestant friends, that they renounce the exclusive principle, and that they profess the religion of the Bible, no more seems requisite to form with such persons the sincerest friendship on Christian principles.

At the present time we see the Romish Religion in Europe *without* dominion; and hence it is viewed by the mere philosopher with indifference or contempt. He is pleased to see,

that the "seven heads and the ten horns" are taken away; and thinks nothing of the "names of blasphemy." But in the following pages, the Author will have occasion to shew what Rome is, as *having* dominion; and possessing it too within the boundaries of the British Empire.

In passing through the Romish Provinces in the East, though the Author had before heard much of the Papal corruptions, he certainly did not expect to see Christianity in the degraded state in which he found it. Of the Priests it may truly be said, that they are, in general, better acquainted with the Veda of Brahma than with the Gospel of Christ. In some places the doctrines of both are blended. At Aughoor, situated between Trichinopoly and Madura, he visited a Christian Church, and saw near it (in October 1806) a Tower of Jugernaut which is employed in solemnizing the Christian Festivals. The old Priest Josephus accompanied him, to the spot, and while he surveyed the idolatrous car and its painted figures, the Priest gave a particular account of the various ceremonies which are performed, seemingly unconscious himself of any impropriety in them. The Author went with him afterwards into the Church, and seeing a book lying on the altar, opened it; but the Reader may judge of his surprize, when he

found it was a Syriac volume, and was informed that the Priest himself was a descendant of the Syrian Christians, and belonged to what is now called the Syro-Roman Church, the whole service of which is in Syriac.—Thus, by the intervention of the Papal power, are the ceremonies of Moloch consecrated in a manner by the sacred Syriac Language. What a heavy responsibility lies on Rome, for having thus corrupted and degraded that pure and ancient Church!

While the Author viewed these Christian corruptions in different places, and in different forms, he was always referred to the Inquisition at Goa, as the fountain-head. He had long cherished the hope, that he should be able to visit Goa before he left India. His chief objects were the following :

1. To ascertain whether the Inquisition actually refused to recognize the Bible, among the Romish Churches in British India.

2. To inquire into the state and jurisdiction of the Inquisition, particularly as it affected British subjects.

3. To learn what was the system of education for the Priesthood ; and,

4. To examine the ancient Church-libraries in Goa, which were said to contain all the books of the first printing.

He will select from his Journal, in this place, chiefly what relates to the Inquisition. He had learnt from every quarter, that this tribunal, formerly so well known for its frequent burnings, was still in operation, though under some restriction as to the *publicity* of its proceedings; and that its power extended to the extreme boundary of Hindoostan. That, in the present civilized state of Christian nations in Europe, an Inquisition should exist at all under their authority, appeared strange; but that a Papal tribunal of this character should exist under the implied toleration and countenance of the British Government; that Christians, being subjects of the British Empire, and inhabiting the British territories, should be amendable to its power and jurisdiction, was a statement which seemed to be scarcely credible; but, if true, a fact which demanded the most public and solemn representation.

*Goa; Convent of the Augustinians,
Jan. 23, 1808.*

On my arrival at Goa, I was received into the house of Captain Schuyler, the British Resident. The British force here is commanded by Colonel Adams, of His Majesty's 78th Regiment, with whom I was formerly

well acquainted in Bengal. * Next day I was introduced by these gentlemen to the Vice-Roy of Goa, the Count de Cabral. I intimated to His Excellency my wish to sail up the river to Old Goa, † (where the Inquisition is,) to which he politely acceded. Major Pereira, of the Portuguese establishment, who was present, and to whom I had letters of Introduction from Bengal, offered to accompany me to the city, and to introduce me to the Archbishop of Goa, the Primate of the Orient.

I had communicated to Colonel Adams, and to the British Resident, my purpose of inquiring into the state of the Inquisition. These gentlemen informed me, that I should not be able to accomplish my design without difficulty; since every thing relating to the Inquisition was conducted in a very secret manner, the most respectable of the Lay Portuguese themselves being ignorant of its proceedings; and that, if the Priests were to discover my object, their excessive jealousy and alarm would prevent their communicating with me, or satisfying my inquiries on any subject.

* The forts in the harbour of Goa were then occupied by British troops (two King's regiments, and two regiments of Native infantry) to prevent its falling into the hands of the French.

† There is Old and New Goa. The old city is about eight miles up the river. The Vice-Roy and the chief Portuguese inhabitants reside at New Goa, which is at the mouth of the river, within the forts of the harbour. The old city, where the Inquisition and the Churches are, is now almost entirely deserted by the secular Portuguese, and is inhabited by the Priests alone. The unhealthiness of the place, and the ascendancy of the Priests, are the causes assigned for abandoning the ancient city.

‘ On receiving this intelligence, I perceived that it would be necessary to proceed with caution. I was, in fact, about to visit a republic of Priests; whose dominion had existed for nearly three centuries; whose province it was to prosecute heretics, and particularly the teachers of heresy; and from whose authority and sentence there was no appeal in India.*

‘ It happened that Lieutenant Kempthorne, Commander of His Majesty’s brig *Diana*, a distant connection of my own, was at this time in the harbour. On his learning that I meant to visit Old Goa, he offered to accompany me; as did Captain Stirling, of His Majesty’s 84th regiment, which is now stationed at the forts.

‘ We proceeded up the river in the British Resident’s barge, accompanied by Major Pereira, who was well qualified, by a thirty years’ residence, to give information concerning local circumstances. From him I learned that there were upwards of two hundred Churches and Chapels in the province of Goa, and upwards of two thousand Priests.

‘ On our arrival at the city, † it was past twelve o’clock: all the Churches were shut, and we were told

* I was informed that the Vice-Roy of Goa has no authority over the Inquisition, and that he himself is liable to its censure. Were the British Government, for instance, to prefer a complaint against the Inquisition to the Portuguese Government at Goa, it could obtain no redress. By the very constitution of the Inquisition, there is no power in India which can invade its jurisdiction, or even put a question to it on any subject.

† We entered the city by the palace gate, over which is the Statue of *Vasco de Gama*, who first opened India to the view of Europe. I had seen at *Calicut*, a few weeks before,

that they would not be opened again till two o'clock. I mentioned to Major Pareira, that I intended to stay at Old Goa some days; and that I should be obliged to him to find me a place to sleep in. He seemed surprised at this intimation, and observed that it would be difficult for me to obtain reception in any of the Churches or Convents, and that there were no private houses into which I could be admitted. I said I could sleep any where; I had two servants with me, and a travelling bed. When he perceived that I was serious in my purpose, he gave directions to a civil officer, to clear out a room in a building which had been long uninhabited, and which was then used as a warehouse for goods. Matters at this time presented a very gloomy appearance; and I had thoughts of returning with my companions from this inhospitable place. In the mean time we sat down in the room I have just mentioned, to take some refreshment, while Major Pareira went to call on some of his friends. During this interval, I communicated to Lieutenant Kempthorne the object of my visit. I had in my pocket 'Dellon's Account of the Inquisition at Goa;' * and I mentioned some particulars. While we were conversing on the subject, the

the ruins of the SAMORIN's Palace, in which Vasco de Gama was first received. The Samorin was the first native Prince against whom the Europeans made war. The empire of the Samorin has passed away; and the empire of his conquerors has passed away: and now imperial Britain exercises dominion. May imperial Britain be prepared to give a good account of her stewardship, when it shall be said unto her, "Thou mayest be no longer steward!"

* Monsieur Dellon, a physician, was imprisoned in the dungeon of the Inquisition at Goa for two years, and witnessed an Auto da Fè, when some heretics were burned; at which

great bell began to toll; the same which Dellon observes always tolls, before day-light, on the morning of the Auto da Fè. I did not myself ask any questions of the people concerning the Inquisition; but Mr. Kempthorne made inquiries for me: and he soon found out that the Santa Casa, or Holy Office, was close to the house where we were then sitting. The gentlemen went to the window to view the horrid mansion; and I could see the indignation of free and enlightened men arise in the countenance of the two British officers, while they contemplated a place where formerly their own countrymen were condemned to the flames, and into which they themselves might now suddenly be thrown, without the possibility of rescue.

‘ At two o’clock we went out to view the Churches, which were now open for the afternoon service; for there are regular daily masses; and the bells began to assail the ear in every quarter.

‘ The magnificence of the Churches of Goa far exceeded any idea I had formed from the previous description. Goa is properly a city of Churches; and the wealth of provinces seems to have been expended in their erection. The ancient specimens of architecture at this place far excel any thing that has been attempted in modern times in any other part of the East, both in grandeur and in taste. The Chapel of the Palace is built after the plan of St. Peter’s at Rome, and is said to be an accurate model of that paragon of architecture. The Church of St. Dominic, the founder of the Inquisition, is decorated with paintings by Italian masters. St. Francis Xavier lies enshrined in a monument of

he walked barefoot. After his release he wrote the history of his confinement. His descriptions are in general very accurate.

exquisite art, and his coffin is enchased with silver and *precious stones*. The Cathedral of Goa is worthy of one of the principal cities of Europe; and the Church and Convent of the Augustinians (in which I now reside) is a noble pile of building, situated on an eminence, and has a magnificent appearance from afar.

‘ But what a contrast to all this grandeur of the Churches is the worship offered within! I have been present at the service in one or other of the Chapels every day since I arrived; and I seldom see a single worshipper, but the ecclesiastics. Two rows of native Priests, kneeling in order before the altar, clothed in coarse black garments, of sickly appearance, and vacant countenance, perform here, from day to day, their laborious masses, seemingly unconscious of any other duty or obligation of life.

‘ The day was now far spent, and my companions were about to leave me. While I was considering whether I should return with them, Major Pareira said he would first introduce me to a Priest, high in office, and one of the most learned men in the place. We accordingly walked to the Convent of the Augustinians, where I was presented to Joseph a Doloribus, a man well advanced in life, of pale visage and penetrating eye, rather of a reverend appearance, and possessing great fluency of speech and urbanity of manners. At first sight he presented the aspect of one of those acute and prudent men of the world, the learned and respectable Italian Jesuits, some of whom are yet found, since the demolition of their order, reposing, in tranquil obscurity, in different parts of the East. After half an hour’s conversation in the Latin language, during which he adverted rapidly to a variety of subjects, and enquired

concerning some learned men of his own Church, whom I had visited in my tour, he politely invited me to take up my residence with him, during my stay at Old Goa. I was highly gratified by this unexpected invitation; but Lieutenant Kempthorne did not approve of leaving me in the hands of the *Inquisitor*. For judge of our surprise, when we discovered that my learned host was one of the Inquisitors of the Holy Office, the second member of that august tribunal in rank, but the first and most active agent in the business of the department. Apartments were assigned to me in the College adjoining the Convent, next to the rooms of the Inquisitor himself; and here I have been now four days at the very fountain-head of information, in regard to those subjects which I wished to investigate. I breakfast and dine with the Inquisitor almost every day, and he generally passes his evenings in my apartment. As he considers my enquiries to be chiefly of a literary nature, he is perfectly candid and communicative on all subjects.

Next day after my arrival, I was introduced by my learned conductor to the Archbishop of Goa. We found him reading the Latin Letters of St. Francis Xavier. On my adverting to the long duration of the city of Goa, while other cities of Europeans in India had suffered from war or revolution, the Archbishop observed, that the preservation of Goa was owing to the prayers of St. Francis Xavier. The Inquisitor looked at me to see what I thought of this sentiment. I acknowledged that Xavier was considered by the learned among the English to have been a great man; what he wrote himself, bespeaks him a man of learning, of original genius, and great fortitude of mind; but what

others have written for him, and of him, tarnished his fame, by making him the inventor of fables. The Archbishop signified his assent. He afterwards conducted me into his private Chapel, which is decorated with images of silver, and then into the Archiepiscopal Library, which possesses a valuable collection of books.—As I passed through our Convent, in returning from the Archbishop's, I observed, among the paintings in the cloisters, a portrait of the famous Alexis de Menezes, Archbishop of Goa, who held the Synod of Diamper near Cochin in 1599, and burned the books of the Syrian Christians. From the inscription underneath I learned that he was the founder of the magnificent Church and Convent in which I am now residing.

‘ On the same day I received an invitation to dine with the chief Inquisitor, at his house in the country. The second Inquisitor accompanied me, and we found a respectable company of Priests, and a sumptuous entertainment. In the library of the chief Inquisitor I saw a register, containing the present establishment of the Inquisition at Goa, and the names of all the officers. On my asking the chief Inquisitor whether the establishment was as extensive as formerly, he said it was nearly the same. I had hitherto said little to any person concerning the Inquisition, but I had indirectly gleaned much information concerning it, not only from the Inquisitors themselves, but from certain Priests, whom I visited at their respective convents; particularly from a Father in the Franciscan Convent, who had himself repeatedly witnessed an Auto da Fè.

Goa, Augustinian Convent, 26th Jan. 1808.

On Sunday, after divine service, which I attended, we looked over together the prayers and portions of Scripture for the day, which led to a discussion concerning some of the doctrines of Christianity. We then read the third chapter of St John's Gospel, in the Latin Vulgate. I asked the Inquisitor whether he believed in the influence of the Spirit there spoken of. He distinctly admitted it; conjointly however he thought, in some obscure sense, with *water*. I observed that water was merely an emblem of the purifying effects of the Spirit, and could be *but* an emblem. We next adverted to the expression of St. John in his first Epistle; "This is he that came by *water* and *blood*: even Jesus Christ; not by water only, but by water and "blood:"—blood to atone for sin, and water to purify the heart; justification and sanctification: both of which were expressed at the same moment on the Cross. The Inquisitor was pleased with the subject. By an easy transition we passed to the importance of the Bible itself, to illuminate the priests and people. I noticed to him that, after looking through the colleges and schools, there appeared to me to be a *total eclipse* of Scriptural light. He acknowledged that religion and learning were truly in a degraded state.—I had visited the theological schools, and at every place I expressed my surprize to the tutors, in presence of the pupils, at the absence of the Bible, and almost total want of reference to it. They pleaded the custom of the place, and the scarcity of copies of the book itself. Some of the younger priests came to me afterwards, desiring to know by what means they might procure

copies. This inquiry for Bibles was like a ray of hope beaming on the walls of the Inquisition.

‘ I pass an hour sometimes in the spacious library of the Augustinian Convent, and think myself suddenly transported into one of the Libraries of Cambridge. There are many rare volumes, but they are chiefly theological, and almost all of the sixteenth century. There are few classics; and I have not yet seen one copy of the original Scriptures in Hebrew or in Greek.’

‘ Goa, Augustinian Convent, 27th Jan. 1808.

‘ On the second morning after my arrival, I was surprised by my host, the Inquisitor, coming into my apartment clothed in *black robes* from head to foot: for the usual dress of his order is white. He said he was going to sit on the Tribunal of the Holy Office. ‘ I presume, Father, your august Office does not occupy much of your time?’ ‘ Yes,’ answered he, ‘ much. I sit on the Tribunal three or four days every week.’

‘ I had thought, for some days, of putting Dellon’s book into the Inquisitor’s hands; for if I could get him to advert to the facts stated in that Book, I should be able to learn, by comparison, the exact state of the Inquisition at the present time. In the evening he came in, as usual, to pass an hour in my apartment. After some conversation I took the pen in my hand to write a few notes in my Journal; and, as if to amuse him, while I was writing, I took up Dellon’s book, which was lying with some others on the table, and handing it across to him, asked him whether he had ever seen it. It was in the French Language, which

he understood well. 'Relation de l'Inquisition de Goa,' pronounced he, with a slow, articulate voice. He had never seen it before, and began to read with eagerness. He had not proceeded far, before he betrayed evident symptoms of uneasiness. He turned hastily to the middle of the book, and then to the end, and then ran over the table of contents at the beginning, as if to ascertain the full extent of the evil. He then composed himself to read, while I continued to write. He turned over the pages with rapidity, and when he came to a certain place, he exclaimed in the broad Italian accent, 'Mendacium, Mendacium.' I requested he would mark those passages which were untrue, and we should discuss them afterwards, for that I had other books on the subject. 'Other books,' said he, and he looked with an enquiring eye on those on the table. He continued reading till it was time to retire to rest, and then begged to take the book with him.

'It was on this night that a circumstance happened which caused my first alarm at Goa. My servants slept every night at my chamber door, in the long gallery which is common to all the apartments, and not far distant from the servants of the convent. About midnight I was waked by loud shrieks and expressions of terror, from some person in the gallery. In the first moment of surprise I concluded it must be the *Alguazils* of the Holy Office, seizing my servants to carry them to the Inquisition. But, on going out, I saw my own servants standing at the door, and the person who had caused the alarm (a boy of about fourteen) at a little distance, surrounded by some of the Priests, who had come out of their cells on hearing the noise. The boy said he had seen a *spectre*, and it was a considerable

time before the agitations of his body and voice subsided.—Next morning at breakfast the Inquisitor apologised for the disturbance, and said the boy's alarm proceeded from a 'phantasma animi,' a phantasm of the imagination.

'After breakfast we resumed the subject of the Inquisition. The Inquisitor admitted that Dellon's descriptions of the dungeons, of the torture, of the mode of trial, and of the Auto da Fè were, in general, just; but he said the writer judged untruly of the motives of the Inquisitors, and very uncharitably of the character of the Holy Church; and I admitted that, under the pressure of his peculiar suffering, this might possibly be the case. The Inquisitor was now anxious to know to what extent Dellon's book had been circulated in Europe. I told him that Picart had published to the world extracts from it, in his celebrated work called 'Religious Ceremonies,' together with plates of the system of torture and burnings at the Auto da Fè. I added that it was now generally believed in Europe that these enormities no longer existed, and that the Inquisition itself had been totally suppressed; but that I was concerned to find that this was not the case. He now began a grave narration to shew that the Inquisition had undergone a change in some respects, and that its terrors were mitigated.*

* The following were the passages in Mr. Dellon's narrative, to which I wished particularly to draw the attention of the Inquisitor.—Mr. D. had been thrown into the Inquisition at Goa, and confined in a dungeon ten feet square, where he remained upwards of two years, without seeing any person, but the gaoler who brought him his victuals, except when he was brought to his trial. His alleged crime was,

“ I had already discovered, from written or printed documents, that the Inquisition of Goa was suppressed by Royal Edict in the year 1775, and established

charging the Inquisition with cruelty, in a conversation he had with a Priest at *Dakran*, a Portuguese town in another part of India.

“ During the months of November and December, I heard, every morning, the shrieks of the unfortunate victims, who were undergoing the *Question*. I remembered to have heard, before I was cast into prison, that the *Auto da Fè* was generally celebrated on the first Sunday in Advent, because on that day is read in the Churches that part of the Gospel in which mention is made of the *LAST JUDGMENT*; and the Inquisitors pretend by this ceremony to exhibit a lively emblem of that awful event. I was likewise convinced that there were a great number of prisoners, besides myself; the profound silence, which reigned within the walls of the building, having enabled me to count the number of doors which were opened at the hours of meals.—However, the first and second Sundays of Advent passed by, without my hearing of any thing, and I prepared to undergo another year of melancholy captivity, when I was aroused from my despair on the 11th of January, by the noise of the guards removing the bars from the door of my prison. The *Alcaide* presented me with a habit, which he ordered me to put on, and to make myself ready to attend him, when he should come again. Thus saying, he left a lighted lamp in my dungeon.—The guards returned, about two o'clock in the morning, and led me out into a long gallery, where I found a number of the companions of my fate, drawn up in a rank against a wall: I placed myself among the rest, and several more soon joined the melancholy band. The profound silence and stillness caused them to resemble statues more than the animated bodies of human creatures. The women, who were clothed in a similar manner, were placed in a neighbouring gallery, where we could not see them; but I remarked that a number

again in 1779. The Franciscan Father before mentioned witnessed the annual Auto da Fè, from 1770, to 1775. “It was the humanity, and tender mercy of

of persons stood by themselves at some distance, attended by others who wore long black dresses, and who walked backwards and forwards occasionally. I did not then know who these were: but I was afterwards informed that the former were the victims who were condemned to be burned, and the others were their confessors.

“After we were all ranged against the wall of this gallery, we received each a large wax taper. They then brought us a number of dresses made of yellow cloth, with the cross of St. Andrew painted before and behind. This is called the *San Benito*. The relapsed heretics wear another species of robe, called the *Samarra*, the ground of which is grey. The portrait of the sufferer is painted upon it, placed upon burning torches with flames and demons all round.—Caps were then produced called *Carrochas*; made of pasteboard, pointed like sugar-loaves, all covered over with devils, and flames of fire.

“The great bell of the Cathedral began to ring a little before sun-rise, which served as a signal to warn the people of Goa to come and behold the august ceremony of the Auto da Fè; and then they made us proceed from the gallery one by one. I remarked as we passed into the great hall, that the Inquisitor was sitting at the door with his secretary by him, and that he delivered every prisoner into the hands of a particular person, who is to be his guard to the place of burning. These persons are called Parrains, or *Godfathers*. My Godfather was the commander of a ship. I went forth with him, and as soon as we were in the street, I saw that the procession was commenced by the Dominican Friars; who have this honour, because St. Dominic founded the Inquisition. These are followed by the prisoners who walk one after the other, each having his Godfather by his side, and a

a good King," said the old Father, "which abolished the Inquisition." But immediately on his death, the power of the Priests acquired the ascendant, under

lighted taper in his hand. The least guilty go foremost; and as I did not pass for one of them, there were many who took precedence of me. The women were mixed promiscuously with the men. We all walked barefoot, and the sharp stones of the streets of Goa wounded my tender feet, and caused the blood to stream: for they made us march through the chief streets of the city: and we were regarded every where by an innumerable crowd of people, who had assembled from all parts of India to behold this spectacle; for the Inquisition takes care to announce it long before, in the most remote parishes. At length we arrived at the Church of St. Francis, which was, for this time, destined for the celebration of the Act of Faith. On one side of the Altar, was the Grand Inquisitor and his Counsellors; and on the other, the Vice-Roy of Goa and his Court. All the prisoners are seated to hear a Sermon. I observed that those prisoners who wore the *horrible Carrochas* came in last in the procession. One of the Augustin Monks ascended the pulpit, and preached for a quarter of an hour. The sermon being concluded, two readers went up to the pulpit, one after the other, and read the sentences of the prisoners. My joy was extreme when I heard that my sentence was not to be burnt, but to be a galley-slave for five years.—After the sentences were read, they summoned forth those miserable victims who were destined to be immolated by the Holy Inquisition. The images of the heretics who had died in prison were brought up at the same time, their bones being contained in small chests, covered with flames and demons.—An officer of the secular tribunal now came forward, and seized these unhappy people, after they had each received a *slight blow upon the breast* from the Alcaide, to intimate that they were *abandoned*. They were then led away to the bank of the river, where the Vice-Roy and his Court were

the Queen Dowager, and the Tribunal was re-established, after a bloodless interval of five years. It has continued in operation ever since. It was restored in 1779, subject to certain restrictions, the chief of which are the two following, "That a greater number of witnesses should be required to convict a criminal than were before necessary;" and, "That the Auto da Fè should not be held publicly as before; but that the sentences of the Tribunal should be executed privately, within the walls of the Inquisition."

'In this particular, the constitution of the new Inquisition is more reprehensible than that of the old one; for, as the old Father expressed it, 'Nunc sigillum non revelat Inquisitio.'—Formerly the friends of those unfortunate persons who were thrown into its prison, had the melancholy satisfaction of seeing them once a year walking in the procession of the Auto da Fè; or if they were condemned to die, they witnessed their death, and mourned for the dead. But now they have no means of learning for years whether they be dead or alive. The policy of this new code of concealment appears to be this, to preserve the power of the Inquisi-

assembled, and where the faggots had been prepared the preceding day.—As soon as they arrive at this place, the condemned persons are asked in what religion they chuse to die; and the moment they have replied to this question, the executioner seizes them, and binds them to a stake in the midst of the faggots. The day after the execution, the portraits of the dead are carried to the Church of the Dominicans. The heads only are represented, (which are generally very accurately drawn; for the Inquisition keeps excellent limners for the purpose,) surrounded by flames and demons; and underneath is the name and crime of the person who has been burned." *Relation de l'Inquisition de Goa*, Chap. XXIV.

tion, and at the same time to lessen the public odium of its proceedings, in the presence of British dominion and civilization. I asked the Father his opinion concerning the nature and frequency of the punishments within the walls. He said he possessed no certain means of giving a satisfactory answer ; that every thing transacted there was declared to be ‘ *sacrum et secretum.*’ But this he knew to be true, that there were constantly captives in the dungeons ; that some of them are liberated after long confinement, but that they never speak afterwards of what passed within the place. He added that, of all the persons he had known, who had been liberated, he never knew one who did not carry about with him what might be called, ‘ the mark of the Inquisition ;’ that is to say, who did not shew in the solemnity of his countenance, or in his peculiar demeanor, or his terror of the Priests, that he had been in that dreadful place.

‘ The chief argument of the Inquisitor to prove the melioration of the Inquisition was the superior *humanity* of the Inquisitors. I remarked that I did not doubt the humanity of the existing officers ; but what availed humanity in an Inquisitor ? he must pronounce sentence according to the Laws of the Tribunal, which are notorious enough ; and a *relapsed Heretic* must be burned in the flames, or confined for life in a dungeon, whether the Inquisitor be humane or not. ‘ But if,’ said I, ‘ you would satisfy my mind completely on this subject, shew me the Inquisition.’ He said it was not permitted to any person to see the Inquisition. I observed that mine might be considered as a peculiar case ; that the character of the Inquisition, and the expediency of its longer continuance had been called in

question; that I had myself written on the civilization of India, and might possibly publish something more upon that subject, and that it could not be expected that I should pass over the Inquisition without notice, knowing what I did of its proceedings; at the same time I should not wish to state a single fact without his authority, or at least his admission of its truth. I added, that he himself had been pleased to communicate with me very fully on the subject, and that in all our discussions we had both been actuated, I hoped, by a good purpose. The countenance of the Inquisitor evidently altered on receiving this intimation, nor did it ever after wholly regain its wonted frankness and placidity. After some hesitation, however, he said he would take me with him to the Inquisition the next day.—I was a good deal surprised at this acquiescence of the Inquisitor, but I did not know what was in his mind.

Goa, Augustinian Convent, 28th Jan. 1808.

When I left the Forts to come up to the Inquisition, Colonel Adams desired me to write to him; and he added, half-way between jest and earnest, “If I do not hear from you in three days, I shall march down the 78th, and storm the Inquisition.” This I promised to do. But having been so well entertained by the Inquisitor, I forgot my promise. Accordingly, on the day before yesterday, I was surprised by a visit from Major Braamcamp, Aid du Camp to his Excellency the Vice-Roy, bearing a letter from Colonel Adams and a message from the Vice-Roy, proposing that I should

return every evening and sleep at the Forts, on account of the *unhealthiness* of Goa.

‘ This morning after breakfast, my host went to dress for the Holy Office, and soon returned in his inquisitorial robes. He said he would go half an hour before the usual time for the purpose of shewing me the Inquisition: I fancied that his countenance was more severe than usual; and that his attendants were not so civil as before. The truth was, the *midnight scene* was still on my mind. The Inquisition is about a quarter of a mile distant from the convent, and we proceeded thither in our *Manjeels*. * On our arrival at the place, the Inquisitor said to me, as we were ascending the steps of the outer stair, that he hoped I should be satisfied with a transient view of the Inquisition, and that I would retire whenever he should desire it. I took this as a good omen, and followed my conductor with tolerable confidence.

‘ He led me first to the Great Hall of the Inquisition. We were met at the door by a number of well-dressed persons, who, I afterwards understood, were the familiars, and attendants of the Holy Office. They bowed very low to the Inquisitor, and looked with surprise at me. The Great Hall is the place in which the prisoners are marshalled for the procession of the *Auto da Fè*. At the procession described by Dellon, in which he himself walked barefoot, clothed with the painted

* The Manjeel is a kind of Palankeen common at Goa. It is merely a sea cot suspended from a bamboo, which is borne on the *heads* of four men. Sometimes a footman runs before, having a staff in his hand, to which are attached little bells or rings, which he jingles as he runs, keeping time with the motion of the bearers.

garment, there were upwards of one hundred and fifty prisoners. I traversed this hall for some time, with a slow step, reflecting on its former scenes, the Inquisitor walking by my side, in silence: I thought of the fate of the multitude of my fellow-creatures who had passed through this place, condemned by a tribunal of their fellow-sinners, their bodies devoted to the flames, and their souls to perdition. And I could not help saying to him, 'Would not the Holy Church wish, in her mercy, to have those souls back again, that she might allow them a little further probation?' The Inquisitor answered nothing, but beckoned me to go with him to a door at one end of the hall. By this door he conducted me to some small rooms, and thence to the spacious apartments of the chief Inquisitor. Having surveyed these he brought me back again to the Great Hall; and I thought he seemed now desirous that I should depart. 'Now, Father,' said I, 'lead me to the dungeons below; I want to see the captives.'—'No,' said he, 'that cannot be.'—I now began to suspect that it had been in the mind of the Inquisitor, from the beginning, to shew me only a certain part of the Inquisition, in the hope of satisfying my enquiries in a general way. I urged him with earnestness, but he steadily resisted, and seemed to be offended, or rather agitated by my importunity. I intimated to him plainly, that the only way to do justice to his own assertions and arguments, regarding the present state of the Inquisition, was to shew me the prisons and the captives. I should then describe only what I saw; but now the subject was left in awful obscurity.—'Lead me down,' said I, 'to the inner building, and let me pass through the two hundred dungeons, ten feet square.

described by your former captives. Let me count the number of your present captives, and converse with them. I want to see if there be any subjects of the British Government, to whom we owe protection. I want to ask how long they have been here, how long it is since they beheld the light of the sun, and whether they ever expect to see it again. Shew me the Chamber of Torture; and declare what modes of execution, or of punishment, are now practised within the walls of the Inquisition, in lieu of the public Auto da Fè. If, after all that has passed, Father, you resist this reasonable request, I shall be justified in believing, that you are afraid of exposing the real state of the Inquisition in India.' To these observations the Inquisitor made no reply; but seemed impatient that I should withdraw. 'My good Father,' said I, 'I am about to take my leave of you, and to thank you for your hospitable attentions, (it had been before understood that I should take my final leave at the door of the Inquisition, after having seen the interior,) and I wish always to preserve on my mind a favourable sentiment of your kindness and candour. You cannot, you say, shew me the captives and the dungeons; be pleased then merely to answer this question; for I shall believe your word:—How many prisoners are there now below, in the cells of the Inquisition?' The Inquisitor replied, 'That is a question which I cannot answer.' On his pronouncing these words, I retired hastily towards the door, and wished him farewell. We shook hands with as much cordiality as we could at the moment assume; and both of us, I believe, were sorry that our parting took place with a clouded countenance.

'From the Inquisition I went to the place of burning in the *Camp Santo Lazaro*, on the river side, where the victims were brought to the stake at the Auto da Fè.

It is close to the Palace, that the Vice-Roy and his Court may witness the execution; for it has ever been the policy of the Inquisition to make these spiritual executions appear to be the executions of the State. An old Priest accompanied me, who pointed out the place and described the scene. As I passed over this melancholy plain, I thought on the difference between the pure and benign doctrine, which was first preached to India in the Apostolic age, and that bloody code, which, after a long night of darkness, was announced to it under the same name! And I pondered on the mysterious dispensation, which permitted the ministers of the Inquisition, with their racks and flames, to visit these lands, before the heralds of the Gospel of Peace. But the most painful reflection was, that this tribunal should yet exist, unawed by the vicinity of British humanity and dominion. I was not satisfied with what I had seen or said at the Inquisition, and I determined to go back again. The Inquisitors were now sitting on the tribunal, and I had some excuse for returning; for I was to receive from the chief Inquisitor a letter which he said he would give me, before I left the place, for the British Resident in Travancore,* being an answer to a letter from that officer.

When I arrived at the Inquisition, and had ascended the outer stairs, the door-keepers surveyed me doubtingly, but suffered me to pass, supposing that I had returned by permission and appointment of the Inquisitor. I entered the Great Hall, and went up directly towards the tribunal of the Inquisition, described by Dellon, in which is the lofty Crucifix. I sat down on a form at the end of the Great Hall, and wrote some notes; and then desired one of the attendants to carry

* Colonel Macaulay, who is now in England.

in my name to the Inquisitor. As I walked up the Hall, I saw a poor woman sitting by herself, on a bench by the wall apparently in a disconsolate state of mind. She clasped her hands as I passed, and gave me a look expressive of her distress. This sight chilled my spirits. The familiars told me she was waiting there to be called up before the tribunal of the Inquisition. While I was asking questions concerning her crime, the second Inquisitor came out in evident trepidation, and was about to complain of the intrusion; when I informed him I had come back for the letter from the chief Inquisitor. He said it should be sent after me to Goa; and he conducted me with a quick step towards the door. As we passed the poor woman I pointed to her, and said to him with some emphasis, ‘Behold, Father, another victim of the holy Inquisition!’ He answered nothing. When we arrived at the head of the great stair, he bowed, and I took my last leave of Joseph a Doloribus, without uttering a word.’

It will be well understood for what purpose the foregoing particulars, concerning the Inquisition at Goa, are rehearsed in the ears of the British nation. “The Romans,” says Montesquieu, “deserved well of human nature, for making it an article in their treaty with the Carthaginians, that they should abstain from SACRIFICING their CHILDREN to their Gods.” It has been observed by respectable writers, that the English nation ought to imitate this example, and endeavour to induce her allies “to abolish the human sacrifices of ‘the Inquisition;’” and a censure has been

passed on our Government for its indifference to this subject. * The indifference to the Inquisition is attributable, we believe, to the same cause which has produced an indifference to the religious principles which first organized the Inquisition. The mighty despot, who suppressed the Inquisition in Spain, was not swayed probably by very powerful motives of humanity; but viewed with jealousy a tribunal, which usurped an independent dominion; and he put it down, on the same principle that he put down the Popedom, that he might remain Pontiff and Grand Inquisitor himself. And so he will remain for a time, till the purposes of Providence shall have been accomplished by him. But are we to look on in silence, and to expect that further meliorations in human society are to be effected by despotism, or by great revolutions? "If," say the same Authors, "while the Inquisition is destroyed in Europe by the power of despotism, we could entertain the hope, and it is not too much to entertain such a hope, that the power of liberty is about to destroy it in America; we might even, amid the gloom that surrounds us, congratulate our fellow-creatures on one of the most remarkable periods in the history of the progress of human

* *Edin. Rev.* No. XXXII. p. 449.

“society, the FINAL ERASURE of the *Inquisition* “from the face of the earth.” * It will indeed be an important and happy day to the earth, when this final erasure shall take place; but the period of such an event is nearer, we apprehend, in Europe and America, than it is in Asia; and its termination in Asia depends as much on Great Britain as on Portugal. And shall not Great Britain do her part to hasten this desirable time? Do we wait, as if to see whether the power of Infidelity will abolish the other Inquisitions of the earth? Shall not we, in the mean while, attempt to do something, on Christian principles, for the honour of God and of humanity? Do we dread even to express a sentiment on the subject in our legislative assemblies, or to notice it in our Treaties? It is surely our duty to declare our wishes, at least, for the abolition of these inhuman tribunals, (since we take an active part in promoting the welfare of other nations,) and to deliver our testimony against them in the presence of Europe.

This case is not unlike that of the Immolation of Females in Bengal; with this aggravation in regard to that atrocity, that the rite is perpetrated in our own territories. Our humanity in England revolts at the occasional

* *Edin. Rev.* No. XXXII. p. 429.

description of the enormity; but the matter comes not to our own business and bosoms, and we fail even to insinuate our disapprobation of the deed. It may be concluded then, that while we remain silent and unmoved spectators of the flames of the Widow's Pile, there is no hope that we shall be justly affected by the reported horrors of the Inquisition.

TRANSLATIONS OF THE SCRIPTURES FOR THE ROMISH CHRISTIANS.

THE principal languages spoken by the Romish Christians in India are these four: the Tamul, the Malabar, the Ceylonese, and the Portuguese. We have already had occasion to notice the three first. The Tamul version has been long since completed by the Protestant Missionaries; and the Malabar and the Ceylonese are in course of publication.—It is now proper to explain that excellent effects may be expected from the diffusion of the *Portuguese* Scriptures in India. The Portuguese Language prevails wherever there are, or *have been*, settlements of that nation. Their descendants people the coasts from the vicinity of the Cape of Good Hope to the Sea of China:

beginning from Sofala, Mocaranga, Mosambique, (where there is a Bishop,) Zinzebar, and Melinda, (where there are many churches,) on the east of Africa; and extending round by Babelmandel, Diu, Surat, Daman, Bombay, Goa, Calicut, Cochin, Angengo, Tutecorin, Negapatam, Jaffnapatam, Columbo, Point de Galle, Tranquebar, Tanjore, Tritchinopoly, Porto-Novo, Pondicherry, Sadras, Madras, Masulipatam, Calcutta, Chinsurah, Bandel, Chittagong, Macao and Canton; and almost all the islands of the Malayan Archipelago, which were first conquered by the Portuguese. The greater part of the Portuguese in India are now subjects of the British Empire. The Author visited most of the places above enumerated; and in many of them he could not hear of a single copy of the Portuguese Scriptures. There is a Portuguese Press at Tranquebar, and another at Vepery near Madras; and pecuniary aid only is wanted from Europe to multiply copies, and to circulate them round the coasts of Asia. The Portuguese Language is certainly a most favourable medium for diffusing the true religion in the maritime provinces of the East.

THE COLLEGES AT GOA.

GOA will probably remain the theological school to a great part of India, for a long period to come. It is of vast importance to the interests of Christianity in the East, that this source of instruction should be purified. The appointed instrument for effecting this, is the Bible. This is "the salt which must be thrown into the fountain to heal the waters," 2 Kings ii. 21. There are upwards of three thousand Priests belonging to Goa, who are resident at the place, or stationed with their cures at a distance. Let us send the Holy Scriptures to illuminate the Priests of Goa. It was distinctly expressed to the Author, by several authorities, that they will gladly receive copies of the Latin and Portuguese Vulgate Bible from the hands of the English nation.

THE PERSIANS.

THE Christian Religion flourished very generally in Persia, till about A. D. 651; when, the Persians being subdued by the Saracens, Mahomedanism gradually acquired the predomi-

nance. Constantine the Great, addressed a letter to Sapor, King of Persia, which is preserved to this day, (in Eusebius) recommending the Christian Churches in his dominions, to his protection; and a Bishop from Persia was present at the Council of Nice in A. D. 325. It appears also that there was a translation of some portion of the Scriptures into the Persian Language at that period; for we are informed by Chrysostom that, "the Persians, having translated the doctrines of the Gospel into their own tongue, had learned, though barbarians, the true philosophy;" * and it is stated by another author in the following century, "That the Hebrew writings were not only translated into the Greek, but into the Latin, Ethiopian, *Persian*, Indian, Armenian, Scythian, and Sarmatian Languages." †

In the beautiful homily of Chrysostom on Mary's Memorial, preached about A. D. 380, in which he enumerates those nations, who, in fulfilment of our Saviour's prophecy, had "spoken of the deed of Mary for a memorial of her," he mentions the *Persians* first, and

* Chrysostom, Hom. II. in Johan.

† Theodoret, vol. iv. p. 555. We have entirely lost sight of some of these versions in the obscurity of Mahomedan darkness. It is not even known what languages are intended by the *Scythian*, *Indian*, and *Sarmatian*. The Christian Church must now retrace her steps, and endeavour to recover a knowledge which she has lost.

the Isles of *Britain* last. “The Persians,” says he, “the Indians, Scythians, Thracians, Sarmatians, the race of the Moors, and the inhabitants of the *British Isles*, celebrate a deed performed in a private family in Judea by a woman that had been a sinner.” * He alludes to her pouring an alabaster box of spikenard on the head of Christ, thereby acknowledging him, while yet upon earth, to be God’s ANOINTED King, and embalming his body, (as our Lord himself explained it) in anticipation of his burial. Concerning which act of faith and love our Saviour uttered the following prophetic declaration: “Verily, I say unto you, Wheresoever this Gospel shall be preached throughout the whole world, THIS ALSO that she hath done shall be spoken of for a MEMORIAL of her.” Mark xiv. 9.—The Isles of Britain who were last in the enumeration, are now the *first* to restore this memorial to the Persians as well as to other Mahomedan nations, who were to

* Αλλα και Περσαι και Ινδοι και Σκυθαι και Θρακιες και Σαυρομαται και των Μαυρων γενος και οι τας Βρετανικας Νησους οικουντες, Το εν Ιερουσαλημ γενομενον λαβρα, εν οικια παρα γυναικος πεπορευμενης, περιφερουσι.

The argument of Chrysostom is this, that nothing could have given so permanent a celebrity to so private an occurrence, but the Divine Word of HIM who foretold it.

lose it generally, during the great prophetic period of 1260 years.

A version of the four Gospels and of the Pentateuch, in the Persian Language of a former age, remains to this day. It is a faithful translation, and seems to have been made immediately from the Syriac;* but the dialect and orthography are so ancient as to be scarcely intelligible even at Ispahan. The Romish Church has had several Missions in the kingdom of Persia for some centuries past. The Augustinian Mission from Goa commenced in the year 1602, “and was permitted by Sultan Murad to build convents in all parts of the Empire.”† But they went into Persia, as into other countries, not with the design of instructing men in the holy Scriptures, but of teaching them the tenets and ceremonies of Rome. To this day, they have not published, under all the advantages of toleration which they enjoyed, a translation of the Bible, or even of the New Testament, into the Persian Language.

It is a reproach to Christians, that the only endeavour to produce a translation of the Scriptures into the language of that extensive kingdom should have been made by the Per-

* This is the Version of the Polyglot.

† Frabricii Lux Evang. p. 639.

sians themselves. The representatives of the Christian Churches in Europe of every denomination, may well blush, when they read the following authentic relation of an attempt made by a Persian king to procure a knowledge of our religion.

“ Towards the close of the year 1740,
“ Nadir Shah caused a translation of the four
“ Evangelists to be made into Persian.—The
“ affair was put under the direction of Mirza
“ Mehdee, a man of some learning, who,
“ being vested with proper authority for the
“ purpose, summoned several Armenian Bi-
“ shops, and Priests, together with divers
“ Missionaries of the Romish Church, and
“ Persian Mullahs, * to meet him at Ispahan.
“ As to the latter, the Mahomedan Priests,
“ they could not be gainers, since the change
“ of religion, if any, was to be in prejudice of
“ Mahomedanism. Besides, Nadir’s conduct
“ towards them had been severe, to an ex-
“ treme and unprecedented degree; many
“ of them, therefore, gave Mirza Mehdee
“ large bribes to excuse their absence. Among
“ the Christians summoned on this occasion,
“ only one Romish Priest, a native of Persia,
“ was a sufficient master of the language to
“ enter upon a work of so critical a nature.

* Mahomedan Priests.

“ As to the Armenian Christians, although
“ they are born subjects to Persia, and in-
“ termixed with the inhabitants, yet there are
“ very few of them who understand the lan-
“ guage fundamentally. It was natural to
“ expect, that Mirza Mehdee, and the Persian
“ Mullahs, would be more solicitous to please
“ Nadir, and to support the credit of Maho-
“ medanism, than to divest themselves of pre-
“ judices, and become masters of so import-
“ ant a subject. This translation was dressed
“ up with all the glosses which the fables of
“ the Koran could warrant. Their chief
“ guide was an *ancient Arabic and Persian*
“ *translation*. Father de Vignes, a Romish
“ Priest, was also employed in this work, in
“ which he made use of the Vulgate edition.
“ They were but six months in completing
“ this translation, and transcribing several fair
“ copies of it.

“ In May following, Mirza Mehdee with
“ the Persian Mullahs, and some of the Chris-
“ tian Priests, set out from Ispahan for the
“ Persian Court, which was then held in en-
“ campment near Teheran. Nadir received
“ them with some marks of civility, and had
“ a cursory view of the performance. Some
“ part of it was read to him; on which occa-
“ sion he made several ludicrous remarks on
“ the mysterious parts of the Christian Reli-

“ gion ; at the same time he laughed at the
“ Jews, and turned Mahomed and Ali equally
“ into ridicule.”—And after some expressions
of levity, intimating that he could himself
make a better religion, than any that had yet
been produced, “ he dismissed these church-
“ men and translators with some small pre-
“ sents, not equal in value to the expence of
“ the journey.” *

This version of the Gospels, prepared by
command of Nadir Shah, is probably the same
with that which is sometimes found in the
hands of the Armenian Priests in India.
A copy was lately shewn to an Oriental scholar
in Bengal, † who observed, “ that if this
“ was the same, he did not wonder at Nadir’s
“ contempt of it.”

The number of natives, professing Chris-
tianity in Persia, and ready to receive a trans-
lation of the Scriptures, is very considerable.
They consist of four or five classes, viz. the
Georgian, the Armenian, the Nestorian, the
Jacobite, and the Romish Christians. The
Georgians have the Bible in the Georgian Lan-
guage, which was printed at Moscow in 1743 ;
but the language is not so generally cultivated
among the higher ranks as the Persian. It
probably bears the same relation to the Per-

* Hanway’s Travels.

† Rev. H. Martyn.

sian, which the Welch does to the English. The *Armenians* have a version of the Bible in their own proper tongue, but the copies are few in number. The *Nestorian* and *Jacobite* Christians use the Syriac Bible: but it is yet more rare than the Armenian. There are, besides, multitudes of *Jews* in Persia, who, as well as these different classes of Christians, commonly speak the vernacular language of the country.

The Persian Language is known far beyond the limits of Persia proper. It is spoken at all the Mussulman Courts in India, and is the usual language of judicial proceedings under the British Government in Hindoostan. It has been called "the great Eastern language of correspondence and state affairs;" * and is to be estimated as next in importance to the Arabic and Chinese, in regard to the extent of territory through which it is spoken; it being generally understood from Calcutta to Damascus.

Here then is a language, spoken over nearly one quarter of the globe, the proper tongue of a great kingdom, in which an attempt has already been made by royal authority to obtain a translation of the Christian Scriptures; and

* See Richardson's Dissertation on the Persian Language.

where there are, at a low computation, two hundred thousand Christians ready to receive them. Many of the Persians themselves would read the Bible with avidity, if presented to them in an inviting form. The cause of the little jealousy concerning Christianity in Persia, compared with that which is found in other Mahomedan States, is to be ascribed to these two circumstances; first, That Christianity has always existed in Persia: the Christian natives forming a considerable part of the population; and, secondly, That the Persians themselves profess so lax a system of Islamism that they have been accounted by some Musselmans a kind of heretics.

It will form an epoch in the history of Persia, when a version of the Old and New Testaments shall begin to be known generally in that country. But the narrative of Nadir Shah's attempt sufficiently proves that no ordinary scholar is qualified to undertake it. The author of such a translation must be a perfect master of the Arabic Language, the mother of the Persic, and familiar with the popular and classical Persian. He must, moreover, have access to the Scriptures in their *original* tongues. Such a person, we think, has been found in SABAT of Arabia, who is accounted by competent judges, "to be the first Arabic

“scholar of the age.” * He has been employed for nearly four years past in translating the Scriptures into the Persian and Arabic Languages, in conjunction with Mirza Fitrut of Lucknow, and other learned natives. Mirza is himself a Persian by descent, and a man of liberal learning among his countrymen. He visited England some years ago, and was afterwards appointed a Persian teacher, and a translator of the Scriptures in the College of Fort-William. These versions by Sabat and Mirza, are conducted under the superintendance of the Rev. Henry Martyn, who is himself an Arabic and Persian scholar, and skilled in the *original* tongues of the Sacred Scriptures. He is a Chaplain to the Honourable the East India Company, and is now stationed at Cawnpore in Bengal, where his learned coadjutors also reside. The Gospels of St. Matthew and St. Luke, translated by Sabat into the Persian Language, have already been printed; and 800 copies are stated in the last report, dated May 1810, to have been deposited in the BIBLIOTHECA BIBLICA, at Calcutta, for sale.

* See *Report of Translations* by Rev. Henry Martyn, hereafter quoted.

THE ARABIANS.

ARABIA was the country in which St. Paul first opened his heavenly ministry. “When it pleased God,” saith that apostle, “who called me by his grace, to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood; neither went I up to Jerusalem, but I went into ARABIA.” Gal. i. 17. Christianity flourished very extensively in Arabia, during the first centuries. History informs us, that “the disciples of Christ had filled its provinces with the churches of God;” * and frequent mention is made, in the early monuments, of the Bishops of Arabia. † This early influence of the Gospel in that region might be expected; for Arabia adjoins Palestine; and the climate of the country, and the manners and customs of the people, are nearly the same. ‡

* Θίου γαρ Εκκλησιῶν οἱ Χριστοῦ μαθηταὶ τὰς χώρας ταύτας ἐπληρώσαν. *Procopius Gaz. Es. XI. 14.*

† See them enumerated in Beveridge’s *Canones Conciliorum*. The Bishop of *Busorah* was present at the Council of Antioch in A. D. 269.

‡ Ομοροῦς δὲ ὄντας τοῖς Ἰουδαίοις εἰκός καὶ πρῶτους τὸ κηρυγμὰ διξασθαι.

Being neighbours to the Jews, it was likely that they should first receive the Gospel. *Proc. ubi supra.*

There are some circumstances which remarkably distinguish Arabia; a recollection of which, ought now to draw our attention to it. Arabia and the neighbouring regions were inhabited by the first generations of men. There it pleased the Creator first to reveal himself to his creatures; and there the Son of God assumed the human nature. In Arabia, the faculties of the human mind attain to as high a degree of strength and vigour, even at this day,* as in any other country in the world; and the symmetry and beauty of the human person in Arabia are not surpassed by any other portion of the human race. †

* See Letter from the Rev. Henry Martyn, concerning Sabat, quoted in "The Star in the East," p. 218. "At intervals I read *Persian Poetry* with Mirza, and the *Koran* with Sabat. These Orientals, with whom I translate the Scriptures, require me to point out the connexion between every two sentences, which is often more than I can do. It is curious how accurately they observe all the rules of writing. Sabat, though a real Christian, has not lost a jot of his Arabian notions of superiority. He looks upon Europeans as mushrooms; and seems to regard my pretensions to any learning, as we should regard those of a savage or an ape."—N. B. Mr. Martyn was Senior Wrangler, or first Mathematician of his year, at Cambridge, in 1801; and he had now been two years in society with Sabat. Of course he used these expressions concerning Sabat, in rather a vein of pleasantry, but they will intimate that he respected the intellect and acquirements of the Arabian.

† An intelligent Arabian, who had seen the English in India, observed to the Author, that he thought the *minds* of

Arabia is also remarkable on another account. It was the theatre of the grand defection from Christianity, by the Mahomedan delusion, which was to extend to "a third part of men." This predicted apostacy was to be effected, not by returning to Paganism, but by a corruption of Christianity; that is, by admitting some part of the former revelation of God, and pretending to a new revelation. The delusion itself is aptly compared in the prophecy concerning it, to "smoke issuing from the bottomless pit;" and its great extent is expressed by its "darkening the sun and the air."* And since this defection was to be produced by a corruption of revealed Truth, it was necessary that the *Scriptures* should be first corrupted; for where the genuine *Scriptures* are in the hands of men, there

the English far superior to their *persons*. It seemed to him, that there was nothing striking or noble in the English *countenance*, compared with the dignity and beauty of the Arabians; that the faces were in general flat and torpid, and the eyes without fire. The Author informed him, that the English were composed of different nations, and most of these from cold and northern climates; that hence there was a great diversity in their appearance, some being of very ordinary aspect, and others of a dignity and beauty which even an Arabian would admire. He smiled at this, and observed that it was not likely that the Deity would select so remote, and cold a region of his globe, for the *perfection* of man.

* Rev. ix. 2.

is little danger of general infidelity. Accordingly, this preparative for the great Imposture took place in the fifth and sixth centuries. During that period, corrupt and apocryphal gospels prevailed so generally in Arabia, and in the neighbouring regions, that it is even doubtful whether Mahomed himself ever saw a genuine copy of the New Testament. It has been argued by learned men, from the internal evidence of his composition, that he did not. But now even the apocryphal gospels have vanished from view, by the long prevalence of the Koran.

But the duration of this delusion was to have a limit. "The smoke was to darken the sun and the air" only for a definite period; namely, 1260 years. This period is expressed in prophetic Scripture in a *three-fold* form of words to evince its certainty.

1. "The Holy City shall they tread under foot *forty and two months.*" * Rev. xi. 2.— This marks the period of the *Mahomedan* power. The same expression is applied afterwards to the duration of the *Papal* power. The depression of the true Faith was of course to last the same time; as expressed in the two following sentences.

* A day for a year;

42 months = 42 + 30 = 1260 days = 1260 years.

2. "The Witnesses (for the true Faith) shall prophesy a *thousand two hundred and three-score days*, clothed in sackcloth." * Rev. xi. 3.

3. "The woman (or Church of Christ) fled into the wilderness, and was nourished for a *time, times and half a time.*" † Rev. xii. 14.

This last expression, "a time, times and half a time," is also used by the prophet Daniel, who foretels the same events, to mark the period when God shall "have accomplished to scatter the powers of the holy people," and shall terminate his indignation against *Israel*. Dan. xii. 7.

It is very well known in the East at what time Mahomed appeared. Let the Mahomedan then be informed, that he is to count 1260 years from the Hejira, and then expect the fulfilment of a remarkable Prophecy, made by Christ, whom the Koran acknowledges to be "a true Prophet." Let him be informed explicitly, that the reign of Mahomedanism will then have an end. And if he be unwilling to believe this, ask him if he does not already perceive the *decline* of Mahomedanism. If he be ignorant of this fact, inform him of the history

* A day for a year; 1260 days = 1260 years.

† A time, times, and half a time = a year
 two years and half of a year = forty- } = 1260 years.
 two months = 1260 days. }

of events. Instruct him, that the corruption of Christianity in the West by the Pope, was coeval with the corruption of Christianity in the East by Mahomed; that the decline of both these powers is, at this time, equally advanced; and that the fall of both is to be contemporaneous. If he be ignorant of the decline of Papal Rome, the Roman Catholic in the East will declare it to him.

Is there any man, calling himself a Christian, who thinks that these prophecies are dubious? If it be true that God hath, at any time, revealed himself to man, they are most certain. The Author would here observe, that the inattention of men in general to the fulfilment of the divine predictions, does not proceed so commonly from principles of infidelity, as from ignorance of *facts*,—pure ignorance of historical facts. There are men of liberal education in England, who are more ignorant of the history of the world, ancient and modern, *in connection with the revelation of God*, than some Hindoos and Arabians, whom we know in the East, who have not been Christians above a few years. Our Saviour reprehended this neglect of “the word spoken from Heaven,” in these words:—“Ye can discern the “face of the sky and of the earth, but how is “it that ye cannot discern THIS TIME?” Luke xii. 56.

The Author has noticed the foregoing circumstances in relation to Arabia, to illustrate the importance of preparing a version of the Scriptures for that country, at the present era. But the Arabic Language hath gone forth far beyond the bounds of Arabia, and is known to almost "a third part of men" in the East. The Koran has consecrated it in the eyes of millions of men dwelling in central Asia, on the continent of Africa, and in the isles of the Indian Ocean.

A version of the whole Bible in Arabic has come down to us; but it is now antiquated, like the Persian, both in dialect and orthography. It does not appear indeed that any composition in a living language, of a higher date than about five hundred years, can be of popular use, unless we learn it from our infancy. The language of our own Scriptures becomes now peculiar in many respects, and distinct from the popular speech. It is supposed, that the Arabic Translation is upwards of a thousand years old. Had there been no interruption in the profession of Christianity in Arabia, the ancient Translation might possibly have sufficed: in like manner as the Hebrew is still understood by the Jews, and the Syriac by the Syrian Christians. But when a new religion is to be proposed to a people, we must use the most dignified and intelligible medium, and present

it in the language which is in popular use. The present Arabic Translation in the Polyglot is perfectly intelligible to those who will study it with a lexicon ; but we certainly cannot offer it at this time as conveying the meaning of Holy Scripture, to the land of Yemen, or Arabia the Happy.

Soon after Sabat, the Arabian, had been converted to Christianity, the object which chiefly occupied his thoughts, was a translation of the Scriptures for his native country. He himself could easily read and understand the existing translation ; for he is a learned man, and acquainted radically with every dialect of the language ; and it was by means of that translation that he himself became a Christian ;* but he says he should be ashamed to offer the Bible to his countrymen in its present form ; such a version would neither be acceptable to the learned, nor intelligible to the unlearned.

This noble Arabian has been now three

* The copy of the New Testament, which fell into the hands of Sabat, was one of the editions published in 1727 by " the Society for promoting Christian Knowledge," revised by Salomon Negri. An investment of these Arabic Testaments was sent about 1759, to the Society's Missionaries in Calcutta, who circulated them through different provinces. The following is a well attested fact : They sent some copies to the Mahomedan Priests at Delhi, " who requested that the supply might be continued." See Proceedings of the Society of that period.

years, or more, employed in translating the Scriptures into the Arabic Language, with the aid of other learned Asiatics, under the superintendance of the Rev. H. Martyn, who has himself been long a student of the Arabic Tongue. Mr. Martyn has lately stated their reasons for undertaking a new translation, which the Author will here subjoin, in deference to the learned at home, who may think some further explanation necessary.

“ Of the Arabic version of the Polyglot, the late Professor Carlyle, in his copy of proposals for printing a new edition of it, speaks in the highest terms, and observes, that it was used both by Jews and Christians as a faithful and elegant representation of their respective books of faith. But even supposing that both Jews and Christians are satisfied with the translation, no one, who has had an opportunity of observing the degraded state of these people in the East, would admit them as competent judges of the Arabic. The Professor has adduced, in favour of the version in question, the opinions of Erpenius, Gabriel Sionita, and Pocock; names of high consideration in Arabic learning, particularly the last. It is certain, however, that such of the Mahomedans as have seen this version, think very differently of it. If we would invite the fastidious

“ Mussulman to review the sacred law which
 “ he supposes abrogated, let us not neglect
 “ our present opportunities; but with such
 “ an instrument as Sabat in our possession, let
 “ us attempt at least, to send forth the Scrip-
 “ tures in a style which shall command respect,
 “ even in Nujed and Hejaz.”

Mr. Martyn adverts to the new edition of the Polyglot translation, now publishing in England, under the patronage of the Bishop of Durham, and highly commends the design. “ We rejoice,” writes he, “ to hear that the old Polyglot is going forth at last in a new dress. It may be useful to some in Asia, as it was to Sabat.”—And, in regard to the extent of country through which the Arabic is spoken, he observes, that the Arabic translation is of more importance than one-fourth of all the translations now in hand. “ We will begin,” says he, “ to preach to Arabia, Syria, Persia, Tartary, part of India and of China, half of Africa, all the sea-coast of the Mediterranean and Turkey; and one tongue shall suffice for them all.”

The proposal for publishing the Arabic Bible has already met with a very liberal patronage in India. It is intended to publish an edition of the New Testament, in a splendid form, for the use of the chief men in Arabia

and Persia, resembling, as nearly as possible, their own beautiful writing. The Universities, and literary bodies in Europe, will, no doubt, be disposed to subscribe for some copies of this truly classical Work. It is stated in the last accounts, dated May 1810, that the translation of the New Testament was expected to be finished by the end of the present year, 1811.

THE CONVERSION OF SABAT.

The following account of the conversion of Sabat is extracted from the Author's Sermon, entitled, "The Star in the East."—

‘ Thus far we have spoken of the success of the Gospel in Asia, by means of European preachers. But we shall now exhibit evidence to you from another source, from a new and unexpected quarter. We are now to declare what has been done, independently of *our* exertions, and in regions where we have no labourers, and no access. And this I do to shew you, that whether we assist in the work or not, it is God's will *that it should begin*. You have hitherto been contemplating the Light in *India*. We are now to announce to you that a light hath appeared in *Arabia*, and dawned, as it were, on the Temple of Mecca itself.

‘ Two Mahomedans of Arabia, persons of distinction in their own country, have been lately converted to the Christian faith. One of them has already suffered martyrdom. The other is now engaged in translating the Scriptures, and in concerting plans for the conversion of his countrymen. The name of the martyr is Abdallah; * and the name of the other, who is now translating the Scriptures, is Sabat; or, as he is called since his Christian baptism, Nathanael Sabat. Sabat resided in my house some time before I left India, and I had from his own mouth the chief part of the account which I shall now give to you. Some particulars I had from others. His conversion took place after the martyrdom of Abdallah, ‘ to whose death he was consenting;’ and he related the circumstances to me with many tears.

‘ Abdallah and Sabat were intimate friends, and being young men of family in Arabia, they agreed to travel together, and to visit foreign countries. They were both zealous Mahomedans. Sabat is son of Ibrahim Sabat, a noble family of the line of Beni-Sabat who trace their pedigree to Mahomed. The two friends left Arabia, after paying their adorations at the tomb of their prophet, and travelled through Persia, and thence to Cabul. Abdallah was appointed to an office of state under Zemaun Shah, King of Cabul; and Sabat left him there, and proceeded on a tour through Tartary.

‘ While Abdallah remained at Cabul, he was converted to the Christian faith by the perusal of a Bible (as is supposed) belonging to a Christian from Armenia,

* The word Abdallah is the same as Abdiel; and signifies the “ Servant of God.”

then residing at Cabul.* In the Mahomedan states it is death for a man of rank to become a Christian. Abdallah endeavoured for a time to conceal his conversion; but finding it no longer possible, he determined to flee to some of the Christian Churches near the Caspian sea. He accordingly left Cabul in disguise, and had gained the great city of Bochara, in Tartary, when he was met in the streets of that city by his friend Sabat, who immediately recognised him. Sabat had heard of his conversion and flight, and was filled with indignation at his conduct. Abdallah knew his danger, and threw himself at the feet of Sabat. He confessed that he was a Christian, and implored him, by the sacred tie of their former friendship, to let him escape with his life. 'But, Sir,' said Sabat when relating the story himself, 'I had no pity. I caused my servants to seize him, and I delivered him up to Morad Shah, King of Bochara. He was sentenced to die, and a herald went through the city of Bochara, announcing the time of his execution. An immense multitude attended, and the chief men of the city. I also went and stood near to Abdallah. He was offered his life if he would abjure Christ, the executioner standing by him with his sword in his hand. 'No,' said he, (as if the proposition was impossible to be complied with) 'I cannot abjure Christ.' Then one of his hands was cut off at the wrist. He stood firm, his arm hanging by his side but with little motion. A physician by desire of the King, offered to heal the wound if he would recant. He made no answer, but looked up stedfastly towards heaven, like Stephen, the first martyr, his eyes streaming with tears. He did not look with anger to-

* The Armenian Christians in Persia have among them a few copies of the Arabic Bible.

wards me. He looked at me. But it was benignly, and with the countenance of forgiveness. His other hand was then cut off. 'But Sir,' said Sabat, in his imperfect English, 'he never *changed*, he never *changed*.' And when he bowed his head to receive the blow of death, all Bochara seemed to say, 'What new thing is this?'

'Sabat had indulged the hope, that Abdallah would have recanted, when he was offered his life; but when he saw that his friend was dead, he resigned himself to grief and remorse. He travelled from place to place, seeking rest, and finding none. At last he thought that he would visit India. He accordingly came to Madras about five years ago. Soon after his arrival, he was appointed by the English government, a Mufti, or expounder of Mahometan law; his great learning, and respectable station in his own country, rendering him well qualified for that office. And now the period of his own conversion drew near. While he was at Visagapatam, in the Northern Circars, exercising his professional duties, Providence brought in his way a New Testament in the Arabic Language. * He read it with deep thought, the Koran lying before him. He compared them together with patience and solicitude, and at length the truth of the word fell on his mind, as he expressed it, like a flood of light. Soon afterwards he proceeded to Madras, a journey of 300 miles, to seek Christian baptism; and having made a public confession of his faith, he was baptized by the Rev. Dr. Ker, in the English Church at that place, by the name of Nathanael, in the twenty-seventh year of his age.

* One of those copies sent to India by the "Society for promoting Christian Knowledge."

‘ Being now desirous to devote his future life to the glory of God, he resigned his secular employ, and came by invitation to Bengal, where he is now engaged in translating the Scriptures into the Persian language. This work hath not hitherto been executed, for want of a translator of sufficient ability. The Persian is an important language in the East, being the general language of Western Asia, particularly among the higher classes, and is understood from Calcutta to Damascus. But the great work which occupies the attention of this noble Arabian, is the promulgation of the Gospel among his own countrymen; and from the present fluctuations of religious opinion in Arabia, he is sanguine in his hopes of success. His first work is entitled, (Neama Besharatin lil Arabi) ‘ *Happy News for Arabia;*’ written in the Nabuttee, or common dialect of the country. It contains an eloquent and argumentative elucidation of the truth of the Gospel, with copious authorities admitted by the Mahomedans themselves, and particularly by the Wahabians. And, prefixed to it, is an account of the conversion of the author, and an appeal to the well-known family in Arabia, for the truth of the facts.

‘ The following circumstance in the history of Sabat ought not to be omitted. When his family in Arabia had heard that he had followed the example of Abdallah, and become a Christian, they dispatched his brother to India (a voyage of two months) to assassinate him. While Sabat was sitting in his house at Visagapatam, his brother presented himself in the disguise of a faqueer, or beggar, having a dagger concealed under his mantle. He rushed on Sabat, and wounded him. But Sabat seized his arm, and his servants came to his assistance. He then recognized his brother! The assassin would have become the victim of public justice, but

Sabat interceded for him, and sent him home in peace with letters and presents to his mother's house in Arabia.'

The members of the Asiatic Society in Bengal having been imposed on some years ago by a learned Hindoo (who certainly made no profession of Christianity) whose fabrications they published in their *Researches*, (see Mr. Wilford's Account, vol. 7th) it has been sometimes insinuated by the adversaries of Christian Missions, that Sabat the Arabian would prove, in like manner, to have deceived us. This is certainly possible; and all good men would deplore the event. Let us be thankful, however, for the good that *has been already done* by his means.

He has made a translation of the Gospels into the *Persian* language, and "800 copies of St. Matthew and St. Luke have been printed and exposed in the Bibliotheca Biblica of Calcutta, for sale." And we have now the satisfaction to state, that he has been faithful to his Christian principles for SIX YEARS, and that "his translation of the whole New Testament, into the *Arabic* language, was expected to be finished by the end of the present year, 1811."

THE ARABIC SCHOOL

FOR THE

TRANSLATION OF THE SCRIPTURES.

THE Rev. Henry Martyn, B. D. Fellow of St. John's College, Cambridge, went out to India about five years ago. His qualifications for the general superintendance of scriptural translation, are truly respectable. After acquiring the highest academical honours in science, and a just celebrity for classical knowledge, he devoted himself to the acquirement of the Arabic and Hindoostanee Languages. His mind was strongly impressed, at an early period, with the duty and importance of communicating the revealed Religion to heathen nations. He had a spirit to follow the steps of Swartz and Brainerd, and preach to the natives in the woods; but his peculiar qualifications, as a critical scholar, have fixed him to the department of translation. He had not been long in Bengal before he was joined by Sabat the Arabian, and Mirza the Persian, and other learned natives; so that they now form an *Arabic School*, from which it is not pretended that there is any appeal in India.

Mr. Martyn's own proper department is the Hindoostance Language. Soon after his arrival, he translated the *Liturgy* of the Church of England into that tongue. He found that many of the wives of the English soldiers were Hindoostanee women, professing Christianity, but who did not understand the English Language, and being desirous to discharge faithfully the duties of his sacred office, he thought it proper to attempt such a translation. This original work, having received repeated revision and amendment, is esteemed by competent judges to be a perspicuous and faithful version of the sublime original. He also translated, about the same time, the parables and parabolic speeches, or apophthegms, of our Saviour, into the same language, with an explanation subjoined to each.

But the grand work which has chiefly engaged the attention of this Oriental Scholar, during the last four years, is his Translation of the whole Bible into the HINDOOSTANEE Language. It has been often acknowledged, that a version of the Scriptures into what is justly called "the grand popular language of Hindoostan," would be the most generally useful in India. Mr. Martyn is in no haste to print any part of his Work, being desirous that it should be first revised and approved by the best scholars. His chief difficulty is in settling

the orthography of the language, and in ascertaining what proportion of words ought to be admitted from the Persian and Arabic fountains; for the Hindoostanee is yet in its infancy, as a written and grammatical tongue; and it is probable, that Mr. Martyn's Work will contribute much to fix its standard. To evince the care and accuracy which he proposes to himself in this Translation, it will be proper to subjoin his last official Report on the subject, dated December, 1809.

“ The Hindoostanee New Testament has
“ been finished some time, and submitted to
“ the inspection of a variety of persons in dif-
“ ferent parts of the country; but the opinions
“ formed of the Work have not hitherto ap-
“ peared to justify its publication. I am per-
“ fectly convinced of the inutility of attempt-
“ ing to please all; yet I thought it better to
“ withhold from the Press what longer experi-
“ ence, and the possession of more efficient in-
“ struments, might enable me to send forth, in
“ a form more calculated to give general satis-
“ faction. The person whose assistance I was
“ most anxious to obtain, has once more joined
“ me; and I am now willing to hope, that the
“ Word of God may be presented to the na-
“ tive of India, so as to be intelligible to the
“ generality of readers. The Grammar of the
“ language is nearly fixed by Mr. Gilchrist's

“ learned and useful labours ; but it is still dif-
 “ ficult to write in it with a view to general
 “ utility. For the higher Mahomedans and
 “ men of learning will hardly peruse, with satis-
 “ faction, a book in which the *Persian* has not
 “ lent its aid to adorn the style. To the rest
 “ a larger proportion of *Hindee* is more accep-
 “ table. The difficulty of ascertaining the
 “ point equally removed from either extreme,
 “ would be considerably lessened, were there
 “ any prose compositions in the language, of
 “ acknowledged purity. But unfortunately no
 “ such standard exists : no works of any de-
 “ scription indeed have been found but poems.
 “ Lately some translations in Hindoostanee
 “ prose have issued from the College of Fort
 “ William ; but as they have not yet stood the
 “ test of time, and are very little known in the
 “ country, they could not safely be referred to
 “ as a standard. Thus I have been left to the
 “ guidance of my own judgment far more than
 “ I could have wished.”

In regard to the Arabic and Persian Trans-
 lations, both of which Mr. Martyn superin-
 tends, as well as the Hindoostanee, he thus
 writes :

“ In the Persian and Arabic Translations
 “ there are happily no such difficulties. The
 “ valuable qualities of our Christian brother,
 “ Nathanael Sabat, render this part of the

“ work comparatively easy. As he is, I trust,
“ a serious Christian, the study of the Word of
“ God, and the translation of it, are of course
“ a matter of choice with him, and a rigid ad-
“ herence to the original, a point of duty. *
“ As a scholar, his acquirements are very con-
“ siderable. He was educated under the care
“ of the most learned man in Bagdad; and,
“ having continued to exercise himself in com-
“ position, he has acquired in consequence a
“ critical acumen, and great command of words.
“ His ill state of health renders it impossible
“ to say exactly when the work he has under-
“ taken will be finished; but if nothing un-
“ toward happen to interrupt us, you may ex-
“ pect the New Testament, in the three lan-
“ guages, in the course of two years.”

* The solicitude of these Translators to infuse the true meaning of the original into their versions, and not to trust entirely to the English Translation, will appear from the following observations of Mr. Martyn in his last letter.—
“ The *Psalms* we must leave til' the end of the New Testament, for this solid reason, that I do not understand a considerable portion of that book. Much of the present Translation is certainly unintelligible. It appears to me, that the two Royal Authors have suffered more from the plebeian touch of their interpreters, than even the Prophets, or any others but Job. Hebrew has been of late my constant meditation.”

THE JEWS.

THERE are three remarkable prophecies concerning the Jews.

1. "The children of Israel shall abide many days without a King, and without a Prince, and without a sacrifice, and without an image, and without an Ephod, and without Tera-
phim." Hos. iii. 4.

2. "The Lord shall scatter thee among all people, from the one end of the earth even unto the other." Deut. xxix. 64. And yet, "the people shall dwell alone, and shall not be reckoned amongst the nations." Numb. xxiii. 9.

3. "Thou shalt become an astonishment, a proverb, and a bye-word among all the nations whither the Lord shall lead thee.— Among these nations shalt thou find no ease, neither shall the sole of thy foot have rest." Deut. xxviii. 37, 65.

The first of these prophecies is very remarkable; for who ever heard of a nation "abiding many days" without its civil and religious polity, and surviving its political existence? The very assertion seems to involve an absurdity. Did the Egyptians, Chaldeans, Greeks,

or Romans survive their civil and religious polity?

The second prediction is not less singular than the former; for if the Jews were to be received among the nations of the earth, why should they not “be reckoned with the nations?” Would any man, in a remote age, venture to foretel that there was a certain nation, which, in the ages to come, would be received and tolerated by all other nations, merely to be persecuted? *

But the third prophecy is such as must afford a contemplation to infidelity, to the end of time. The Jews were to become “an astonishment, and a proverb, and a bye-word

* To this day the Jews “are not reckoned” with the English nation. The prophetic record influenced the last parliamentary proceeding respecting them. In 1753, a Bill was passed to naturalize the Jews; but after a few months it was repealed, the voice of the people demanded that the devoted nation should “not be reckoned with them.” So true it is that our last national deliberation concerning this people was influenced by the ancient prophecy.—The time is now come when Parliament may restore to the Jew the franchise of a fellow-creature, without contravening the Divine decrees. It is predicted again, that “Israel shall return to the Lord their God;” and it is believed that the period of this event is not far remote. In obedience then to the dictate of this prophecy, let our Christian nation proceed, without delay, to TAKE AWAY THE REPROACH of the Jewish people; and announce the act in the most public and solemn manner, as an example to the rest of the world.

“among all the nations,” because they shed the blood of the Saviour of the world. Now, it is not surprising that Christians should reproach them for such a crime. But how should we expect that they would be “trodden down of the *heathen* world,” who never heard of such a Saviour? Behold the Hindoo, at this day, punishing the Jew, without knowing the crime of which he has been guilty!

These three prophecies have been manifestly fulfilled; and if we had no other evidence, this is sufficient to prove “that there is a God, and that he hath made a revelation to man.”

There is a fourth prophecy concerning this people, which hastens to its accomplishment. The Prophet Hosea, after foretelling that the children of Israel should abide many days without a King, adds these words:—“Afterwards shall they return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days.” Hosea iii. 5.

The question, which is now in the mouth of every Christian, is that which was asked in the vision of the prophet Daniel on the same subject; “How long shall it be to the end of these wonders?” Dan. xii. 6. When shall the “indignation against the holy people be accomplished?” Dan. xi. 31. that they may

“ return and seek the Lord their God, and David their king?”

To Daniel the Prophet, and to John the Evangelist, was given a revelation of the great events of the general Church to the end of time. Daniel foretells that the Christian Church shall be oppressed by the persecuting powers for “ a time, times, and the dividing of a time.” Dan. vii. 25. The same period he assigns for the accomplishment of the indignation against the holy people Israel. “ One said, how long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever, that it shall be for a TIME, TIMES, and HALF; and when he shall have accomplished to scatter the power of the holy people, all these things shall be fulfilled.” Dan. xii. 7. Now the same form of words is used in the Revelation of St. John, to express the duration of the Papal and Mahomedan powers. Oppressed by them, the Church of Christ was to remain desolate in the wilderness, “ for a TIME, TIMES, and HALF of a TIME.” Rev. xii. 14. Every one, who is erudite in sacred prophecy, will understand that this great period of Daniel and St. John commences at the same era, namely,

the rise of the persecuting powers; and that its duration is 1260 years.*

Here then are three great events hastening to their period; the extinction of the Papal dominion; the subversion of the Mahomedan power; and "the accomplishment of the divine indignation against the holy people," or the return of the people of Israel "to seek the Lord their God, and David their king."

Our blessed Saviour has not left an event of this importance without notice. "The JEWS," saith he, "shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Luke xxi. 24. What these TIMES of the Gentiles are, our Lord has explained in his subsequent Revelation to St. John. "The court which is without the temple is given unto the Gentiles; and the holy city shall they tread under foot FORTY and TWO MONTHS;" or, in prophetic language, at a day for a year, 1260 years. Rev. xi. 2.

The Apostle Paul hath also recorded this event. "I would not, brethren, that ye should be ignorant of this mystery, that blindness, in part, is happened to ISRAEL, until thefulness of the Gentiles be come in; and so all

* See this period explained in p. 180.

“ Israel shall be saved.” Rom. xi. 25. The fulness of time for the conversion of the Gentiles will be come in, when the Mahomedan and Papal obstructions are removed. Such events as the fall of the Pope in the West, and of Mahomed in the East, both of whom persecuted the Jews to death, will probably be the means of awakening the Jews to consider the evidences of that Religion which predicted the rise and fall of both.

But the grand prophecy of the apostle Paul on this subject, is that which respects the *consequence* of the conversion of the Jews. “ The receiving of the Jews,” saith he, “ What shall it be to the world, but LIFE FROM THE DEAD?” Rom. xi. 15. Dispersed as they are in all countries, and speaking the languages of all countries, they will form a body of preachers ready prepared; and they need only say, “ Behold the Scriptures of God, in our possession; read our history there, as foretold three thousand years ago, and read the events in the annals of nations. We are witnesses to the world, and the world to us. Let the whole race of mankind unite and examine the fact.”—“ All ye inhabitants of the world, and dwellers on the earth, see ye, when the Lord lifteth up an ENSIGN on the mountains; and when he bloweth a TRUMPET, hear ye.”

Isaiah xviii. 3.—Thus will their preaching be to the world “LIFE from the DEAD.”

But if the conversion of Israel is to take place when the Papal and Mahomedan powers have fallen, (and who does not see that these events are near at hand?) it might be expected that some signs of conciliation between Jews and Christians would now begin to be visible. And is not this the fact? Christians in all countries begin to consider, that “the indignation against the holy people” is nearly accomplished. Many events declare it. The indignation of man is relaxing. The prophecies have been fulfilled regarding it. The GREAT CRIME at CALVARY has been punished by all nations; and we now hear the words of the Prophet addressing us, “Comfort ye, comfort ye my people, saith your God; speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned.” Isaiah xl. 1. This is the Divine command. And behold, Christians begin now, for the first time, “to speak comfortably to Jerusalem.”

While the Author was in the East, the state of the Jews, who are dispersed in different countries, frequently occupied his thoughts.

He had heard that they existed in distinct colonies in certain parts of India; that some of them had arrived long before the Christian Era, and had remained in the midst of the Hindoos, to this time, a distinct and separate people, persecuted by the native princes, from age to age, and yet not destroyed; "burning, like the bush of Moses, and not consumed;" and he had a strong desire "to turn aside and see this great sight." His mind was impressed with the conviction that their preservation, in such a variety of regions, and under such a diversity of circumstances, could be only effected by the interposition of the Divine PROVIDENCE, which reserved them, thus distinct, for some special and important purpose. And since the period of time for the accomplishment of this purpose was considered by many to be fast approaching, he wished to hear the sentiments of the Jews from their own lips, and to learn their actual impressions, as to their present circumstances and future hopes.

In his Memorial respecting the Syrian Christians, presented to Marquis Wellesley, the Author also noticed the existence of an ancient colony of Jews on the coast of Malabar, particularly at Cochin; and as this place had recently become a part of the British Empire, by conquest from the Dutch, Lord William Bentinck, then Governor of Madras, who had

received letters from the Supreme Government, was pleased to direct the civil officer, who had charge of the department of Cochin, * to afford him every aid in the prosecution of his Researches. His first tour to Cochin was in November, 1806, and he remained in the country till February, 1807. He again visited it in January, 1808. He has only room, in this present Work, to introduce a few notes from his Journal.

* *Cochin, Feb. 4, 1807.*

‘ I have been now in Cochin, or its vicinity, for upwards of two months, and have got well acquainted with the Jews. They do not live in the city of Cochin, but in a town about a mile distant from it, called Mattachery, and Jews-Town. It is almost wholly inhabited by the Jews, who have two respectable Synagogues. Among them are some very intelligent men, who are not entirely ignorant of the history of nations. There are also Jews here from remote parts of Asia, so that this is the fountain of intelligence concerning that people in the East; there being constant communication by ships with the Red Sea, the Persian Gulph, and the mouths of the Indus. The resident Jews are divided into two classes, called the Jerusalem or *White* Jews; and the Ancient or *Black* Jews. The *White* Jews reside at this place. The *Black* Jews have also a Sy-

* Thomas Flower, Esq.]

nagogue here; but the great body of that tribe inhabit towns in the interior of the province. I have now seen most of both classes. My inquiries refer chiefly to their antiquity, their manuscripts, and their sentiments concerning the present state of the Jewish nation.'

THE JERUSALEM OR WHITE JEWS.

'On my inquiry into the antiquity of the White Jew, they first delivered to me a narrative, in the Hebrew Language, of their arrival in India, which has been handed down to them from their fathers; and then exhibited their ancient brass Plate, containing their charter and freedom of residence, given by a King of Malabar. The following is the narrative of the events relating to their first arrival.

"After the second Temple was destroyed, (which may God speedily rebuild!) our fathers, dreading the Conqueror's wrath, departed from Jerusalem, a numerous body of men, women, priests, and Levites, and came into this land. There were among them men of repute for learning and wisdom; and God gave the people favour in the sight of the King who at that time reigned here, and he granted them a place to dwell in, called Cranganor. He allowed them a patriarchal jurisdiction within the district, with certain privileges of nobility; and the Royal grant was engraved, according to the custom of those days, on a plate of brass. This was done in the year from the creation of the world, 4250 (A. D. 490); and this plate of brass we

still have in possession. Our fore-fathers continued at Cranganor for about a thousand years, and the number of Heads who governed were seventy-two. Soon after our settlement, other Jews followed us from Judea; and among these came that man of great wisdom, Rabbi Samuel, a Levite of Jerusalem, with his son, Rabbi Jekuda Levita. They brought with them the SILVER TRUMPETS, made use of at the time of the JUBILEE, which were saved when the second Temple was destroyed; and we have heard from our fathers, that there were engraven upon those trumpets the letters of the ineffable Name.* There joined us also from Spain, and other places, from time to time, certain tribes of Jews, who had heard of our prosperity. But at last, discord arising among ourselves, one of our chiefs called to his assistance an Indian King, who came upon us with a great army, destroyed our houses, palaces, and strong holds, dispossessed us of Cranganor, killed part of us, and carried part into captivity. By these massacres we were reduced to a small number. Some of the exiles came and dwelt at Cochin, where we have remained ever since, suffering great changes from time to time. There are amongst us some of the children of Israel (Beni-Israel) who came from the country of Ashkenaz, from Egypt, from Tsoba, and other places, besides those who formerly inhabited this country."

‘ The native annals of Malabar confirm the foregoing account, in the principal circumstances, as do the

* This circumstance of the *Jubilee Trumpets* is to be found in a similar account of the Jews of Malabar, published in the "History of the Works of the Learned," for March 1699. It is not necessary to suppose that these trumpets belonged to the Temple; for it is well known, that in every considerable town in Judea there were Jubilee trumpets.

Mahomedan histories of the latter ages ; for the Mahomedans have been settled here in great numbers since the eighth century.

‘ The desolation of Cranganor the Jews describe as being like the desolation of Jerusalem in miniature. They were first received into the Country with some favour and confidence, agreeably to the tenor of the general prophecy concerning the Jews ; (for no country was to reject them) : and after they had obtained some wealth, and attracted the notice of men, they are precipitated to the lowest abyss of human suffering and reproach. The recital of the sufferings of the Jews at Cranganor resembles much that of the Jews at Jerusalem, as given by Josephus.

‘ I now requested they would shew me their brass plate. Having been given by a native King, it is written, of course, in the *Malabaric* language and character ; and is now so old that it cannot be well understood. The Jews preserve a Hebrew translation of it, which they presented to me : but the Hebrew itself is very difficult, and they do not agree among themselves, as to the meaning of some words. I have employed, by their permission, an engraver at Cochin, to execute a fac-simile of the original plate, on copper. * This ancient document begins in the following manner, according to the Hebrew translation : †

“ *In the peace of God, the King, which hath made the*

* The original is engraved on both sides of the plate, the fac-simile forms two plates. These are now deposited in the Public Library at the University of Cambridge.

† A copy of this Hebrew translation was sent to the University with the other MSS.—I have a copy in my possession.

earth, according to his pleasure. To this God, I, AIRVI BRAHMIN, have lifted up my hand, and have granted, by this deed, which many hundred thousand years shall run——I, dwelling in Cranganor, have granted, in the thirty-sixth year of my reign, in the strength of power I have granted, in the strength of power I have given in inheritance, to JOSEPH RABBAN.”

‘ Then follow the privileges of nobility ; such as permission to ride on the elephant ; to have a herald to go before ; to announce the name and dignity ; to have the lamp of the day ; to walk on carpets spread upon the earth ; and to have trumpets and cymbals sounded before him. King Airvi then appoints Joseph Rabban to be ‘ Chief and Governor of the houses of congregation (the Synagogues,) and of certain districts, and of the sojourners in them.’ What proves the consequence of the Jews at the period when this grant was made, is, that it is signed by seven Kings as witnesses. ‘ And to this are witnesses, King Bivada Cubertin Mitadin, and he is King of *Travancore*. King Airla Nada Mana Vikriin, and he is the *Sumorin*. King Veloda Nada Archiarin Shatin, and he is King of *Argot*.’ The remaining four Kings are those of *Palgatchery*, *Colastri*, *Carbinath*, and *Vara-changur*. There is no date in this document, further than what may be collected from the reign of the Prince, and the names of the royal witnesses. Dates are not usual in old Malabaric writings. One fact is evident, that the Jews must have existed a considerable time in the country, before they could have obtained such a grant. The tradition before mentioned assigns for the date of the transaction, the year of the Creation 4250, which is, in Jewish computation, A. D. 490. It is well known, that

the famous Malabaric King, CERAM PERUMAL, made grants to the Jews, Christians, and Mahomedans, during his reign; but that Prince flourished in the eighth or ninth century.

THE BLACK JEWS.

‘ It is only necessary to look at the countenance of the Black Jews to be satisfied that their ancestors must have arrived in India many ages before the White Jews. Their Hindoo complexion, and their very imperfect resemblance to the European Jews, indicate that they have been detached from the parent stock in Judea many ages before the Jews in the West; and that there have been intermarriages with families not Israelitish. I had heard that those tribes, which had passed the Indus, have assimilated so much to the customs and habits of the countries in which they live, that they may be sometimes seen by a traveller, without being recognised as Jews. In the interior towns of Malabar, I was not always able to distinguish the Jew from the Hindoo. I hence perceived how easy it may be to mistake the tribes of Jewish descent among the Affghans and other nations in the northern parts of Hindoostan. The White Jews look upon the Black Jews as an inferior race, and as not of a *pure* cast:

which plainly demonstrates that they do not spring from a common stock in India.

‘ The Black Jews communicated to me much interesting intelligence concerning their brethren the ancient Israelites in the East; traditional indeed in its nature, but in general illustrative of true history. They recounted the names of many other small colonies resident in northern India, Tartary, and China; and gave me a written list of SIXTY-FIVE places. I conversed with those who had lately visited many of these stations, and were about to return again. The Jews have a never-ceasing communication with each other in the East. Their families indeed are generally stationary, being subject to despotic princes; but the men move much about in a commercial capacity; and the same individual will pass through many extensive countries. So that when any thing interesting to the nation of the Jews takes place, the rumour will pass rapidly throughout all Asia.

‘ I inquired concerning their brethren, the Ten Tribes. They said that it was commonly believed among them, that the great body of the Israelites are to be found in Chaldea, and in the countries contiguous to it, being the very places whither they were first carried into captivity; that some few families had migrated into regions more remote, as to Cochin and Rajapoor, in India, and to other places yet farther to the East; but that the bulk of the nation, though now much reduced in number, had not to this day removed two thousand miles from *Samaria*.—Among the Black Jews I could not find many copies of the Bible. They informed me, that in certain places of the remote dispersion, their brethren have but some small portions of

the Scriptures, and that the *prophetical* books were rare but that they themselves, from their vicinity to the White Jews, have been supplied, from time to time, with the whole of the Old Testament.

From these communications I plainly perceive the important duty which now devolves on Christians possessing the art of *printing*, to send to the Jews in the East, copies of the Hebrew Scriptures, and particularly of the *prophetical* books. If only the prophecies of *Isaiah* and *Daniel* were published among them, the effect might be great. They do not want the Law so much. But the prophetical books would appear among them with some novelty, particularly in a detached form; and could be easily circulated through the remotest parts of Asia.

MANUSCRIPTS.

Almost in every house I find Hebrew books, printed or manuscript; particularly among the White Jews. Most of the printed Hebrew of Europe has found its way to Cochin, through the medium of the Portuguese and Dutch commerce of former times. When I questioned the Jews concerning the old copies of the Scriptures, which had been read in the Synagogues from age to age; some told me that it was usual to *bury* them when decayed by time and use. Others said that this was not always the case. I despaired at first of being able to procure any of the old biblical writings; but after I had been in the country about six weeks, and

they found that I did not expect to obtain them merely as presents, some copies were *recovered*. The White Jews had only the Bible written on parchment, and of modern appearance, in their Synagogue; but I was informed that the black Jews possessed formerly copies written on *Goat Skins*; and that in the Synagogue of the Black Jews there was an old Record Chest, into which the decayed copies of their Scriptures had been thrown. I accordingly went to the Synagogue with a few of the chief men, and examined the contents, which some of them said they had never looked at before, and did not seem greatly to value. The manuscripts were of various kinds, on parchment, goat-skins, and cotton paper. I negotiated for them hastily, and wrapped them up in two cloths, and gave them to the Jews to carry home to my house. I had observed some murmuring amongst the bystanders in the Synagogue, while I was examining the chest: and before we appeared in the streets, the alarm had gone forth, that the Christians were robbing the Synagogue of the Law. There were evident symptoms of tumult, and the women and children collected and were following us. I requested some of the more respectable Jews to accompany me out of the town; but I had scarcely arrived at my own house at Cochin, when the persons who had permitted me to take the manuscripts, came in evident agitation, and told me I must restore them immediately to calm the popular rage. Others had gone to complain to the Chief Magistrate, Thomas Flower, Esq. And now I had lost my spoil, but for the friendly counsel and judicious conduct of Mr. Flower. He directed that all the manuscripts should be delivered up to him, and that there should be no further proceedings on the

subject without his authority. To this the Jews agreed. There was some plea of justice on my side, as it was understood that I had given a valuable consideration. In the mean time he allowed a few days to pass, that the minds of the people might become tranquil, and he then summoned some of the more liberal men, and gave them a hearing on the subject. In the mean time I thought it prudent to retire from Cochin, for a day or two, and went to Cranganor, about sixteen miles off, to Colonel Macaulay, the British Resident at Travancore, who was then at the house of Mr. Drummond, the Collector of Malabar. On my return to Cochin, Mr. Flower informed me that all the manuscripts were to be returned to my house; that I was to select what was *old*, and of little use to the Jews, and to give back to them what was *new*. The affair ended, however, in the Jews permitting me generously to retain some part of the *new*.

I have since made a tour through the towns of the Black Jews in the interior of the country, *Tritoor*, *Paroor*, *Chenotta*, and *Maleh*. I have procured a good many manuscripts, chiefly in the Rabbinical character, some of which the Jews themselves cannot read; and I do not know what to say to their traditions. A copy of the Scriptures belonging to Jews of the East, who might be supposed to have had no communication with Jews in the West, has been long considered a desideratum in Europe; for the Western Jews have been accused by some learned men of altering or omitting certain words in the Hebrew text, to invalidate the argument of Christians. But Jews in the East, remote from the controversy, would have no motive for such corruptions. One or two of the MSS. which I have

just procured, will probably be of some service in this respect. One of them is an old copy of the Books of Moses, written on a roll of leather. The skins are sewed together, and the roll is about forty-eight feet in length. It is, in some places, worn out, and the holes have been shewed up with pieces of parchment. Some of the Jews suppose that this roll came originally from Senna, in Arabia; others have heard that it was brought from Cashmir. The Cabul Jews, who travel into the interior of China, say, that in some Synagogues the Law is still written on a roll of leather, made of Goats' skins dyed red; not on vellum, but on a soft flexible leather; which agrees with the description of the roll above mentioned.*

‘Ever since I came among these people, and heard their sentiments on the prophecies, and their confident hopes of returning to *Jerusalem*, I have thought much on the means of obtaining a version of the **NEW TESTAMENT** in the Hebrew language, and circulating it among them and their brethren in the East. I had heard that there were one or two translations of the Testament in

* Mr. Yeates, formerly of All Souls College, Oxford, and editor of the Hebrew Grammar, has been employed by the author for the last two years, at Cambridge, in arranging and collating the Hebrew and Syriac MSS. brought from India. His collation of the Roll of the Pentateuch above mentioned, is now finished, and will form a volume in quarto. The University has, with great liberality, resolved that this book shall be printed at the expense of the University, for the benefit of Mr. Yeates; and Dr. Marsh, the learned Editor of *Michaelis*, has written a Note on the antiquity and importance of the manuscript, which will form a Preface to the work.

their own possession, but they were studiously kept out of my sight, for a considerable time. At last, however, they were produced by individuals in a private manner. One of them is written in the small Rabbinical or Jerusalem character; the other in a large square letter. The history of the former is very interesting. The translator, a learned Rabbi, conceived the design of making an accurate version of the New Testament, for the express purpose of *confuting* it. His style is copious and elegant, like that of a master in the language, and the translation is in general faithful. It does not indeed appear that he wished to pervert the meaning of a single sentence; but depending on his own abilities and renown as a scholar, he hoped to be able to controvert its doctrines, and to triumph over it by fair contest in the presence of the world. There is yet a mystery about the circumstances of this man's death, which time will perhaps unfold: the Jews are not inclined to say much to me about him. His version is complete, and written with greater freedom and ease towards the end than at the beginning. How astonishing it is that an enemy should have done this! that he should have persevered resolutely and calmly to the end of his work! not indeed always *calmly*; for there is sometimes a note of execration on the Sacred Person who is the subject of it, as if to unburden his mind and ease the conflict of his labouring soul. At the close of the Gospels, as if afraid of the converting power of his own translation, 'he calls heaven to witness that he had undertaken the work with the professed design of opposing the *Epicureans*;' by which term he contemptuously means the Christians.

‘I have had many interesting conferences with the

Jews, on the subject of their present state; and have been much struck with two circumstances; their constant reference to the DESOLATION of Jerusalem, and their confident hope that it will be one day REBUILT. The desolation of the Holy City is ever present to the minds of the Jews, when the subject is concerning themselves as a *Nation*; for, though without a king, and without a country, they constantly speak of the *unity* of their nation. Distance of time and place seems to have no effect in obliterating the remembrance of the Desolation. I often thought of the verse in the Psalms, ‘If I forget thee, O Jerusalem, let my right hand forget her cunning.’ They speak of Palestine as being close at hand, and easily accessible. It is become an ordinance of their Rabbins in some places, that when a man builds a new house, he shall leave a small part of it unfinished, as an emblem of ruin, and write on it these words, *Zecher Lachorchan*, i. e. IN MEMORY of the DESOLATION.

‘Their hopes of REBUILDING the walls of Jerusalem, the THIRD and LAST time, under the auspices of the Messiah, or of a second Cyrus, before his coming, are always expressed with great confidence. They have a general impression, that the period of their liberation from the Heathen is not very remote; and they consider the present commotions in the earth as gradually loosening their bonds. ‘It is,’ say they, ‘a sure sign of our approaching restoration, that in almost all countries there is a GENERAL RELAXATION of the persecution against us.’ I pressed strongly upon them the prophecies of Daniel. In former times that Prophet was not in repute among the Jews, because he predicted the coming of the Messiah at the end of ‘the seventy

weeks ;' and his book has been actually removed from the list of prophetic writings, and remains, to this day, among the *Hagiographa*, such as Job, the Psalms, the Proverbs, Ruth ; but he now begins to be popular among those who have studied him, because he has predicted that the ' accomplishment of the indignation against the holy people' is near at hand. The strongest argument to press upon the mind of a Jew, at this period, is to explain to his conviction Daniel's period of 1260 years ; and then to shew the analogy which it bears to the period of the Evangelist John, concerning the Papal and Mahomedan powers ; with the state of which the Jews are well acquainted.

' I passed through the burial-ground of the Jews the other day. Some of the tombs are handsomely constructed, and have Hebrew inscriptions in prose and verse. This mansion of the dead is called by the Jews, *Beth Haiim*, or, ' The House of the Living.'

' Being much gratified with my visit to the Jews of Malabar, and desirous to maintain some communication with them, I have engaged a very respectable member of their community to accompany me with his servant to Bengal, and to remain with me in the capacity of Hebrew *Moonshee*, or teacher, until my return to England. Observing that in the houses of the White Jews there are many volumes of printed Hebrew, mostly of the fifteenth and sixteenth centuries, which are rarely met with in England, I have employed *Misrahi*, (that is the name of my Moonshee,) to collect some of the most valuable.

At the beginning of the following year (1808) the Author visited Cochin a second time, and proceeded afterwards to Bombay,

where he had an opportunity of meeting with some very intelligent men of the Jewish nation. They had heard of his conferences with the Cochin Jews, and were desirous to discuss certain topics, particularly the prophecies of Isaiah; and they engaged in them with far more spirit and frankness, he thought, than their brethren at Cochin had done. They told him, that if he would take a walk to the Bazar in the suburb, without the walls of Bombay town, he would find a Synagogue without a *Sepher Tora*, or book of the Law. He did so, and found it to be the case. The minister and a few of the Jews assembled, and shewed him their Synagogue, in which there were some loose leaves of prayers in manuscript, but no book of the Law. The Author did not understand that they disapproved of the Law; but they had no copy of it. They seemed to have little knowledge of the Jewish Scriptures or history. This only proved what he had been often told, that small portions of the Jewish nation melt away from time to time, and are absorbed in the mass of the heathen world. Nor is this any argument against the truth of the prophecy, which declares that they should remain a separate and distinct people; for these are mere *exceptions*. Conversions to Christianity in the early ages

would equally militate against the prediction, taken in an absolute sense.

THE TEN TRIBES.

THE Tribes of Israel are no longer to be inquired after by name. The purpose, for which they were once divided into tribes, was accomplished when the genealogy of the Messiah was traced to the stem of David. Neither do the Israelites themselves know certainly from what families they are descended. And this is a chief argument against the Jews, to which the Author never heard that a Jew could make a sensible reply. The tribe of *Judah* was selected as that from which the Messiah should come; and behold, the Jews do not know which of them are of the tribe of Judah.

While the Author was amongst the Jews of Malabar, he made frequent inquiries concerning the Ten Tribes. When he mentioned that it was the opinion of some, that they had migrated from the Chaldean provinces, he was

asked to what country we supposed they had gone, and whether we had ever heard of their moving in a great army on such an expedition.

It will be easy perhaps to shew, that the great body of the Ten Tribes remain to this day in the countries to which they were first carried captive. If we can discover where they were in the first century of the Christian Era, which was seven hundred years after the carrying away to Babylon, and again where they were in the fifth century, we certainly may be able to trace them up to this time.

Josephus, who wrote in the reign of Vespasian, recites a speech made by King Agrippa to the Jews, wherein he exhorts them to submit to the Romans, and expostulates with them in these words:—"What, do you stretch your hopes beyond the river Euphrates? Do any of you think that your fellow-tribes will come to your aid out of *Adiabene*? Besides, if they would come, the Parthian will not permit it." (*Jos. de Bell. Lib. ii. c. 28.*) We learn from this oration, delivered to the Jews themselves, and by a King of the Jews, that the Ten Tribes were then captive in Media, under the Persian Princes.

In the fifth century, Jerome, author of the Vulgate, treating of the dispersed Jews, in his Notes upon Hosea, has these words: "Unto

“ this day, the Ten Tribes are subject to the
 “ Kings of the Persians, nor has their capti-
 “ vity ever been loosed.” (Tom. vi. p. 7.);
 and again he says, “ The Ten Tribes inhabit
 “ at this day the cities and mountains of the
 “ Medes.” Tom. vi. p. 80.

There is no room left for doubt on this sub-
 ject. Have we heard of any expedition of the
 Jews going forth from that country, like the
 Goths and Huns, to conquer nations? Have
 we ever heard of their rising in insurrection
 to burst the bands of their captivity? To this
 day, both Jews and Christians are generally
 in a state of captivity in these despotic coun-
 tries. No family dares to leave the kingdom
 without permission of the King.*

Mahomedanism reduced the number of the
 Jews exceedingly: It was presented to them
 at the point of the sword. We know that mul-
 titudes of Christians received it; for example,
 the chief part of “ the seven Churches of
 “ Asia;” and we may believe, that an equal
 proportion of Jews were proselyted by the
 same means. In the provinces of Cashmire
 and Affghanistan, some of the Jews submitted

* Joseph Emin, a Christian well known in Calcutta,
 wished to bring his family from Ispahan; but he could not
 effect it, though our Government interested itself in his
 behalf.

to great sacrifices, rather than change their religion, and they remain Jews to this day; but the greater number yielded, in the course of ages, to the power of the reigning religion. Their countenance, their language, their names, their rites and observances, and their history, all conspire to establish the fact.* We may judge, in some degree, of the number of those who would yield to the sword of Mahomed, and conform, in appearance at least, to what was called a *sister Religion*, from the number of those who conformed to the Christian Religion, under the influence of the Inquisition in Spain and Portugal. Orobio, who was himself a Jew, states in his History, that there were upwards of twenty thousand Jews in Spain alone, who, from fear of the Inquisition, professed Christianity, some of whom were Priests and Bishops. The tribes of the Affghan race are very numerous, and of different casts; and it is probable, that the proportion which is of Jewish descent is not great. The Affghan nations extend on both sides of the Indus, and

* Mr. Forster was so much struck with the general appearance, garb, and manners of the Cashmirians, as to think, without any previous knowledge of the fact, that he had been suddenly transported among a nation of JEWS. See *Forster's Travels*.

inhabit the mountainous region, commencing in Western Persia. They differ in language, customs, religion, and countenance, and have little knowledge of each other. Some tribes have the countenance of the Persian, and some of the Hindoo; and some tribes are evidently of Jewish extraction.

Calculating then the number of Jews, who now inhabit the provinces of ancient Chaldea, or the contiguous countries, and who still profess Judaism; and the number of those who embraced Mahomedanism, or some form of it, in the same regions; we may be satisfied, “That the greater part of the Ten Tribes, which *now exist*, are to be found in the countries of their first captivity.”

RESTORATION OF THE JEWS.

THAT many of the Jews, when liberated from their state of oppression, will return to Judea, appears probable from the general tenor of prophecy, and from their own natural and un-

conquerable attachment to that country; but we know not for what purpose they should *all* return thither; and it is perfectly unnecessary to contend for the fact, or to impose it as a tenet of faith. We perceive no reason why they should leave the nations in which they live, when these nations are no longer *heathen*. Nor is it possible, in numerous cases, to ascertain who are Jews, and who are not. It is also true, that before Judea could nourish the whole body of Jews, even in their present reduced state, the ancient FERTILITY which was taken away according to prophecy, (Deut. xxviii. 23, and 38.) must be restored by miracle. But we have no warrant to look for a miracle under the finished dispensation of the Gospel. We possess "the MORE SURE word of prophecy," (2 Pet. i. 19), and look not for signs and wonders. We expect no miracle for the Jews, but that of their conversion to Christianity; which will be a greater miracle, than if the first Temple were to rise in its gold and costly stones, and Solomon were again to reign over them in all his glory.

Much caution is also required in stating to them our opinions concerning a MILENNIUM, or period of universal truth and felicity. It was prophesied to Israel, about seven hundred years before the coming of the Messiah, that

a time should be, “ when nation should no longer lift the sword against nation, neither should men learn war any more:” when “ the knowledge of the Lord, (which was then confined to Judea), should cover the earth, as the waters cover the sea;” and when “ they should not teach every man his neighbour, saying, Know the Lord, for ALL should know him from the least to the greatest.” These prophecies were fulfilled generally when the Messiah appeared. The Gospel of Peace was preached to men, and “ the sound thereof went to the ends of the earth.” The last prediction, which is the clearest and strongest of all, “ They shall not teach every man his neighbour, saying, Know the Lord, for ALL shall know him, from the least to the greatest,” is expressly quoted by the Apostle Paul, (Heb. viii. 11.) as having been already fulfilled by the manifestation of Christ, who abrogated the old covenant with Israel, which was confined to FEW, and made a new covenant with the world, which was extended to ALL.

It is believed, however, that the predictions above recited will receive a more particular accomplishment hereafter, and that the glory even of the primitive Church shall be far surpassed. But it does not appear, that the conversion of men at any future period will be

UNIVERSAL. It is evident, indeed, from the sure word of prophecy, that there will be a long time of *general* holiness and peace, which will succeed to the present reign of vice and misery, probably "a thousand years," during which, righteousness will be as common as wickedness is now; and further, that this period is *at hand, even at the door.* * But I see no ground for believing that such righteousness will be universal, or that this life will ever be other than a state of probation and trial to qualify for "meetness for the heavenly kingdom." Our Saviour sets forth, in different places, the character of his Church, to the end of time, and that character is always the *same*. The gospel he compares to "seed sown by the sower, some on *good* and some on *bad* ground." Those who hear this Gospel he compares to men building on the *rock*, or on the *sand*; travelling in the *broad*, or in the *narrow* way; and to *wheat* and *tares* growing in the same field. "The field is the world," saith our Lord; "the good seed are the children of the kingdom: the tares are the children of the wicked one: the enemy that sowed them is the devil: the harvest is the end of the world; and the

* See Scott's Bible, Rev. xx. 4.

“ reapers are the angels.” Matth. xiii. 39.
This we believe to be a picture of the visible Church to the end of time.

In regard to the progress, conflict, and final extent of the Gospel, our Saviour notices all these circumstances generally in his last discourse to his disciples. In the twenty-fourth chapter of St Matthew, he gives an epitome of his more detailed prophecy in the book of Revelation. He foretels that there shall be “ wars and rumours of wars, persecutions, famines, pestilences, earthquakes, false prophets, and apostasies:” and then he adds, “ And this Gospel of the kingdom shall be preached in all the world for a WITNESS unto all nations: and then shall the end come.”

To suppose that there will be a period when the Church on earth shall be no longer militant, is to suppose that a time will come when the Christian may die without being able to say, “ I have fought the good fight;” when there will be little inward corruption, and little outward opposition; little vestige of the old Adam, in the new race, and little use for the old Bible, in the new state of things.—Let us interpret Scripture soberly. When the Millennium arrives, knowledge and holiness will be general; but not universal,

Perfection is to be attained, not in this world, but in heaven.

On the Author's return to England, he found that a Society had been instituted for the Conversion of the Jews; and he was not a little surprised to hear that some Christians had opposed its institution. He was less surprised at this, however, when he was informed that objections had been brought against the Society for the circulation of the BIBLE. It is possible to urge political arguments against Christianity itself. Such a spirit as this does not seem entitled to much courtesy; for it springs directly from this assumption, That the Bible is not from God, or, That there is something greater than TRUTH.

The grand object, which now engages the attention of the Jewish Institution is a Translation of the New Testament into the Hebrew Language. To assist them in this important work, a copy of the Manuscript found in Malabar, now commonly called the *Travancore Testament*, has been presented to them.* This manu-

* See p. 213.

script has been fairly transcribed by Mr. Yeates, of Cambridge, in the square Hebrew character, and forms three volumes, quarto. The question now under consideration by the Society is, whether it shall be received as the *basis* for the general translation. The first sheet of the intended version has already been printed off, for the purpose of being submitted as a specimen to the best Hebrew scholars in the kingdom, both Jews and Christians; in order that it may go forth in as perfect a form as may be. So that it is possible, that before the end of the present year, the Four Gospels will be published, and copies sent to the Jews in the East, as the FIRST-FRUITS of the Jewish Institution. It is very remarkable, that this should be the very year which was calculated long ago, by a learned man, as that in which "the times of happiness to Israel" should begin. In the year 1677, Mr. Samuel Lee, a scholar of enlarged views, who had studied the prophetic writings with great attention, published a small volume, entitled, "Israel Redux, or The Restauration of Israel." He calculates the event from the prophecies of Daniel and of St. John, and commences the great period of 1260 years, not from A. D. 608, which we think correct, but from A. D. 476, which brings it to 1736. He then adds, "After the great conflicts with the Papal powers in the West

“ will begin the stirs and commotions about
 “ the Jews and Israel in the East. If then to
 “ 1736 we add thirty more, they reach to
 “ 1766; but the times of perplexity are deter-
 “ mined (by Daniel) to last 45 years longer.
 “ If then we conjoin those 45 years more to
 “ 1766, it produces one thousand eight hun-
 “ dred and ELEVEN, for those times of happi-
 “ ness to Israel.” *

VERSIONS OF THE SCRIPTURES FOR THE JEWS.

SINCE writing the above, the Author has received the following communication from the Rev. David Brown, dated Calcutta, March 15, 1810 :

“ Dr. Leyden, of the College of Fort William, in a letter communicated to me yesterday, has offered to conduct Translations of the Scriptures in the following Languages; viz.”

- | | |
|----------------|---------------|
| 1. AFFGHAN, | 5. BUGIS, |
| 2. CASHMIRIAN, | 6. MACASSAR, |
| 3. JAGHATAI, | and |
| 4. SIAMESE, | 7. MALDIVIAN. |

* See “ Israel Redux,” page 122, printed in Cornhill, London, 1677.

“ The Jaghatai is the original Turcoman Language, as spoken in the central districts of Asia. The Bugis is the language of the Celebes. The Macassar is spoken at Macassar, in the Celebes, and in the great island of BORNEO.

“ Dr. Leyden is assisted, as you know, by learned natives in the compilation of Grammars and Vocabularies in the above languages, and entertains no doubt that he shall be able to effect correct versions of the Scriptures in them all.”

Thus, sooner than could have been expected, are we likely to have the Bible translated into the language of the CELEBES. * But who can estimate the importance of a translation of the Scriptures into the languages of Affghana and Cashmire, those Jewish regions ?

The Jaghatai or *Zagathai*, is the language of Great Bucharia, which was called *Zagathai*, from a son of Zenghis Khan. It is an auspicious circumstance for Dr. Leyden's translation of the Jaghatai, that Prince *Zagathai* himself embraced Christianity, and made a public profession of the Gospel in his capital of Samarchand. † There were at that period above a hundred Christian Churches in the province; and some of them remain to this day. We are also informed, both by the Nestorian and Ro-

* See p. 97. for an account of the importance of this language.

† See *Mosheim's Eccl. Tartar History*, p. 40.

mish writers, that there was a version of the New Testament and Psalms, in a *Tartar* Language. Dr. Leyden will soon discover whether this was the Jaghatai. That language is spoken in Bochara, Balk, and Samarchand, and in other cities of Usbeck, and Independent Tartary. This is the country which Dr. Giles Fletcher, who was Envoy of Queen Elizabeth, at the Court of the Czar of Muscovy, has assigned as the principal residence of the descendants of the *Ten tribes*. He argues from their *place*, from the *name* of their cities, from their *language*, which contains Hebrew and Chaldaic words, and from their peculiar *rites* which are Jewish. Their principal city Samarchand is pronounced *Samarchian*, which Dr. Fletcher thinks, might be a name given by the Israelites after their own *Samaria* in Palestine. (See *Israel Redux*, p. 12.) Benjamin of Tudela, who travelled into this country, in the twelfth century, and afterwards published his *Itinerary*, says, “ in Samarchand, the city of Tamerlane, “ there are 50,000 Jews under the presidency “ of Rabbi Obadiab : and in the mountains “ and cities of Nisbor, there are four tribes of “ Israel resident, viz. Dan, Zabulon, Asher, “ and Naphtali.” * It is remarkable that the

* See *Benjamini Itinerarium*, p. 97.

people of Zagathai should be constantly called Ephthalites and *Nephthalites* by the Byzantine writers, who alone had any information concerning them. † The fact seems to be, that, if from Babylon as a centre, you describe a segment of a circle, from the northern shore of the Caspian Sea to the heads of the Indus, you will enclose the territories containing the chief body of the dispersed tribes of Israel.

This design of Dr. Leyden to superintend the translation of the Scriptures in SEVEN new languages, marks the liberal views, and the enterprising and ardent mind of that scholar, and will be hailed by the friends of Christianity in Europe as a noble undertaking, deserving their utmost eulogy and patronage. It will give pleasure to all those who have hitherto taken any interest in “the restoration of learning in the East,” to see that the College of Fort-Willem is producing such excellent fruit. May its fame be perpetual!

† *Theophanes*, p. 79.

THE BIBLIOTHECA BIBLICA IN BENGAL.

THE Bibliotheca Biblica is a Repository for Bibles in the Oriental Languages, and for Bibles only. They are here deposited for sale, at moderate prices; and lists of the various versions are sent to remote parts of Asia, that individuals may know where to purchase them; the commerce from the port of Calcutta rendering the transmission of books extremely easy. Those who desire to have copies for gratuitous distribution, are supplied at the cost prices. This institution is under the immediate superintendance of the Rev. David Brown, late Provost of the College of Fort-William: and it is supported by all the translators of the Bible in India, who send in their versions, and by the College of Fort-William, which sends in its versions.

There have been already deposited in the Bibliotheca Biblica four thousand volumes, in the following languages:

ARABIC,	ORISSA,
PERSIAN,	BENGALEE,
HINDOOSTANEE,	CHINESE,
SHANSCRIT,	PORTUGUESE, and
MAHRATTA,	ENGLISH.

These translations have been chiefly furnished by the following persons :

Dr. WILLIAM CAREY and Mr. JOSHUA MARSHMAN have furnished the *Shanscrit*, *Bengalee*, *Orissa*, and *Mahratta*.

NATHANAEL SABAT, from Arabia, has contributed the *Persian*. The first Persian translation (which is also in the Bibliotheca) was made by the late Lieutenant-Col. COLEBROOKE, Surveyor-General in Bengal ; and it “ blesses his memory.”

MIRZA FITRUT furnishes the *Hindoostanee*. There is another *Hindoostanee* translation by the Missionaries at Serampore ; and

Mr. JOANNES LASSAR is author of the *Chinese*.

There will be a large accession to this honourable Catalogue in a year or two. It is astonishing how much this simple Institution, like the Bible Society in England, has attracted the attention of the public, Native and European, in India. The Superintendants have recently sent to England for the following supply of Bibles, which is now collecting for them, viz.

	Old and New Test.	New Test.
English	2000	2000
Portuguese	2000	2000
French	500	500
German	500	
Dutch	500	
Danish	500	
Spanish	200	
Latin	100	100
Italian	100	100
Hebrew	100	
Greek	100	100
Syriac	—	100
Swedish	50	
Prussian	50	
Russian	50	
Armenian, Malay, and Arabic,	} As many copies as can be procured.	

Attached to the Bibliotheca Biblica is a TRANSLATION LIBRARY, containing books for the use of the Translators of the Scriptures. As this Library is not complete, many of the necessary works not being procurable in India, a list of the volumes required will be published; in the hope that learned bodies and individuals having duplicates, will be pleased to present them to the Bibliotheca Biblica in Bengal.

This institution was first organized by the Rev. Mr. Brown, with a full reliance on the patronage of the British and Foreign Bible Society, which has cordially embraced his

views, and of the Society for promoting Christian Knowledge, and of the Universities in the United Kingdom, which we hope will enrich its Translation Library.

The Rev. David Brown, Senior Chaplain of the East India Company in Bengal, formerly of Magdalen College, Cambridge, has now been twenty-seven years resident in India; and is the zealous promoter of Sacred Learning in the East. He is educating his THREE SONS in India, solely with the view of qualifying them for the important purpose of extending the knowledge of Christianity in Asia. Being himself a Hebrew scholar, his first object has been to ground them well in the *Hebrew* and *Syriac* Languages; rightly judging that a knowledge of these forms the best foundation for ability to produce accurate translations of the Scriptures in the other Oriental Tongues. But they have now added to these first languages the *Arabic*, *Persian*, and *Hindoostanee*, which they pronounce like natives of the East. They have had the advantage of the best teachers in the different languages, particularly of SHALOM, an eminent Hebrew scholar from Arabia. So that this little Institution in Mr. Brown's house, may be called the HEBREW SCHOOL in Bengal.

It is understood to be Mr. Brown's intention to send his three sons to England, at the proper age, to finish their education at the University,

and to enter the Church; with the view of their returning to exercise their ministrations in India. Mr. Brown himself has seen two or three generations pass away in Calcutta, (how short is a Calcutta generation!) and has exhibited to a large and refined society the doctrine and the example of a faithful minister of the Gospel. Marquis Cornwallis first recommended him to the Court of Directors as a proper person to fill his present important situation, and this he did from a personal knowledge of his truly upright and disinterested character. In the many Governments which have succeeded, there is not one, as the Author believes, which has not recorded a public testimony to the merits of their Senior Chaplain. Marquis Wellesley, in particular, honoured him with his confidence and esteem, to the end of his administration. It was under the auspices of that nobleman, that Mr. Brown instituted the "Calcutta CHARITABLE FUND for distressed Europeans and others;" of which it may be truly said, that it has been a Fountain of Mercy to thousands in Bengal for ten years past; it having been established in the first year of the new century.* Mr Brown would have probably returned from India with his large family

* This Institution not only assists occasionally, but pensions permanently, Europeans, Mahomedans, and *Hindoos*.

by this time, but his diffusive benevolence in private charity, and in public undertakings, both in India and England, and the frequent demands on a man in his public station, he being at the head of the Church in Bengal, have not permitted him to increase his fortune suitably. And now, the prospect which opens to his view of being more extensively useful than before, in encouraging translations of the Scriptures, in promoting the objects of the Bible Society, and in educating his sons for the Oriental Church, makes him willing to remain a few years longer in India.

THE ARMENIANS.

A LEARNED author, in a work published about the beginning of the last century, entitled "*The Light of the Gospel, rising on all Nations,*" observes, "that the Armenian Christians will be eminently qualified for the office of extending the knowledge of Christianity throughout the nations of Asia." * This is undoubtedly true. Next to the Jews, the Armenians will form the most generally useful body of Christian Missionaries. They are to be found in every principal city of Asia; they are the general merchants of the East, and are in a state of constant motion from Canton to Constantinople. Their general character is that of wealthy, industrious, and enterprising people. They are settled in all the principal places of India, where they arrived many centuries before the English. Wherever they colonize, they build Churches, and observe the solemnities of the Christian Religion in a decorous manner. Their Ecclesiastical Establishment in Hindoostan is more respectable than that of the English. Like us, they

* Fabricii Lux Evangelii, p. 651.

have *three* Churches in the three capitals, one at Calcutta, one at Madras, and one at Bombay; but they have also Churches in the interior of the country.* The Bishop sometimes visits Calcutta; but he is not resident there. The proper country of these Christians is Armenia, the greater part of which is subject to the Persian Government; but they are scattered all over the Empire, the commerce of Persia being chiefly conducted by Armenians. Their Patriarch resides at *Erivan*, not far from Mount *Ararat*.

The history of the Armenian Church is very interesting. Of all the Christians in central Asia they have preserved themselves most free from Mahomedan and Papal corruptions. The Pope assailed them for a time with great violence, but with little effect. The Churches in lesser Armenia indeed consented to an union which did not long continue; but those in Persian Armenia maintained their independence; and they retain their ancient Scripture, doctrines, and worship, to this day. "It is marvellous," says an intelligent traveller, who was much among them, "how the Armenian Christians have preserved their faith, equally against the vexatious oppression of

* In Bengal alone, they have Churches at *Dacca*, *Sydabad*, and *Chinsurah*.

“ the Mahomedans their Sovereigns, and
 “ against the persuasions of the Romish
 “ Church, which for more than two centuries
 “ has endeavoured, by Missionaries, Priests,
 “ and Monks, to attach them to her Commu-
 “ nion. It is impossible to describe the arti-
 “ fices and expences of the Court of Rome, to
 “ effect this object ; but all in vain.” *

The Bible was translated into the Armenian Language in the fifth century, under very auspicious circumstances, the history of which has come down to us. It has been allowed, by competent judges of the language, to be a most faithful translation. La Croze calls it “ The Queen of Versions.” † This Bible has ever remained in the possession of the Armenian people ; and many illustrious instances of genuine and enlightened piety occur in their history. The manuscript copies not being sufficient for the demand, a council of Armenian Bishops assembled in 1662, and resolved to call in aid the art of Printing, of which they had heard in Europe. For this purpose they applied first to France, but the Catholic Church

* Chardin, vol. II. p. 232.

† Mr. Joannes Lassar, who is now making a version of the Scriptures in the Chinese Language, in Bengal, is an Armenian Christian, and translates chiefly from the Armenian Bible. But he also understands English, and consults the English version.

refused to print their Bible. At length it was printed at Amsterdam in 1666, and afterwards two other editions in 1668 and 1698. Since that time it has been printed at Venice. One of the editions, which the Author has seen, is not inferior, in beauty of typography, to the English Bible. How far these editions might have supplied the Churches in Persia at that time, he does not know; but, at present, the Armenian Scriptures are very rare in that country, bearing no proportion to the Armenian population; and, in India, a copy is scarcely to be purchased at any price.

The Armenians in Hindoostan are our own subjects. They acknowledge our government in India, as they do that of the Sophi in Persia; and they are entitled to our regard. They have preserved the Bible in its purity; and their doctrines are, as far as the Author knows, the doctrines of the Bible. Besides, they maintain the solemn observance of Christian worship, throughout our Empire, on the seventh day; and they have as many spires pointing to heaven among the Hindoos, as we ourselves. Are such a people then entitled to no acknowledgment on our part, as fellow-Christians? Are they for ever to be ranked by us with Jews, Mahomedans, and Hin-

doos ?" * Would it not become us to approach nearer to these our subjects, endeavour to gain their confidence, and conciliate their esteem? Let us, at least, do that which is easily practicable. We are in possession of the means of *printing*, which they have not. Let us print the Armenian Bible, and employ proper persons from among themselves to superintend the work, and encourage them to disperse their own faithful copy throughout the East. Let us shew them, that the diffusion of the Scriptures is an undertaking to which we are not indifferent; and, by our example, let us stimulate their zeal, which is very languid. But, however languid their zeal may be, it is certain that they consider the English as being yet more dead to the interests of religion, than themselves. Such a subject as this, indeed every subject which is of great importance to Christianity, is worthy the notice of our Go-

* Sarkies Joannes, an Armenian merchant of Calcutta, when he heard of the King's recovery from illness, in 1789, liberated all the prisoners for debt in the gaol of Calcutta. His Majesty, hearing of this instance of loyalty in an Armenian subject, sent him his picture in miniature. Sarkies wore the Royal present suspended at his breast, during his life; and it is now worn by his son, when he appears at the levee of the Governor-general.

vernment, as well as of individuals and societies. The printing press, which shall be employed in multiplying copies of the pure Armenian Bible, will prove a rich and precious fountain for the evangelization of the East; and the Oriental Bible Repository, at Calcutta, will be a central and convenient place for its dispersion.

VESTIGES
OF THE
DOCTRINES OF REVELATION
IN THE EAST.

IN passing through the regions of the East, and surveying the various religious systems which prevail, the mind of the Christian traveller cannot fail to be impressed with the strong resemblance which some of them bear to doctrines which are familiar to him. However varied or disguised they may be, there are yet some strong lines, which constantly recall his thoughts to the doctrines of revelation, and seem to point to a common origin.

The chief and distinguishing doctrines of Scripture may be considered the four following: viz. The Trinity in Unity; the Incarnation of the Deity; a Vicarious Atonement for Sin; and the influence of the Divine Spirit on the mind of man. Now if we should be able to prove, that *all* these are represented in

the systems of the East, will any man venture to affirm that it happens by *chance*?

1. The doctrine of the TRINITY. The Hindoos believe in one God, Brahma; and yet they represent him as subsisting in *three* persons; and they worship one or other of these persons in every part of India.* And what proves distinctly that they hold this doctrine is, that their most ancient representations of the Deity is formed of *one* body, and *three* faces. The most remarkable of these is that at the caves of Elephanta, in an island near Bombay. The author visited it in the year 1808; nor has he seen any work of art in the East, which he contemplated with greater wonder, whether considered with respect to its colossal size, its great antiquity, the beauty of the sculpture, or the excellence of the preservation. From causes which cannot now be known, the Hindoos have long ceased to worship at this Temple. Each of the faces of the Triad is about five feet in length. The whole of the statue, and the spacious Temple which contains it, is cut out of the solid rock of the mountain.

* Le commun des Indiens n'adore qu'une seule de ces *trois* divinités : mais quelques Savans adressent encore leurs prières " aux trois réunis.—Il y a même des Temples entièrement consacrés à cette espèce de *Trinité*;" (such as *Perpenad* in Travancore.) Sonnerat, Vol. 1, 151.

The Hindoos assign to these works an immense antiquity, and attribute the workmanship to the Gods. The Temple of Elephanta is certainly one of the wonders of the world, and is, perhaps, a grander effort of the ingenuity of man, than the Pyramids of Egypt. *

* Extract of a letter from the author to W. T. Money, Esq. Bombay.

*“ Honourable Company’s Ship Charlton,
off Goa, Feb. 26, 1808.*

“ DEAR SIR,

“ When I visited the Elephanta last week, and compared it with the accounts of former travellers, I perceived that the excavated temple and figures were in a state of progressive dilapidation; and it seems to me probable, that when a few more pillars shall have fallen in, the whole excavation will be overwhelmed in the ruin of the super-incumbent mountain. If I may offer an opinion on the means of preservation which are practicable, I would suggest,

“ That the dilapidated pillars be rebuilt entire of hewn stones in three blocks, of granite of the mountain, after the original model; the decayed bases of the columns, still standing, to be strongly cased with the same stone; and the broken limbs of the figures to be restored, after the authority of the drawings and descriptions of the first travellers. The floor to be cleared of rubbish, which, in some places, is two foot deep, that the continuity of the rock with the bases of the column, may appear.

“ The modern wall, inclosing the front, to be taken down, to throw more light on the body of the place, and a slight railing substituted at a greater distance.

“ Steps to be cut in the rock for easy descent to the cold well of sweet water. The jungle in front of the cave, and

Whence then have the Hindoos derived the idea of a TRIUNE God? It should seem as if they had heard of the ELOHIM of revelation in the first chapter of Genesis, "Let us make
" man." *

about its edges, to be cleared, and the aperture of the mountain, on each side, enlarged, to give more air and light.

"The old ELEPHANT himself on the side of the hill, to be renewed, and a young elephant placed on his back, agreeably to the first drawings. These drawings I can send you from Europe, if you cannot procure them in India.

"And, lastly, an appropriate building to be erected on the sea side, for the accommodation of visitors. Here may be deposited, for the immediate reference of travellers, those volumes which contain the notices and opinions of the learned, concerning Elephanta. This building might be occupied by the military guard, which the Bombay government has recently stationed on the island to preserve the cavern from further injury.

"Other improvements will suggest themselves to you on the spot. To preserve to future ages this grand monument of ancient sculpture, (the worship of which has been long relinquished) is, I think, a commendable undertaking. Every Christian traveller can assign a reason for wishing that an emblem of a Trinity in Unity existing in an ancient heathen nation, should remain entire during the ages of the world."

* It certainly cannot be proved that the Triad at Elephanta, is older than the Christian era. And if it be older, we are yet to consider that the Mosiac records brought down the notion of a Trinity from the earliest ages. The modern Jews contend against this fact, that they may not seem to countenance an argument for the truth of Christianity; but if they will read their own Targums, they will see that their

2. The doctrine of the INCARNATION of the Deity.—The Hindoos believe that one of the persons in their Trinity (and that too the second person) was “manifested in the flesh.” Hence their fables of the *Avatars*, or Incarnations of Vishnoo. And this doctrine is found over almost the whole of Asia. Whence then originated this idea “that God should become man and take our nature upon him?” The Hindoos do not consider that it was an Angel merely that became man (like some Philosophers in Europe) but God himself. Can there be any doubt that the fabulous Incarnations of the eastern mythology are derived from the real Incarnation of the Son of God, or from the prophecies that went before it? Jesus the Messiah is the true AVATER.

3. The doctrine of a vicarious ATONEMENT for sin, by the shedding of blood.—To this day in Hindoostan, the people bring the goat or kid to the Temple, and the Priest sheds the blood

forefathers, confessed it; as in the following instance. “Come and behold the mystery of the word ELOHIM. There are three degrees, and each degree is SOLE. Notwithstanding they are ONE; and are united into one; nor is one of them divided from another.”

R. SIMEON BEN JOCHAI,
In *Zohar* ad sext. Levit. sectionem.

of the innocent victim. * Nor is this peculiar to Hindoostan; for throughout the whole East, the doctrine of a sacrifice for sin seems to exist

* The inhabitants of Calcutta have a frequent opportunity of seeing the headless and bloody kid carried on the shoulders of the offerer through the streets, after having been sacrificed at the Temple of Kallee, at Kallee Ghaut. KALEE is the goddess of destruction; she is *black* in visage, and has a necklace composed of the *skulls* of men. Kallee is the goddess whom the *Decoits* (professional Robbers in Bengal) propitiate by sacrifice and offering, before they go out on their nightly depredations.

It was a custom for the chief magistrate of police, in Calcutta, (an English officer) to go out of the city in procession with the Hindoos, on a certain day every year, to Kallee Ghaut. The author will not assert, that he went out "to make an offering to the Goddess or her Priests, in the name of the English government," because he never *witnessed* it. Nor will he say more on the subject; because he has not heard whether it be *now* a custom. It is unjust that the character of the present government, should suffer from the latitude in religious notions of some of the first governors.

It was also the custom for many of the English in Calcutta to accept of invitations from the Hindoos, to be present at the *Nautch*, or dance, at the Festival of the Doorga Poojah, celebrated in honour of their God DOORGA. At these Nautches, the Idol, gorgeously arrayed, is placed on his throne, and every body is supposed to bow in passing the throne. Groups of dancing girls dance before the God, accompanied by various music, and sing songs and hymns to his honour and glory. The English are accommodated with seats, to look on. We would not insinuate that any of the English bow to the Idol; and we shall suppose that those who attend the ceremony, do it without thought, being merely

in one form or other. Ever since "Abel offered unto God a more excellent sacrifice than Cain:" ever since Noah, the father of the new world, "offered burnt offerings on the altar," sacrifices have been offered up in almost every nation, as if for a constant memorial to mankind that "without shedding of blood, there is no remission of sin." Heb. ix. 22.

4. The influence of the Divine SPIRIT on the minds of men. In the most ancient writings of the Hindoos, some of which have been published, it is asserted that "the divine spirit or light of holy knowledge" influences the minds of men. And the man who is the subject of such influence is called "the man twice born." Many chapters are devoted to the duties, character, and virtues of "the man twice born."

Other doctrines might be illustrated by simi-

swayed by the fashion of the place, and unconscious of any thing wrong. But we would suggest a doubt whether the custom of accepting such invitations (which are generally on *printed cards*) should be continued at the seat of the supreme Government. Such liberties might be very innocent *if the Christian Religion were not true*. But it is the duty of a Christian people dwelling amongst Idolaters to beware lest their actions should be misinterpreted; for it is very possible that their polite acquiescence in being ceremoniously seated in the presence of the God, and witnessing the honours paid to him, may be considered by some of the ignorant Hindoos, as a tacit approbation of their worship.

lar analogies. The characters of the Mosaic ceremonial law pervade the whole system of the Hindoo ritual and worship. Now, if these analogies were merely partial or accidental, they would be less important: but they are not accidental, as every man who is erudite in the holy Scriptures, and in Oriental mythology, well knows. They are general and systematic. Has it ever been alleged, that the Light of Nature could teach such doctrines as those which we have above enumerated? Some of them are *contrary* to the Light of Nature. Every where in the East there appears to be a *counterfeit* of the true doctrine. The inhabitants have lost sight of the only true God, and they apply their traditional notions to false Gods. These doctrines are unquestionably relics of the first faith of the earth; they bear the strong characters of God's primary revelation to man, which neither the power of man, nor time itself, hath been able to destroy: but which have endured from age to age, like the works of nature, the moon and stars, which God hath created, incorruptible.

ECCLESIASTICAL ESTABLISHMENT

FOR

BRITISH INDIA.

BEFORE the Author left India, he published a "Memoir of the Expediency of an Ecclesiastical Establishment for our Empire in the East." The design of that work was first suggested to him by Dr. Porteus, late Bishop of London, who had attentively surveyed the state of our dominions in Asia; and he was encouraged by subsequent communications with the Marquis Wellesley, to endeavour to lead the attention of the nation to the subject. That publication has now been five years before the public; and many volumes have been written on the various subjects which it contains; but he does not know that any objection has been made to the principle of an Ecclesiastical Establishment for Christians in India. An attempt has been made indeed to divert the attention from the true object, and, instead of considering it as an establishment for Christians, to set it forth as an establish-

ment for instructing the Hindoos. But the instruction of the Hindoos is entirely a distinct consideration, as was carefully noted in the Memoir.* At the end of the first part is the following paragraph :

“ It will be remembered, that nothing which
 “ has been observed is intended to imply that
 “ any peculiar provision should be made im-
 “ mediately for the instruction of the natives.
 “ Any expensive establishment of this kind,
 “ however becoming our national character,
 “ or obligatory on our principles, cannot possi-
 “ bly be organized to efficient purpose, without
 “ the aid of a *local* Church. Let us first esta-
 “ blish our own religion amongst *ourselves*,
 “ and our Asiatic subjects will soon benefit by
 “ it. When once our national Church shall
 “ have been confirmed in India, the members
 “ of that Church will be the best qualified to
 “ advise the state, as to the means by which,
 “ from time to time, the civilization of the na-
 “ tives may be promoted.” *

An Ecclesiastical Establishment would yet be necessary for British India, *if there were not a Mahomedan or Hindoo in the land.* For, besides the thousands of British Christians, who live and die in that country, there are hundreds

* Memoir, p. 20.

of thousands of native Christians, who are at this moment "as sheep without a shepherd;" and who are not insensible to their destitute estate, but supplicate our countenance and protection. Surely the measure cannot be contemplated by the Legislature, for a moment, without perceiving its absolute propriety, on the common principles of justice and humanity.

In regard to the other subject, the instruction of the Hindoos, many different opinions have been delivered in the volumes alluded to, the most prominent of which are the two following: First, that Hinduism is, upon the whole, as good as Christianity, and that therefore conversion to Christianity is not necessary. This deserves no reply. The second opinion is, that it is indeed a sacred duty to convert the Hindoos, but that we must not do it by force. With this opinion the Author perfectly coincides. To convert men by any other means than those of persuasion, is a practice fit only for the Inquisition, and completely at variance with the tenor of every page which he has written. The means of conversion, which he has recommended, are those which are appointed in the Holy Scriptures, namely, "Preaching, and the Word of God." The first and present means are the translation of the word of God into the various languages;

and the next are the labours of teachers and preachers.

The Author is not, nor has he ever been, the advocate for force and personal injury toward the Hindoos. No : he pleads the cause of humanity. The object of his Work, and of his Researches, has been to deliver the people of Hindoostan from painful and sanguinary rites; to rescue the devoted victim from the wheels of Moloch's Tower; to snatch the tender infant from the jaws of the alligator, and from the murderous hands of the more unnatural mother; to save the aged parent from premature death, in the Ganges, by the unnatural son; to extinguish the flames of the female sacrifice, and to "cause the widow's heart to sing for joy."

Another object of his Work has been, to shew, that while the feelings of the Christian are painfully affected by the exhibition of these sufferings and atrocities, Infidelity, on the other hand, can behold them, and DOES behold them, with all the coldness and apathy of Voltaire. And this is the great practical triumph of Christianity over philosophical unbelief. While by the former, the best feelings of our nature are meliorated, and improved, and softened, and extended; they become by the influence of the latter, sullen, and cold, and torpid, and dead.

The remaining opinion on this subject, which

is worthy of notice, is the following: "The conversion of the Hindoos to Christianity is indeed a solemn obligation, if practicable: but the attempt may possibly displease the Hindoos, and endanger our Empire." This fear is grounded solely on an ignorance of facts, and on the remoteness of the scene. Christianity began to be preached to Hindoos by Europeans, 300 years ago, and whole provinces are now covered with Christians. In the present endeavours of Protestant Missionaries, the chief difficulty which they generally experience is to awaken the mind of the torpid Hindoos to the subject. The natives know that every man may chuse the religion he likes best, and profess it with impunity; and that he may lose his cast and buy a cast again, as he buys an article of merchandize. There are a hundred casts of religion in Hindoostan; and there is no common interest about a particular religion. When one native meets another on the road, he seldom expects to find that he is of the same cast with himself. They are a divided people. Hindoostan is like the great world in miniature; when you pass a great river or lofty mountain, you generally find a new variety. Some persons in Europe think it must be a novelty to the Hindoos to see a Missionary. But there have been, for ages past, numerous casts of Missionaries in Hindoostan, Pagan, Mahome-

dan, and Christian, all seeking to proselyte individuals to a new religion, or to some new sect of an old one. The difficulty, as was before observed, in regard to the Protestant Teachers, is to awaken attention to *their* doctrine. *

The general indifference of the natives to these attempts, whether successful or not, has been demonstrated by recent events. After the adversaries of Christian Missions had circulated their pamphlets through British India, (with the best intention, no doubt, according to their judgment,) announcing the intelligence that some of the English wanted to convert the inhabitants by force, and to blow Hindoostan into a flame; the natives seem to have considered the information as absurd or unin-

* " In fact, there is scarcely one point in their mythological religion that the whole race of *Hindus* have faith in. There are sectaries and schismatics without end, who will believe only certain points that others abjure: individuals of those sects dissent from the doctrines believed by the majority: other philosophical sceptics will *scarcely believe any thing*, in opposition to their easy-faithed brethren, who disbelieve nothing.—Hence may, in part, be discerned the liability under which inquirers labour, of being misled by sectaries into receiving schism as orthodoxy, and of forming general conclusions from individual or partial information. But, in fact, there is NO GENERAL ORTHODOXY AMONG HINDOOS."—See the *Hindoo Pantheon*, p. 180, by Edward Moor, Esq. F. R. S. published in 1810.

telligible, and to have treated it with contempt. For immediately afterwards, when, by the defection of the British troops, the foundations of our empire were shaken to their centre, both Mahomedans and Hindoos (who, if they wished to rebel, needed only to sound that trumpet which was first sounded by a Senior Merchant in Leadenhall-street, no doubt with the best intentions) evinced their accustomed loyalty, and crowded round the standard of the Supreme Government in the hour of danger. *

There is one argument for the expediency of an Ecclesiastical Establishment, which the Author did not insist on strongly in the Memoir, from motives of delicacy: but recent

* A worthy Clergyman belonging to the Presidency of Fort St. George, who witnessed the troops marching against each other, and knew not for a time, what would be the fate of the Empire; after the danger was over, makes the following most just and striking reflection, in a letter to a friend, "It cannot but have occurred to every reflecting mind, in looking back on past scenes, if it had pleased God in his providence to have dispossessed us of our dominions, how little would have remained to shew, that a people blessed with the light of the glorious Gospel of Christ, had once borne sway in this land! But now," (he adds exultingly, in allusion to the Translation of the Scriptures) "the Word of God in the languages of all India, will be an enduring MONUMENT of British Piety and Liberality, for which the sacrifice of Prayer and Thanksgiving will ascend to the Most High, to the latest generations."

events have rendered the same reserve no longer necessary. He will proceed therefore to disclose a fact which will serve to place the motives for recommending such an establishment, in their just light.—It is not, then, the giving the Christian Religion to the natives which will endanger our Empire, but the *want of religion among our own countrymen*. After the disturbance among the British Officers in Bengal, in 1794, which for a time had a most alarming aspect, it being of the same character with that which took place lately at Madras, a Memorial was presented to the Marquis Wellesley, on his accession to the government, by persons who had been long in the service of the Company, and who were well acquainted with the circumstances of the Empire at large; representing the necessity of a “suitable *Religious Establishment* for British India;” and illustrating that necessity by the events which had recently taken place in the army. That Memorial referred to the almost total extinction of Christian worship, at the military stations, where the seventh day was only distinguished by the British Flag; and noticed the fatal consequences that might be expected from large bodies of men, far remote from the controlling power of the parent state, enjoying luxury and independence, and seeing nothing, from youth to age, of the religion of their

country. It shewed further, that, of the whole number of English who go to India, not a *tenth* part return; and assigned this fact as a reason why their religion should follow them to the East; that it might be, in the first place, a solace to themselves, in the dreary prospect of dying in that land (for of a thousand soldiers in sickly India, there will be generally a hundred in declining health); and, secondly, “that it might be some security for their loyalty to their king, and their attachment to the principles of their country.”

It required not a Memorial to apprize Marquis Wellesley of the truth of these facts, or of the justness of the reasoning upon them. The necessity of a meliorated state of existence for the English armies, was made evident to him by his own observation; and it cannot be doubted that, had that Noblemen remained in India, to complete the plans which he meditated for the advantage of that country, and had his coadjutor, Mr. Pitt, lived, a suitable Religious Establishment would have been, by this time, proposed to the East-India Company, for every part of their dominions in Hindoostan. But Marquis Wellesley had another and a more imperious service first to perform, and that was, to SAVE THE BODY OF THE EMPIRE ITSELF. British Hindoostan was, at that moment, surrounded by strong and formidable

enemies, who were putting themselves “in the attitude of the tiger,” as a Vakeel of Tippoo expressed it, “to leap upon the prey.” And this service that great Statesman achieved under Divine Providence, first, by destroying the Mysorean Empire, under Tippoo Sultaun, and thereby extinguishing the Mahomedan power in Hindoostan; secondly, by overwhelming the hitherto invincible Mahrattas; and, lastly, by forming on the frontier a league of strength, which, like *a wall of iron*, has saved the country from native invasion ever since; notwithstanding its subsequent critical and exposed state, in consequence of frequent changes of the Supreme Government, and of dissensions in our army. The services which that Nobleman performed for our Empire in the East were very ill understood at the time: his views were so comprehensive, that few men could embrace them:—They are more generally acknowledged now; but it is to be apprehended that some years must yet elapse, before all the beneficial consequences of his administration will be fully made known to his country.

It has been a subject of wonder to many in England, that our army should at any time betray symptoms of disaffection in India, when no instance of it occurs elsewhere. But the surprise will cease, when the circumstances

before mentioned shall have been duly weighed. Of the individuals engaged in the late disturbances at Madras, there were perhaps some, who had not witnessed the service of Christian worship for twenty years; whose minds were impressed by the daily view of the rites of the Hindoo religion, and had lost almost all memory of their own. It is morally impossible to live long in such circumstances, without being in some degree affected by them. That loyalty is but little to be depended on, whether abroad or at home, which has lost the basis of religion.

The true spring of the irregular proceeding, contemptuous remonstrance, and ultimate disaffection of the military in India, is this: Large bodies of troops at a great distance from Britain, which they never expect to see again, begin, after a long absence, to feel more sensibly their own independence, while their affection for their native country gradually diminishes. And if, under such circumstances, they have not the restraints of religion, (for what is obedience "to the powers that be" but the restraint of religion?) and if they have not the frequent view of Christian worship to recal their minds, by association of ideas, to the sacred ordinances and principles of their country, it is impossible to foresee to what degrees of rebellion or infatuation they may pro-

ceed. It is unjust to ascribe these proceedings to the casual acts of the Governor for the time being. Indiscreet measures on his part may form the pretext; but the true cause lies much deeper. The Company's Officers in India are as honourable a body of military men as are to be found in the world, the Author knows them, but they are in peculiar circumstances; and if any other description of troops were in their stead, passing a whole life in such an *unchristianizing* service, the same causes would still produce the same effects.

The most alarming consideration, while things remain in their present state, is this, that, in proportion as our empire increases, and our force in India grows stronger, the danger arising from the foregoing causes becomes the greater. These are obvious truths, on which it is not necessary to dilate. But there is another subject allied to this, which the Author thinks it a solemn duty to bring before the public.

Not only are our troops denied suitable religious instruction, when they arrive in India, but they are destitute of it, *during their long voyage* to that country. The voyage is, on an average, six months. Now, provision ought certainly to be made for Divine worship, and for spiritual consolation to the soldiers, during that period; for it is sometimes a period of

great sickness, and of frequent death. Indeed there ought to be a Chaplain on board of every India ship containing one hundred souls. *

They who believe in the Christian Religion, profess also to believe in the superintending providence of God; and are taught to hope that the Divine blessing will accompany those designs which are undertaken in his name, and conducted in his fear. If we were “ a heathen

* The East-India Company require the Commander or Purser of every ship to read prayers on Sunday, when the weather permits. The service is performed, in many cases, in a serious and truly impressive manner; and the acknowledged good effects in such cases, convey the strongest recommendation of the measure which has been proposed. One important duty of the Chaplain of an Indiaman might be, to superintend the studies of the young Writers and Cadets proceeding to India; who, for want of some direction of this kind, generally pass the long voyage in idleness, lounging on the quarter deck, or gambling in the cuddy. So important has this subject been considered, that, during the administration of Marquis Wellesley, a detailed plan for carrying the proposed measure into effect was actually transmitted to a Member of the Court of Directors, to lay before the Court. If it were made an indispensable qualification of the Chaplain, that he should understand the rudiments of the *Persian* and *Hindoostanee* Languages, and the common elements of geometry and navigation, for the instruction of the Midshipmen, his services would be truly important, merely in his secular character. Every truly respectable Commander in the Company's service, must be happy to have an exemplary Clergyman on board his ship.

nation," then might we send forth our fleets without a prayer, and commit them, for a safe voyage, "to goddess Fortune and fair winds." But we are a Christian nation, though not a superstitious one; and, however individuals may consider it, it is certain that our countrymen in general view the performance of the offices of religion with great respect; and that, in particular circumstances on board ship, no duty is more acceptable, none more interesting, none more salutary and consoling. Such scenes the Author himself has witnessed, and from those persons who have witnessed such scenes, he has never heard but one opinion as to the propriety of having a Clergyman to form one of the great family in a ship, in these long, sickly, and perilous voyages. When the news arrived in England last year of the loss of the seven Indiamen in a distant ocean, how gratifying would it have been to surviving friends, if they could have been assured that the offices of religion and the consolations of its ministers, had been afforded to those who perished, during their last days! These events have a warning voice; and it is not unbecoming a great and respectable body of men, like the East-India Company, to attend to it. The Legislature has not neglected a subject of this importance. It is required that every ship of the line should have a Chaplain; and we have

lately seen some of our most renowned Admirals, both before and after battle, causing the prayers and thanksgivings of the fleet to ascend to the God of heaven.

There still remains one topic more, to which the Author would advert. It may be presumed to be the wish of the major part of this nation, that whenever a Missionary of exemplary character and of respectable recommendation, applies to the East India Company for a passage to our Eastern shores, his request might be treated with indulgence. In him we export a blessing (as he may prove to be) to thousands of our fellow-creatures ; and his example and instructions, and prayers, will do no harm to the ship in which he sails. While the East India Company retain the sole privilege of conveyance to India, the nation would be pleased to see this condescension shewn to persons in humble circumstances, whose designs are of a public character, and acknowledged by all men to be pious and praise-worthy. The Author will conclude these observations with a paragraph which he has found in a manuscript of the Rev. Mr. Kolhoff, of Tanjore, the successor of Mr. Swartz, which has been just transmitted for publication :

“ It is a remarkable fact, that since the
“ foundation of our Mission, which is now
“ one hundred years, and during which period

“ upwards of fifty Missionaries have arrived
 “ from Europe ; among the many ships that
 “ have been lost, there never perished one
 “ vessel, WHICH HAD A MISSIONARY ON BOARD.” *

The following Letter, written by Dr. WATSON, Bishop of LLANDAFF, on the subject of an Ecclesiastical Establishment for British India, was published in Calcutta, in the year 1807.

“ *Calgarth-Park, Kendale,*
 14th May, 1806.

“ REVEREND SIR,

“ Some weeks ago I received your MEMOIR of the expediency of an Ecclesiastical Establishment for British India ; for which obliging attention I now return you my best thanks. I hesitated for some time whether I ought to interrupt your speculations with my acknowledgments for so valuable a present ; but on being informed of the noble Premium, by which you purpose to exercise the talents of Graduates in the University of Cambridge, I determined to express to you my admiration of your disinterestedness, and zeal in the cause of Christianity.

“ Twenty years and more have now elapsed since, in a Sermon, before the House of Lords, I hinted to the then Government, the propriety of paying regard to the propagation of Christianity in India ; and I have since then, as fit occasions offered, privately, but unsuccessfully, pressed the matter on the consideration

* MS. materials for the Life of Swartz.

of those in power. If my voice or opinion can, in future, be of any weight with the King's Ministers, I shall be most ready to exert myself, in forwarding any prudent measure for promoting a liberal Ecclesiastical Establishment in British India; it is not without consideration that I say a liberal Establishment, because I heartily wish that every Christian should be at liberty to worship God according to his conscience, and be assisted therein by a Teacher, at the public expence, of his own persuasion.

“ The subjects you have proposed for the work which shall obtain your Prize, are all of them judiciously chosen, and if properly treated (as my love for my Alma Mater persuades me they will be) may probably turn the thoughts of the Legislature towards the measure you recommend.

“ The *Salutaris Lux Evangelii*, by Fabricius, published at Hamburgh in 1731, will be of great use to the candidates for your Prize; and his *Index Geographicus EPISCOPATUUM Orbis Christiani*, subjoined to that work, might, if accompanied with proper Notes, afford a very satisfactory elucidation of your third head.

“ God in his providence, hath so ordered things, that America, which three hundred years ago was peopled by none but Pagans, has now many millions of Christians in it; and will not, probably, three hundred years hence, have a single Pagan in it, but be occupied by more Christians, and more enlightened Christians than now exist in Europe.

“ Africa is not now worse fitted for the reception of Christianity than America was, when it was first visited by Europeans; and Asia is much better fitted for it, in as much as Asia enjoys a considerable degree of civilization; and some degree of it is necessary to the

successful introduction of Christianity. The commerce and colonization of Christian states have civilized America, and they will, in process of time, civilize and Christianize the whole earth. Whether it be a Christian duty to attempt, by lenient methods, to propagate the Christian religion among Pagans and Mahomedans, can be doubted, I think, by few; but whether any attempt will be attended with much success, till Christianity is purified from its corruptions, and the lives of Christians are rendered correspondent to their Christian profession, may be doubted by many: but there certainly never was a more promising opportunity of trying the experiment of subverting Paganism in India, than that which has for some years been offered to the Government of Great Britain.

“ The morality of our holy religion is so salutary to civil society, its promises of a future state so consolatory to individuals, its precepts so suited to the deductions of the most improved reason, that it must finally prevail throughout the world. Some have thought that Christianity is losing ground in Christendom. I am of a different opinion. Some ascetic doctrines, derived from Rome and Geneva, are losing ground amongst learned men; some unchristian practices springing from ignorance, bigotry, intolerance, self-sufficiency of opinion, with uncharitableness of judgment, are losing ground among all sober-minded men; but a belief in Jesus Christ, as the Saviour of the world, as the medium through whom eternal life will be given to all who obey his Gospel, is more and more confirmed every day in the minds of men of eminence and erudition, not only in this, but in every other Christian country. From this praise I am not disposed to exclude even France itself, notwithstanding the

temporary apostasy of some of its philosophers from every degree of religious faith. I cannot but hope well of that country, when I see its National Institute proposing for public discussion the following subject; ‘What has been the influence of the reformation of Luther, on the political situation of the different states of Europe, and on the progress of knowledge?’ especially when I see the subject treated by Mr. Villers, in a manner which would have derived honour to the most liberal Protestant in the freest state in Europe.

“It is not to be denied, that the morals of Christians in general fall far short of the standard of Christian perfection, and have ever done so, scarcely excepting the latter end of the first century. Yet, notwithstanding this concession, it is a certain fact, that the Christian religion has always operated to the production of piety, benevolence, self-government, and the love of virtue amongst individuals, in every country where it has been received; and it will every where operate more powerfully, as it is received with more firm assurance of its truth; and it will be every where received with more firm assurance of its truth, as it is better understood; for when it is properly understood, it will be freed from the pollutions of superstition and fanaticism among the hearers, and from ambition, domination, and secularity among the teachers.

“Your publication has given us in England a great insight into the state of Christianity in India, as well as into the general state of Learning amongst you; and it has excited in me the warmest wishes for the prosperity of the college of Fort-William. It is an Institution which would have done honour to the wisdom of Solon or Lycurgus. I have no knowledge

personally of the Marquis Wellesley, but I shall think of him, and of his coadjutors in this undertaking, with the highest respect and admiration, as long as I live.

“ I cannot enter into any particulars relative to an Ecclesiastical Establishment in India; nor would it, perhaps, be proper to press Government to take the matter into their consideration, till this country is freed from the danger which threatens it: but I have that opinion of his Majesty’s Ministers, that they will, not only from policy, but from a serious sense of religious duty, be disposed to treat the subject, whenever it comes before them, with great judgment and liberality. May God direct their counsels!

“ ‘ Our Empire in India,’ said Mr. Hastings, ‘ has been acquired by the sword, and must be maintained by the sword.’ I cannot agree with him in this sentiment. All Empires have been originally acquired by violence, but they are best established by moderation and justice. There was a time when we shewed ourselves to the inhabitants of India in the character of tyrants and robbers; that time, I trust, is gone for ever. The wisdom of British policy, the equity of its jurisprudence, the impartiality of its laws, the humanity of its penal code, and above all, the incorrupt administration of public justice, will, when they are well understood, make the Indians our willing subjects, and induce them to adopt a religion attended with such consequences to the dearest interests of the human mind. They will rejoice in having exchanged the tyranny of Pagan superstition, and the despotism of their native princes, for the mild mandates of Christianity, and the stable authority of equitable laws. The difference between such different states of

civil society, as to the production of human happiness, is infinite; and the attainment of happiness is the ultimate aim of all individuals in all nations.

“ I am,

“ Reverend Sir,

“ Your obliged and faithful Servant,

“ R. LLANDAFF.

“ *To Rev. DR. BUCHANAN,
Vice-Provost of the College
of Fort-William, Calcutta.*”

CONCLUSION.

IN the progress of these Researches the Author has found his mind frequently drawn to consider the extraordinary difference of opinion, which exists among men of learning, in regard to the importance and obligation of communicating religious knowledge to our fellow-creatures. And he has often heard the question asked, What can be the cause of this discrepancy of opinion? For that such a difference does exist is most evident. It is exemplified at this moment in some of the most illustrious characters for rank and learning, in the nation. This is a problem of a very inte-

resting character at this day, and worthy of a distinct and ample discussion, particularly at our seats of learning. The problem may be thus expressed. “What power is that, which produces in the minds of some persons a real interest and concern in the welfare of their fellow-creatures; extending not only to the comfort of their existence in this world, but to their felicity hereafter; while other men who are apparently in similar circumstances, as to learning and information, do not feel inclined to *move one step* for the promotion of such objects?” The latter, it may be, can speculate on the philosophy of the human mind, on its great powers and high dignity, on the sublime virtue of universal benevolence, on the tyranny of superstition, and the slavery of ignorance; and will sometimes quote the verse of the poet,

“Homo sum: HUMANI nîl a me alienum puto:”

but they leave it to others, and generally to the Christian in humble life, to exercise the spirit of that noble verse.—This is a very difficult problem; and it has been alleged by some that it cannot be solved on any known principles of philosophy. The following relation will probably lead to principles by which we may arrive at a solution.

There was once a King in the East, whose empire extended over the known world, and his dominion "was to the end of the earth." During the former part of his reign, his heart was filled with pride; he knew not the God of heaven; and he viewed with the utmost indifference the nations over whom he ruled, worshipping idols of wood and stone. But it pleased the King of kings to dethrone this haughty monarch, to cast him down from his high estate, and to abase him in the dust. And after he had been for a time in the furnace of affliction, and his proud heart was humbled, God graciously revealed himself to him in his true name and character, and then restored him to his former prosperity and power. The penitent king thus once more exalted, and filled with admiration at the discovery of the ONLY TRUE GOD, immediately issued an edict to the whole world, setting forth the greatness of the Most High, asserting his glory, and inviting all nations to "praise and magnify HIM that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation." This memorable edict began in these sublime terms:

"NEBUCHADNEZZAR THE KING, UNTO ALL
"PEOPLE, NATIONS, AND LANGUAGES, THAT
"DWELL IN ALL THE EARTH, Peace be multi-

“ plied unto you. I thought it good to shew
 “ the signs and wonders which the Most High
 “ God hath wrought toward me. How great
 “ are his SIGNS! How mighty are his WON-
 “ DERS!” Having recounted the judgment and
 mercy of God to himself, he thus concludes ;
 “ Now I Nebuchadnezzar, praise and extol
 “ and honour the King of Heaven, all whose
 “ works are truth, and his ways judgment ;
 “ and them that walk in pride he is able to
 “ abase.” *

Such a proclamation to the nations of the
 earth was a noble act of a king, and ought to
 be had in perpetual remembrance. It reminds
 us of the last charge of HIM “ who ascended
 up on high :” Go, TEACH ALL NATIONS. It
 discovers to us the new and extended benevo-
 lence, greatness of mind, and pure and heav-
 enly charity, which distinguish that man, whose
 heart has been impressed by THE GRACE OF
 God. How solemn his sense of duty ! How
 ardent to declare the glory of his Saviour ! His
 views for the good of men, how disinterested
 and enlarged !—It is but too evident, that all
 our speculations concerning a divine Revelation,
 and the obligation imposed on us to study it
 ourselves, or to communicate it to others, are
 cold and uninteresting, and excite not to ac-

* Daniel, 4th chapter.

tion, “until, through the tender compassion
 “of God, the Day-spring from on high visit
 “us, to give light to them that sit in dark-
 “ness;” * to humble our hearts, at the remem-
 brance of our sins against God, and to affect
 them with a just admiration of his pardoning
 mercy.

Let Great Britain imitate the example of the
 Chaldean King; and send forth to all the
 world, HER testimony concerning the True
 God. SHE also reigns over many nations
 which “worship idols of wood and stone.”
 Let her in like manner, declare to them “the
 SIGNS and WONDERS of the Almighty.” And,
 in this design every individual will concur, of
 every church, family, and name, whose heart
 has been penetrated with just apprehensions
 of the Most High God; having known his
 judgments and experienced his mercy.

* Luke ii. 79.

THE END.

*Kirby Hall,
 Boroughbridge, Yorkshire.*

Feb. 15, 1811.

GEO. CAY, Printer,
 Edinburgh.

WORKS
ON THE
CIVILIZATION OF THE EAST.

Sold chiefly by Mess. CADELL & DAVIES, Strand, London.

BEING

The COMPOSITIONS which gained the PRIZES, or were presented to the UNIVERSITIES in competition for the PRIZES, instituted by Dr. BUCHANAN.

Published in 1805.

1. *Cambridge*.—A GREEK ODE, on the Subject ΓΕΝΕΣΘΩ ΦΩΣ, “*Let there be Light.*” Ode Græca Præmio dignata quod donavit Academiæ Cantabrigiensi Vir Reverendus CLAUDIUS BUCHANAN, A. B. Coll. Reg. Cantab. et Vice-Præpositus Collegii Bengalensis in India Orientali. Auctore G. PRYME, A. B. Trin. Coll.
2. *Eton*.—A GREEK ODE, on the Subject, ΓΕΝΕΣΘΩ ΦΩΣ, “*Let there be Light.*” Ode Præmio a Reverendo Viro CLAUDIO BUCHANAN, S. T. P. *Etonensibus* Proposito dignata. Auctore T. RENNELL, Coll. Reg. Eton. Alumn.
3. *Glasgow*.—COLLEGIUM BENGALENSE: Carmen cui Præmium BUCHANANÆUM a Senatu Academiæ *Glasguensis* adjudicatum est. ALEXANDRO MAC ARTHUR, Auctore.

4. *Eton*.—COLLEGIUM BENGALENSE: Carmen præmio a Reverendo Viro CLAUDIO BUCHANAN, S. T. P. *Etonensibus* Proposito dignatum. Auctore G. P. RICHARDS, Coll. Reg. Eton. Alumn.
5. *Edinburgh*.—VATICINIUM GANGIS: Indiam Res Imperii antiqui lapsas indignatam, Ganges ex latebris vocat,—Collegium Bengalense monstrat,—lætiora multa vaticinatur ex Collegio condito oritura. A THOMA BROWN, M. D.—Presented to the University of *Edinburgh* in 1805: published in 1808.
6. *Aberdeen*.—ODE in COLLEGIUM BENGALENSE: Præmio dignata quod Alumnis Collegiorum *Aberdonensium* proposuit Vir Reverendus CLAUDIUS BUCHANAN, Collegii Bengalensis Præfectus Vicarius. Auctore ALEXANDRO ADAMSON, A. M. Coll. Marischal. *Aberd.* Alumno.—Published in 1808.
7. *Cambridge*.—A POEM on the RESTORATION of LEARNING in the EAST; which obtained Dr. BUCHANAN's Prize. By CHARLES GRANT, Esq. M. A. Fellow of Magdalen College, *Cambridge*. Printed at the University Press, 1805. Price 3s. 6d.
8. *Cambridge*.—A POEM on the RESTORATION of LEARNING in the EAST; by the Rev. FRANCIS WRANGHAM, M. A. F. R. S. of Trinity College, *Cambridge*.—Printed at the University Press, 1805. Price 3s. 6d.

9. *Edinburgh*.—The **RENOVATION** of **INDIA**, a Poem. By **THOMAS BROWN**, M. D. Presented to the University of *Edinburgh* in 1805: published in 1808. In one volume, small 8vo. Price 6s.

Published in 1806.

10. *Glasgow*.—An **ESSAY** on the best Means of **CIVILIZING** the Subjects of the **BRITISH EMPIRE** in **INDIA**, and of diffusing the Light of the Christian Religion throughout the Eastern World; to which the University of *Glasgow* adjudged Dr. **BUCHANAN**'s Prize. By **JOHN MITCHELL**, A. M. In one vol. 4to. Price 15s. in boards.
11. *Cambridge*.—A **DISSERTATION** on the best Means of **CIVILIZING** the Subjects of the **BRITISH EMPIRE** in **INDIA**, and of diffusing the Light of the Christian Religion throughout the Eastern World; which obtained Dr. **BUCHANAN**'s Prize. By the Rev. **WM. COCKBURN**, A. M. Fellow of St. John's College, and Christian Advocate in the University of *Cambridge*. Printed at the University Press. 4to. Price 3s. 6d.
12. *Cambridge*.—A **DISSERTATION** on the best Means of **CIVILIZING** the Subjects of the **BRITISH EMPIRE** in **INDIA**, and of diffusing the Light of the Christian Religion throughout the Eastern World. By the Rev. **FRANCIS WRANG-**

HAM, M. A. F. R. S. of Trinity College, Cambridge. Price 3s. 6d.

13. *Edinburgh*.—A DISSERTATION on the best Means of CIVILIZING the Subjects of the BRITISH EMPIRE in INDIA, and of diffusing the Light of the Christian Religion throughout the Eastern World: to which Dr. BUCHANAN'S Prize was adjudged by the University of *Edinburgh*. By the Rev. WM. TENNANT, M. M. LL. D. and M. A. S. lately one of His Majesty's Chaplains in India. Printed at the University Press. In one vol. 4to. Price in boards 12s.—This was published in 1808.

14. *Aberdeen*.—A SKETCH of the State of BRITISH INDIA, with a View of pointing out the best Means of Civilizing its Inhabitants, and diffusing the Knowledge of Christianity throughout the Eastern World: being the Substance of an Essay on these Subjects; to which the University of *Aberdeen* adjudged Dr. BUCHANAN'S Prize. By the Rev. JAMES BRYCE. In one vol. 8vo. pp. 381. Price in boards 10s. 6d.—This was published in 1810.

Published in 1807.

15. *Cambridge*.—A SERMON, on the Translation of the SCRIPTURES into the ORIENTAL LANGUAGES: preached before the University

of *Cambridge*, on May 10, 1807. By the Rev. FRANCIS WRANGHAM, M. A. F. R. S. of Trinity College, Cambridge. Printed at the University Press.—[This and the three following Sermons were not the subjects of Prizes, but a gratuity was presented to the four Reverend Preachers whom the Universities were pleased to select for the occasion.]

16. *Cambridge*.—A SERMON, preached before the University of *Cambridge*, on the 28th June, 1807; agreeably to the Institution of the Rev. CLAUDIUS BUCHANAN. By the Rev. JOHN DUDLEY, M. A. of Clare Hall, Cambridge. Printed at the University Press.

17. *Oxford*.—The Expediency of Translating our SCRIPTURES into several of the ORIENTAL LANGUAGES, and the Means of rendering those Translations useful, in an attempt to convert the Nations of India to the Christian Faith: a Sermon preached by special Appointment before the University of *Oxford*, Nov. 8th, 1807. By the Rev. WM. BARROW, of Queen's College, LL. D. and F. S. A. Author of an Essay on Education, and the Bampton Lecture Sermons for 1799.

18. *Oxford*.—The DUTY and EXPEDIENCY of Translating the SCRIPTURES into the current LANGUAGES of the EAST, for the Use and Benefit of the Natives: a Sermon, preached by special Appointment, before the University of *Oxford*, on the 29th of November 1807. By the

Reverend EDWARD NARES, M. A. late Fellow of
Merton College, and Rector of Biddenden, Kent.

Published in 1808.

19. *Oxford*.—A DISSERTATION on the PROPAGATION of CHRISTIANITY in ASIA; in Two Parts. To which is prefixed, a brief Historic View of the Progress of the Gospel in different Nations since its first Promulgation; illustrated by a Chronological Chart: To which the University of *Oxford* adjudged Dr. BUCHANAN'S Prize of 500*l.* By the Rev. HUGH PEARSON, M. A. of St. John's College, *Oxford*. In one volume, 4to. pp. 227. Price, in boards, 15*s.* Printed at the University Press; sold by Messrs. Rivington, London.
20. *Cambridge*.—CHRISTIANITY in INDIA; an Essay on the Duty, Means, and Consequences of introducing the Christian Religion among the Native Inhabitants of the British Dominions in the East. By J. W. Cunningham, A. M. late Fellow of St. John's College, *Cambridge*. In one vol. 8vo. Price 5*s.* 6*d.* in boards.
21. *Cambridge*.—A HISTORICAL REVIEW of the Commercial, Political, and Moral State of Hindoostan, from the earliest Period to the present Time; the Rise and Progress of Christianity in the East; its present Condition; and the Means

and Probability of its future Advancement. With a Map, illustrating the relative Situation of the British Empire in the East. By ROBERT CHATFIELD, LL. B. Vicar of Chatteris, Cambridgeshire. In one large volume 4to. Price, in boards, 1l. 14s. This Work was altered and enlarged after being presented to the University of Cambridge.

PUBLISHED IN INDIA.

The Prizes instituted by the College of Fort-William.

1. PRIMITÆ ORIENTALES, Vol. I. Containing ESSAYS by the Students of the College of Fort-William in Bengal: To which are added, the THESES pronounced at the public Disputations in the Oriental Languages, on the 6th of February, 1802. The Essays are by W. B. Martin, W. P. Elliott, W. B. Bayley, Terrick Hamilton, C. T. Metcalfe, Edward Wood, Thomas Newnham, and Jonathan H. Lovett. The Thesis in the *Bengalee* Language by W. B. Martin. Thesis in the *Hindoostanee* Language by W. B. Bayley.

“ Redit a nobis Aurora diemque reducit.”

Calcutta: Printed at the Hon. Company's Press. In one volume 8vo. Price, in boards, One Guinea.

2. PRIMITIÆ ORIENTALES, VOL. II. Containing the THESES in the Oriental Languages, pronounced at the public Disputations, on the 29th of March, 1803. By Students of the College of Fort-William in Bengal; with Translations. Thesis in the *Persian* Language, by Richard Jenkins; in the *Hindoostanee* Language, by William Chaplin; in the *Bengalee* Language, by James Hunter. Declamations in the *Arabic* Language, by Richard Jenkins and Edward Wood. Printed at the Hon. Company's Press, in one volume 8vo. Price, in boards, One Guinea.

3. PRIMITIÆ ORIENTALES, VOL. III. Containing the THESES in the Oriental Languages, pronounced at the public Disputations on the 20th of September, 1804. By Students of the College of Fort-William in Bengal; with Translations. Thesis in the *Hindoostanee* Language, by John Romer; in the *Persian*, by George Swinton; in the *Bengalee*, by A. B. Tod; and in the *Arabic*, by William Oliver. Declamation in the SHANSCRIT Language, Clotworthy Gowan; being the first speech in that Tongue delivered in public Assembly by an Englishman. Printed at the Hon. Company's Press; in one volume 8vo. Price, in boards, One Guinea.

A SERMON, Preached at the New Church, Calcutta, before the Right Hon. the Earl of MORNINGTON, Governor-General, on Thursday, February the 6th, 1800: being the Day appointed for a GENERAL THANKSGIVING to Almighty God, for his late signal Mercies vouchsafed to the British Dominions in Asia, in averting the perils which threatened them, by the defeat of Tippoo Sultaun, and the final overthrow of the Mahomedan power in Hindoostan. By the Rev. CLAUDIUS BUCHANAN, A. B. Chaplain at the Presidency of Fort-William.

“ They imagined such a device as they were not able to perform.” Ps. xxi. 11.

Published by order of the Governor-General in Council.

*Published by Messrs. CADELL and DAVIES,
Strand, London.*

BY THE SAME AUTHOR,

1. MEMOIR of the Expediency of an ECCLESIASTICAL ESTABLISHMENT for BRITISH INDIA. Second Edition. Price 5s
2. The First FOUR YEARS of the COLLEGE of FORT-WILLIAM in BENGAL. In one vol. 4to. printed by Bulmer. Price in boards 15s.
3. The STAR in the EAST: a Sermon preached in the Parish Church of St. James, Bristol, on Sunday, Feb. 26, 1809, on the Author's return from India. The Eighth Edition.
4. JUBILEE SERMONS: preached at Welbeck Chapel, London; viz.:
The MOSAIC JUBILEE,
The BRITISH JUBILEE, and
The HEAVENLY JUBILEE.
In one vol. 8vo. large type. Price 9s. in boards. The Second Edition.
5. THE THREE ERAS OF LIGHT; two Discourses, preached before the University of Cambridge, on Commencement Sunday, July 1st, 1810. With an Appendix on the Preparatory Studies for the Church. Second Edition.

6. **THE LIGHT of the WORLD; a Sermon, preached before the Society for Missions to Africa and the East, at Black Friar's Church, London, on 12th June, 1810. Fourth Edition.**

7. **The HEALING WATERS of BETHESDA; a Sermon, preached at Buxton Wells, to the Company assembled there for the Benefit of the Medicinal Waters; on Whitsunday, June 2, 1811.**

To be had of *J. Ogle, and Manners & Miller, Edinburgh;*
M. Ogle, Glasgow; Cadell & Davies, R. Ogle, and
T. Hamilton, London; and T. Johnstone, Dublin;

IN ONE VOLUME, OCTAVO,

A CHEAP EDITION

OF

DR. BUCHANAN'S

S E R M O N S

ON

THE FOLLOWING INTERESTING SUBJECTS, *VIZ.*

THE HEALING WATERS OF BETHESDA; A
Sermon, Preached at Buxton Wells.

THE THREE ERAS OF LIGHT; two Discourses,
preached before the University of Cambridge.

THE LIGHT OF THE WORLD; a Sermon preached
before the Society for Missions to Africa and the East, at
Black Friar's Church, London.

THE STAR IN THE EAST; a Sermon, preached at
St. James's Church, Bristol.

JUBILEE SERMONS: *viz.* the Mosaic, British, and
Heavenly Jubilee; preached at Welbeck Chapel, London.

U. C. BERKELEY LIBRARIES



C072614071

