

PROTESTANT
MISSIONS IN BENGAL

ILLUSTRATED :

BEING

THE SUBSTANCE OF A COURSE OF LECTURES

DELIVERED ON

INDIAN MISSIONS.

By J. J. WEITBRECHT,

CHURCH MISSIONARY.

Second Edition.

LONDON :

JOHN F. SHAW, 27, SOUTHAMPTON ROW,

RUSSELL SQUARE.

—
1844.

LONDON:
BLACKBURN AND PARDON,
6, HATTON GARDEN.

PREFACE.

THE history of this little work, and the reason for its appearance before the public, are the following.

With the hope of diffusing information on Indian missions, I delivered a set of Lectures in different parts of Germany and Switzerland, which appeared much blessed of God in promoting the desired object. I afterwards translated those Lectures, and delivered them in London, and other places in England.

Many individuals deeply interested in missions, who had not the opportunity of hearing the Lectures, and also many who did hear them delivered, requested me to bring the substance of them before the public, in a more permanent form; and after mature and serious consideration, I have felt it a duty to yield to their request,—I trust, upon sufficient and satisfactory grounds.

During my various journeys throughout this country, I have repeatedly heard from our most zealous friends, how desirable, and how needful, is missionary information, to arouse, to keep up, and to increase, a lively interest in the work; and my own observation has quite confirmed the truth of the remark. Nothing can be better calculated to show the Christian people of this highly favoured land their duty to the heathen, than an intimate acquaintance with their real condition, in its truest and darkest shades. The Christian public need to be better acquainted with the actual state and progress of our labours—to know what the missionary is really doing—what is the character of his trials and of his joys,—and who is so well able to depict all this as the labourer himself?—he who has seen with his own eyes, and heard with his own ears, the abominations of heathenism! I feel persuaded that a nearer and more familiar view of the real picture of missionary life will greatly deepen interest, and cause a more lively sympathy in the breasts of all Christ's true followers, and will thus excite many to increased and more

earnest prayer on our behalf, and for the prosperity of our work. It will unite their tenderest feelings of affection to that of those who have to bear the burden and heat of the day. Taking this view of the subject, every additional publication throwing more light on, and aiding to illustrate the subject of, Christian missions, is a great advantage, and may be hailed with satisfaction; and it is cause for congratulation, that productions of this character are increasing.

Another inducement with me to publish this little work, has been the gratification I feel in leaving a remembrance in the hands of those numerous and dear friends, with whom I have become acquainted during my brief sojourn in England, whom I have addressed at public meetings, to whom I have preached, and whose Christian kindness and affection I hope never to forget.

I need hardly add, that my little book appears before the public with no pretensions whatever to literary merit. My sole object has been to record facts in connexion with missionary life in India, simply, comprehensively,

and clearly, as I have endeavoured to detail them on the platform. These facts speak for themselves. I have availed myself of the experience and remarks of several of my honoured brethren, as well as of my own, especially that of those, who have laboured in the same part of India. What I have said applies best to Bengal, where I have been located.

With the fervent prayer that He whom I desire to “serve without ceasing, in the Gospel of his Son,” may bless this humble effort for the glory of his name, and the promotion of the kingdom of his grace, I commit this little work to the favour of the Christian public.

J. J. WEITBRECHT.

London, June 22, 1844.

CONTENTS.

CHAPTER I.

ON THE CHARACTER OF THE COUNTRY, AND THE MORAL
CONDITION OF THE INHABITANTS OF INDIA.

	Page
India an Interesting Country in Ancient and Modern Times.—Subdued by the East India Company.—The Hindoos.—Appearance and Productions of the Country.—Seasons of the Year.—Villages and Dwellings.—Trade and Commerce.—Ornaments.—Dress of Males and Females.—Food, Furniture, Mode of Life.—Social Life.—Moral Character of the Hindoo.—Serious, Dignified, Polite, but devoid of Moral Foundation.—Oppression by Zemindars.—Venality of Native Officers.—Bribery.—No Patriotism.—Recklessness of Human Life.—Sins of Impurity.—Moral Reflections	1

CHAPTER II.

ON THE RELIGIOUS BOOKS AND MYTHOLOGY OF THE
HINDOOS.

Shasters very Voluminous.—Language.— Sanscrit the Root of all others.—Division and Antiquity of the Shasters.—Veneration for them.—Vedas.—Delusion concerning their Doctrines.—The Sacred Books Channels for Secular, as well as Religious Teaching.—Philosophical and Metaphysical Writings held Sacred.—Date of the Vedas.—Doctrine of the Shasters.—

	Page
Deity acknowledged.—Caste, its Origin, Distinction, and Mingling of it.—Laws.—Homage and Offerings given to Priests.—Polygamy.—Immorality of the Brahmins.—Gods and Goddesses of the Hindoos.—Three Principal Deities.—Brahma.—Vishnu.—Shiva.—Krishna's Incarnation.—Shiva's Wife.—Her Names: Durga, Parbatti, and Kalee.—Thugs.—General Observations	50

CHAPTER III.

ON THE IDOLATROUS CEREMONIES OF THE HINDOOS.

The Idol Temples in India. The Idols Worshipped by the Hindoos.—Their Consecration.—The Priests, their Pretended Sanctity.—Offerings to Idols.—Bloody Sacrifices.—Worship of the Ganges.—The Dead thrown into the River.—Festival of Kalee.—The Swinging Festival.—Festival of the Goddess Durga.—Juggernath.—Hindoo Saints and Ascetics.—Sradha, or Funeral Obsequies.—The Heaven of the Hindoos.—The Hell.—Transmigration of Souls.—Fatalism.—Practical Reflections	100
---	-----

CHAPTER IV.

ON THE LABOURS OF MISSIONARIES IN INDIA.

Effects of Idol Worship on the Mind of the Hindoo.—Upon his Moral Character.—Consequent Wretchedness.—How he endeavours to get rid of his Anxiety. Different Branches of Missionary Labour.—Chapels for Preaching.—Description of Hearers.—Brahmins fond of disputing, and employing Insulting Language.—Itinerating in the Cold Season.—Danger from Wild Beasts and Reptiles.—Impressions pro-	
---	--

duced by Preaching.—Mode of Preaching.—Illustrations from Nature.—Parables acceptable.—Medical Knowledge desirable.—Result of Preaching among the Hindoos.—Reflections of Mr. Rhenius.—Application. 150

CHAPTER V.

ON MISSIONARY LABOURS IN INDIA.

TRANSLATION AND DISSEMINATION OF THE HOLY SCRIPTURES AND EDUCATION.

Trying Position of the First Missionaries in Bengal.—East Indian Government opposing Missionary Labour.—Carey at Serampore.—His Extraordinary Labours.—Translation of the Scriptures.—Efforts and Usefulness of the Bible Society.—A good Literature Desirable.—Education of the Natives, imparted first in Vernacular Schools.—Few Hindoo Youths actually converted in consequence, but the ground extensively prepared.—English Schools established.—The Government following the good example with much success.—The Scriptures excluded from Government Schools; Consequences arising from it.—Striking Conversions of Hindoo Youths.—Education of Females; their degraded condition.—Mrs. Wilson's Labours in Calcutta. Orphan Schools.—Training of a Native Ministry.—Great Want of able Missionaries.—Call for Help. . . . 198

CHAPTER VI.

ON THE DIFFICULTIES OF MISSIONARY LABOUR IN INDIA.

Slow Progress of Christianity in India.—Reasons of it.—The Moral and Religious Character of the Hindoos.—Belief in an Absolute Fate.—Caste, and its

	Page
effects.—The Patriarchal System.—Converts disinherited, cast off, and persecuted.—The Opposition of the Priests.—The Doctrines of the Shasters.—The degraded condition of Females.—The Study of Native Languages.— Small numbers of Missionaries.— The evil Example of Europeans.—The character of Native Christians.—Their Trials.—Reflections	251

CHAPTER VII.

ON THE SUCCESS AND PROSPECTS OF MISSIONARY LABOURS IN INDIA.

Result of Missionary Labour is of an indirect and direct kind.—Idolatry is still the religion of India, but the native mind is undergoing a change.—Idol Temples crumble down.—The Brahmin on the Ganges.—Colleges of Hindoo Learning deserted.—Prejudices against Christianity wearing away.—The gradual influence upon the Hindoo mind.—Growing hunger after knowledge.—The Hindoos believe Christianity will prevail.—Increasing number of pious Europeans in India; their beneficial influence.—The congregations of Hindoo Christians.—Mission settlement at Burdwan.—Conversions at Kishnagore.—The Khurta Bhojajs.—Christianity in the south of India.—German Missionaries.—Missions in Calcutta.—Other Favourable Signs.—Reflections	297
--	-----



CHAPTER I.

ON THE CHARACTER OF THE COUNTRY, AND THE MORAL CONDITION OF THE INHABITANTS OF INDIA.

INDIA AN INTERESTING COUNTRY IN ANCIENT AND MODERN TIMES.—SUBDUED BY THE EAST INDIA COMPANY.—THE HINDOOS.—APPEARANCE AND PRODUCTIONS OF THE COUNTRY.—SEASONS OF THE YEAR.—VILLAGES AND DWELLINGS.—TRADE AND COMMERCE.—ORNAMENTS.—DRESS OF MALES AND FEMALES.—FOOD, FURNITURE, MODE OF LIFE.—SOCIAL LIFE.—MORAL CHARACTER OF THE HINDOO.—SERIOUS, DIGNIFIED, POLITE, BUT DEVOID OF MORAL FOUNDATION.—OPPRESSION BY ZEMINDARS.—VENALITY OF NATIVE OFFICERS.—BRIBERY.—NO PATRIOTISM.—RECKLESSNESS OF HUMAN LIFE.—SINS OF IMPURITY.—MORAL REFLECTIONS.

“ The fool hath said in his heart, There is no God. Corrupt are they, and have done abominable iniquity; there is none that doeth good. God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God. Every one of them is gone back: they are altogether become filthy; there is none that doeth good, no, not one.”— *Psalms* liii. 1—3.

THAT wide and thickly populated country in the south of Asia, which we call India, is bounded by the Indus on the west, and the Buramputer on the east, and is one of the most interesting countries which has ever attracted the attention of the western nations, either in ancient or in modern times.

Before the Christian era, Alexander the Great, whom the conquest of central Asia did not satisfy, undertook a campaign to India at the head of a powerful army, and penetrated as far as the north-western Punjaub ; but a rebellion having broken out among his soldiers, he was compelled to return before he had reached the shores of the Ganges.

After the birth of Christ, that savage conqueror Jenghis-khan arose, and took possession of the northern part of Hindosthan.

Towards the close of the tenth century, Mahomed the First and his Moguls descended from the mountain-fortress of Ghuzni, and returned the following year laden with spoil : from this time one gang of robbers succeeded another, till the Mogul dynasty was finally established at Delhi, and during several ages, India groaned under the tyrannical sceptre of the Mahomedan emperors.

In 1498, Vasko de Gama, a Portuguese navigator, having discovered the passage round the Cape of Good Hope, landed on the Malabar coast ; and from that year a Portuguese fleet visited India annually, and returned to Lisbon laden with foreign treasure.

It has been remarked, that the fifteenth and sixteenth centuries were emphatically the ages of discoveries ; it seemed as if the nations of Europe

had awoke from a long sleep. Hunger after knowledge caused a general movement, and thirst after gold excited a strong emulation among the naval powers. Holland soon followed the example of Portugal, with similar success ; and when Sir Francis Drake had finished his voyage round the world, the London merchants began to bethink themselves of engaging in a like undertaking.

Accordingly, in 1599, a company of British merchants applied to Queen Elizabeth for permission to trade with India, and having received the royal charter, despatched a fleet in the following year ; and thus originated what has since become the famous East India Company—a striking instance this, of what momentous and important results spring from originally trifling causes, under the direction of the wise providence of God. The Portuguese, the Dutch, the French, were each permitted to make the attempt, but only Britain was permitted to succeed.

This handful of merchants began their operations by building a few factories on the coast of India, one of which was established near a fishing village, about a hundred miles above the mouth of the Ganges, on that branch of this river called the Hooghly. The factory was erected in the vicinity of a celebrated heathen temple, named by

the Hindoos, Kalee-ghaut, or the landing-place of the goddess Kalee. That fishing village is now the famous city of Calcutta, it having received this appellation from the idol temple : it is the residence of the Governor-General of India, and has aptly been designated the "city of palaces." The originally insignificant company of merchants have long since wrested the sceptre from the hands of the Mogul emperors, and are now governing a hundred and thirty-five millions of subjects,—truly one of the most remarkable circumstances of modern times. Late events in the history of India have proved, that this company hold the reins of government with a firm hand. Dost Mahomed, the chief of the semi-barbarous tribes in Affghanisthan, having been inveigled by brilliant promises on the part of a great northern power in Europe, which was endeavouring to extend its political influence as far as the Indus, disregarded all the warnings of the East India government, who being thus compelled to take decided measures, sent an army across the Indus, which in the space of three short months, reduced the mountain-fortress of Ghuzni, (supposed to be impregnable,) Candahar, with its capital Cabul, and, in fact, the entire country.

It is true that a subsequent repulse ensued,

which was caused by treason, rather than by the valour of the Affghans; but the English army soon reconquered the country, and then withdrew within the natural frontier of their possessions, the river Indus.

Two years since, the alarm was sounded far and wide, and on the continent particularly, it was believed, through reports spread by the French, that the star of England's glory was about to set in India, and not a few envious hearts rejoiced at it; while some looked on it as a just retribution for the wrongs, which had been inflicted on that country. Subsequent events (namely, the reconquest of Affghanisthan and the peace of Nanking) have proved that these assertions were premature. The great designs of God, for which he has instituted the relationship between Britain and India, are not yet accomplished, and, until they are, no hostile powers can disunite them.

I have often been asked if the Indian Government has the welfare of its subjects at heart; and I venture to reply, that in a certain sense it has: thus much I am assured of, that no other European power would govern on more just and liberal principles. Yet notwithstanding this, I can but affirm, that Britain has not hitherto done justice to her great trust, or in any adequate degree

fulfilled the gracious intentions of the Almighty, with regard to this portion of her immense empire.

But India is not only a remarkable country in reference to its political state; the moral and religious condition of its inhabitants present features of peculiar interest, to the philanthropist and the Christian. There we find a nation of a hundred and thirty-five millions, closely connected by *one* religious system, and by peculiarities of caste, and other social relations and customs. This religious system has now lasted for two thousand five hundred years; and from the island of Ceylon in the south, to the Himalayas in the north,—from the valley of Assam, whose borders are washed by the mighty Buramputer, on the east, to the Indus on the west, every Hindoo swears allegiance to Brahminism.

But even in India a change is coming over the face of society. England has transplanted her sons, her language, her arts and sciences, and above all, her religion, to her colonies; and the result proves additionally striking every year, for the millenary edifice of idolatry is thereby so shaken, that it totters to its very foundation. The progress of civilisation, of commerce, of education, and the benevolent measures of a liberal govern-

ment, all operate in their measure to produce this effect; but the preaching of the Gospel and the dissemination of Christian truth, with the moral bearing of Christianity, as displayed in the lives of its consistent professors, contribute most powerfully to the downfall of idolatry, and I hesitate not to say, are preparing a grave for its reception.

Having been engaged during eleven years as a missionary in the vicinity of the deified Ganges, I have had daily intercourse with the Hindoos; and by my avocation I have enjoyed frequent opportunities of becoming acquainted with the country and people, and of studying their position, character, customs, and manners.

Some valued friends have requested me to communicate the result of my experience to the Christian public; and feeling assured that I could detail much that would prove interesting and instructive to Christians in England, and also much that would excite their attention and sympathy in favour of India, in its present eventful state of transition, from the darkness of heathenism to the light and blessedness of Gospel truth, I have been induced to agree to this proposition, and to endeavour to give a plain and faithful representation of the Hindoos. In doing so, I shall confine myself

chiefly to facts that have come under my own observation, and of that of some of my fellow-labourers, and to information I have myself gathered from the people.

I must however remark, that having laboured in Bengal, my statements apply more directly to that province, the most populous of any, containing thirty-six millions, all speaking one language. The system of Hindooism, however, is the same throughout India, in its fundamental features, though the customs and religious ceremonies of the natives vary in the different provinces ; but the Gangetic or Bengal provinces may be considered as the stronghold of Hindooism.

I shall now endeavour briefly to describe the character of the country, and that of the people: but before entering on my subject I have to premise one more remark. About one-tenth of the inhabitants of Bengal consist of Mahomedans ; one portion of these, chiefly including the higher classes, are the descendants of the Moguls, who conquered the country in the twelfth century ; the rest derive their descent from families who were compelled to embrace Islamism by the conquerors, or who willingly came over to it from interested motives. The former are easily distinguished from the Hindoos by their features.

The power of the Mahomedans in India is crumbled into dust, but their pride is in no way humbled ; they regard the English and their religion with hatred, and are therefore far less accessible to the missionary than the Hindoos. Many of the old noble families long for the time, which will never come, when the banner of Mahomed shall once more wave on the mountain-fortresses of Hindoosthan.

Many imagine the Hindoos to be a savage nation, sunk in barbarism, like the Indians of North America, or the Tartars of the desert, who sustain themselves by hunting and fishing, and live a wandering life with no fixed dwelling. But this is an error, for the Hindoos must be regarded in most respects as a civilised people, living in towns, and exercising different trades and professions.

The mountain tribes throughout India are an exception to this, for they are all more or less in a rude state ; but they by no means belong to the Hindoo race—their bodily constitution, their language, their customs, and their religion, distinguish them entirely from the people of the plains ; and it is generally supposed that the mountaineers are the aborigines of the country, who have been driven thither by the conquerors—the present

possessors of the soil, who inhabit the fertile lower lands.

The Hindoos are on the whole a handsome people, having generally an intelligent and expressive countenance, with a slender, graceful, and well-proportioned figure. It is supposed they belong to the Caucasian race, from which the English and Germans have sprung likewise. Their complexion is usually olive-brown, varying considerably in its shading, according to their greater or less exposure to the heat of the sun, or the temperature of the air. Rich Hindoos, living in effeminate luxury, are frequently seen not darker than Spaniards, and the females, especially those of high birth and secluded life, are often as fair as the European ; while the lower classes are almost as black as the negro.

In Bengal the people are small and delicately made, but stronger and of more muscular form in the upper provinces of Hindoosthan. The native troops, called Sepoys, are but little inferior in physical strength to our own soldiers, and proved as brave, loyal, and persevering as the English themselves, in the late Affghan and Chinese wars.

The greater part of the inhabitants of Bengal, and probably of all India, are employed in agriculture. Rice is the staple produce, and generally

yields a rich harvest, except in those seasons when the rains fall too slightly, or when inundations occur. Besides rice, which is the principal food of the Bengalee, sugar-cane grows in profusion, particularly in the lower part of the country. It resembles the Indian corn in appearance, and when ripe it is cut down, and the juice is expressed by means of two cylindrical pieces of wood. It is then boiled, and taken to market as raw yellow sugar. The native merchants buy it up, and refine it so fully as to produce the purest white sugar ; but most of it is exported to England in the raw state. After the rice harvest is over, corn, peas, beans, and other vegetables are planted, and if carefully watered, or if rain fall in December, they reap a second harvest ; I have seen wheat-fields in full ear in February, particularly in the district of Kishnagore.

Indigo is another very important and profitable production of Bengal. It is generally raised by European planters. The plant is grown in the neighbourhood of rivers, and attains its highest perfection in the rich soil along the banks of the Ganges. When ripe, it is cut and thrown into the vat, (which is a basin constructed of brick-work,) and steeped in water. During the sultry nights in August, it undergoes a fermentation, which being

accomplished, the water assumes a greenish colour, and is drawn off into another reservoir, while the plant is thrown away for manure. Hindoo labourers then proceed to beat the water with a kind of shovel, until it changes its colour. This is termed the process of granulation, and as soon as blue particles resembling dust appear in the water, the work is done. After a few hours this blue dust is deposited at the bottom of the vat, and when the water is drawn off, the indigo appears in the form of a soft, pulpy substance; it is then removed and boiled, in order to destroy all animal life, which would otherwise breed in it. From the boiler it is conveyed to the press, in which it receives a solid form; it is then cut into small square pieces, and each piece is stamped with the initials of the manufacturer: it requires two months to dry, after which it is packed in chests for exportation. About one hundred and twenty-five thousand chests of indigo are annually exported from Bengal, chiefly to England. Cotton, tobacco, and silk, are also extensively cultivated.

Of enriching the land by means of manure, the Hindoos know little; they commonly use this in the place of firewood; indeed the ground has but little need of such support, for the plains of the Ganges are composed of a rich and fertile alluvial soil.

I need hardly assure you, that the Hindoo husbandman is far less laborious and persevering than the English peasant ; that could scarcely be expected in a tropical climate, nor is it so necessary, since the ground produces almost everything with little toil. A crooked piece of wood, with an iron point at the end, is a plough ; and a sort of half spade, half billhook, with a handle only fourteen inches long, serves for digging, in performing which they stoop. They have a simple plain harrow, for which a bundle of thorns is sometimes substituted. The primitive plough, which I have described above, and which has perhaps not seen any improvement for the last two thousand years, is drawn by a pair of small thin oxen, and cuts the earth two or three inches in depth, below which the virgin soil is never touched. Yet the seed is sown, is growing, and is ripened, year after year, to an abundant harvest.

Government derive their revenue chiefly from the ground, it being taxed to such a degree, that the peasant loses half his produce, and in very fertile districts often two-thirds. There are many rich farmers, designated zemindars, or landholders, who rent whole districts from Government, gather the taxes, pay their own share, and yet derive con-

siderable profit. But, alas ! this farming system is the curse of the poor peasant, who is unmercifully drained and oppressed by the cruel and hard-hearted zemindars. Thus, when contemplating a country so rich in mineral and all other natural resources as India, we behold the bulk of the nation living in abject wretchedness and pauperism, and the poor Hindoo peasant in a position almost worse than that of a slave. The thought has often struck me most painfully, in my intimate intercourse with the labouring classes, how sad, that Britain, that noble and generous nation, which has willingly sacrificed millions of money to make the negro free, should unconsciously permit the continuance of a system, which reduces not eighty thousand, as in the West Indies, but as many millions in the East, to the same, or a more galling condition still.

Bengal abounds in fruit-trees of various kinds ; of these, the best known are the mangoe, the pine-apple, the citron, orange, and pomalo, the palm, the tamarind, cocoa-nut, plantain, and pomegranate-trees. In the north-eastern part of the district of Sylhet, there are large forests of orange-trees, and millions of this delicious fruit are rotting on the ground. Large boat-loads are brought down to Calcutta for sale during the season.

As to minerals, they have, with few exceptions, been left untouched to this day. In the district of Burdwan there are extensive coal-pits, from which the steamers are supplied that ply on the Ganges. In other parts, coal is found lying on the surface of the ground. Nothing is wanted but capital, and enterprising men, to open the rich resources of the land. Ironstone is found in great plenty, in the vicinity of the coal. The natives of western Bengal are smelting iron, and working it into common tools, on a small scale. In various Indian rivers they are washing gold out of the sand.

In the province of Bengal, and the northern parts of Hindoosthan, there are only three seasons of the year, viz., the hot season, from the month of March to June; the rainy season, from the middle of June to the end of October; and the cold season, from November to the end of February. During the hot season, the southern and western winds prevail, and every thing becomes dried up and burnt. The ground is quite pulverised, and little verdure prevails, except in the vicinity of water. The roads are covered with dust, which is driven in whirlwinds through the air. At this season, the thermometer frequently rises to 110° Fahrenheit in the shade,

and in the sun it is of course twenty or thirty degrees higher.

Occasionally, the excessive heat of the air is cooled by thunder-storms, preceded by dreadful and tempestuous winds, which tear up large trees by their roots, and lay the cottages of the natives prostrate. These storms are called in Bengal north-westerns, because they proceed from that quarter. Thick masses of dust are raised by them into clouds, so that in a few minutes the light of day is turned into the darkness of night; and we were sometimes obliged to light candles in the afternoon. This fearful and untimely darkness is only relieved by vivid flashes of forked lightning, and one thunderbolt follows another in rapid succession.

Some years since, the lightning struck the house of an English family in our neighbourhood, and tore asunder the wall, from the roof to the ground, though the houses of Europeans, and of rich natives, are built exceedingly strong. On the occasion alluded to, a servant, stunned by the shock, fell senseless on the floor; and, I believe, such north-westerns never occur without a greater or less loss of life, usually among the natives; but occasionally, Europeans become the victims. Last year, two gentlemen in Bengal were riding

together on horseback, when a dreadful storm overtook them ; a fearful flash of lightning caused the one to exclaim to his friend, " That was, indeed, awful : " he received no reply, and, on looking round, he perceived that his friend had been struck dead on his horse.

In a northerly climate, it is scarcely possible to form an idea of the fury of the elements in tropical countries. After the wind is passed, the clouds generally discharge themselves in heavy rain, and then the daylight reappears ; but sometimes the refreshing shower is withheld. Dreadful as these storms are, so delightful is their effect, that we rejoice at seeing clouds obscure the face of the clear blue sky, and mitigate for a time the rays of the burning sun.

In the middle or about the end of June the annual rains commence ; they are usually ushered in by a dreadful storm, preceded by a calm for several days, during which the heat is almost insufferable ; so that the creation is literally sighing after refreshment and coolness. The residents of Calcutta have the benefit of a good supply of ice during the whole year, with which their beverage is cooled ; but in the interior we cannot enjoy this grateful alleviation, for we have no frosty nights, even during the cold season. The

city of palaces is provided with ice from America, several cargoes being annually imported from Boston ; and brother Jonathan kindly packs between the ice-blocks, a good supply of apples and grapes, which are readily purchased at an enormous price, although exceedingly coarse and inferior, probably because they remind us of our father-land. From Benares northward, the vine grows well in India, and apples and pears likewise, but not to any perfection. An American apple is sold in the market of Calcutta for sixpence, while you may buy a pine-apple for two or three farthings.

Bengal, as I mentioned before, is, from the mouths of the Ganges for two hundred miles upwards, one continued plain, studded by single groups of mangoe, tamarind, and palm-trees ; and the cottages of the Hindoos are raising their thatched roofs between these. The walls of these cottages are of earth, and sometimes only of mat, but the higher orders live in brick houses. Every mile or two a new village appears : the most populous part of England bears no proportion to this thickly inhabited plain, whose villages often contain as many as five, yea ten thousand souls. They usually raise the ground, on which they build, to prevent the inundations, which cover the

plain during the rainy season, from washing them away ; for the rains are excessive, and during the four wet months as much water falls in Bengal, as during four years in our northerly climates. Through July and August it absolutely pours down in streams. The Hindoo ploughs in the water, and when the soil is sufficiently mixed, he transplants the rice (which is first sown thick like salad-seed, in a prepared piece of ground) into it with his hands. The rice grows in the water, affording us an explanation of a passage in Isaiah, not generally understood here : “Blessed are they that sow beside all waters, that send forth thither the feet of the ox and the ass.”

In September the rains decrease, and in October they cease altogether ; the last clouds disappearing as the first were ushered in, accompanied by dreadful storms, which sometimes continue for several days together, destroying lives and property to an immense amount.

During the rainy season, the rivers, or large mountain torrents, which become nearly dry in the heat, rise to such a height, as to inundate the surrounding plains. Great pains are taken by Government to keep them within their boundaries by strong embankments, which are preserved in repair at great expense. But these frequently

yield to the force of the current, and the roaring stream then breaks forth from its unnatural confinement, and precipitates itself over the unprotected plains. In 1834, I was an eye-witness of one of these fearful inundations, which devastated our missionary station at Burdwan. The neighbouring river,—Damuder, nearly a mile broad, burst its embankments at midnight, and rushed over our fields with frightful violence. From the flat roof of the mission-house, I could distinguish, by the light of the moon, how the furious flood was making its way, sweeping the intervening villages before it.

The judge of our district, a kind and benevolent man, having heard that my house, though a sound and strong building, was in danger of giving way under the force of the current—mounted an elephant, and thus waded along the inundated road to save me ; but I could not abandon my Hindoo congregation by whom I was surrounded, and he returned alone. He had scarcely cleared the bridge which was erected over a smaller river, and leading to the European station, than the power of the water forced two arches of this bridge, but his life was mercifully preserved, though the bridge trembled under the heavy steps of the elephant as he recrossed it. Many lost

their lives during this sad flood, and others all their property. Our mission-house was preserved, but the dwellings of the native Christians and our out-offices were completely destroyed; and the native chapel was considerably injured.

The wild flood very often destroys the fields, and covers them with dry sand, some feet in height; so that the land must lie waste for years, until the luxuriant vegetation again forms a fresh soil.

The dry heat of April and May is much less unhealthy, and more easy to bear, than the damp sultriness of August and September, when the saturated ground exhales noxious vapours, drawn forth by the heat of the sun, and the exuberant vegetation decaying in the water poisons the air. At this season, both Europeans and natives inhale disease with every breath, which sooner or later produces its effect. The months of September and October are decidedly the worst in the year, when a larger proportion of deaths are occurring than during the other ten. Owing to this unhealthy state of the atmosphere, the average life of a missionary in Bengal does not exceed five or six years.

At this period, the cold season, which begins with November, is ardently desired; and then life is pleasant enough for a while. A December

morning is much like a May morning in England. European vegetables thrive splendidly in our gardens, and the summer flora of our northern regions displays its beauty, and for a short time we feel ourselves transplanted as it were into a European climate. In January, it is somewhat colder, because a northerly wind is blowing down from the snow-capped summits of the Himalaya mountains; but in February, the temperature rises again, and resembles in the afternoon that of our greatest summer heat.

Besides agriculture and pasturage, the Hindoos are occupied in commerce and handicrafts of different kinds, but these occupations are chiefly confined to towns and large villages. The most common artisans are the weaver, the carpenter, blacksmith, confectioner, barber, washerman, and basket-maker. In cotton-spinning and weaving, the Hindoos had attained a considerable proficiency in ancient times. The celebrated byssus of the Egyptians is said to have been brought from India, in the time of the Romans. The town of Dacca was famous, centuries ago, for its wonderful muslins; one small piece was often sold for eighty and one hundred rupees. These stuffs were so delicately fine, that when spread on the grass for bleaching, and the dew fell on them, they became invisible.

The importation of British cotton goods has greatly injured the Hindoo weavers ; I have felt deeply for the poor people when they told me, that the women could hardly earn a penny by spinning, and thousands of families had been reduced to poverty, because they had been out-sold by the English.

In towns there are clever gold and silversmiths, for the higher orders, and the Hindoo females in particular are very fond of ornaments, (though men also wear them,) being strangers to enjoyments of a more intellectual kind. All the ornaments which the prophet Isaiah (iii. 16—23) numbered up in the Jewish ladies, are used by the Hindoo women ; they have necklaces, head-bands, earrings, and rings on their arms and ankles, as well as on their noses.

When a Hindoo has saved a few rupees he generally throws them away upon these fripperies, to adorn his wife and children ; and the former estimates his affection towards her by the number and value of the gold and jewels with which he has bedecked her.

People who have not the means of purchasing gold and silver ornaments, procure cheap ones of brass, bone, and painted clay.

On the other hand, the Hindoos do not trouble

themselves with many things which, according to our views, belong to the necessaries of life ; one reason of this is, that people in a hot climate have fewer natural wants, than we in our colder regions.

Thus, for instance, the stocking-weaver would have a very bad market, for the simple reason that the Hindoos never use any stockings ; except that of late, wealthy young men, who are pleased to imitate everything English, have adopted this custom. The shoemaker would be almost as unfortunate, for only the higher classes have learned to wear shoes ; sandals made of wood or leather are more common,—but the bulk of the nation are walking barefooted. The dress of the Hindoos is exceedingly simple ; it consists of a long piece of calico, commonly bleached white, but sometimes dyed pink or yellow, which is fastened round the waist, just as it comes from the loom. On festive occasions they cover the shoulders with a similar garment, which is girt round their loins, when they are about to travel, or made into a turban to protect their heads from the fierce rays of the sun ; but when they are engaged in manual labour, they wear simply the lower garment. The entire dress of the women consists of one piece of thin calico, or muslin, neatly and elegantly wound about the person, so that it falls over the figure

in graceful folds. They do not clothe their children till they are six or eight years old.

The chief support of those Hindoos who reside in the neighbourhood of the Ganges, is rice: they have various ways of preparing it, by parching it over the fire, and grinding it into flour for cakes; but it is usually boiled in water, and eaten with vegetables, or fish, or dried peas, cooked with spices and oil, into a dish called currie. They never eat beef or veal, the cow being a sacred animal; but game, goat's-flesh, mutton, and other meats are acceptable, though not generally eaten, because the greater part of the people are too poor to procure them. They use neither knives, forks, or spoons, neither tables or chairs, but rich and poor sit cross-legged on their mats, and feed themselves with the fingers of their right hand, which is sacred, while the left is regarded as the unclean hand. A rich Hindoo once told me, that we Europeans did not know what was good, or we should never eat with a spoon, for it was far better and more relishable to mix the rice and currie well together in the hand, as the natives do. You may buy a pound of common rice for less than a half-penny, and all sorts of vegetables are exceedingly cheap; so that the Hindoo may live with his wife and children on six or eight shillings a month without difficulty.

One part of the revenue of Government arises from a monopoly of salt, which is in consequence dear, and always at a fixed price, so that it yields to the treasury two millions per annum. Owing to this, the poor natives can enjoy this necessary but sparingly ; and whilst the coffers of the East Indian Government are thus replenished, hundreds of thousands of poor and weak Hindoos, are debarred from the enjoyment, which the selfishness of their conquerors withholds from them : thus they suffer from the deprivation of a healthful aliment, which, under different arrangements, they might plentifully enjoy. I have sometimes wondered at the grey colour of the salt in common use, till I discovered that the native merchants, who buy it from Government, mix it with ashes to increase their profits ; and thus the poor are doubly deceived.

And while one monopoly deprives or stints a hundred millions of Hindoos of an essential ingredient in their food, a second, viz. that of opium, is poisoning, by its effects, three hundred millions of souls belonging to a distant nation. The monopoly of opium is exclusively belonging to the East India Company, and yields them an annual income of two millions and a half sterling.

The Hindoo modes of life are, in some respects, patriarchal and exceedingly primitive. Five or

six cottages may be seen within a narrow compass, surrounded by a mud wall, or enclosed by a bamboo hedge. Within these precincts are living the grandfather, with his sons and grandsons ; and the ground is cultivated under the direction of the grandsire. The household furniture in the peasant's cottage consists of some earthen vessels for cooking, and some brass plates and drinking vessels ; but many of the poorer sort eat their food off a fresh plantain-leaf, which they gather daily ; and when these, and even the more respectable, invite a party of friends, they do not commonly provide an extra number of plates, but bring in a supply of nice fresh leaves from the garden, which answer instead. A narrow-necked vessel for fetching water, with a smaller one for drinking it from, a mat for sleeping on at night, and for resting, sitting, and eating on during the day ; a round footstool woven of split bamboos, and a basket of the same material for the preservation of the clothes and other articles, with a common wooden stool, roughly put together, and standing probably in some unobserved corner of the apartment, make up the inventory of their furniture.

In the houses of the more respectable, the bamboo basket is exchanged for a trunk of solid wood, with a lock and key ; and when, after

marriage, the bridegroom has attired his wife in the customary ornaments for her hands and feet, he will, if he have been able to save a few rupees, purchase a bedstead, in the peculiar construction of which, fashion has not interfered during the last two thousand years. It is usually made of a bamboo frame, supported by four short legs of the same material, and laced from side to side with coarse rope; over which the mat is spread, and a cushion stuffed with coarse cotton, or with the fibres of the cocoa-nut, serves for a pillow. This bed is in active use both day and night; for the Hindoo scruples not to spend all his spare time in agreeable repose. With the exception of the Brahmins, they are no great friends to reading and studying; nor will the Brahmin engage in any study for its own sake, or for enriching his mind: his main object is either to make money, or to get to heaven by it.

The social and domestic life of the Hindoos has received its peculiar character from their religious system. The husband is the head of the household, in the strictest sense of the term; and the sons and grandsons seek and follow his advice in all things: but the wife and the mother forms no part of the family circle; she is, in a certain sense, a nonentity, and is employed,

with her female children, in performing all the menial and servile drudgery of the household. Among the higher classes, she has a separate apartment ; and she is at all times treated with less courtesy and respect than the youngest of her sons. She is represented in their sacred books as a lower order of being, and destined to stand in a relation far inferior to the man. This inhuman system produces its natural effect,—the girl without education, and the entire family uninfluenced by maternal tenderness, and the intelligent care that only a mother can exercise,—the Hindoo grows up destitute of noble-mindedness, of moral qualities, or of fine feelings, and ignorant of the real happiness of domestic life.

The people are naturally social, and are seen sitting together both morning and evening, smoking the hookah, and conversing on matters of mutual interest. It is not unusual for them to meet in the centre of the village, under shady trees, or before an idol temple, beguiling the time by friendly talk. They likewise unite in various games. The lower orders meet in drinking-rooms and native inns, and drunkenness is common among palankeen-bearers, and others who work for hire. Their intoxicating liquor is the fermented juice of the palm-tree, which has a sweet

and pleasant taste ; they also prepare a similar beverage from roasted rice, and a sort of distilled spirits from a forest berry. In the towns, many are found who drink cherry brandy, champagne, &c., both publicly and privately ; for with European civilisation, European vices have been introduced into the country. A more painful spectacle can scarcely be presented to the benevolent mind, than that of the spirit-shops in the public bazaars at Calcutta, where low Europeans, soldiers, and sailors, are seen mingling with the most degraded natives, in the intoxicating cup.

The principal opportunities for social enjoyment, if such it may be called, are the idol festivals, which are thronged with thousands of visitors. Besides their religious meaning, these festivals may be regarded as their national feasts. Here the only aim of the multitude is amusement : what the Hindoos call sacred devotion, and the worship of their gods, agrees perfectly well with what St. Paul calls, “revelings, banquetings, and abominable idolatries.” Hundreds of shops are erected on these occasions : numerous toys and eatables are offered for sale. The people abandon themselves to pleasure : musical instruments, such as drums, cymbals, and trumpets, accompany the scandalous song

which they vociferate in honour of their idol gods. This is the time and place when they feel themselves, and let others feel, that they are Hindoos.

Of patriotism and of public spirit they know nothing : throughout the whole empire there is no place where they unite together for charitable purposes, or for the execution of benevolent projects. The Mahomedan yoke, under which the nation groaned for a thousand years, effaced the last vestige of patriotism in their breasts. It is only when an idol is to be fabricated for the festival of their goddess Durga, or for Shiva, and when there are hungry Brahmins to be fed, that the whole population of a village must contribute their share of the expense. Nothing but a higher cultivation of the heart and mind—nothing but that civilisation which is the practical result of the worship of God in spirit and in truth, can, or will awaken a national feeling among the Hindoos. The system of Hindooism has dissevered the various castes into atoms ; and it must perish before any change for the better can be expected in this nation.

I hope I have been in some degree successful in my attempt to draw some outlines of the life of the Hindoo, as it presents itself before the eyes of

the European. I have now to finish the sketch by *a short description of his moral character.*

The Hindoo is undoubtedly of a mild, gentle, timid nature and disposition, and somewhat disposed to melancholy. The stranger landing on the shores of India, receives, on passing through the country, an agreeable impression, from his polite, deferential demeanour towards the European. Wherever he meets the white man, he makes a low bow, touches his forehead with the right or with both hands, saying, "Salem, Saheb," Peace to you, sir. Even the respectable baboo, who is carried along in his palankeen, dismounts to salute the European standing, particularly when he is a public officer. This is the custom of the country, and the inferior always meets the superior in the same way. When a Hindoo visits the European he does not remove the turban from his head, but he leaves his shoes at the door of the room, and would never venture to open it without having been previously announced. His address is polished and courteous, and his whole bearing dignified, respectful and expressive of profound reverence. He employs his Oriental phraseology, "To-day the sun is risen on me in brighter rays, being permitted to behold your honour's countenance." If you inquire after his

health, he replies, "Through the favour of God and your kind benevolence, I enjoy good health." If you ask him to sit down, he will repeat a respectful bow, and touch the ground perhaps, as a sign of his humility, and in acknowledgment of the favour bestowed on him.

Did the Hindoos possess the same advantages which Europeans enjoy, in a superior cultivation of the mind, they would probably soon be numbered among the most polite and civilised nations upon earth.

With the characteristic feature referred to above, the higher orders unite a solemn seriousness and dignity of manner, which is quite imposing, and well calculated to inspire respect, at first sight. The Hindoo is, at the same time, grave, sober, calm, and of a contemplative cast of mind, upon which his religion has stamped these peculiarities. A religious Hindoo will never forget that, subduing and mortifying his passions, especially that of anger, will raise him to the godhead, and place his soul at the next transmigration in the body of a nobler being.

It could be wished that this favourable and pleasing side of the Hindoo character were not disfigured by dark features, but, unfortunately, it is devoid of a moral foundation. His courtesy is united

with abject flattery and cringing, while under the garb of a pleasing exterior, he too often, alas! hides duplicity and deceit. He is a liar beyond conception, and can hardly comprehend the possibility of people always speaking the truth. When I have inquired, whether it would not be better and more to their own advantage, if they acted honestly and sincerely in their dealings among each other, I have universally received the answer, which has become a proverb in Bengal, "He who does not lie, cannot go through the world."

Lying and stealing always go hand in hand. Every European who has to do with Bengalees, will experience this to his own cost. Nothing is secure against the domestics; clothes, books, utensils, provisions, any article that is not numbered and delivered to their particular keeping, or locked up, is in danger of disappearing. Hindoo servants have acquired an extraordinary skill in the art of pilfering and purloining; and for this reason they are usually one of the greatest plagues of Europeans;* and the more so, because we are compelled to engage several, each performing

* We have, however, met with honourable exceptions, and have heard of Hindoo servants having been for many years in their European masters' service, who were as faithful and as much attached to them as European domestics. A great deal depends upon the management and arrangements of the superior.

only that kind of labour which is peculiar to his *caste*.

The Hindoo has no correct conceptions of compassion, affection, or gratitude ; and for the latter noble quality, the Bengalee possesses no word in his language,—a clear proof that he knows little of being grateful. If we show him a kindness, we may rest assured that he will, ere long, return to ask for a greater. “ Because you have been so kind to me lately, therefore I hope you will now help me again,” is commonly the practical application he makes of our benevolence.

One of the best writers on the customs and morals of the Hindoos, describes them in the following manner:—“ They are lively, active, and pliable ; they possess much acuteness, are fond of conversation ; they use flowery language, and a phraseology abundant in imagery ; never carry anything into effect till after mature deliberation : they are inquisitive and prying, yet modest in discourse, have a fickle, inconstant disposition, make promises with great readiness, yet seldom perform them, are importunate in their requests, but ungrateful when they have obtained their end ; behave in a cringing, obsequious manner when they fear any one, but are haughty and insolent when they gain the superiority, and

assume an air of calmness and composure when they obtain no satisfaction for an injury, but are malicious and irreconcilable when they find an opportunity of being revenged. I was acquainted with many families, who had ruined themselves by lawsuits, because they preferred the gratification of revenge to every consideration of prudence."

You may form an idea of their moral depression, from the fact, that tradesmen have generally two kinds of weights and measures in the shop; the lighter and smaller are used for selling, and the larger for purchasing articles. One of them showed me these in the bazaar of Burdwan.

If we inquire into the relation of the rich to the poor, and of that of the higher to the lower classes, it will invariably be found to be that of the oppressor to the oppressed. I might adduce numerous instances in proof of this, but one may suffice, which we see repeated in every Hindoo village. The zemindar, or landholder, exacts the ground-rent from the poor peasant in the most cruel manner. If at the time of payment, some arrears remain, he is charged interest in his account, of fifty per cent., and in the second year, interest is reckoned up for the whole sum. I have seen a man suing another for a debt of

one hundred and fifty rupees, the capital of which, two years and a half before, only amounted to eight rupees. If the unfortunate peasant be unable to pay before harvest, the zemindar sends his people to reap his fields. I have witnessed outrages of this kind, which are crying to heaven. If the harvest should fail, the unfeeling zemindar takes the only cow out of the shed, and if the poor man's cattle be already sold, he enters his cottage to take away his bedstead or the few brass utensils he may have there. I have known instances, where the wretched father was driven from the cottage with his family, and compelled to seek a new home at a distance.

The question here naturally arises, whether the peasant cannot prefer a complaint in a court of justice : I must answer, he may ; but even here there is but little hope for him to redress his grievances. Native assistants are necessarily employed in courts, under the English judge or magistrate ; and these, with a few exceptions, are open to every kind of bribery and corruption. I knew some of those men, having a salary of but £60 per annum, whose domestic establishment cost them above £300 ; plainly showing the corruption practised by them. Among the litigating parties, he who expends the most money in bribes

is sure to gain the cause. The poor man has, perhaps, thirty or forty miles to go to the court; he needs travelling expenses, and something for his subsistence. On his arrival, he will find no open door, unless he be able to open it by a present; he knows that the rich man has every advantage on his side, and therefore prefers rather to suffer oppression, feeling convinced that all his endeavours to obtain justice would fail, and probably only entail his utter ruin.

It is but fair to acknowledge that the English officers in the civil service in India are fully aware of this deplorable state of things; they are a body of gentlemen, highly honourable in principle, indefatigable in their labours for the good of the country, and using their best efforts to stem the current of the fearful stream of moral evil; but from their comparatively small number, a full and effective administration of justice is perfectly impossible.

The district of Burdwan, one of the most populous and fertile in Bengal, contains about one million and a half of inhabitants. For this district, there is a judge appointed to decide lawsuits concerning property; a magistrate for settling criminal cases, who is at the same time superintendent of the police,—and a collector, over the

revenue department. When labour presses hard, the judge or magistrate obtains an assistant. A host of native officers are employed under the direction of these individuals, each of whom tries to make as much money as he can. How can it be expected that one criminal officer should be able to administer justice, and keep a district of one million and a half of Hindoos in order ?

A crowd of low unprincipled natives are hovering round the courts, ever ready, for the smallest trifle, to be employed as witnesses ; and perjury is so common in India, that a gentleman high in the service, who has lately returned to this country, declared at a meeting, that he never could decide a case by the evidence of sworn witnesses, but was obliged to frame his decision from the probability of the truth, which he elicited from the contradictory statements of both parties.

Considered in this point of view, India, from one end to the other, may be called a depressed and unhappy country. The majority of the inhabitants are groaning under the exactions of the rich and mighty of the land.

A strong proof of the low state of morals, is afforded by their utter recklessness of human life, which the Hindoos hesitate not to sacrifice, for the most trifling reason. Women drown themselves

when under the influence of anger. A native nurse at Benares was discovered in giving the babe of her mistress opium, to put it asleep, and thus to save herself the trouble of nursing it ; and when the case came into the court for examination, it was found that she had thus poisoned three little children in other families. About the same time, a missionary brother, and his wife and family, were providentially preserved from death by arsenic, which had been introduced by a female servant into the mouth of the tea-pot, and poisoned the tea so strongly, that they were all more or less ill, though they merely tasted it : one who drank half his cup was violently sick and indisposed for a whole week. This malicious action was done, not because the woman had any complaint against her master or mistress, but because she desired to revenge herself on a fellow-servant, who had the care of the table, and to whom she supposed the blame and punishment would be given. Thus would this besotted heathen woman have sacrificed the life of a whole family, to gratify a spirit of retaliation, for a comparatively slight offence which she had received.

Of institutions for the support of the aged, of the sick, and of suffering humanity in general, the Hindoos know nothing.

Wealthy zemindars, indeed, feed the crowds of idle beggars and sunyasees, who wander about through the country, which is considered an act of great merit ; but instead of thus conferring a benefit on society, this is only calculated to encourage idleness and vice, and to increase a set of beings, who cannot but be regarded as indolently subsisting upon the labours of the more industrious.

I understand there is one hospital established by orthodox Hindoos, in the city of Bombay ; but it appears to be intended for the benefit of cows, monkeys, and other animals, which receive divine honours from the Hindoos.

On the other hand, people attacked on the road by cholera and fever are allowed to perish without notice, (no native will lend a helping hand,) unless some compassionate European should come to their assistance, and find means for their relief. Of the hundreds of thousands of pilgrims who annually visit Juggernath, multitudes expire in misery upon the road, without receiving a word of consolation in the hour of death, without one being near to alleviate their sufferings ; for there is no mercy in Hindooism.

Shall I further unfold this fearful moral sketch, by alluding to the vices of impurity which prey upon the vitals of the nation, and destroy the

domestic happiness of the Hindoo ? Marriages are solemnised by religious ceremonies ; but it is this very religion which tears the sacred bond asunder. A respectable Brahmin assured me, that not one Hindoo is faithful to his matrimonial engagements. He is habitually an adulterer ; and other sins of a similar nature, and unnatural crimes, prevail to a dreadful degree among the people.

In illustration of this sad statement, I may just mention here, that one of our missionary brethren was once attacked by a Brahmin, who affirmed that the assertions constantly made as to our Scripture being very ancient, was untrue ; for, said he, “ I can prove that one chapter of your sacred book has been written since your arrival in this country.” “ To what part do you allude ? ” rejoined the missionary. “ To the first chapter of Romans,” said the Brahmin ; “ I am sure you could never have written so exact a description of the Hindoos, had you not first seen them.” Here was a testimony to the Bible,—to the omniscience of Him who so well knows what is in man !

In this gloomy light, the moral character of the Hindoo presents itself to the eyes of the calm, unprejudiced observer. What can have produced so sad a state of things ? I believe there are two principal causes to which the evil may be traced ;

the first is slavish oppression, and the second, the Brahminical system of idolatry. Need we be surprised to miss the noble characteristic features of honesty, truth, and faithfulness, among a people who have been groaning for centuries under the slavish yoke of tyranny, imposed by fanatical Mahomedan rulers? The second and principal cause is their religion. The arch-enemy of mankind could not have established one, which was better calculated to destroy every disposition towards that which is true, and lovely, and of good report, and entirely to eradicate every moral feeling, than Brahminism.

If a person become but superficially acquainted with this system, he will discover at once that it is the fabrication of the priesthood. Selfishness, pride, and wickedness have woven it together, and religious hypocrisy has cast a veil of sanctity over it.

Every false religious system has originated in some selfish motive. The main object of Hindooism, is the exaltation of the Brahmins. When a Brahmin is born, people say, religion has had a new incarnation; and my innermost feelings have often been roused, upon seeing the low despised Sudra, prostrating himself before him in the street, touching the ground three times with his forehead, and looking up to him in supplication for a bless-

ing, while he laid hold, with his right hand, of the foot of the deified priest, and kissed his filthy toe. He walks with a proud and insolent air ; his whole demeanour is imposing, and calculated to give people an impression of his greatness and importance.

I shall, in describing the different castes, enter more fully upon the details of the character of the Brahmin ; but it was necessary in this place, in finishing the sketch, to take notice of his individuality. When the stranger enters a Hindoo village, he will immediately discover that the Brahmin is playing the chief part ; every portion of human life seems to be moving around him ; he is the central point of the whole ; he is the lord of the country ; frequently he is the zemindar ; he gives the blessing or the curse ; he opens heaven, or condemns to hell. The conscience and intellect of the people are in his hands ; *his* is a universal dominion in the fullest sense.

Such was universally the state of things in India formerly ; thank God, it is no longer so in every part ; a change is effecting,—we have the pleasing hope and sure prospect that an amelioration will ere long take place.

Allow me to conclude this section with a few practical remarks.

What an interesting phenomenon is here presented to the mind of the philanthropist and the Christian, in regarding this nation of a hundred and thirty millions,* belonging, as we both do, to the great human family upon earth! *Our* God is *their* God, and *our* Father, *their* Father! But *they* know him not. Endowed with excellent mental faculties, in possession of one of the fairest and most fertile portions of the globe, they might be one of the happiest and most prosperous nations on the earth.

But they are not so; on the contrary, they are unhappy in the highest degree. The groundwork of national welfare, of social and individual happiness, is rotten under their feet, and they are deeply sunk in a gulf of mental and physical misery.

When a nation is deprived of the knowledge of the true God, it carries the seed of moral destruction in its own bosom. The words of our divine Redeemer are realised in this case: "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent."

There is a kind of civilisation, independent of true religion; such a civilisation the Hindoo and

* According to the last census, I believe the population of India proper is now little short of two hundred millions.

the Chinese possess. But although this has, in some degree, developed his intellectual faculties, it has hardly touched his moral being; his heart is left unimproved.

The Chinese fabricate silks which almost surpass European manufacture, and the Hindoo prepares fine muslins with his delicate and pliable fingers, which equal the English. The weavers of Cashmir weave a woollen shawl, so delicate and fine, that the wife of the Emperor Aurungzeb could draw a large one through the ring of her finger. But notwithstanding this partial material civilisation, the Chinese still expose thousands of helpless female children, and put out the eyes of others, to excite the compassion of the people; and every morning, a cart drives through Peking, to carry away the murdered infants. Nor has the Hindoo been taught by his rules of civilisation, to consider the other sex as his equal; no, the poor female is despised, and treated like a slave. Gentle and polished as the Hindoo may appear, he can nevertheless see his Sudra brother perishing with hunger, drowning in the river, or dying helplessly of cholera under a tree, without reaching out his hand to save his life.

God preserve you, my readers, from this sort of Asiatic civilisation! To whom are you indebted

for your higher and purer moral principles, for the sense of truth and justice that exists in the breast of every Englishman, for your schools, hospitals, and other desirable and useful institutions, for the improvement and support of mankind, and for alleviating the sufferings of your fellow-beings? To whom do you owe your free constitution, guarded and secured by excellent laws and a paternal government; your public administrations securing to every person his property, and protecting the subject against violence, injustice, and oppression?

Do you not recognise in all these common privileges, the blessed fruits which have grown from the heavenly tree of that pure religion in which you have been brought up, and which has laid a moral foundation in the minds of even those among you who have not yet been brought to taste of its superior spiritual blessings?

These are privileges, which Englishmen are permitted to enjoy, as a nation and in social life, and which, alas! too many do thoughtlessly enjoy, without one grateful acknowledgment of the benevolent hand that has bestowed them.

If the Hindoos are your brethren, they deserve your compassion; if they are your fellow-subjects, they deserve your sympathy; if a merciful Creator has designed them for the enjoyment of the same

blessings which have been most abundantly poured into your lap,—and who would dare to say, it is not so?—then remember, that for effecting this important end, His kind providence has placed the countless tribes of India under British sway,—then take to heart the fact, that in that great heathen land, He has opened an extensive sphere for the exercise of your benevolence and philanthropy.

The Hindoo, although deeply sunk, is not incapable of improvement; thousands have, by the preaching of Christian truth, become better beings, and have been conducted to the source of true peace and happiness.

We cannot be said to have understood the main object of our existence in this world, unless we feel it to be this,—that we communicate to others the happiness we enjoy. That disposition which selfishly excludes the heathen world from its notice and regard,—which is unwilling to listen to the cry of suffering mankind, belongs to the reign of darkness, and will draw the mind deeper into that gloomy element.

A great portion of our fellow-immortals, that is, seven hundred millions of Heathen and Mahomedans, are sighing for deliverance; they all long, though frequently unconscious of it, after the liberty of the children of God, and to be freed

from the chains of idolatry ; their misery calls upon us with a mighty voice, “ Come over and help us,” although they may be unable to raise the piteous cry audibly for themselves.

The Almighty himself has declared, that they shall be delivered ; that the light of Divine truth shall be diffused throughout this inhabited globe.

Help us, then, dear readers, in the great and noble endeavour to convey the blessings of the Gospel to our fellow-beings. The common Father of us all intends that that portion of his great family which is yet living without God and without hope in the world, SHOULD become acquainted with the blessings of truth, by us who know its value, and live in the enjoyment of its benefits.

CHAPTER II.

ON THE LITERATURE, RELIGIOUS BOOKS, AND MYTHOLOGY OF THE HINDOOS.

SHASTERS VERY VOLUMINOUS.—LANGUAGE.—SANSKRIT THE ROOT OF ALL OTHERS.—DIVISION AND ANTIQUITY OF THE SHASTERS.—VENERATION FOR THEM.—VEDAS.—DELUSION CONCERNING THEIR DOCTRINES.—THE SACRED BOOKS CHANNELS FOR SECULAR, AS WELL AS RELIGIOUS TEACHING.—PHILOSOPHICAL AND METAPHYSICAL WRITINGS HELD SACRED.—DATE OF THE VEDAS.—DOCTRINE OF THE SHASTERS.—DEITY ACKNOWLEDGED.—CASTE, ITS ORIGIN, DISTINCTION, AND MINGLING OF IT.—LAWS.—HOMAGE AND OFFERINGS GIVEN TO PRIESTS.—POLYGAMY.—IMMORALITY OF THE BRAHMINS.—GODS AND GODDESSES OF THE HINDOOS.—THREE PRINCIPAL DEITIES.—BRAHMA.—VISHNU.—SHIVA.—KRISHNA'S INCARNATION.—SHIVA'S WIFE.—HER NAMES: DURGA, PARBATTI, AND KALEE.—THUGS.—GENERAL OBSERVATIONS.

“And ye have seen their abominations, and their idols, wood and stone, silver and gold, which were among them.”—*Deut.* xxix. 17.

HAVING presented my readers with an account of the land of the Hindoos, and the character of that remarkable people, I now proceed to give a short survey of their shasters, or religious writings, and of their mythology.

When the missionary is conversing with the Brahmin on the subject of his religion, the latter habitually refers to his shasters, quoting passages

from those religious books. The thought has often struck me, that if Christian philosophers and divines regarded the Holy Scriptures with the same reverence,—if they considered the declarations of Jehovah as his last decision, which shortsighted man dare not trespass, as the Brahmins do, with the so-called revelations of *their* gods, practical Christianity would be in a more flourishing state in Christian countries, than we find it at the present time.

We must not imagine, however, that every Brahmin is as familiarly acquainted with his shasters, as the minister of the Gospel is with his Bible,—the contrary is generally the case; the majority of them have committed to memory small portions of them, by frequent repetition; and a number of slokes, or verses, and proverbial sayings, is all they know of their religious books, with some fabulous stories of the miraculous performances of their gods.

The mass of these writings is exceedingly voluminous; so that a whole human life would not suffice for an attentive perusal of only a small portion of them. I asked my pundit, or Bengalee teacher, on a certain occasion, how many volumes their shasters contained; when he replied, “Who is able to calculate that? no man can number

them ; the palace of the Rajah of Burdwan would not contain them ; they are like the ocean, unfathomable, without measure, and without end."

That celebrated searcher into Hindoo mythology, Sir William Jones, appeared to coincide in the same view, when in astonishment and surprise he exclaimed, "To whatever part of this literature we may direct our attention, we are every where struck with the thought of infinity." The Iliad of Homer numbers twenty-four thousand verses, but the Mahabharat of the Hindoos four hundred thousand ; and the Purannas, comprehending only a small portion of their religious books, extend to two millions of verses.

One peculiar reason which enhances the difficulty of the study of Hindoo mythology is, that these voluminous masses are written in a language which, like the Latin, is no longer spoken, and the study of which requires a number of years. The Sanscrit language resembles the banian tree, which is striking down new roots into the earth from its powerful branches. A family of fresh, vigorous trees is thus growing up in an extensive circle, while the maternal trunk is decayed and dead. Nearly all the languages now spoken in India are the offspring of Sanscrit, but the parent has ceased to move among the living. A

Brahmin able to speak this language, so rich and energetic, is a rare sight. At Benares, Nuddea, and a few other places, where seminaries for the education of young Brahmins have been established from ancient times, the most learned men are found. Rich zemindars and rajahs entertain and support them in towns, for the education of the young, and with a view to derive benefit from their learned and holy conversation.

The Hindoos divide the voluminous masses of their shasters into eighteen parts, asserting that they contain eighteen distinct kinds of knowledge. To the first class belong the FOUR VEDAS. The Brahmins believe these to be as old as eternity; they also assert, that they were communicated to mankind, not through the medium of a mortal, but by the mouth of Brahma himself. Excommunication and the curse are threatened upon those who venture to instruct people of the lower classes in the knowledge of the Vedas. No European has ever succeeded in obtaining them by purchase; there is some hope, however, that they will ere long appear in print, and be accessible to every student of Hindoo literature.

The Vedas consist of a compilation of prayers, called Muntrus; and, at a later period, a collection of doctrines and precepts, which are called

Bramahnas, was added. They detail an endless number of ceremonies which are to be performed by the priest, the ascetic, and the hermit, at their religious services.

One of the oldest sages of Hindoo antiquity collected the Bramahnas, or religious statutes from the Vedas, into special tracts, with the title of Upanishads : this compilation is a kind of compendium of Hindoo theology, generally known under the appellation of Vedanta.

There have been men, professed Christians, who have spoken with enthusiastic admiration of the Hindoo writings ; their primitive religion, it has been said, contained the most sublime doctrines, and inculcated the most pure morality : but this is an egregious delusion ; and an excellent missionary, who enjoyed the advantage of personal intercourse with learned Brahmins, and free access to many of their books, came nearer to the truth, when he made the following remark respecting the religious and moral merits of the most ancient and least objectionable of those writings. “ Many an object appears beautiful when seen at a distance, and through a mist ; but when you approach it nearer, you will smile at the deception. As you become more intimately acquainted with the shasters, you must feel struck with the absurd character of their

doctrines—unworthy of the very name of a Divine revelation—and the laxity of their morals.”

In order that my readers may be enabled to form some idea of the muntrus, or prayers, of the holy Vedas, I have extracted a few : “ O Ugni, god of the fire, pray repose upon this chair of Kusu grass ; I invite thee to taste the clarified butter ; thou hast thy dwelling in the mind, and everywhere ; make my desire known to God, that my offering may be accepted, and that I may obtain honour among men. He who at the time of sacrifice presents his offering to Ugni, while the bright flame mingled with smoke is ascending and surrounding the altar, has no enemies.”

Another prayer to Surjyo, the god of the sun : “ Like as the husbandman is cultivating his field through the whole year, in order to obtain fruit, thus endow me, the offerer, with the juice of the sacrifice, during the spring, and other seasons of the year.”

Another : “ O Indra, give us riches without measure, consisting of gold, oxen, provisions, and long life. We ask more riches of Indra, whether you obtain them from men, or from the inhabitants of heaven, or from the infernal regions,—wherever you may get them ; only make us rich.” Whether religious devotions of this description are calculated to fill the mind of the Hindoo with holy thoughts,

or to raise it from sin and the world to heaven, I leave to the judgment of my readers.

It is true that the Vedas do contain purer and sublimer ideas of the Divine Being and his worship, than the later writings ; but from these extracts it is evident, that the sun, fire, and the polluted Indra, are in them also recommended, as objects of Divine adoration.

I may just add a short extract from the Bramahnas ; it contains a direction how the Hindoo has to perform his worship. Above all, he is to represent to himself the name, the form, and the qualities of the god he desires to worship. He must select a solitary place on the banks of the river, or before an idol temple. A field on which cows are feeding, or near a waterfall, is likewise favourable. The right foot is to be held with the left hand, and the left foot with the right hand. He must then present the godhead to his mind, as sitting upon a radiant throne, and realise all the feelings of love, joy, and tenderness which, at the sight of it, would fill his soul. He must afterwards imagine all the elements of which his body is composed, as fire, earth, air, water, ether, and then let him exclaim ; “Like me there is no sinner on earth, and there is no deliverer besides thee : such being the case, O divine Being, I expect the

fulfilment of thy will." Then he must present a bloody sacrifice, and say, "All my works, bad and good, I present to thee in the fire of thy favour."

The second class of sacred books treat on the art of healing, music, war, architecture, and sixty-four various mechanical arts. Hence you perceive the shasters of the Hindoos teach not merely religion, but every kind of science and knowledge. The author of the mechanical works was Vishnu Karma, the celebrated artist and workman of the gods. Whether this great mechanic taught something of steam-engines, is very doubtful, for even the learned Brahmins appeared full of astonishment and wonder, when the first English steamer went up the Ganges, against wind and tide; but instead of this, perhaps, he manufactured the horrid image of Juggernath. By far the most numerous class of shasters is comprehended in the poetical works of the Purrannas, treating on the creation of the world, the power and attributes of the gods, the incarnations of Vishnu, &c. Among the most interesting of these may be numbered the Mahabharat and Bhagavat Gita; the latter contains a description of Krishna's life. The Ramayun, an epic poem, gives a history of Ram, an incarnation of Vishnu; the historical

details afford remarkable specimens of the ancient history of Hindoosthan. In the preface of the Ramayun it is stated, " He who constantly hears and sings this poem, will obtain the highest bliss, and will become like the gods."

Besides these, there is an endless mass of writings, counted sacred, namely, the Nyay shasters, the Smritis, the Mimangsa, of philosophical, juristical, and metaphysical tendency. Menu is the author of the most celebrated of them, on which account he is often called the legislator of the Hindoos. Six of those philosophical systems are called " the Durshuns ;" each of them has its own author and its peculiar tendency : among the learned Brahmins they have obtained the same celebrity as the schools of Plato, Zeno, and Aristotle did among the Greeks of old.

Philosophers are in conflict about the nature and qualities of the divinity ; about spirit and matter, existence and non-existence. Until this day there is no lack of learned heads among the Brahmins, who take the rusty weapons of the ancients out of the armoury, to renew the conflict. But it is to be hoped, the brighter light of Divinely-revealed truth will soon dispel those delusions of heathenish philosophical systems from the muddy banks of the Ganges.

The age of the Vedas has never been ascertained with any degree of certainty. Some enthusiastic admirers of them, put them far before the time of the deluge. A learned professor in America actually requested Sir W. Jones to search among the Hindoos for the Adamic books. The amazing credulity of sceptics and unbelievers, in every thing except the records of the sacred Scriptures, is notorious. The latter gentleman, who is regarded as one of the most profound scholars in Hindoo antiquity, concluded from internal and external evidence, the age of the Vedas to be about three thousand years; accordingly, they stand in antiquity nearest to the books of Moses. All the other Sanscrit writings are of more recent date.

After this cursory glance into the impenetrable chaos of Hindoo shasters, we proceed a step further. The question we have now to consider is this, *What view has the Brahmin of a Divine Being?* and we shall be sadly mistaken if we expect to find in the Hindoo shasters a confession of faith laid down which the learned uniformly acknowledge as the ground-work of their belief.

As a northwester hurricane in Bengal, after a glowing, fiery, hot day, mingles clouds with dust, leaves, wood, and earth, in its destructive course,

so we find in the wild confusion of the shasters, all the nobler Divine thoughts, and purer ideas of the majesty of God, interwoven and mixed up with the most puerile nonsense. You cannot lay your hand on one point of doctrine, which is not in conflict with another, or denied by some rival system. Hence the missionary finds the most perfect refutation of Hindooism in the frequent contradictions of the Hindoos' own sacred books ; and if he convince the Brahmin of the looseness and absurdity of his religion from these, he will cover his face with his garment and walk away ashamed.

The Hindoo, however, acknowledges *one Supreme Being as the ground and foundation of his religion*. "Ek Brumho, dittyo nashti," One God, and beside him no other—this sentence is become a proverb, and is in the mouth of every Brahmin. His writings dignify this supreme and eternal Being with the title "Brahm," which is to be carefully distinguished from Brahma, an emanation of the former, and the first person in the Hindoo trinity. The shasters describe Brahm as a being without beginning and without end, almighty, omniscient, unchangeable; in short, as being possessed of all the Divine attributes, as the sublimest conceptions of the holy Scriptures describe Jehovah. This

being, however, all spirit and without form, is devoid of qualities. The shasters declare, that the very idea of allowing attributes in Brahm, renders a multiplication of him a necessary consequence. For this very reason, the Brahmin will not allow the God of the Bible, because to him it appears impossible and irrational to believe, that spirit can act and create, without being united with matter.

Brahm is therefore represented without mind, without will, without consciousness of his existence : no wonder that many Hindoos, in going one step further, declare the Supreme is nothing ; for a spirit without power and energy, is like a thing of nought. Nevertheless it is asserted, on the other hand, that he enjoys the highest beatitude,—it is the bliss of a deep, uninterrupted sleep.

Brahm, however, must one day have awoke from his long sleep ; or, in other words, the negative character of his existence must have changed into the positive. This was necessary for calling the world into existence. On this important point, the different philosophical systems, headed by their respective leaders, have carried on a never-ceasing warfare.

Brahm awoke, say the Vedas, and feeling desire arising, said, “ Let me be many.” Forthwith he took upon himself a material form ; and henceforth

he is like a spider, sitting in the centre, spinning out his interminable threads, and fastening what he produces from himself to the right and left, towards all quarters of the infinite vacuum.

Here then the shell of Hindooism begins to open ; the creation of the world, according to *its* teaching, is nothing more or less than a manifestation of Brahm in visible material forms ; it is the most perfect system of pantheism. The cosmogony of the shasters runs thus : All the germs or seed corns of the world that was to come into existence, were condensed in the shape of an egg, and the supreme took possession of it in the form of Brahma. One year of the creation, or one thousand jugs, which according to our reckoning makes three hundred millions of common years, elapsed before the egg was hatched. During that long period it was swimming like a bubble upon the mighty deep or chaos ; its brightness resembled that of a thousand suns. At last it broke, and Brahma sprang forth : his appearance was terrific ; he had a thousand heads, a thousand eyes, and a thousand arms ; a suitable complement to undertake the work of creation. Another monstrous being escaped from the egg with him, evidently signifying the crude materials from which the great mundane machine was to be prepared. The hairs of this

monster, were the trees and plants of the forests, his head the clouds, his beard the lightning, his breath the atmosphere, his voice the thunder, his eyes the sun and moon, his nails the rocks, his bones the mountains of the earth. When the egg was fabricated, Brahm as creator retired from the scene, and henceforth he troubled himself no longer with the concerns of the world. He relapsed into his former sleep, and nothing will disturb him in his dreams until the time when the dissolution of the present universe is to awaken him to renewed activity.

No temple in India is consecrated to this "unknown God," like the one at Athens, which presented to the apostle a welcome opportunity for proclaiming the mercy and truth of the eternal God. The reason of this is obvious : the Hindoo expects nothing, fears nothing, hopes nothing from a god who is asleep, wrapped up in sweet dreams, and who has communicated his power to those who are now managing the government of the world as his delegates.

When the great egg opened, it brought forth likewise the three worlds, viz. the uppermost, which is inhabited by the gods, the middle, intended for the dwelling-place of man, and the infernal world, destined to be the habitation of demons and all sorts of fearful beings.

The earth, according to the description of the shasters, is a flat plain of circular form, resembling the water-lily, measuring four hundred millions of miles in circumference. The inhabitable part of it consists of seven islands of similar shape, each of which is surrounded by an ocean. The innermost island, bounded by the ocean of salt water, is called Jampadwip; the second island is surrounded by a sea consisting of the juice of the sugar-cane; the sea surrounding the third, contains spirituous liquors; the fourth, clarified butter; the fifth, sour milk; the sixth, sweet milk; and the seventh contains sweet water. Beyond the latter there is a land of pure gold, but inaccessible to man, and far beyond it extends the land of darkness and the hell. The earth is resting upon an enormous snake with a hundred heads, and the snake upon a tortoise: whenever the former shakes one of his heads, an earthquake is caused thereby. The bigoted Brahmin is firmly persuaded of the indubitable fact, that no circumnavigator of the globe has ever succeeded in passing beyond the salt water ocean; and let the English become ever so skilful in the art of navigation, they will always be obliged to sail within its confines.

In the centre of the enormous plain of the earth, which is 250,000 miles in diameter, the loftiest

of all mountains, Sumeru, rises to the enormous height of more than 200,000 miles ; it is crowned with three golden summits, which are the favourite residences of Brahma, Vishnu, and Shiva. The highest clouds reach to about a third part of the height of the mountain; at the foot of this mountain there are three smaller hills, placed like sentinels, on the top of each of which grows the mangoe-tree, above two thousand miles in height. These trees bear a fruit as delicious as nectar, which measures several hundred feet in diameter. When it falls to the ground, juice exudes from it, whose spicy fragrance perfumes the air, and those who eat thereof, diffuse a most agreeable smell for many miles around them. The rose-apple tree is likewise growing on those hills, the fruit of which is as large as an elephant, and so full of juice, that at the season of maturity it flows along in a stream, and whatever it touches in its course, is changed into the purest gold. Here is a specimen of geography, which surpasses all *our* preconceived and short-sighted notions of the globe we inhabit !

I mentioned above that the cosmogonies in the mythology of the Hindoos are many. One of the most popular among them, deserves to be noticed. The god Vishnu slept in the depth of the

ocean. From him grew a water-lily, which swam on the surface of the water, and out of which proceeded Brahma, to whom the gods delivered the work of the creation of the universe. In order to accomplish his purpose, he led for a long time the life of an ascetic ; but he was unsuccessful. The disappointment drove him into a rage, and the tears gushed from his eyes. Out of these briny drops arose gigantic beings of terrific shape. One of his deepest sighs over this sad catastrophe, produced the god Rodru, that is, light and warmth, who, upon Brahma's request, undertook the continuation of the arduous task ; but it did not proceed in his hands. Brahma was therefore obliged to resume it again ; and after much anxiety, various beings issued from his fingers, ears, and other members. The work then advanced with more success ; and fire, earth, and wind, followed each other in quick succession.

Upon this, Brahma divided himself into human forms, and created men ; then he assumed the shape of a bullock, and afterwards that of a horse, and thus produced the various kinds of four-footed animals, birds, &c. In this way the uncounted multitudes of animated beings, which now people the earth and other worlds, rose gradually into existence.

Thus you see how the idea of pantheism pervades the base fiction of this very absurd and immoral history of the creation. To create is, in fact, nothing but a manifestation of Brahma in new forms ; he becomes an elephant, a mountain, a river ; and thus he produces and propagates the different species of living beings. The whole universe is a portion of himself. In this view he is represented in the Vedas : “ Brahma is not separated from the creation : he is the light of the sun, of the moon, and of the fire ; the Vedas are the breath of his nostrils : the primitive elements are his eyes ; the shaking movements of events are his laugh ; his sleep is the destruction of the world. In various forms he enlivens the creature : in the form of fire he digests their nourishment ; in the form of air he preserves their life, as water he quenches their thirst, as the sun he ripens the fruits, as the moon he gives them refreshing sleep ; the progress of time is the step of his foot. Brahma hears and sees everything, he cultivates the field, he is turned into a cloud to give it moisture, he becomes corn and satisfies mankind. While he dwells in the body, he sustains its vital warmth ; if he withdraw, it will get cold and die. He destroys sin in the devout, as the cotton thread is singed in the fire ; he is the source of all truth and of all lies ; he who takes his refuge to him will

become holy, he who turns his face from him will become a blasphemer." Such is one of the most sublime songs which the priests sing in honour of their Creator.

The distinction of caste is traced in its origin to the *creation of man*. By successive emanations from himself, Brahma called various classes of mankind into existence. First the Brahmin escaped from his mouth, as the representative of God in human form. The nature of his birth signified him to be, not only the highest and most exalted of all human beings, but likewise the intended teacher, and the mediator between the gods and mankind. From the arm of Brahma, the defence of the body, sprung the Ksethryo, or the caste of warriors; the object of whose creation was evident, from the nature of his birth: he was to protect the people by his powerful arm, and to shield and defend his brethren against the aggression and oppression of the wicked. From Brahma's breast issued the Vyasa, or caste of merchants and tradesmen, to provide for the necessities of mankind; and from the humblest member, his foot, came the despised Sudra, or the servile caste. Their allotted task was to perform every kind of menial labour for their nobler-born brethren, both at home and in the field.

The Sudras constitute by far the greatest number of the inhabitants of Bengal; and probably it is the same in other parts of India. For thirty centuries past have those unhappy beings groaned under the curse of the haughty Brahmin, and patiently borne the intolerable burden. What God has appointed, say they, we cannot alter. So holy and unchangeable is this institution of castes, in the eyes of the people, and so firm is the belief of the Hindoo as to the appointment being of Divine authority, that a transition from one caste to the other is absolutely impossible. A prince cannot purchase the Brahminical thread, which is the badge of their dignity, for millions: as a mouse can never be changed into an elephant, or the thorn-bush into an orange-tree, so neither can a Sudra be turned into a Brahmin. The Brahmin may sink,—if he offend against his caste, his holiness will withdraw itself; he forfeits his nobility and is degraded. If he marry the daughter of a Sudra, his progeny will be a sort of illegitimate caste. Accordingly, at the present day, Brahmins of the first, second, and third class, are met with in India. The purest and most honoured are of course those who, both on the paternal and maternal side, have derived their descent from ancestors of pure blood.

In modern times, however, the castes have been considerably intermixed with each other. The Ksethryos were nearly extirpated, even before the country was conquered by the Mahomedans, because they resisted the dominion of the Brahmins. The Voyshyas or merchants' caste, is no longer found in Bengal, and it is believed that they have been amalgamated with, and lost among the Sudras; while these latter have, especially in southern India, sunk down almost to a level with the brute creation.

The laws of the Hindoos are peculiarly calculated for the preservation of the power and authority of the priests. In the time when Hindooism was in its flower, the Brahmin could in no wise be touched. The prince dared not execute him, though he might have committed every possible crime. As flesh and blood are pervaded in him by Divine holiness, his moral character must be judged by quite a different standard to that of the Sudra. A good action possesses with him a much higher value, and the most hideous crime loses, in his case, a great deal of its heinous nature. When a Brahmin robbed his Sudra brother, he had to pay a fine in money; but when the latter was the offender, he had to be burned at the stake; and if he took a Brahmin by his beard, the law com-

manded his hands to be cut off. Yea, the revenge of this hateful priest pursued the poor wretch into the other world ; for if a Sudra should meet him in an irreverential manner, he will after death become a tree ; and should he venture to cast an angry glance at him, Yama, the god of the lower regions, will tear out his eyes ; or if he beat the Brahmin but with a straw, he will in twenty transmigrations be born of impure beasts.

India is, like Italy, a paradise for priests. All the offerings, which the Hindoo presents to his gods, fall, as a matter of course, to the Brahmin. He that feeds a number of them, has the promise of all the blessedness of heaven. The dying Hindoo, who leaves him in his will some of his goods and cattle, will, freed from sin, enter forthwith into Shiva's heaven. He who sells his cow, will go to hell ; but if he make it over to a Brahmin, he will go to heaven. He who presents him an umbrella, will be protected against the injurious influence of the sun ; if any one will give him a pair of shoes, his feet will not be blistered on a journey ; and if a person honour him with gifts of aromatic spices, he will be preserved from offensive smells and exhalations, all his days.

The husbandman may not cultivate his field, he may not put the sickle into the ripe corn, without

first giving the Brahmin his due. He is the first at court, and in attendance on the Rajah. In the most fertile parts of the country, in towns and villages, where the inhabitants are in comfortable circumstances, Brahmins are found in the greatest numbers. In the western parts of Bengal, where forests abound, and where the ground is less productive, they are but rarely seen; they "love to eat the fat, and drink the sweet," and have taken good care to obtain both for their portion.

When upon mission tours I was desirous to ascertain the condition of the inhabitants of a village, I always inquired first after the number of Brahmins; and when I received in reply, We have forty or fifty families of them, I perceived at once that the villagers were people of considerable property, being able to support so many lazy priests.

As regards the proportion of Brahmins to the other inhabitants, it is calculated that, in Bengal, one may be reckoned to twelve or fifteen Sudras.

Polygamy is very prevalent among the highest classes, viz. the coolin Brahmins; there are many who have twenty or thirty wives, and even more. I one day met on a journey such a noble-born individual who told me, "I have only three wives, but my brother has ten!" It is deemed by fathers so honourable to make these alliances for their

daughters, that they patiently bear it, if they never receive even a call from their sons-in-law, and cheerfully maintain the disregarded and forgotten wife in the paternal abode. This profligate habit has deteriorated and lowered the character of the Hindoos to an awful degree. Shame and modesty forbid me to lift the veil from the dark picture. But thus much I may safely assert, that of all India's degraded and demoralised sons, the Brahmin is the most deeply sunk and debased. Mr. Holwell, a judge at Calcutta, said concerning them : " During five years in which I occupied the chair in the criminal court of that city, a case of murder or other crime never came under my notice for investigation, where a Brahmin was not the guilty party, or had not *his* share in the case."

Every sin revenges itself, even in the present life, on the person who throws himself into its arms. By their immoral and profligate conduct, the Brahmins have prepared destruction for their own caste ; their whole system of wickedness and abomination is gradually dissolving, and hastening with rapid strides towards its final termination.

I have given this sketch of the Brahmin caste, immediately after the history of the creation, and

before that of the gods, for this simple reason, that my respected readers may be enabled to form their own conclusion from the character of the Brahmins, as to the religion which may be expected from such people. That the system of Hindooism has not been revealed of God, but is the fabrication of the Brahmins, must be evident to even a superficial observer. Theirs is the merit of having fabricated and personified those base deities, and of having compiled the whole mythological system from traditions of the remotest antiquity. When therefore the Brahmin causes his legions of gods to march up before the astonished multitude in all their majesty and pomp, he does so altogether with a regard to himself. By this system of wickedness he has degraded a great nation to the dust for nearly three thousand years, and exalted himself to be the sovereign ruler of the oppressed millions. Hence he who wishes to be acquainted with Hindooism, must first learn the character of the Brahmin, and the manner in which he conducts his affairs on the banks of the Ganges. We shall therefore, in my next section, meet him on the way on several occasions.

We now pass on to take a comprehensive view of the gods and goddesses of the Hindoos. As the Indian with his glowing imagination is always

prone to fall into the extraordinary and extravagant, so in his mythology has he allowed his wild fancy to rove in the most unrestrained course. He has furnished his pantheon with not less than three hundred millions of gods. Whether he has found out names for them all, or appropriated to each his own business, I have never been able to ascertain; but thus much I can assure my readers, that the Brahmin is quite in earnest in asserting the existence of this stupendous number. The philosophy of pantheism, however, removes all the difficulties that might appear to us: every thing visible is a part of the divinity. On certain festival occasions the Hindoo worships the rice which he eats, the joiner his plane, the carpenter his axe, and the Brahmin the pen and ink, with which he has committed to paper his religious nonsense.

The founders of Hindooism have reduced these millions with their magical wand to three principal deities; the idea of which has doubtless been derived by tradition from the scriptural doctrine of the Trinity. These beings are called *Brahma*, *Vishnu*, and *Shiva*; they have, with their consorts, Saraswati, Durga, and Lackhi, brought forth all these uncounted host of deities.

I have mentioned above in what manner these three principal deities derived their origin from

Brahm. The Brahmin firmly contends that they have not been created, but are emanations, and proceeded from him.

Brahma, who is regarded as the creator of the universe, is usually represented in the form of a man, with four faces, the symbols of omniscience, and riding on a goose. He is, like Saturn, sometimes called the grandfather of the gods ; but in other passages the shasters represent him likewise as the father of lies. On the whole, the Hindoos seem to feel no high respect for this grandfather, for in no part of India is a temple of Brahma to be seen ; only on certain festival occasions they make an image of him, which is worshipped. The reason for which he is treated with this marked neglect is this : soon after his origin, Brahma boasted himself to be the greatest of the gods. Shiva said, "I allow you the preference, if you can measure my length :" his feet were placed on the bottom of the ocean, and his head reached into the highest heaven. In vain did Brahma attempt climbing up to the head of the giant ; and yet he asserted on his return, that he had touched his forehead : the liar was convicted, and condemned to receive no divine adorations. Moreover, Brahma rendered himself an object of contempt and ridicule on account of his profligacy. Revelling and

drunkenness were in those times not uncommon among the gods, nor were people so refined as to consider it a vice. On one of these festive occasions Brahma conducted himself in a very offensive manner towards his own daughter. The crime provoked the anger of the gods, and his son-in-law, Bhrigu, the first Brahmin, cursed him. He is also charged with having stolen some calves from a herd, which Krishna was tending.

My respected readers will from this hasty sketch be enabled to form a pretty correct idea of the gods of the Hindoos. The history of the first is a mixture of follies and crimes of every description. If the grandfather can unblushingly tell lies, and form amorous intrigues, if he embrue his hands in war and bloodshed, what can be expected from the younger branches? A heaven described by the sage Narada, full of all the possible delights his poetic fancy could place in it, and the scene likewise of the most shocking acts of profligacy, is his.

The second person in the Hindoo triad is *Vishnu*. The preservation of the universe is, according to the shasters, entrusted to his care. He is represented in the form of a black man, with four arms, riding upon Gururu, an animal half man and half bird. It is frequently seen in sculpture on temples, but divine homage is nowhere paid to him in this

form. Of a merciful and gracious providence exercised by Vishnu, for the temporal and spiritual good of man, that would in any degree resemble the character of God as revealed in the Bible, the Hindoo knows nothing. Vishnu is known and worshipped only in his incarnations. Nine times he is said to have made his appearance on earth, and the tenth incarnation is to take place at some future period.

But you will be disappointed, if you expect to discover in these incarnations any features worthy of a Divine Being, or anything analogous to the incarnate Redeemer of the world. There is not even the most distant thought of an incarnation for the benefit and salvation of fallen man. It is true, here and there those mythological stories contain portions, which leave no doubt, that the substance of them is derived by tradition from the Mosaic history, such as the deluge, and others ; but all are wrapped up in obscurity and confusion, all are degraded or debased, by a mixture of the grossest absurdities.

On one occasion, after the holy Vedas had been lost in a great flood, the Brahmins prayed for the restoration of them, lest religion should be swept away from the face of the earth. Vishnu is changed into a fish, submerging into the depth of the sea,

and returned with them in his mouth. Another time the same hero became a tortoise, in order to support the earth, which was in danger of sinking into the chaos ; hence the Hindoos believe to this day that the earth is resting on the back of a tortoise. Again, when the earth was ready to be destroyed in mud and water, Vishnu, in the form of a monstrous boar, drew it out with his tusks. On some other occasion this god sprung forth from a column, which was cleft, in the shape of a monster, half man, half lion, and tore a mighty tyrant in pieces, who was devastating the earth. For the same purpose he made his appearance in the shape of a dwarf, who was begging from a wicked king. The alms he requested were three steps of ground: king Balu promised it ; and as a token of the oath, poured Ganges water from a jug upon the hand of the beggar. Behold what happened! While the water was flowing, the dwarf grew up to the size of a giant, and became so tall, that he reached into the third heaven. The mighty man now proceeded with one step across the whole earth, with the second across the ocean, and with the third he took possession of the heavenly regions. Thus was king Balu deprived by Vishnu of his kingdom by subtilty, but as an act of mercy the wondrous man permitted him to be king of the

lower regions; and thither he was banished without delay, receiving a letter of safety for his way, that the evil spirits should inflict no injury on him for the crimes he had committed.

Another time Vishnu appeared on earth as a giant, named Purushram, for the purpose of removing the tyrant Urzun, of the caste of warriors. This lawless freebooter one day took his quarters with the pious hermit, Zamadagni. He had an army of nine hundred thousand men with him. The ascetic entertained the host for many days with royal splendour. Urzun could not conceive from whence the hermit procured all this abundance in the lonely forest. At last the secret was revealed; he had a cow, whose name was Kamodhena, which had been given him by Brahma; as soon as he began to milk it, the cow gave every kind of delicious meat and provisions, with gold and silver, as well as costly garments in abundance. We may easily imagine that the powerful guest wished to obtain possession of the cow,—many a potentate would have had similar desires. As the hermit refused to produce his treasure, the wicked Urzun slew him; but he derived no good from it, for wings grew on the back of the cow, and no sooner was the murder perpetrated, than it took flight into Brahma's

heaven. Vishnu now made his appearance as a giant, and cut the tyrant in pieces.

Two incarnations remain to be mentioned, the personages figuring in which are universally worshipped throughout Bengal and Hindoosthan. One is the incarnation of *Ram*, the other that of *Krishna*. The history of the former is related at large in the epic poem, called the *Ramayun*. Ram was, according to the flesh, descended from royal blood, yet he lived for many years with his wife Sita, as a hermit in a forest. During his absence, while hunting deer in the wood, Rabun, the king of Lanka, or Ceylon, robbed him of his beloved wife by violence. This caused a protracted war, in which Sugriva, king of the monkeys, probably signifying the mountain tribes of southern India, assisted. Of Honnuman, his commander-in-chief, the most heroic actions are related, besides which he is said to have performed stupendous miracles. When a bridge was to be thrown across the straits which separate Ceylon from the continent of India, to conduct the army over, Honnuman tore up large mountains, and threw them into the sea; thus finishing the bridge in a short time.

At the siege of the capital of Lanka, king Rabun, who had twenty heads, made a sortie with his host of giants. His brother Kumbhakarna,

who measured three thousand feet in length, and two thousand round his waist, commenced the battle with devouring his enemies by dozens; many however saved their lives by jumping out of his ears and nostrils.

During another sortie, Ram's army being nearly destroyed, they held a council of war, to consult on the measures to be adopted. An old sage raised his voice and declared, that a wonderful herb was growing on the top of the Himalaya mountain, by a decoction from which the whole army, wounded or dead, might be healed and restored; but this must be procured during the night, and before sunrise next morning. The question was, who should undertake the commission, for from Ceylon to the Himalayas it is more than two thousand miles. General Honnuman immediately offered his services. With one leap he was in the clouds, with the second across the sea, and the third placed him upon the summit of the mountain. He sought for hours, but could not find the herb. In this dilemma he conceived that the best thing he could do, was to take the mountain with him; so laying hold of it with both hands, he shook it with such force that it trembled to its foundation, and at last upheaved with a tremendous crash, upon which he placed it on his shoulders, and hastened away. While he

was flying across the kingdom of Oude, a huntsman shot him down with his arrow; but when he heard of the object of his mission, he felt much regret, and proposed to send him upon the point of a second arrow at once to Ceylon. Honnuman, however, declined the honour, and said he preferred travelling in his accustomed manner. But the huntsman had caused him considerable delay, the night was drawing to a close, and to the eastward he beheld in the reddening sky, the approach of sunrise. With increased speed he advanced to meet the sun, made a low bow, and entreated him, as Ram's life was in danger, to stand still for half an hour. The sun abruptly replied, "I allow nothing to detain me; I drive on in my wonted course." Honnuman rejoined, "If entreaty will not avail, I must apply force;" so he mounted the chariot, pulled down the sun by his hair, took him under his arm, and hastened away. With this stupendous load, the Himalaya on his shoulders, and the sun under his arm, he reached the camp of Ram. The herb was found, and the whole army, though wounded and dead, was restored and revived.

Ram's incarnation concludes, by his conquering Ceylon, destroying Rabun, and delivering his wife Sita. In the western parts of Hindoosthan, he is

very generally worshipped; and the Hindoos praise his heroic actions in their songs. The monkeys, as his companions and favourites, are held in high veneration. A Hindoo who died in Benares, left a large sum in his will for keeping and supporting one thousand five hundred monkeys in his garden, which is done: doubtless he hoped to open for himself an entrance into Vishnu's heaven by this meritorious act.

The incarnation of Krishna follows next, and deserves to be noticed, because this famous deity is adopted by millions of the Hindoos as their patron. Vishnu, they say, has manifested his power and glory pre-eminently in this incarnation. Other sects call him an impious wretch, a cruel tyrant, yea, an incarnate devil; for to this day the various sects of Hindoos are in conflict; each party endeavouring to give their own god the highest place at the expense of the other. And how can it be otherwise? it is but copying the divine examples; the heavens of their gods presenting scenes of quarrelling and bloodshed, the one waging war with the other for pre-eminence.

There is this remarkable feature in Krishna's history, that his birth bears some resemblance to that of our Saviour, at Bethlehem. The event occurred at Mathura, in western Hindoosthan.

King Kansha, his uncle, sought to kill him, fearing the fulfilment of a prophecy, that he would ascend the throne of his ancestors ; but his foster-father fled with him across the Jumna river, as did Joseph to Egypt, and miraculously saved his life. The king, disappointed of his prey, became furious, like Herod, and caused all the babes in the neighbourhood to be killed. Another time, when the king heard of the abode of the child, he sent a woman to nurse it, with poisoned breasts. Once, on passing through the river, Krishna destroyed an enormous serpent, which had poisoned the water. Hence he is frequently represented as engaged in combat with the monster coiled round his body, or as a conqueror placing his right heel upon its head. That this representation has derived its origin by tradition from the first prophecy of the Messiah, (Gen. ii.) "The seed of the woman shall bruise the serpent's head," is very probable. One day Krishna's nurse beheld in the mouth of the babe the three worlds, and Brahma, Vishnu, and Shiva, sitting on golden thrones.

As soon as the boy begins to act his own part upon the stage of life, all resemblance with the beautiful history of the child Jesus, is at an end. The story of Krishna's youth is a tissue of astounding miracles, and abandoned profligacy. On one

occasion, several thousand shepherd girls assembled at his joyful music, to celebrate the descent of the god upon earth. Krishna himself appeared among the merry company ; and there being a lack of men for the dance, he divided himself into so many thousand forms, revelling among them for many weeks. In honour of these transactions, the Hindoos celebrate a festival, and shout the wild lewdness of this wretched god in obscene songs, imitating his revelries in pantomimical plays.

Krishna is also represented as a thief and murderer. When he was resolved to destroy his uncle, king Kansha, he discovered on his way to the capital, that his clothes were torn into rags. "In these shreds," said he to his brother Balaram, "we cannot enter the town." They therefore proceeded to the house of a washerman, and demanded garments. He refused to give them, because they belonged to the king. Krishna slew the washerman, and walked away with the garments. Afterwards they went into a shop, and stole two necklaces ; and they robbed an old hump-backed woman of a bundle of sandal-wood, which she was carrying to the palace. Krishna destroyed all his children before he died. His end was worthy of his life : a huntsman saw him sitting on a tree in the shape of a large bird,—he shot an arrow through his heart, and he fell dead at his feet.

The incarnation of Budha is not acknowledged as such by the pundits of Bengal. While the system of this philosopher was nearly driven away from the soil of India, it became predominant in China, Ceylon, and the Birmese empire. Budha's main object appears to have been the abolishing of animal and human sacrifices, and the adoption of a more rational philosophy of religion. The purity seems chiefly to consist in this ; that, like many modern philosophical systems, it leads to the total denial of a Divine Being.

The tenth and last incarnation is still expected by the Hindoos. Vishnu is to return riding upon a white horse, and with his brow adorned with seven crowns, he will appear as a conqueror triumphing over his enemies. At that time, the present constitution of the world is to undergo a general revolution; here then, we have a remarkable allusion to some prophecies of the Old and New Testament, in reference to the second advent of Christ for judgment.

We have yet to notice the third person of the trinity in Hindooism. Shiva's form and character denote him as a terrible divinity. In the right hand he is holding a trident ; his countenance is threatening ; his necklace consists of human skulls ; his bracelets, ear-rings, and other ornaments, are made up of poisonous snakes. His garment is a

tiger-skin ; for centuries he went about in this habit, with hair clotted, and hanging down to his ankles. His vehicle is the sacred bull, on which account this animal is worshipped by the Hindoos. Shiva is the destroyer of every thing that has the breath of life. His eyes are red-shot, because he indulged in the injurious habit of chewing narcotic herbs. Sometimes he was so intoxicated, that his consort, Parbatti, had to shake and dandle him in her lap, before he awoke. At a grand festival of the gods, he drank a portion of poison, which disagreed with him so much, that he fainted away, and he only recovered from the fit after his wife had pronounced some charms over him. The poison, however, left a blue mark on his neck ; hence he is frequently called Nilkontho, or the blue-necked. Being engaged in a quarrel with Brahma, he cut off one of his four heads, out of which he made a dish to collect his alms.

But we must not expect the shasters to delineate the particular and prominent features of each god in a consistent manner. The contrary is frequently the case ; and we often read of one doing that work which is the peculiar province of the other. Thus Shiva, for instance, appears as frequently in the character of creator, as he does in that of destroyer. The Brahmin explains this

irregularity in the following manner: he says, "So long as the world lasts, there can be no destruction or annihilation,—it is merely dissolution; and the same elements return, but probably in different forms, into existence. Destruction is, therefore, according to his pantheistical notions, nothing but renovation or re-production. Shiva displays his power in killing and making alive at one blow; and when his thunderbolt strikes human life, he restores the same by transmigration and new birth.

Although Shiva is represented to the Hindoo in so repulsive and terrific a character, he has by far the most numerous worshippers of all the gods in Bengal. What kind of worship it is, will be shown in the next section.

Shiva's wife appears in the Hindoo mythology under three distinct names and individualities: *Durga*, *Parbatti*, and *Kalee*. In *Durga* the Hindoos recognise a union of all the divine attributes; hence the festivals which are held in her honour, are the most distinguished and celebrated in India. The grand feat she accomplished was the destruction of a mighty and cruel tyrant. One god gave her his trident, another his bow with arrows; a third his battle-axe, and a fourth thunder and lightning. Thus arrayed she went forth to meet

the mighty foe ; he metamorphosed himself into an elephant, some miles in height ; after a long conflict, the goddess shot him through his breast with an arrow. In remembrance of this heroic deed a festival of fourteen days is annually celebrated, at which the Hindoos spend thousands of pounds every year.

Kalee is the most terrible divinity in the whole pantheon of Hindooism, and her worship is the most immoral and obscene. She drank the blood of her slain enemies, and her temple is always reeking with the gore of the animals sacrificed. I never could look at her image without a feeling of disgust and horror ; she is represented as standing with one foot upon the chest of her husband Shiva, whom she threw down in a fit of anger ; her tongue dyed with blood, is protruding from her mouth ; she is adorned with skulls, and the hands of her slain enemies are suspended from her girdle. That man without a revelation becomes as it were half beast, half devil, can be seen in all the idol temples of Bengal. He seems to delight in choosing as an object for worship, something which bears an unnatural and horrid aspect. Truly says the apostle, " what the heathen sacrifice they sacrifice unto devils." In the book of Kali Puranna it is written in reference to this goddess, that the blood

of a tiger delights her for ten years, but the blood of a human being for one thousand years.

If any of her worshippers draw the blood from his own person and offer it to her, she will be in raptures of joy ; but if he cut out a piece of his flesh for a burnt offering, her delight is beyond bounds. In so doing he is to say, "Hail, Mahamaya, great deceiving goddess, arise and devour the gift; thou hast satisfied my desire; accept my blood, and show me thy favour."

Kalee is an especial friend of thieves, robbers, and murderers. Every band of thieves presents to her a petition for success in their wicked undertakings. In her name they also worship the instrument with which they intend to commit house-breaking and murder : the following prayer is used on the occasion : "O instrument prepared by the goddess, Kalee commands thee to make an opening into the house, to cut through stone and bone, through earth and wood, and cause the dust to be carried off by the wind." In full expectation of the divine preservation, they then proceed to the execution of their wicked designs.

Several years ago the Government in India discovered a band of murderers, a closely-united brotherhood, whose agents were dispersed through all parts of the country, and are well known under

the name of Thugs. As true disciples and followers of Kalee, they have carried on their murderous work for many years in perfect secrecy; and although of late hundreds of them have been hung and banished, the association is in existence to this day. For a long time their head-quarters were in the neighbourhood of Benares. Their main object is robbery, and in order to effect this, they strangle those who fall into their hands.

There is a temple of Kalee, near the town of Mirzapore, above Benares, in which the Thugs were accustomed to assemble, and implore her assistance before they went abroad on their marauding expedition; they also promised her a portion of the spoil.

Three or four of them travel together; on their way they attach themselves to travellers, enter into conversation with them, and endeavour to ascertain their circumstances, and the property they carry on their persons. Under a shady tree, or behind a hedge, in some retired spot, the company sit down to rest during the heat of the day, and fall asleep. Upon a given signal, the Thugs rush upon their defenceless fellow-travellers; a girdle made of cotton cloth, is with incredible swiftness thrown round their neck, and in a few minutes they are lying strangled on the ground.

Their money and every thing of value is taken from them, and the corpses are buried in the sand, or in the earth. Such a readiness have these Thugs attained in their profession of murder, that in a quarter of an hour the whole business is done. They strangle a traveller if he have but four shillings' worth of property upon his person. When some of them are caught and condemned to die on the gallows, they believe that they have not been conscientious and faithful enough, in their devotions to Kalee, or else she would certainly have protected them from harm. These Thugs have certain signs by which they recognise each other, through the whole of Hindoosthan. When they are informed that they have been traced and pursued by the hand of justice, they disperse for several weeks, and meet again at some place, appointed beforehand.*

I should think my Christian readers have proceeded far enough, to enable them to form a pretty correct idea of the gods of the Hindoos. I might add the flagitious deeds of Indra ; and relate how one of the sons of the gods, Ganesh, lost his head in a quarrel, and when the father did not succeed

* There are also river Thugs, who attack travellers in boats, on the Ganges : their proceedings are somewhat different, but their object is the same.

in finding it, he put the head of an elephant in its place ; and notwithstanding this deformity, Ganesh has become one of the most favourite gods of the Hindoos, who on all solemn occasions is worshipped first. But enlarging on this wearying subject would lead to no satisfactory result. Similar incredible and absurd stories, to those which have been detailed, are repeated in their fictions, and mixed up with descriptions of every possible abomination, which no tongue can utter. No tyrant ever lived on earth so morally bad and degraded, as the Hindoos represent their principal gods to be.

It is remarkable, that the incredible number of these deities seems not as yet to suffice this degenerate people, and even now the Brahmins are bent upon fabricating new ones. In southern Bengal they have of late years made a new goddess, who is called Olla Bibi. The image is formed by the potter, and consecrated by the Brahmin, and is intended to protect its worshippers against cholera. It resembles a human head ; and when this fatal disease breaks out, the inhabitants of the place present their offerings of rice and flowers before it, thus hoping to avert the direful disease.

In the sixteenth century, a Brahmin, at Nuddea, near Kishnagore, wrote a poetical work, and made a new incarnation of Vishnu to appear, which

he called Choritunyo. Hundreds of thousands of worshippers of Choritunyo are now found in almost every part of Bengal, and some of our best converts have been made from this sect.

Such, my readers, are the beings whom the Hindoos worship as their gods. The forms under which they are represented, are hideous, and calculated to fill the ignorant with terror; their character is depraved and cruel, and their worship, as we shall see in the following chapter, is stupifying and demoralising to the human mind. Here then is a nation, asserting and fancying themselves to possess a religion; with a host of priests, prepared every moment to defend their idolatry, and to enter into discussions; the injurious and destructive tendency of whose theology can yet be perceived by *us* at the first glance. It confounds the Creator with the creature, the marked distinction existing between them being entirely lost; every thing is either Creator, or every thing is creature. The doctrine of pantheism undermines the very foundation of all morality. What man among *us* would feel disposed to exchange his Christian faith for such doctrines? If the creation around us is part of God, and if, in harmony with the Brahmin philosopher, we could in the Supreme Being recognise nothing but the all-pervading soul of the

world, what advantage could we derive from such speculative ideas?—we cannot call those airy phantoms faith, without prostituting the term in its lowest signification.

We are living in an imperfect world; frail man is every day exposed to temptation, suffering, and danger. He is in need of help, consolation, and encouragement. He groans under the pangs of conscience and the weight of his sins. Where shall he find comfort and deliverance, if he have no faith in a real God? How can he rejoice in his existence, if he be cut off from the comfort of pardon, if peace never enter his troubled breast, if the prospect of a better life be removed from his eyes? The immortal soul of the heathen longs after this enjoyment,—nothing less can give it satisfaction. But the pantheist has no faith, no hope: all is dark before him. “Let us eat and drink, for to-morrow we die,” is his motto. On returning to my native country after fourteen years’ absence, I was astonished to find that a system of heathenish origin had gained its admirers and followers in protestant Germany. The prevailing system of our modern infidel philosophers is pantheism in principle; the personality of God is denied. I told my countrymen, he that desires to learn the true character of this philosophy, sepa-

rated and denuded of all Christian ideas, together with its moral bearing, should go to Bengal, and settle on the Ganges, among the Brahmins, who have known it for thousands of years, and developed it to perfection. I feel assured, the sight of their horrid idolatrous ceremonies would shake his whole being. He certainly would return home radically cured of all pantheistical ideas; he would be compelled, in putting his hand on the Bible, to exclaim, Here is life and truth, which satisfies the soul and rejoices the heart;—there is falsehood, death, corruption.

It is true, we here and there meet in the Vedas with a golden grain of morality, but it is buried under a heap of senseless speculation and error. Now and then we discover obscure allusions to Scripture history and prophecy, but they are mingled with absurd fictions, and thus their value and beauty are destroyed. Is not that man struck with more than Egyptian blindness, who, in defiance of all better feelings, turns Brahma into a bull, a tiger, a whale, and causes the earth, ocean, and other worlds to be peopled in this revolting manner? What sort of religious philosopher is he who devises gods like Brahma and Shiva; representing the chief of them as a liar, drunkard, and adulterer,—who sketches heaven filled with scenes of rioting, proflig-

gacy, and revelling, in which crimes are perpetrated that we hear of, only in houses of immorality ?

Who would not gladly turn from these abominations, and read his Bible with increased gratitude ? In the beautiful dignified simplicity, with which it describes the history of the creation, we recognise at once a Divinely-revealed truth.

Truly says an eminent missionary in Bengal, "The poor uninformed peasant in his lowly cottage, can learn more sound theology from the first verse of the Bible, 'In the beginning God created the heavens and the earth,' and will derive from it ideas and views far more correct and worthy of his Maker, than the greatest minds of all ages have been able to produce from their most elaborate systems of philosophy."

"That very unadorned and noble simplicity of the Holy Scripture, in which the most glorious truths are presented to man, proves its Divine origin. Man never spoke in this manner, God called the world out of nothing ; 'He spake, and it was done ; he commanded, and it stood fast.' Here is no confounding of the creature with the Creator. Glorious, independent, and almighty, he appears as God, and commands: the worlds appear in all their beauty, harmony, and order."

"I freely confess," says Rousseau, a man not

generally favourable to Christianity, “that the majestic character of the Holy Scriptures fills my mind as much with admiration, as the purity of the Gospel affects my heart. Read the works of our philosophers, with all their sublime ideas and pompous expressions, how contemptible they appear in comparison with the Bible! Is it possible that a book so simple and yet so sublime can be the work of a man?—no, it is Divine.”

CHAPTER III.

ON THE IDOLATROUS CEREMONIES OF THE HINDOOS.

THE IDOL TEMPLES IN INDIA.—THE IDOLS WORSHIPPED BY THE HINDOOS.—THEIR CONSECRATION.—THE PRIESTS, THEIR PRETENDED SANCTITY.—OFFERINGS TO IDOLS.—BLOODY SACRIFICES.—WORSHIP OF THE GANGES.—THE DEAD THROWN INTO THE RIVER.—FESTIVAL OF KALEE.—THE SWINGING FESTIVAL.—FESTIVAL OF THE GODDESS DURGA.—JUGGERNATH.—HINDOO SAINTS AND ASCETICS.—SRADDHA, OR FUNERAL OBSEQUIES.—THE HEAVEN OF THE HINDOOS.—THE HELL.—TRANSMIGRATION OF SOULS.—FATALISM.—PRACTICAL REFLECTIONS.

“They that make a graven image are all of them vanity; and their delectable things shall not profit; and they are their own witnesses; they see not, nor know; that they may be ashamed.”—*Isaiah* xliv. 9.

IN the preceding chapter I have attempted to present to my readers a sketch of the principal gods of the Hindoos; my object in the present will be to show how the worship of these gods is performed by them, and by what means they hope to advance the welfare of their souls.

But here I would premise one remark respecting the idols, which are the objects of the Hindoos' adoration. The Brahmin who is somewhat versed in his shasters, pretends to discover in their reli-

gious fictions a deeper spiritual sense, and views the grosser representations of the gods, as the symbols of certain spiritual powers and attributes. This symbolic view of the Hindoo mythology has occupied the heads of many clever men ; some thought they had discovered in it a substratum of pure rational religion or deism, which, if it did not equal, was little inferior to the theology of the Bible. Others even, went so far as to declare that they had found out the primitive religion amidst the trammels of this idolatrous chaos. It is true, Divine power and energy are personified and worshipped in various forms ; the thousand eyes of Indra are said to signify omniscience ; Durga's ten arms, omnipotence ; the uplifted arm of Shiva, his readiness to punish and destroy the wicked. But suppose the four-headed Brahma, or the stone of Shiva, to have a deeper significant import than that of the plain historical meaning, I feel assured, that among a thousand Hindoos, there is scarcely one who is, or has been acquainted with it. My object is simply this, to represent the idolatrous worship of the Hindoos, exactly as it presents itself to the eyes of the observer. The dreadful effect of it is evident, and the thought that possibly the first inventors of this mythology clothed their philosophical systems in some gro-

tesque forms, cannot give us any consolation for the awful truth, that millions of human beings, who believe all those fables in their grossest historical sense, are, by means of this horrid religion, spiritually dying, and hastening to eternal ruin.

First, a word about the idol temples ; these are, generally speaking, not such splendid edifices as our churches. Shiva's *mundir*, or temple, is a regular square building, surmounted by a dome or arched roof. The room in which the idol is placed, is not generally more than ten or twelve feet square. In villages, they are usually in the centre, or near the market-place, and they are surrounded by a few mangoe, or tamarind-trees, under the shade of which the natives sit down to smoke their hookahs, and converse on the events of the day. In large towns, and particularly in Benares, there are splendid masterpieces of architecture ; I have particularly admired the sculptures in stone, covering the walls, most tastefully and elaborately executed ; many of them representing historical pieces in their mythology. Nothing is so meritorious as the building of such a temple ; all the blessings of heaven are promised for it, especially when it is raised on the banks of the Ganges or at Benares. In the latter city, there are nine hundred Shiva temples. Wealthy Rajahs have endowed some of

them in a munificent manner. Juggernath's temple, in Orissa, is said to possess an income of ten thousand pounds annually.

“ These temples, however,” as a Christian author justly remarks, “ answer none of the ends of a lecture-room or of a Christian sanctuary. Here the passions are never raised to heaven by sacred music, or by the voices of a large and devout congregation, celebrating the praises of the Deity in the strains of sacred poetry; here no devout feelings are awakened by prayer and confession, nor are the great truths of religion explained or enforced upon the mind of an attentive crowd by the eloquence of a public speaker; the daily worship of the temple is performed by the solitary priest, with all the dulness, carelessness, and insipidity, necessarily connected with a service in a strange tongue, repeated before an idol made of cold stone, and in which the priest has no interest whatever: when the crowd do, as on festive occasions, assemble before the temple, it is to enter upon orgies which destroy every vestige of moral feeling, and excite to every outrage upon virtue.”

The idols worshipped consist of various kinds, but the Brahmins have divided them into two classes, viz., such as are made to last, which they set up in the temples, and others intended only

for particular festival celebrations. The first consist of some solid material, as stone, copper, silver, gold; those belonging to the second class are made of wood, straw, and clay.

Among the former is reckoned the stone (linga) representing Shiva; it is usually black, and of a cylindrical shape. The history and worship of this idol are so shocking and obscene, that a description of it cannot be given; I could not offend the feelings of a Christian heart, by even a distant allusion to it. Shiva, in his character of regenerator of the earth, is a profligate above all measure; and not seldom do we see, in the sculpture on the walls of his temples, historical illustrations revolting to the most common feelings of morality. This is one reason, among many, why the children of European parents should be removed from India at as early an age as possible, for heathenism is polluting and injurious to their morals and purity.

Idols of stone and metal are sold in the larger towns in the bazaar. I have been informed, that some merchants of Birmingham have made a good speculation lately, in manufacturing idols of brass for the Indian market, for which they have found a ready sale. It was mentioned to me as a fact last year, that two missionaries were embarking for

Calcutta on board the same ship which carried several chests filled with idols.

Idols of wood and clay are manufactured in every Hindoo village. When the festival is over, they are broken up, or thrown into the water. In the eyes of the natives, the fabrication of idols is as honourable a handicraft as that of a carpenter, or more so. The maker fastens two pieces of bamboo into a board; he then ties straw round them, to give them a shape, and prepares his finer materials by kneading clay, mixed with manure and chaff, together; with which the straw figure is covered. It costs him no small trouble before the eyes and other delicate parts are finished. On the whole, these idol-makers may be said to have brought their business to a considerable degree of perfection. A nicely-wrought idol will cost about fifteen or twenty shillings, including paint and other materials. On the morning of the idol festival, the priest comes to undertake the consecration of it. He touches the forehead, the eyes, breast, and other parts, pronouncing each time the words, "May the spirit of Shiva, or Durga, descend, and take possession of this image." By virtue of these citations, or *muntrus*, the spirit is received; and of this the Hindoo is as certain as of his own existence; henceforth, it is considered as

a dwelling of the god. Many Brahmins go even further, in asserting a kind of transubstantiation, viz., that the materials of straw, mud, or stone, are changed into the substance of God. Such a power does the Brahmin possess, according to the often-repeated saying of the shasters: "The world is under the power of the gods, the gods are under the power of the muntrus, and the muntrus are under the power of the Brahmins; consequently *they* are the principal gods!"

If you express your surprise to a Hindoo, as to how a lump of straw and clay can become a God, he answers, "Why should this be impossible? God can do every thing." But if a dog, or a woman, or an European should touch the idol, the god will make his escape from it. If it be of clay, it must be thrown away; but if it be of solid material, the Brahmin undertakes the consecration of it a second time. On passing through a village, I once had the imprudence to touch the stone image of Shiva with my stick, and some persons saw it indistinctly from a distance. The following day, a number of villagers came to the mission premises, when their chief speaker said, The god felt very indignant at your touch yesterday, and was ready to make his escape; they therefore requested me candidly to tell them if I had touched him or

not. Had I answered in the affirmative, the Brahmins would forthwith have proceeded to a second consecration, which is always accompanied with a sumptuous dinner ; and I should have had to pay the bill of fare. My reply was, I shall not tell you : if the stone be a god, my touching him with a stick can have done him no harm ; and if he be not, you deceive yourselves ; accordingly, the sooner you throw him away, the better for you, and then come and worship the true God with me.

The ceremony of worship in the temple is this : At the time of sunrise, the officiating priest opens the door, and prostrates himself before the idol ; he then takes Ganges water to wash the image ; after this it is rubbed with ghee, or clarified butter ; and when this ceremony of cleansing is performed, he repeats his muntrus, or forms of prayer, in a hurried, careless, undevout manner ; flowers are strewn, and offerings of sweetmeats, fruits, and boiled rice, are placed before him, and the Brahmin begs the idol to eat and enjoy himself. Meanwhile, some Sudras are seen approaching ; some prostrate themselves, others merely touch their foreheads in token of reverence, and walk away. When this senseless mummery is over, the priest puts the eatables together, shuts the door, and eats them for his breakfast. Being

divine himself, he says his eating the offering is just the same as if the idol had enjoyed it : probably he thinks it passes all into one pantheistical stomach.

So careful is he for the rest and comfort of his god, that he spreads a net over him during the hot season, lest he be bitten by musquitoes : in the cold weather likewise, he dresses him with a shawl, to protect him from the inclemency of the season. Sometimes, however, it happens, that rats eat holes into the idols of clay and straw, and make nests in them.

The idols in honour of Vishnu are laid down to sleep in the day, if the image be not too large,— a poor compliment to a god, that he needs rest. If a priest want to be orthodox, he must spend at least four hours a day in his religious ceremonies ; but they are not generally very particular on this point, and get through them as fast as they can. Their conduct sometimes reminded me of the monks whom Luther saw in the church of St. Peter's at Rome. While engaged in their temple-service, they laugh, and joke, and gaze at every object passing in the street. I have been assured, that the priests frequently play with the idols, call them wretches, and throw them about like playthings.

“None of those images,” says Ward, “conveys the least idea of the moral attributes of God ; on the contrary, most of them are so horrid in shape, and revoltingly obscene, in expressing the worst passions of human nature, as must necessarily pollute and demoralise the minds of the young. Some writers on Hindooism describe the Brahmins as devoting a certain portion of their time to the contemplation of the Deity, his attributes, and the moral duties of life : this sounds very fair at a distance ; but in this Hindoo act of devotion, there is not a vestige of reference to the Divine attributes, or to moral duty. The Hindoo rehearses in his mind the form of the god, his colour, the number of his heads, hands, and eyes, and nothing more.”

Every Brahmin is not a priest ; in our days many have become unfaithful to their profession. When a father has several sons, the eldest is initiated into the office of priest in the temple, while the rest seek for some livelihood in secular business. A Brahmin is such from his birth, but he has to pass through a long routine of ceremonies before his character is perfect. In his ninth or tenth year, the poita, or sacred string, is hung round his neck, while the priest repeats the Gaytri, or most sacred verse of the shasters, in his ear : this grand

ceremony is called the second birth ; after which the Brahmin is ready.

The following are the moral and physical qualifications in a priest :—“ He must be able to subdue his passions, he must be agreeable in conversation, well read in the shasters, of good family, faithful in observing the rules and rites of caste, and master in his own house. A Brahmin who is subject to his wife, who has more or less than ten toes, who cannot bridle his tongue, or who is blind or leprous, cannot become a priest.”

Every family chooses from among the Brahmins its own spiritual guide, or guroo, who visits them regularly at intervals ; to each member of the family he gives a muntro, pronouncing it in their ears. It is generally the name of an idol, called Isthodebota, who is henceforth considered their patron and protector. On such occasions the guroo is never allowed to leave the house without a liberal entertainment. These household priests are held in great reverence by the Hindoos. Some people spread a piece of cloth at the door, on which they shake off the dust from their feet ; the humble disciples mix it with water, and swallow the draught. Sometimes, after dinner, they drink the water in which the guroo has washed his dirty feet, and what he leaves on his plate is

greedily devoured by them, in order that they may partake of some portion of his holiness.

Wonderful cures are said to have been performed by this sacred water. My pundit, a Brahmin from the neighbourhood of Burdwan, related to me a remarkable story in reference to this point. A wealthy zemindar, the Rajah of Burdwan, was for a long time laid up with fever; all remedies proved ineffectual, and the patient became depressed and melancholy. His guroo came and advised him to try the famous universal remedy. His scruples about the great expense of it having been removed, he ordered that it should be prepared. Messengers were sent out into all parts of the district, and many thousand Brahmins assembled at the palace of the Rajah. As this sacred band arrived, covered with dust, and dripping with perspiration, they were requested one by one to wash their feet in a bason of water; and this being done, the mixture was presented to the patient to drink. Each Brahmin received a few rupees, with a good dinner, which rendered the remedy a costly one; but my pundit assured me that it proved effectual, and the Rajah recovered from his fever immediately.

From the birth to the death of the Hindoo; on all possible occasions, this vile priest intrudes

himself as an indispensable personage, and extorts payment for his services. Five months before the birth, and immediately after it, he must be called to perform certain ceremonies ; and the same at marriages, and in times of sickness, and of recovery. If a cow die, the Hindoo must pay to the Brahmin an atonement ; if a vulture perch upon the house, *he* has to purify it ; if a child be born under unfavourable constellations, it is illegitimate, and the Brahmin has to remove the reproach ; that is to say, a present of money to him renders it legitimate again.

The Hindoos offer to their gods various good things, as rice, butter, oil, cream, milk, sugar, meat, and fruits of various description. When Hindooism was in its prosperity, sacrifices of horses, and even of human victims, were quite common ; and among the hill tribes, in the Goomsur country, human sacrifices are still practised. Even in Bengal, it is said to be done occasionally in secret ; and corpses, from which the heads had been struck off, have been found lying in the morning before the temple of Kalee. I was assured by my pundit, that a circumstance of this horrid description had occurred some years ago in a village near Burdwan. I reported it to the magistrate, who delayed the

search after the body, which was buried near the steps of the temple, so that the perpetrators had time to remove it.

Among all the idols of India, there are none which receive more bloody sacrifices than that of the goddess Kalee. At the time of her great festival, thousands of he-goats and buffaloes are slaughtered, and the blood is running in streams. These sacrifices, however, are by no means considered as of an expiatory nature ; but the Hindoo hopes thereby to propitiate the goddess, and obtain her favourable assistance in secular affairs. In time of sickness, before the birth of a child, and in other troubles, the deluded people make a vow of sacrifice. As a token of it, many allow the nail of the little finger to grow ; I have often seen them one and two inches in length.

When the offerer with his he-goat enters the court of the temple, looking at the image, he says, "O goddess of dreadful form, devour him who is my enemy. O consort of fire, Mahamari, (great destroyer,) stay and devour him." The head of the animal is then fixed between two horizontal posts ; one man pulls at it, and another at the hind legs ; the priest then divides the hair asunder, and severs the head from the trunk with one stroke. The head and blood are presented to the image ;

the priest pockets his reward, and the man walks away with the dead body.

While I was looking at this disgusting ceremony, the officiating Brahmin said to me, Will you not give mother Kalee a present? She is great and powerful; she has power over life and death. I replied, How can you prove that? Look here, said he, and pointed on the sacrifice before him, reeking with blood. Can she drink the blood of beasts? Can she speak? Certainly. Well, then, please ask her to descend for a few minutes from her throne, I want to speak with her. The Brahmin smiled, and said, That she will never do with *you*. I rejoined, Your gods have eyes, and see not; feet, and walk not; mouths, and they speak not; what reasonable man would believe in them?

If you ask the Hindoo, how he hopes to obtain forgiveness of his sins, and the salvation of his soul, he invariably points to the GANGES—here is his principal means of salvation. This deified river will heal and purify every thing that is morally bad and corrupt in man. The origin of it is related in various ways. A saint called Bhagiruth, led an ascetic life for many years. Upon his prayer the Ganges descended from heaven, that is, the Himalaya mountain. The gods

would not agree to this descent, saying, they had many sins to wash off likewise. Brahma promised them that, although it descended to the earth, it should, at the same time, remain in heaven. Vishnu then gave Bhagiruth a shell, and whenever he blew it, the Ganges followed him at his heels. At a certain place he unfortunately carried away the brazen vessel and flowers of a saint, which he was intending to strew in honour of Shiva. This saint, or sunyasee, in his rage, swallowed the whole river; but at Bhagiruth's request, he had to disgorge it again. Another miraculous story, related in the shasters, of the origin of the Ganges, is the following:—Shiva's wife, Parbatti, touched his right eye; as this is the sun, a general confusion was caused in the creation. To prevent mischief, Shiva caused a third eye to grow out above his nose. His wife perceiving her imprudence, removed the finger, but a tear remained on it, and as this tear fell to the ground, the Ganges sprung out of it;—hence the water is so sacred, that those who bathe in it, wash away every sin.

All the sects of the Hindoos, and “their name is legion,” are agreed in this. Whatever may be their differences on other points, when meeting on the banks of the Ganges they cease to strive, and

look on each other as friends. So sacred is the water, that the Hindoo will swear by the name of any other god, rather than by Gunga. Hence, in courts of justice witnesses are generally sworn by holding a bason of Ganges water in their hands.

At certain seasons and constellations, bathing in this river is exceedingly meritorious ; the act delivers the sinner, with three millions of his ancestors, from the punishment of hell ; and the crimes of a thousand former births are atoned for. At such festivals I have seen tens of thousands on the road, travelling to the sacred stream. The town of Burdwan was sometimes crowded with those pilgrims, and swarms of them were seen bivouacking at night under trees in the open air. These poor people often travel two or three hundred miles to obtain the benefits promised. On their return, they take kulsees, or large round vessels, full of water, home with them, to convey some of the same blessings to their friends, who have remained behind. At sacred spots, such as Benares, one hundred thousand men are often seen assembled on the banks of the Ganges, especially at the time of an eclipse ; as soon as the shadow of the earth touches the moon, the whole mass, upon a certain signal given, plunge at once into the stream ; and from the

pressure of the water, a mighty wave rolls towards the opposite shore, which sometimes upsets boats filled with people. When all is over, the poor people get out of the water, and return home, under the delusive idea of having obtained remission of sin and perfect purity ; the sins which are afterwards committed run on to a new account, which is to be cleared off at their next visit. In performing these ceremonies, not the least idea of a deeper and symbolical meaning enters the mind of the Hindoo,—the shasters teach nothing of the kind ; no, the river is a god personified,—it is the *water* which cleanses, sanctifies, and raises the soul to heaven. The mind has been petrified by the religion, which ascribes Divine virtue to visible and material things.

The Ganges is the dying-bed, and the grave of the Hindoo. He is very anxious to breathe out his soul on its banks, in order that his last sins may be blotted out by the sight of its water. When the patient appears to approach death, he is removed from the circle of his friends, and carried away ; let the heat be parching, or the wind blow cold, the dying man is set down on the river's brink, being, when poor, sometimes barely covered with a rag.

I have often been a spectator of this revolting

scene. Once, I remember, two sons prepared their aged father for death ; it was a morning in January, when the piercing northerly wind is severely felt in Bengal. They poured several basons full of water over his head ; and then they placed the shivering body in the stream, and rubbed the upper part of it with mud, at the same time calling the names Gunga, Ram, Narayun, in his ears. The sight of the dying father went through my heart : but this is to die happily, in the opinion of the Hindoos. The shasters promise him all the glories of Shiva's heaven ; he will shine there brighter than a thousand suns, and millions of virgins are standing ready for his service, with coaches and palankeens in abundance. Surely the shores of the Ganges belong to " the dark places of the earth, which are full of the habitations of cruelty."

Once a wicked Brahmin died, and Yama, the god of the infernal regions, took him into hell. His corpse was, as is usual, burned ; a crow flew away with one of his bones, and let it fall into the Ganges ; no sooner had it reached the water, than his soul left hell, riding in a splendid chariot to heaven.

Truly said an excellent missionary, with the Ganges in his sight, " That no tyrant has ever

brought greater misery over the earth, than those religious legislators have done, who made a god of that river." Millions are, through this, annually drawn away from their homes ; fornication, and other crimes, are committed by the pilgrims on the way, and hundreds of thousands are dragged from a dry and clean dying-bed, to breathe out their lives in this watery grave. The dying person often sees the stake erected on which his corpse is to be burned : nor is the body allowed to get cold ; but as soon as life is extinct, it is put on the pile, and the fire kindled. Instances are not rare, when the body was not really dead, and when it rose up, as the flame began to scorch it. In such a case the Hindoos believe a bad spirit has entered the corpse, and knock it down with bamboos. The skull, which cannot be consumed in the fire, must be crushed by the nearest relative, that the soul may escape : in performing this dreadful operation he often sprinkles his garment with the brains, which have become liquid in the fire ; the ashes are then thrown into the river. The poorer classes make far less ceremony, and throw the body in as it is, and frequently it is again cast on shore. I have seen dogs, jackals and vultures, fighting for and devouring the corpses, and crows sitting on the floating carcasses,

tearing off the flesh. In times when fevers and cholera prevail in large towns, hundreds and thousands of bodies are daily and weekly thrown into the river, and the fires on which they are consumed, continue burning day and night : in those seasons the shores of the Ganges resemble a charnel-house.

I one day witnessed on the shores of this river a striking contrast between Christianity and Hindooism. On walking along the banks near the town of Colgong, I discovered a monument in memory of the child of a British officer. During his passage down the river, from a distant station, his infant died, and he had to perform the mournful duty of burying the body on the shore desecrated by heathen abominations. The following epitaph, which I read on the tombstone, called forth my deep sympathy :

“Dear little babe, thy spirit’s fled,
 Thy tender frame lies here,
 And o’er thy loved remains we shed
 The bitter, bitter tear;
 But faith within the Saviour’s arms
 Views thee removed from pain,
 And faith the sting of death disarms,
 And says we’ll meet again;
 When we through Christ shall be like thee,
 Heirs of a blest eternity.”

Shortly afterwards I saw near the same spot two Hindoos carrying the body of their deceased

or dying relative to the river-side. They deposited it on the sand, and walked several times round it, making various ceremonies. One of the men then laid hold of the head, and another of the feet, and having walked slowly into the water, and torn off the cloth in which it was wrapped up, they flung the corpse into the stream ; they then washed their hands and walked away in sullen apathy.

Suicide is thought peculiarly meritorious when committed near this river. The wife belongs to her husband, even after his death, and great is her sanctity if she follow him immediately on his decease ; hence the suttee, or the burning of widows with the bodies of their husbands : but this inhuman custom has been abolished by a law enacted by the East Indian Government. There are, according to an anatomical sketch of the shasters, thirty-eight millions of hairs on the human body. The widow who allows herself to be burned will dwell as many years with her husband in heaven. In most instances the poor creatures are said to have been persuaded to it by the Brahmins. Many have jumped down from the pile as soon as the flame touched them, but have been forcibly thrown into the fire again.

In holy places where two rivers meet, suicides

by drowning are frequently committed. Leprous people kill themselves by having a grave dug on the banks ; a fire is kindled therein, and the poor wretch throws himself into it. By this means he hopes to acquire the merit of entering into a healthy body at his next transmigration.

And who can number the crowd of innocent babes who were sacrificed to Gunga, before the Government made it a capital crime ? At a great festival in the island of Gunga Sagor, near the mouth of the Ganges, hundreds of mothers, who had made the cruel vow, threw their little ones into the water, to be devoured by sharks and alligators. One thing is certain—so long as Hindooism exists, human sacrifices will never be entirely abolished, though the Government may continue to issue orders against it. Many a cruel mother is yet throwing away her helpless babe to the jackals at night, especially if it be a girl.

In order to present my readers with a somewhat complete sketch of the Hindoo religion, I will now give a short description of their principal idolatrous festivals, in honour of Shiva, Kalee, and Juggernath. The two former are celebrated together, in the month of April. At Calcutta, the wild shouting multitude proceeds at sunrise to the great temple of Kalee-ghaut, on the shores of

the river. All is joy and merriment on this grand festival day. Bands of music are playing, on kettle-drums, trumpets, and other rude instruments. Amidst the crowd there are some individuals half drunk in appearance, with red-shot and staring eyes ; they are adorned with garlands of flowers on the neck, and their half naked bodies are bestrewed with the ashes of sandal-wood. All eyes are fixed on them ; the crowd around them is immense. They have made a vow, and, arm joined in arm, they approach the court of the temple. A blacksmith stands near the door ; one of them opens his mouth, the smith pulls out his tongue, and cuts it through with his knife. The people look with delight at this infernal scene ; the blacksmith takes his reward, and the besotted wretch walks away. I once saw a man with a piece of iron sticking through his tongue, and dancing like a madman, through the streets of Calcutta, making every kind of indecent gesture. Others allow their sides to be bored with a strong needle ; a piece of bamboo, or the pointed handle of an iron shovel is then thrust through, and is filled with live coals. On this they throw at intervals a kind of Indian pitch, from which issues a flame with smoke. The whole presents a scene, such as one might fancy devils to be transacting in the

infernal regions. Others throw themselves down from a scaffolding upon a board with iron spikes ; these are carefully placed in a slanting direction, so that upon the least touch they fall.

On the second day is the swinging festival. A tree twenty-five or thirty feet high is fixed in the ground, on the top of which a long bamboo is horizontally fastened, so as to be moved round with ease. The man who is to swing prostrates himself before the tree ; a sign is made by one standing by, and the blacksmith has here again to perform ; he draws up the fleshy skin at the spine, and thrusts two hooks through it. A strong man then takes him on his shoulder, the strings which are attached to the hooks in his back are tied to the rope at one end of the horizontal bamboo ; and the rope at the other end is held by several men, who drawing it down, elevate the end on which the man swings, and by their running round with the rope the machine is turned. In swinging they describe a circle of about thirty feet in diameter. Some swing only ten minutes, others for half an hour. In Bengal a piece of cloth is wrapped round the body, passing underneath the hooks, lest the flesh should tear, and the wretch fall and be dashed to pieces, though they frequently swing without this support.

These devotees take various playthings, fruits, and flowers with them, which they throw down upon the spectators. I saw one who had his cloth full of young crows, which he let fly; another produced a comb and looking-glass, to trim his hair; and it would be desirable, for some tangible reason, that the Hindoos were more particular in paying attention to this kind of cleanliness at more fitting times. Sometimes it happens that the flesh tears, and in this case the poor wretches usually fall a sacrifice.

I never heard that the Brahmins subjected themselves to this kind of torture; they leave this meritorious work to the despised Sudra. A reward of ten shillings and the hope of going into Shiva's heaven, are a sufficient motive to him for suffering the pain. I saw a Hindoo in western Bengal, who had been swung for fifteen years successively; the marks on his back caused by the hook, were visible. The Christian public in Calcutta have succeeded, by repeated application to Government, in procuring an order to prevent the erection of a tree for swinging in the town of Calcutta.

The celebrated idol *Juggernath* is one of the inferior deities, but has become exceedingly popular throughout India. Who has not heard of the myriads who go to visit his temple in Orissa?

The history of this horrid and mis-shapen idol is the following. A pious king, Indrahama, received the command from Vishnu, to gather the bones of Krishna, who had been shot by a huntsman, into a worthy receptacle, as they had been lying under a tree for centuries. Vishnu Karma, the artisan of the gods, at length undertook the work, but declared beforehand, that if any body interrupted him in it, he would depart and leave the image unfinished. In one night he built a large temple upon the blue mountains in Orissa. He then commenced fabricating the enormous idol-block. At the end of fifteen days the king was overcome with curiosity, and proceeded to the place of building. Vishnu Karma immediately let his axe fall, and marched away, and thus the image remained lying on the ground, without hands or feet. In his distress the king prayed to Brahma, who kindly promised him for his comfort that the idol should receive divine honour, even in its present imperfect state.

At the consecration, Brahma himself presided as officiating priest, and gave the image eyes and a soul, and thus the glory and fame of Juggernath were secured, from the moment of his origin. If Brahma himself declares a block to be a god, it must be worshipped, and none dare oppose :

so reasons the Hindoo, and thus thousands, yea, millions, count themselves happy in obtaining a sight of this disgusting idol.

Juggernath signifies "lord of the world;" and this pompous title has been bestowed on the Moloch of the East. A missionary who was present at the celebration of his festival two years ago, gives the following description: "In the afternoon the idol, with his sister, was removed from the temple, and conveyed upon the great car. The dense masses of his worshippers amounted to at least two hundred thousand. The houses and walls were adorned with branches and wreaths of flowers. Every eye was fixed upon Juggernath, every countenance smiled for joy. The English officers from the neighbouring town of Puri, were riding on elephants splendidly caparisoned and covered with carpets, to see the Lord of the World. The Hindoos believe that they, like themselves, come to derive a blessing from the sight. He who in the first hour views Juggernath receives remission for the sins of ten thousand births. So delighted is the god with the honour and worship paid him, that his eyes glisten with delight. The car with its twenty-four wheels is drawn with long ropes by the shouting multitudes." Here one is disposed to exclaim, What will superstition

not effect? Do not those masses of enthusiastic worshippers of a dead idol cry shame upon lukewarm Christians? When have we ever heard of an assembly of two hundred thousand worshippers of the true and living God?

“ But what a shocking scene presented itself to my eyes, as I looked around! Along the banks of the river I numbered more than forty corpses and skeletons in various stages of decomposition, which dogs and vultures were devouring. The pilgrims had as usual brought the cholera with them; both hospitals were filled with the sick; and every morning the dead were thrown away upon the place of skulls.”

Juggernath has his chief residence in the province of Orissa, but his idol-cars are met with in every considerable place of Bengal, and are drawn forth at the annual festival amidst the shouts of the deluded idolators. I was present at the procession in the neighbourhood of Burdwan, in the year 1832, distributing tracts and gospels, and saw three persons crushed under the wheels of the ponderous car. The natives said it was by accident; but there was no doubt on my mind that the suicides were committed from religious motives, upon the persuasion of the Brahmins. There were the corpses lying before me, and the sorrow-

ing widows sitting by them. That such a death insures the highest beatitude in heaven, is to the Hindoo an indubitable fact. Alas ! how many sacrifices of a similar kind have been devoured by this Moloch ! Hundreds of pilgrims who come from a great distance die on the road. I have frequently seen the poor creatures sick of cholera and fever, lying helpless on the road-side ; and had them conveyed to the hospital. There is no mercy in Hindooism ; no man cares for the afflicted, or the sick and dying stranger.

A similar festival is celebrated in the month of September, in honour of the female deity, Durga. In large towns like Calcutta, every rich Hindoo has a Durga prepared for himself, and set up for worship either in the open court-yard, or in some large hall, which at night is splendidly illumined. During the fortnight of the Durga festival, all public and private business is suspended ; the ships in the port of Calcutta cannot be freighted, and the courts of Government are closed. Rich and poor go about in their festival garments, great dinner parties are given, and the nights are spent in the dance and music. The wealthy baboos of Calcutta invite English families to share in their nightly revelries ; and many, alas ! are seen joining the idolators in those Baal temples, where the

image with ten arms, fantastically dressed up in gold and silk, is adored. All day and all night you may hear the screeching musical instruments of the Bengalees ; one noisy procession succeeding another, marches through the town, bearing the image on boards. The Hindoos spend enormous sums at this festival,—many a baboo his thousand and two thousand pounds ; and the lower classes likewise squander the little earnings which they have obtained by the sweat of their brow. A converted Brahmin, in Calcutta, declared to me, that the sums which the Hindoos throw away annually on their idol festivals, exceed the income of all Bible and Missionary societies in Great Britain.

On the last evening of the festival, the multitude proceed with song and music to the river, to cast the image which they have been worshipping for ten days, into the water. Shortly afterwards, the Kalee Pooja takes place ; the principal part of which is celebrated during the dark night at the setting in of the new moon. The worshippers dance round a female, who is entirely unclothed, and the ceremonies are obscene beyond description. The evil spirits in hell could not have devised a more effectual means for degrading man below the brute creation.

I have yet to allude to certain religious ceremonies for promoting salvation, which are performed chiefly by Hindoo ascetics, called Sunyasees, Byragees, or Yogeas. One of these is the pronouncing the names of their patron deities, and the religion of the lower classes consists principally in this senseless repetition of names : as our Saviour said, they think they shall be heard for their much speaking. The worshippers of Vishnu use for this purpose a sort of rosary, which they wear round the neck. The sunyasees, a kind of beggar monks, are engaged all day throughout the whole year, in this exercise. If they succeed in pronouncing the name of Radha, Krishna, or Ram, a hundred thousand times a month, they feel sure of getting to heaven. Sometimes these horrid-looking sunyasees, who rub themselves over with ashes, and are without any dress, sit for months in deep contemplation under a sacred tree, or before an idol temple, with their lips moving, and their eyes shut.

In order to render their exercises more meritorious, these pretended saints undergo various kinds of self-inflicted torture. To become absorbed into the deity, the flesh must be mortified, and all passions not merely subdued, but destroyed ; that is, the body is to be turned into something like a

senseless block. The Hindoos have a proverb to this effect—"As the air in a bottle, when broken, is united with the surrounding atmosphere, so the soul of the yogee returns, at the dissolution of the body, into the divine soul of the world, and is absorbed therein like the drop in the ocean."

In order to attain to this state of deadness to the visible world, one man makes a vow that he will measure the road to Benares with his body. Another sits day after day between three fires, and allows himself to be half roasted. I have seen a sunyasee, whose uplifted arm was perfectly dry and shrivelled, having been held in that unnatural position for many years. In 1833, a saint of this sort, who pretended to live upon air, was exposed every morning to the admiring multitude, at Calcutta, sitting upon the flat roof of a house. The water with which he was washed was poured down upon the people, who eagerly caught up every drop. Mr. Rhenius, in Tinnevely, saw a man who had a strong wire drawn through his cheeks, which was beaten flat at each end, so that it could not be removed; a chain was fastened to this, and at the end of the chain was a box of brass, with which the poor wretch collected alms. On his shoulders he carried two heavy links of iron; when he smiled, the wire in his cheeks

caused him great pain. All this suffering he underwent upon the recommendation of a Brahmin, to atone for sins committed in a former birth, and to cure a chronic disease with which he was afflicted.

In recent times, this propensity for torturing the flesh appears to have abated considerably. Those who vow to choose the life of an ascetic, content themselves with putting off their dress, and wearing a tiger-skin ; allowing the hair and nails to grow, and rubbing themselves every morning with the ashes of burnt manure. In this plight they are travelling through the country, and visiting all the celebrated places of idolatry. The number of these sunyasees is very great ; we meet them daily on the road, and they are freely entertained wherever they go. Many of them are opium-eaters, or smokers of other narcotic drugs : their appearance is inexpressibly shocking, and most revolting to every humane and modest feeling. Instead of subduing their passions, they are the most abandoned profligates—a moral pestilence wherever they enter a dwelling.

I have, in conclusion, to advert to one more important ceremony, that is, the sradha, or the funeral obsequies for the deceased. No conscientious Hindoo will dare to omit this, indifferent as he may be to his religion in other respects. In the

prospect of death, he usually comforts himself, by saying, "I have a son who will perform my sraddha ;" that is to say, deliver my soul from hell. It is most effectually performed at Gaya; but the Brahmins have no objection to its being done at home, provided they are well entertained and amply rewarded. A few days after the death of the parent, the son proceeds to its celebration, in order that the soul may come to its rest. The greater the gift, the more sure and speedy will be its deliverance from misery. Various incantations are used, many sacrifices presented ; but money is the chief thing. The motto which was written on the chest of Tetzal, when he was selling indulgences in Germany, at the time of the Reformation, is precisely that of the Brahmins :—

"As soon as silver in the box does ring,
The soul will out of purgatory spring."

The East Indian Government appear to have learned a lesson from the book of the Brahmins, in opening a considerable resource for their revenues from the sraddhas celebrated at Gaya. Verily it is a dark spot in their history. Every pilgrim visiting Juggernath had, before the abolition of the tax, to pay two shillings on entering the place ; but he who performed the funeral obsequies of his ancestors, had to pay double and

treble this sum. The Brahmins also take care to fleece the newly-arrived stranger; they spy out all his property, and little enough is left him for returning home.

In return for the revenue derived from idolatry, the Company's Government were accustomed to present Juggernath with some hundreds of yards of the finest red broad-cloth, to enable him to make his appearance in a new dress at the annual festival. What Christian is not grateful to those excellent men, who exposed this scandal, and agitated the subject in parliament, until the pilgrim tax, and the connexion of the East Indian Government with idolatry, were abolished?

Such are the means and efforts, by which the orthodox Hindoo hopes to obtain a superior state of existence hereafter, and to secure the blessings of heaven. The question now remains to be answered, as to what description of happiness he expects to enjoy, and of what nature that heaven is, in which he hopes to spend eternities in delight. But what shall I say on this point? Where the gods are so many, the heavens must be equally numerous. Every Hindoo has his own ideas about this. Some writings assert that there is no eternity at all,—that man's happiness and misery end with the termination of his

present state of existence. The very thought of entire annihilation fills the spirit, longing for life and immortality, with grief and dismay. The authors of the Vedas must have been conscious of this, hence they held out to their votaries various heavens, in which various degrees of happiness are promised to those deserving of it. The description of these heavens is quite in oriental style. Everything, even the apartments and beds of the gods, are of gold and precious stone. All the joys and pleasures there pander to the sensual appetite and selfish desires of man. Like the paradise of Mahomed, these heavens abound with the dwellings of profligacy, instead of presenting a place where the righteous and pure in heart receive the reward of faith. All inordinate passions and vices are here personified and represented as gods. The quarrels and intrigues of those gods fill the place with noise and uproar. There are musicians, dancers, and singers with horses' heads, sumptuous entertainments, revelling, war, bloodshed, and murder. I will just give a short description of one of these heavens. An old author, Narada, declares that the heaven of Brahma is so exquisitely beautiful and glorious, that it would cost him two hundred years, and more, to describe it; but fortunately he shortened the task

considerably. All the palaces, he says, are of pure gold ; the streets of bright crystal, with golden borders. There are forests and gardens, full of the finest fruit, the fragrance of which fills the air. Birds are singing the sweetest melodies upon the trees, and in the bowers. The lakes are bespangled with lilies of blue, red, and white colours. In winter it is warm, and pleasantly cool in summer. There are clouds, but no thunder-storms ; winds blow, but they are only for refreshment ; oppressive heat is unknown. There are sofas and thrones in the apartments, glistening like lightning ; and the pillars, which support the arched canopy, are of pure diamond.

I may just add an anecdote about the doings of the gods. At a great assembly of them, Indra had a flower in his hand, the smell of which delighted him ; he afterwards presented it to a Brahmin. At this, the whole company began to laugh, for these worthies receive no flowers except such as come fresh from the garden. The indignant Brahmin therefore rose, and while going away cursed Indra, declaring he should be turned into a cat, and live in the house of a man of low caste. The god accordingly fell from heaven, and became a cat in the house of a huntsman. All the gods inquired for him in vain ; he was nowhere

to be found, until after a long time his wife, Sutchee, discovered him ; whereupon the wife of the huntsman advised her to use a certain charm, upon which Indra assumed his original form, and returned to his residence. Doubtless he took care, after this severe lesson, never to offend a Brahmin again.

Hell has been pictured black enough by the authors of the shasters, and if the Hindoos believe every word, they have the miserable prospect that their whole nation will there have to suffer torment for their sins. There is not merely one, but thousands of hells. Some are dark, others of red-hot iron ; in a third, criminals are chastised with thorns. From this a path leads into another, which is full of snakes and loathsome vermin. Then there is one with offensive sloughs, and a river flows through it of abominable impurities ; here offenders are torn in pieces with red-hot tongs, or devoured by cannibals. For every special sin, there is a certain hell appointed. He who defrauds others, is cast into the hell of darkness ; the glutton, who has been guilty of destroying animals, is to be thrown into a hell of boiling oil. He who despises the Brahmins, is to be punished in a hell of burning metal for three millions of years. The unmerciful are to be

tormented by snakes, flies, and wasps. He who is inhospitable to guests, must have his eyes torn out by vultures, and other ravenous birds. The Brahmin and prince, who are fond of spirituous liquors, will be thrown into a caldron of liquid fire. He who mocks a sunyasee, will stick in the mire, with his head foremost. False witnesses are to be cast from rocks, eight hundred miles high. The profligate and adulterer will be burned in the red-hot arms of an iron image.

Of eternal blessedness, or eternal damnation, the Hindoo theology knows nothing. Though the one should last millions of years, there is a period fixed, when the damned soul will escape from hell; and the heir of heaven must likewise make his exit again, to begin his existence on earth in some new form.

Such is the doctrine of transmigration, which has become popular among the lowest, as well as the highest, classes. In my frequent conversations with Hindoos on religious subjects, I sometimes asked them, "What will become of your soul after death?" "What will become of it? why it goes to Yama's house." This Yama is the god of the infernal regions, and has his residence in the uttermost ends of the earth. Thither the departed spirits are conveyed. The good

he receives smilingly, addressing them in the following manner: “*You* are righteous,—by the strength of your merits you are raised to a glorious heaven.”

The wicked pass through a dark cavern, being drawn along with ropes, or by the hair, and sometimes by chains, till they stand before Yama, who is four hundred miles in height. He thus begins to address the trembling wretches: “Do you know that I have the office of dispensing rewards in this place: happiness to the good, and punishments to the wicked? Have you never thought of religion; did you never believe a hell? Then he calls his secretary, Chitrogupto, saying, Examine these persons, call for the witnesses. Surgyo, the sun; Chandra, the moon; Agas, the firmament; Din, the day; Ratri, night; Pratakal, morning; Suntyakal, evening; are now appearing, as witnesses. When the examination is over, Yama beats the condemned criminals with a club, so that they are crying in torment, and then he drives them into the different hells. The damned remain there for a longer or shorter period, according to the crimes they have committed. By this punishment sin is atoned for, and a better state obtained. The object of every subsequent transmigration is also to effect an atonement for

the past. It is recorded in the shasters what kind of existence will follow upon every sin. He who steals rice will first go into hell ; at his next birth he will become a crow for eighteen years, afterwards a heron for twelve years, and then a diseased man. He who kills an animal, or laughs at the reading of the Puranna, will, after enduring eternal torment, be born a snake, then a tiger, a cow, a white heron, a cow, and lastly, again a man having an asthma. He who steals alms will sink into hell, and afterwards be born a blind man, afflicted with consumption. He who lives in affluence without communicating of his substance to others, will be punished in hell for thirty thousand years, and then be born a musk-rat, then a deer, then a man whose person emits an offensive smell, and who prefers bad to excellent food. A fair woman who despises her husband, will suffer in hell a variety of torments ; she will then be born a female, and, losing her husband very soon after marriage, will long suffer the miseries of widowhood.

I have sometimes asked the people who explained to me the doctrine of transmigration, in what form they had, during their former birth, lived on earth, but never found one able to answer the question.

This doctrine, which is most intimately connected with that of absolute fate, has had a very injurious effect upon the whole nation, as I shall show in a future chapter. The Hindoo regards himself as subject to an unchangeable law of necessity, and thus loses the free activity of his mind. "Ishurer itsha jemon, temoni hoi:" As it is destined, so it will be; this sentence we hear continually from the mouth of the learned Brahmin, and of the common labourer in Bengal. All their sins are considered as necessary consequences of actions done in a former life, on which account they seldom charge their consciences with guilt for committing them. If a person die an unnatural death, his neighbours, instead of feeling compassion, cry out, "O the wretch! he must have committed some great crimes in his former existence." If a man be in trouble and adversity, instead of using measures to extricate himself, he sits down in despair, thinking that these unfortunate circumstances are inseparably attached to his birth, and that he can get rid of them only with life itself. If another get rich, and all should prosper according to his wishes, people say, "How wonderful! he must have done some very meritorious deeds in his former birth, or else he could not be such a lucky man." If the Hindoo

see a cow, ox, or other beast cruelly treated, he exclaims, " Ah ! how many sins must the poor creature have committed in a former state of existence !"

In Bengal, a person cannot pass through a street without being reminded of one or another of the various ceremonies I have alluded to. An eminent missionary gives the following sketch of daily occurrences : " Here sits a man in his shop repeating the name of his guardian deity, or teaching it to his parrot, which is a very meritorious thing, and brings both the parrot and his master into heaven ;—there go half-a-dozen of sunyasees, or byragees, making their journey to some holy place ;—here passes a person carrying a basket on his head, containing rice, sweetmeats, fruit, flowers, an offering to his idol ;—here comes a man with a chaplet of red flowers round his head, and the head of a goat in his hand, having left the blood and the carcass before the image of Kalee ;—there sits a group of Hindoos listening to some others rehearsing and chanting poetical versions of the Purannas ;—here sits a man in the front of his house, reading some religious book, moving his body like the trunk of a tree in a high wind ; and here comes a group of jaded wretches, who have spent the night in boisterously singing filthy songs,

and dancing in an indecent manner before the image of Durga. Add to this the villagers, men and women, coming dripping from the banks of the Ganges, and you have a tolerable view of Hindoo idolatry as it stalks through the roads and streets, and as it may be recognised by the most careless observer."

Here, then, is a plain and faithful representation of Hindooism in its practical part. I have not overdone any thing ; on the contrary, the darkest features of the picture have been left untouched in the back-ground ; for no pen may describe, no tongue may utter them, to a Christian public. God grant, that the light of the Gospel may soon dispel this heathen darkness !

In contemplating this fearful state of things, a sigh involuntarily rises from the compassionate heart of the Christian ; O my God, what must become of a nation, which has such deities, and such a religion ? Nothing is to be found in it corresponding in the least with the moral and spiritual wants of man,—no direction to that which is good, no lamp to lighten the dark path through the trials and obscurities of life, no ray of hope for a better, happier state of existence.

"In the religious ceremonies of the Hindoos," says Ward, "not a particle is found to interest or

amend the heart ; no family Bible, ‘ profitable for doctrine, for reproof, for correction, and for instruction in righteousness ;’ no domestic worship, no pious assembly where the preacher

‘ Attempts each art, reproves each dull delay,
Allures to brighter worlds, and leads the way.’

No standard of morals to repress the vicious, no moral education in which the principles of virtue and religion may be implanted in the youthful mind. Here, every thing that assumes the appearance of religion ends, if you could forget its impurity, in an unmeaning ceremony, and leaves the heart cold as death to every moral principle.”

Is not a land groaning under the curse of the Almighty, which has priests like the Brahmins, as instructors and leaders of the people, an awful subject for contemplation? *This* is the fruit of pantheism, in its undisguised form. Separated from a Divine influence, left to his own imagination, man deifies himself. No ceremony is too absurd, no vice too abominable, for him to practise. “ Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.”

The Hindoo, in his wild vagaries, represents God as light and darkness, in a physical and moral sense, as truth and lie, as the author of good and evil.

What, my readers, has raised *us* above this unhappy nation? How is it that *we* have ideas purer, and more worthy of the Divine Being? that *our* philosophy, theology, and other branches of literature, rest upon a more sure and solid foundation than those of the Hindoos, a nation which is more than two thousand five hundred years old? How is it that, with all the sins and vices which prevail in these western parts, there is nevertheless a higher moral feeling and principle predominant amongst us, than among the easterns? Surely *we* are indebted for these blessings to the Christian religion. The light of truth revealed in the holy Scriptures has diffused its benignant rays more or less, over our literature, our laws, and our social life. The more that we have participated individually in this light, the more correct is our knowledge, the purer our life, the happier our condition as social beings, the more intelligent and better we have become. If you remove this light, "which lightens all men;" if you diminish its influence, if you establish systems instead, which have little or nothing in common with the Bible,

or are contrary to it, the natural consequence is, that you will, in so doing, relapse into the obscure, unhappy confusion of heathenism. Hindooism is, in this respect, erected before the eyes of our learned philosophers as a beacon of warning, calling on them, "Beware of the gulf of perdition, at whose precipitous brink many of you are climbing about blindfold." Hindooism has destroyed almost every moral vestige of the mind ; it has kindled the flames of hell among mankind ; it has excited in the heart every impure and satanical passion.

How can this flood of corruption be stemmed ? how can such a nation be rescued from eternal ruin ? *Certainly, in no other way than by the word of the living God, by the glad message of that Saviour and Redeemer who came from heaven to deliver sinners from the curse of the law,—from temporal and eternal misery.*

When the Christian is in tribulation, he has a remedy at hand, affording consolation, encouragement, and peace to his troubled mind. He opens his Bible, and reads of a land where no tear will be shed, where sorrow and suffering are unknown, where the head will not be weary, nor the heart oppressed. He remembers the power and love of his ever-present Helper, and finds rest

for his soul. If his conscience trouble him, he can take his refuge in the Redeemer, whose blood cleanseth from all sin ; the salvation wrought out by Him, is the object of his hope and joy.

But what can the heathen do? He is sensible of sufferings and trials, even as we are ; oh yes, I can assure you, he is often in great trouble. I have seen his misery, I have heard his lamentations, especially when death, with his terrors, is approaching ; but for *him* there is no remedy, no alleviation ; for alas, he does not possess the healing balm, the joy-giving treasure of the Gospel.

Can *you*, my readers, enjoy its blessings ; can *you* quietly sit down in its possession, without conceiving a desire, without making an effort, to communicate them to a nation, who are *your* fellow-subjects, groaning under the curse of a degrading idolatry? No, you reply ; *We will proclaim to them* the glad tidings of salvation through Christ ; yes, dear readers—

“ Salvation, O salvation,
The joyful sound proclaim,
Till earth's remotest nations
Hear of Messiah's name.”

I feel assured, that all who can bear testimony of His power to save, from personal experience,

will, in grateful remembrance of the Divine mercy, unite their cordial desire with prayer to Almighty God, that the light of revealed truth may soon dispel the dark clouds of heathenism, and cast its refreshing rays upon the nations of the East.

CHAPTER IV.

ON THE LABOURS OF MISSIONARIES IN INDIA.

EFFECTS OF IDOL WORSHIP ON THE MIND OF THE HINDOO.—UPON HIS MORAL CHARACTER.—CONSEQUENT WRETCHEDNESS.—HOW HE ENDEAVOURS TO GET RID OF HIS ANXIETY.—DIFFERENT BRANCHES OF MISSIONARY LABOUR.—CHAPELS FOR PREACHING.—DESCRIPTION OF HEARERS.—BRAHMINS FOND OF DISPUTING, AND EMPLOYING INSULTING LANGUAGE.—ITINERATING IN THE COLD SEASON.—DANGER FROM WILD BEASTS AND REPTILES.—IMPRESSIONS PRODUCED BY PREACHING.—MODE OF PREACHING.—ILLUSTRATIONS FROM NATURE.—PARABLES ACCEPTABLE.—MEDICAL KNOWLEDGE DESIRABLE.—RESULT OF PREACHING AMONG THE HINDOOS.—REFLECTIONS OF MR. RHENIUS.—APPLICATION.

“Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent?”—*Romans x. 13—15.*

IN the former chapter I gave you a brief statement of the religious ceremonies of the Hindoos; we now pass on to consider, in what way the missionary endeavours to communicate to this benighted nation, the knowledge of the true God.

In order to enable my readers to form some idea of this important and arduous task, it may not be unsuitable for me to recapitulate

some prominent features in the moral character of the Hindoo. What can a religion, made up of such cold, heartless ceremonies produce, but an utter prostration of mind, a cold apathy towards all that is truly good, a heart senseless and obtuse, on which every exhortation to repentance, every reproof of conscience, every call to works of charity, must speak in vain, and rebound like the arrow on the hard rock?

When a religion teaches that a man's whole life,—that his moral and physical state, is unchangeably fixed beforehand, and engraven on his skull with indelible characters, the inevitable consequence of this belief is extreme selfishness; man cares nothing for his fellow-being,—the gratification of his personal wishes is all, and everything that renders life agreeable to him; his motto is, "Let us eat and drink, for to-morrow we die."

Hence the Hindoo has no love to his neighbour, no patriotism, no benevolent, philanthropic feeling possessing his mind. The most intimate social relationship is not under the influence of moral principle. Parents, it is true, manifest a tender affection towards their offspring, but it is more of an animal than an intellectual kind. When an infant dies, the mother howls and tear her hair,

but the following morning all her grief is usually over and forgotten, though I have seen strong exceptions to this, for the flame of maternal love sometimes burns brightly even in the breast of a heathen mother. Disobedience towards parents and superiors, has become proverbial ; and it cannot be expected otherwise, among a people who have no correct idea of moral and mental training, and whose religious instructions only go the length of leading the child to learn an obscene song, and to bow down before an idol. Conjugal affection and fidelity are unknown in Bengal ; indeed, how can such things be expected among the Hindoos, when we consider the example they have in their gods ? A missionary once spoke with a Brahmin on the profligacy of the character of Krishna, to which he replied, " Every house in Calcutta is a Krishna ; " a fearful representation this, of the immorality of its inhabitants !

The Hindoo is forbidden to kill an animal for the purpose of eating the meat, because the soul of a Brahmin may dwell in it, and thus a confusion would be caused in the creation ; and he is also careful not to crush an ant under his feet, not from any feeling of tenderness, but from superstitious fear, for poor illegitimate children are murdered in great numbers ; and a learned Brahmin,

who held an official situation under Government, stated, that he believed that in Bengal, ten thousand infants are annually destroyed before their birth. Crimes of this description have come under my own observation, and filled my soul with horror. Poisoning is frequently practised ; many a Hindoo thus removes his nearest relative, if obnoxious to him, from any trifling cause. Some years ago, I saw the corpses of three females lying before a cottage, each of whom had had her throat cut : the murders were committed almost in sight of the magistrate's residence, yet the superintendent of police did not succeed in discovering the perpetrators of this dreadful deed.

The Hindoos have no correct idea of pity and compassion. Their cruel insensibility towards the poor, the suffering, and the dying, is revolting to the feelings of every European. If, for instance, a boat on the Ganges, filled with people, be upset—a thing which frequently happens—nobody cares for the cries of the drowning ; the boatmen, who are only a few yards distant, remain unconcerned spectators, and continue smoking their hookah, or eating their food, shouting, “Ishwurer ichas dubija giachen,”—God has decreed it : they are drowned.

Where selfishness is the main-spring of every

action, all mutual confidence will be destroyed. One lays his plans in opposition to the other, and relations live in discord and at enmity together, which sometimes breaks out with desperate fury. Though this does not occur continually, they always regard each other with jealousy and hatred. There seems no cordial friendliness of feeling, except for some selfish end. The inhabitants of villages which I visited have often told me, that there were not three families among five hundred heartily united. Brothers and relatives are ever in conflict together about inheritances and legacies, with regard to which they are daily on the watch to defraud and injure each other, and they are exceedingly clever in preparing false documents, and signatures: there are many people who obtain their livelihood by this unlawful practice. Their hatred lasts for life, and is not unfrequently transmitted to their posterity. The women take their share in the quarrels; they stand with their hair flying, pouring out volleys of abusive language, screaming and shouting, so that one might think the powers of the infernal regions were let loose.

But notwithstanding all this, the Hindoo feels something of the voice of truth in his breast—an obscure longing after rest troubles him, without his

being conscious of the real tendency of his desires. His conscience, although hidden under a heap of sin and error, sometimes awakes sufficiently to render him uneasy. *The ten commandments are written with indelible characters upon the heart of the most abandoned heathen:* I can, from personal experience, vouch for the truth of this remark, and the words of the apostle are verified even among the deeply-sunk Hindoos: "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: *which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another.*"

There are Hindoos who seem devout in their own way, who, under some sense of spiritual wants, sacrifice their he-goat before the shrine of Kalee, or bathe in the Ganges; but because the senseless ceremonies of idolatry are devoid of a substratum of truth, there being not the least symbolical allusion to a spiritual cleansing or atonement for sin, those ceremonies only tend to draw the mind further away from it. For satisfying the hunger of the immortal soul, Hindooism offers a stone; for quenching the thirst of the spirit groaning after life eternal, it has prepared no refreshing

waters, but impure and putrid sloughs ; the wretched beings who drink from which, are becoming more miserable and thirsty still, partaking of the nature of the disgusting element they receive ; —there they lie, helpless and abject, in the valley of the shadow of death, dreaming themselves away into eternal perdition.

People who have led a wicked life sometimes feel uneasy, and endeavour to escape the torments of hell by atonements, and meritorious acts. I have known Hindoos who went for several years on pilgrimage, in order to get rid of their anxiety. If the rich man confess a sin to his priest, he is drained of a large sum ; if he be poor, he is desired to wash away his anguish, by bathing oftener than usual in the Ganges. In the hour of death, the prospect of transmigration affords but poor comfort. A missionary describes the lamentation of a dying Hindoo in the following pathetic manner : “ Ah ! into what hell shall I go ? what hope have I of getting into heaven ? what meritorious acts have I performed ? Here I have suffered for the sins of a former birth, and now my sufferings are beginning afresh. Through how many births have I yet to pass, before I reach the termination of my sufferings ! ”

The Hindoo, in his dying hour, is like a man

upon the stormy ocean, when the shattered vessel will no longer yield to the helm: he is fully aware it must go to the bottom; he knows nothing of the hope of the Christian, "which he hath as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil." In gloomy despair he lays himself down to be swallowed up by the dark waves. What a striking contrast this to the death of the believer in Christ, which is so beautifully described by Watts:

"Just such is the Christian: his course he begins,
Like the sun in a mist, while he mourns for his sins,
And melts into tears—then he breaks out and shines,
And travels his heavenly way.
But when he comes nearer to finish his race,
Like a fine setting sun, he looks richer in grace,
And gives a sure hope at the end of his days,
Of rising in brighter array!"

Among the hundreds of millions of the extensive empire of Hindoosthan, out of whom more than three thousand souls are daily ushered into eternity, a small band of missionaries is dispersed, who proclaim to a few among them the salvation purchased by Christ.

Since my return from India, I have often been asked, in what way the missionary endeavours to communicate the Gospel to idolaters. I will now endeavour to answer this question as practically as possible. The labour of the missionary consists

of three distinct branches; first, the direct preaching of the Gospel; secondly, the translation and dispersion of the Holy Scriptures, and of other useful books; and thirdly, the education of youth. The preaching department will claim our attention in this chapter.

When the first Protestant missionaries commenced their labours in Bengal, forty years ago, they found it very difficult to get access to the natives. The Hindoos heard with surprise that a handful of strangers had ventured to proclaim a new religion, and the Brahmins thought it rather amusing, and smiled at the idea that white-faced men could think of assailing a religious system, which, like the range of the Himalaya mountains, had stood for hundreds of thousands of years. The missionaries, however, by no means allowed themselves to be dismayed by the contemptuous smile of these priests, and they endeavoured by every possible means to communicate the truth to the people. The taunts of the Brahmins not long afterwards changed into apprehension and fear; and now partial success has greatly strengthened the courage, and enlivened the hope of the labourers.

In towns, such as Calcutta, Benares, and Burdwan, the missionaries have erected chapels in the most

frequented parts. These buildings are constructed of the most cheap and simple materials : the walls are of brick, or sometimes only of mat; the superstructure is of bamboo, with a thatched roof. The morning hour after sunrise, and the evening hour after sunset, are invariably chosen for preaching. During the heat of the day, between nine and five o'clock, public speaking for any length of time is hardly practicable. The missionary first takes his station at the entrance of the chapel, and a native catechist then begins to read a portion of the Bible. Meanwhile, a number of Hindoos are gathering around to hear what news this man has to communicate. The hearers belong to different classes ; among them you may see the ignorant Sudra, the peasant, the artisan, the palankeen-bearer, and near them the cunning, wily Brahmin.

As one of the first missionaries in Bengal was preaching in a street in Calcutta, a baboo passing by cast a contemptuous glance at him, and said, " You padrees are exactly like those hypocrites, of whom your Jesus said, ' They love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men.'" " Yes, my friend," replied the missionary, " but only with this difference, that *they* were praised by

the people, and we are scoffed at and despised for it.”

To address a crowd of idolaters is indeed a very different thing from preaching in a church, before an orderly, devout Christian congregation ; it requires no small degree of firmness and patience to communicate the word of God to a set of people whose minds are full of prejudice, and void of any sound knowledge ; and to be exposed to the scoffs, impudence, and ridicule of the Brahmin, who looks upon the preacher as an uncalled-for intruder, whose efforts are to be opposed at any rate, if his influence cannot be resisted. I well recollect the struggles of mind through which I passed during the first years of my missionary career, before I could get courage, trusting in the help of God, to address an assembly of heathen.

When a considerable number of people are gathered together, we invite them to enter the chapel, and take a seat on the benches. The number, of course, varies much at different periods : sometimes the place cannot hold half of them, and many remain standing without ; on other evenings the chapel is not nearly full. The preacher stands on a raised platform, to address the people. But that silent and devout attention which prevails in our churches during Divine service, is never

seen. The majority of the hearers come from curiosity, and leave perhaps after a quarter of an hour. This is certainly rather disheartening, but the preacher goes on nevertheless, and in a few minutes the place is probably filling again. At other times he may happen to get a congregation of very quiet, attentive hearers, who will listen to the end of his discourse. Much depends on the manner and character of his preaching; if he be lively and energetic, and his subject interesting and attractive, he will be sure to command a good degree of attention; but if he be dry, monotonous, and dull, or his voice feeble, the people soon tire, and allow him to preach to the benches.

Imagine, my friends, among a hundred hearers, a Brahmin, whose proud attitude shows at once that he belongs to the caste whom the Hindoos regard as demi-gods. From his contemptuous look you may conclude what is passing in his mind. He turns to the right and left, and at last he rises from his seat. He covers his face with his upper garment, lest he be polluted by the breath of the missionary, so that only his eyes are visible. "Stand by thyself, come not near to me, for I am holier than thou," are the words legibly inscribed on his countenance. He hears of the only

true God, or the incarnation of Jesus Christ, and thinks, I will soon bring this preacher to silence. Who is God, can you show him to me? he asks: If he be answered, I cannot, he is invisible, a Spirit,—the Brahmin continues, “*I am God.*” “*You, a poor mortal, subject to sufferings, and finally to death; you, a weak, yea, wicked and sinful creature, how can you make such a senseless assertion? do you not know that God is a holy, glorious being, perfect in all his attributes?*” Upon this he calmly replies, “*Who speaks, who thinks, who acts through me? God does it, he is in me; my soul is of God; it is part of him,—hence I am God.*” The missionary then proceeds to expose him in some practical way: such as, *You are a liar; can God tell a lie? “What is lying?”* he responds. “*What is sin in general? it is nothing; it exists only in your imagination.*” If the man be in some degree sincere, and open to conviction, he will at length allow the fallacy of his pantheistical doctrines, but in most cases he will go on arguing merely for the sake of dispute, and in such cases it is best to cut the discussion short, rather than to waste breath upon him.

A dear brother missionary related to me the following discourse which he had with a philoso-

phical Brahmin, who inquired of him, What do you preach here? Answer.—We teach the knowledge of the true God. Who is he? I am God. “I thought,” said he, “when hearing this the first time, that it would be an easy thing to confute him, but I soon discovered my mistake.” “This is very extraordinary,” said I; “are *you* then almighty?” “No,” he replied, “if I had created the sun, I should be almighty; but I have not.” “How, then, can you pretend to be God, if you are not almighty?” “This question is owing to *your* ignorance,” said he; “what do you see there?” pointing to the Ganges. “Water.” “And what is in this vessel?”—at the same time he poured out a few drops into the hollow of his hand. “This is water likewise.” “What is the difference between this water and that of the Ganges?” “There is none.” “Oh, I see a great difference; that water carries ships, and this does not. God is almighty; I am only a small part of the Godhead, and therefore I am not almighty; and yet I am God, just as these drops in my hand are real water.” I replied, “According to *your* representation, God is divided into many thousand portions; one is in me, another in you.” “Oh,” said the Brahmin, “this remark is again owing to your ignorance; how many suns do you see in

the sky?" "Only one; but if you put a thousand vessels with water on the ground, what do you see in each?" "The image of the sun." "But if you see the image of it in so many vessels, will it prove that there are a thousand suns in the firmament?" "No, there is only one sun, but it is reflected a thousand times in the water; so likewise there is only one God, yet his image and brightness are reflected in every human being." It would have been an easy thing to show this conceited philosopher, that his comparison was far from proving the point he wished to establish, from the difference of the sun in the sky, and its reflection in the water. The missionary, however, preferred trying to touch his conscience. "God," he continued, "is holy. Are you holy?" "No," said the Brahmin, "I am not; I am doing many things which are wrong, and I know that they are wrong." "How then can you say you are God?" "Oh, I see," rejoined the former, "you want a little more intellect to be put into your head, before you can dispute with us. God is fire; fire is the purest element in the creation; but if you throw dirt upon it, a bad smell will arise: it is not the fault of the fire, but of the bad stuff you have thrown thereon. Thus, God is perfectly pure, but he is surrounded by matter; he does not desire

sin; he hates it; but it arises from matter." How different this from the declaration of Christ, Out of the *heart* proceed evil thoughts, and every thing that is sinful! In this way the missionary went on reasoning with the Brahmin on all the Divine attributes, and found at the end, that he had not advanced a step further than at the beginning.

Besides preaching in chapels and schools, the missionary in India must embrace every opportunity of communicating the truth to the people. We visit their idolatrous festivals, we go into the villages and bazaars in the evening, when they assemble on the steps of their idol temples; in the morning, when hundreds bathe in the rivers; under shady trees; and at the entrance to their cottages, where they are in the habit of smoking and talking: in these places we sit down with them, take a part in the conversation, and endeavour to turn it to the subject of religion.

Many Hindoos become indignant if a missionary venture to preach the Gospel on the banks of their sacred Ganges: and it should never be attempted when they are engaged with their religious ceremonies. An excellent fellow-labourer told me, that he used to go twice a-week to preach by the river-side, because he always met with large assemblies there of a morning. Some

Brahmins, however, became at length exceedingly enraged against him, and said to him, "Have you not sufficient room in the town? why must you desecrate our most sacred places with your preaching? You deserve to have your tongue cut out, or melted lead poured down your throat." In order to avoid unnecessary offence, he from that time forward desisted from preaching on the banks of the river, while they were performing their worship.

I met, myself, with similar treatment in a village one evening, where the Hindoos were celebrating the festival of the goddess Durga. While addressing the people, an old Brahmin repeatedly interrupted me. "What you tell us, I have known long before: your Bible is upokotka, a low book, and not to be compared with our shasters. You need not teach the people, they know as much or more than you do; you are a deceiver." I replied, "Why then did you request us to establish a school for your children? What, do you think, is the reason that we expend such considerable sums on their education; and that we come to your villages, exposing ourselves to the heat of the sun and other inconveniences? Do you not think it would be more agreeable to our feelings to stop quietly at home, as other Europeans do, who care nothing about you?" I received a

very remarkable answer:—" 'This is your nature,' " said the malicious Brahmin, "just as it is the nature of the jackal to go about by night and steal fowls and geese." I said, " May God give *you* such a nature and disposition that you may allow yourself to be caught in the net of the blessed Gospel!"

During the cold season, from November to February, we are in the habit of making excursions to the more distant parts of the country; and to preach the Gospel from village to village. The water which during the rains covers the plains of Bengal, is then dried up, and we can without danger move about in the open air; the temperature is mild and pleasant, the climate healthy and bracing. I packed my store of books and provisions on a two-wheeled cart, drawn by a pair of bullocks, and to this were added a small tent, a camp-bed, table, and stool. Thus equipped, I travelled daily ten or fifteen miles. The journey is made on foot in the cool of the morning, or sometimes on horseback. When I was joined by fellow-labourers, the wealthy Rajah of Burdwan placed an elephant or two at my disposal, and one of them carried the tent while the other was employed for ourselves. The motion of this bulky animal is rather jolting, and somewhat trying to the chest; but we soon became accustomed to it,

and never felt the least disadvantage arising from this mode of travelling. In this way I have made many a mission tour to the more remote parts of Bengal, disseminating the word of God among the inhabitants of the country. On several occasions my coadjutor or myself preached to the assembled natives from the back of the elephant.

On the arrival of a missionary in a village, the inhabitants generally conduct themselves towards him in a friendly and obliging manner. The mundul, or chief man, usually comes forward, making a profound salam, to inquire if he can assist him in anything. This is owing, not so much to natural benevolence, as to an order of Government, to this effect, on behalf of Europeans at large. Fuel, milk, eggs, fowls, and other things, are upon moderate payment, forthwith supplied; a watchman (chowkedar) is carrying water, and watching the tent and furniture; and I do not recollect to have lost anything in my travels from thieves. It is however more from fear than from honesty, that the Bengalee respects the property of the European. In the north-western provinces robbers are both numerous and daring.

Mr. Smith, a missionary, was one evening preaching in a street of Benares; his conveyance stood near the place: a man came up to the driver,

saying, Your master is feeling rather cold, and wants me to bring him his cloak : the cloak was made over to him, and the thief walked off with it. Another missionary, on his way to Benares, had all his clothes taken out of his tent, without hearing the least noise. In the morning he went to complain to the police officer of the place, who succeeded, after a short and summary investigation, in recovering them. The method he took to lead to discovery was this :—he ordered the watchman to be tied to a tree, who, having received some cuts with a cane, whispered something into the ear of one of the bystanders ; this fellow immediately went away, and in a few minutes returned with the stolen articles.

In the jungles, or wooded parts of Bengal, we are occasionally exposed to annoyance, and even to danger, from wild beasts. We pitched our tent one evening near a small village in the neighbourhood of the town of Bishenpore : the place was surrounded by a dense forest. Before going to rest we charged the chowkedar to be careful of our things. “*They* are quite safe,” replied the man ; “but in all probability we shall have a visit from tigers ; you must not be afraid, however, for I know a muntro, or charm, by which I have driven away many a wild beast.” We commended ourselves to

the protection of God, but charged the watchman to call us as soon as a tiger made his appearance ; and we kept two loaded guns ready for his reception. We slept quietly, however, until day-break, when my friend Mr. Lacroix called out, " Watchman, have you seen the tiger?" " Yes," he replied, " but as soon as I repeated my muntro, he walked away." We could not help smiling incredulously at this answer, but to our surprise we soon found that, as far as the visit was concerned, he had spoken the truth, for on leaving the tent, we discovered the fresh foot-marks of a tiger near it.

A greater annoyance still are snakes and other reptiles. At the time of an inundation I found a cobra de capella, or hooded-snake, in my study ; it was coiled up between the lattices of a Venetian door, and just extending its head to bite me, when I cast my eye upon it, and killed the beast. On returning one evening from the bazaar in Burdwan, I trod upon a cobra de capella ; I rushed forward, and the snake darted after me, but providentially I escaped being bitten, having put my foot near to the neck, which prevented its immediate attack.

When the little tent is pitched in the shade of a mangoe grove, on the outskirts of a Hindoo village, the inhabitants soon crowd around, and the missionaries enter into friendly conversation with

them, preparatory to the proclamation of the Gospel. The natives in the country are usually more accessible to the truth, than those in towns, having a natural simplicity and sincerity about them, which are rarely found in large places. There are thousands who would readily embrace Christianity, but for the frowns and persecuting spirit of the Brahmins and zemindars.

I entered a village one evening with two missionary brethren ; and we erected our tent under a splendid banian-tree. The following morning was the Lord's-day, and we prepared for preaching ; but the Hindoos have no day of rest. Near our tent was a bazaar, beginning at ten o'clock, and this was crowded with thousands, who bought and sold clothes, vegetables, brass utensils, and other articles. My catechists, Shunder and Noduchund, converted heathen, mounted the cart which carried our tent, and spoke for an hour, and the people came over in succession to hear the word of God. We found these good simple countrymen well disposed, and they listened to the message of Divine love with surprise and pleasure. It was the first message of grace that had ever been preached in this populous place. We of course spoke ourselves, and distributed hundreds of gospels and tracts among them.

Little bands were seen standing in circles, one of whom was heard reading the contents to the rest, and we continued all day thus employed. Weary and exhausted from the day's labour, I walked out after sunset to enjoy the fresh evening breeze. The people were returning home from the market; many had the tracts in their hands, and to my great joy they conversed together on the subject that had so agreeably arrested their attention in the course of the day. One person said, "This Padre Saheb has indeed told us the truth; we should leave the ways of sin." Another continued, "He also said the worship of idols was unprofitable, and cannot save the soul. Indeed, it is so; we have for many years been praying to them, and it has done us no good." A third said, "He likewise asked us, Who of you will make a beginning and return to this kind Father in heaven? indeed, we should follow his advice." Such expressions were to my mind delightful tokens, that the good seed we disperse is taking root, and ripening to the harvest; and I returned to my tent praying that the light of the glorious Gospel might soon dispel idolatry and spiritual darkness from the plains of unhappy India.

Personal insults, or assaults, the missionary is

but rarely exposed to in Bengal; although the daring impudence with which the Brahmin objects to his preaching, and the offensive remarks he makes, against the person of our Saviour and the Gospel, are sometimes trying to his patience in the highest degree. I was only once violently assailed: while preaching before an idol temple, a malicious youth threw a brick-bat at my head. On another occasion, some naughty boys cast rubbish and dirt at me, probably at the instigation of the Brahmins. The hatred of these unprincipled priests is great indeed against the preacher of the Gospel; and without the protection of the English authorities, would be a serious hinderance to him; for, in all probability, open persecution would break out, which might sweep the face of the country clear of every missionary. Little outbreaks of the description I have mentioned, clearly show what it is likely would be done by the enemies, if they were not kept under restraint by an energetic hand.

Two years since, a missionary at Calcutta endeavoured to dissuade a Hindoo, at the swinging festival, from allowing the iron hooks to be thrust through his back. He perhaps used some incautious expression; the idolaters were aroused, and threw him on the ground, and were just on

the point of murdering him, when a courageous Englishman rushed in to rescue him from the hands of the infuriated mob. I must say that this was altogether an imprudent and uncalled-for act, though done with the best intentions. To oppose idolaters while in a state of violent excitement, is displaying little of that wisdom of the serpent which our Saviour recommends.

Some years ago, another missionary was assailed while preaching in a chapel. A strong native of Upper Hindoosthan went behind the desk where he stood, intending to knock him down with his stick; but the blow fortunately fell on his shoulder. The hearers became indignant, and seized the culprit, who was ready to escape. "What shall I do with him?" said the missionary. "Give him a good beating," was the reply of some. "I cannot do that," said he. "Send him to the judge," cried others, "and he will receive two years' hard labour on the road." "I cannot follow your advice," said the missionary again; "and I will tell you why; my religion commands me to love my enemies, and to do good to them who treat me despitefully." He then addressed the man, saying, "I forgive you from my heart, but never forget, that you are indebted for your escape from punishment to *that Jesus* whom you persecuted in me."

The Hindoos were astonished at this, rose up, and cried out, "Joy Eeshu Krishto! Joy Eeshu Krishto!" —Victory to Jesus Christ, victory to Jesus Christ; evidently from the impression that *he must* be the true God, and that this was the true religion, which enjoined love to enemies.

Itinerating in Bengal affords one great advantage, viz., that the good seed of the word is spread over a large surface of country. I distributed, on those tours every cold season, many thousands of tracts and gospels; and these silent witnesses of the truth are carried to the most distant regions. By the perusal of them, the attention of the people is excited, and a desire after true happiness is awakened in their breasts; and it is one of the best means for preparing the native mind for the reception of the Gospel. I have found Hindoos in possession of tracts, in the most remote and solitary villages of Bengal, which were given them by missionaries on their pilgrimages. It could be wished that such mission tours were annually repeated through the same villages, in order to extend religious knowledge, and to deepen the first impression of it. But before we can make plans for rendering this kind of missionary labour effectual, our stations must be strengthened by a great increase of faithful labourers.

As to the mode of preaching, and the subject of our addresses to the heathen, it is difficult, if not impossible, to lay down certain fixed rules. What appears to me of paramount importance is, that the missionary possess a thorough knowledge of the language, of the character of the people, and their habits and modes of thinking. Then a consciousness of their real condition should be awakened in their minds, and the consolations which the Gospel offers, and the hope of deliverance through it, must be brought clearly before them. The fall of man, and his consequent separation from God, must be clearly shown, with its consequences; and that the religion of the Brahmins has greatly contributed to the present demoralised state of their nation, cannot be passed over in silence; but the chief and prominent point in every sermon should be the *love of God* towards his sinful, fallen creatures, manifested in Christ, providing salvation for them, and offering it freely to every sinner. I believe it was preaching the glad message of Divine love so fully and so frequently, which rendered the ministry of the apostolic Schwartz so eminently blessed in the south of India.

The root of every moral evil among Hindoos, as well as other nations, is not idolatry in itself, but the fallen and corrupt nature which has pro-

duced this satanic religion. Those who are, in some degree, sincere among them, acknowledge this deep-rooted evil; and many Hindoos, convinced by the voice of conscience, confess that God is not the author of sin, as their shasters inculcate, but that it proceeds from the poisoned fountain of the human heart.

As the Hindoo, who comes to hear the missionary preach in his chapel, is generally under the influence of prejudice, viewing him as a person who intends to rob him of his religion, and to force another upon his acceptance, he has to proceed in his work with much caution and wisdom. I should not advise any to begin a public address by exposing his abominable idolatry, for it would only excite his feelings, and render him more inaccessible to a sincere inquiry after truth. But if he show him from facts his moral depravity, and the position in which he stands, in consequence, to that holy and almighty God who gave him his being, the Hindoo will afterwards allow him to show him likewise, from incontrovertible proofs, that his idolatrous system is the work of human wickedness and pride.

The missionary should, above all things, study a kind, gentle, and affectionate bearing towards the natives; by this he will effect more than by

the most eloquent and powerful addresses. The Hindoos are particularly keen observers of the character of Europeans. They think, and probably with justice, that a man who cannot keep his own passions under, is not fit to be a missionary; and they conclude that such a one does not himself believe what he preaches. A preacher who is of a warm and excitable temperament, should not, certainly, go to India. The hot and sultry climate has of itself a great tendency to irritate the nervous system; and I can assure my readers, it is a daily and trying task to every missionary, to fulfil his arduous duties with calmness and equanimity. Amidst the numerous provocations which ruffle the temper, I was often reminded of the words of St. James, iii. 2: "If any man offend not in word, the same is a perfect man."

The cunning and malicious Brahmins take good care to keep the missionary well exercised in the laudable qualities of patience and meekness, particularly while preaching. Woe to him, if he allow himself to be discomposed by their impertinent intrusiveness and blasphemous objections; for then they tell him, with a malicious smile, "You want to convert and make us holy, and the evil passions are not subdued in your own heart."

That holy man, Bishop Corrie, of Madras, who was for many years Archdeacon of Calcutta, and one of the most faithful and persevering labourers for the kingdom of God in India, was, in this respect, a pattern to the missionary. Love and benevolence beamed from his noble countenance. His gentle and amiable manner arrested the attention of all, and drew forth the admiration even of the haughty Brahmins. He visited us at Burdwan, in 1831, and sat down in the verandah, conversing with the natives in his usual kind and affectionate way. My pundit, a bigoted Brahmin, was so struck by his demeanour, that he afterwards said to me, "Sir, this is a holy man."

It is very common, while the missionary is preaching, for a forward Brahmin to propose questions and raise objections which have nothing to do with the subject under consideration; and it requires a certain tact to silence the intruder: their chief object in doing this is to show their wit, or to cause a laugh among the bystanders, at the expense of religion. "Do you believe the words of your Saviour?" inquired one of those insolent men. Upon my replying in the affirmative, he continued, "Jesus said, 'If any man take away thy coat, let him have thy cloak also.' You are well dressed, and I am half naked; pray give me

your coat, for you have more than one. He also said, 'Whosoever shall smite thee on thy right cheek, turn to him the other also.' Suppose 'I give you a blow on your head, will you act in obedience to this command?' The consequence was general laughter and interruption. "Who is Jesus?" "Where is your God?" "Show him to us." "Who has made sin?" Such, and similar provoking questions, are constantly made by them.

Whenever I perceived a man intent upon interrupting the others, I addressed him in something like the following words: "We are speaking about sacred things; every respectable man feels an esteem for religion; I advise *you*, therefore, to remain quiet, or to go away, lest you bring shame and contempt on yourself for your improper conduct." This usually had the desired effect, and the man has gone off quietly.

Persons who came with reasonable questions, I requested to wait until the conclusion of my address. Sometimes, however, it happens, that unruly, riotous persons have to be forcibly removed from the room. The Hindoos resemble, in their conduct, naughty boys; they want kind and friendly treatment, but this must be united with energy and firmness. If we listen to their insolent ques-

tions, the sermon is sure to end in a noisy discussion; and what else can we expect, but that the impression previously made will be lost?

Sometimes, however, it is absolutely impossible to stop the boisterous noise; a missionary, on such an occasion, once called out to the people, "You have got the victory; yes, I allow that you have obtained it, at any rate in crying; but when I come again, I shall bring a shell, and blow it as I can, and then I shall get the victory." This remark made them ashamed, and they became silent.

On a visit to Benares, I went one afternoon to preach in that quarter of the town in which Bengalee is spoken. As soon as I commenced reading a portion of Scripture, a band of musicians appeared in a balcony opposite to the place in which I stood, who made such a deafening noise, that it drowned my voice; so I was compelled to desist, and to proceed to another street, where I succeeded in addressing attentive hearers.

When an assembly of heathen can be brought to listen quietly to the end of the sermon, many go away apparently impressed; and nothing was more pleasing to me, than to perceive them returning home under these impressions. Ours is the privilege to believe the promise, "The word

shall not return unto me void, but accomplish that whereunto I sent it."

Preaching on morals, on the relative duties of life, and exhortations to believe in one God, do not reach the heart, and produce no fruit among the Hindoos. They tell the preacher openly, "All this we have known before: that there is only one God, our shasters tell us; likewise, that virtue is better than vice, no one doubts; but both are in the world, and you cannot alter the nature of things."

That kind of preaching which is adopted in Christian countries, developing from a given text a truth or doctrine in abstract ideas, and concluding with some practical applications, could hardly be understood, and would therefore not be appreciated by the Hindoo, whose habits of thinking and reasoning are very different to ours. When discussing religious subjects, he employs images and metaphors; every object in the visible world is laid hold of to illustrate the point on which he argues.

We must therefore bring our arms from the camp of the Philistines, and learn from the Brahmins that mode of speaking and reasoning which is most intelligible and agreeable to the people. Materials for imagery to illustrate religious

truths, cannot be wanting in a tropical climate, where nature is at work during every season of the year, and exhibiting new charms every day in a luxuriant vegetation—where majestic streams are rolling down to the ocean—where the lofty summits of the Himalaya are seen towering forth in the back-ground—where the animal, as well as the vegetable world, is developing its wonders, and involuntarily exciting the imagination of a contemplative mind.

I was preaching one evening in the town of Burdwan, at a time when the rice-fields were dried up from want of rain, and the people of the country began to foretel dearth and famine; I spoke on the words, John vii. 37: “If any man thirst, let him come unto me, and drink.” “You are watering your rice-fields,” I said, “because God has commanded the clouds not to rain; but your rivers and tanks are almost dry; and if He should not send rain, your efforts must after all prove fruitless, and your harvest will fail.

“Here is a faithful representation of your spiritual state: you are seeking water of life for your immortal souls, you trouble yourselves unceasingly in your idol services; but, behold, instead of the wholesome water of Divine truth and knowledge, there is, as in your tanks, nothing remaining but

mire and dirt. *I* know a fresh fountain of pure water of life; allow me to direct you to it; and if you drink of it, you will find refreshment and peace." I then proceeded to describe to my hearers, the character and blessings of the Christian religion, which, resembling the clouds that fertilise the earth, is fully calculated to satisfy the spiritual wants of man. The people listened with intense attention; I could perceive by their countenances that they were affected; and many gave vent to their feelings by expressing assent, and left the chapel under these solemn impressions.

An excellent missionary brother thus relates one of the last sermons he addressed to the Hindoos, at Benares. "I spoke on the words, 'Enter ye in at the strait gate:;' the chapel was full, and great attention prevailed among my hearers. I explained to them the signification of the strait gate, and what they must do in order to get through. First, I represented according to Hindoo ideas a worldly-minded person, who cares nothing about religion; and who hopes nevertheless, at the end, to get to heaven. There, I said, is one coming along riding on an elephant; he appears in grand style, he cares nothing for God and eternity; he wants to enjoy the world, and yet he hopes to get to heaven in the end. Thus he is riding on towards the strait

gate, hoping he may get through. While speaking thus, one of my hearers called out, 'He must come down from his elephant, or he will never get through.'—You are right, I replied; yes, he must forsake his worldly mind, and descend from his height, and humble himself, or else he will never enter heaven."

"Then I described another character, belonging to those of whom our Saviour said, 'You cannot serve God and mammon.' Here, my friends, said I, comes a man who appears desirous to go to heaven; he has his eyes fixed on the strait gate, and is walking up to it: but on his back he carries a large bundle of various things—see how he groans under it! Will he succeed? 'No,' said another man; 'he must leave his bundle behind, or else he will never get through.'—You are perfectly right: if we wish to get through the strait gate into heaven, the heart must be wholly given up to it; a divided heart God will not accept; he will either drive sin out of the heart of man, or sin will drive him out. The people understood this very well, and applauded. The third class I wished to represent were the proud and self-righteous. Here I had nothing to do but to allude to a certain class of people who are constantly seen at Benares,—I mean the haughty Mahomedans. Without

mentioning names, however, I continued, There comes another: you see he gives himself the air of a great and holy man; he says, I do no man any wrong, I repeat my prayers daily, I fast often, and give every one his due; thus conscious of his righteousness, he lifts up his head, and with firm step you see him walking up to the gate. A man called out, 'He must stoop down, he must bow down, or else he will break his head;' I replied, Do you understand what you say? 'Yes,' said he, 'he must leave his pride behind, and come as a poor sinner; stooping signifies humility, and if he is not humbling himself, he will never enter through the strait gate.'" Thus we see that the Hindoos understand our preaching, and the word enters into their hearts.

The parables of our Lord are, for the above-mentioned reasons, the most perfect patterns of preaching for people of oriental countries; that of the sower, of the prodigal son, and of the ten virgins, are understood by every Hindoo. The latter particularly describes his rites and ceremonies at a wedding feast. I have been present several times on these festival occasions. The bridegroom leaves his home about ten at night, and proceeds to the house of his father-in-law. As soon as the friends discover the procession from

a distance, a cry is made, The bridegroom cometh! the torches are lighted, oil is poured upon them, and they go to meet him with songs and music, to conduct him to the apartments where the marriage ceremony is to take place, and the entertainment is to be given.

I have found frequent opportunities, in social intercourse, for communicating religious truth to the natives of Bengal, of the higher and lower orders. Many an hour have I been sitting in the humble cottage, or under a tree, endeavouring to direct their attention to man's high destination; and often did I find them open and susceptible. Besides the usefulness of this, I do not know of a better opportunity for a missionary to attain to a perfect knowledge of the language and habits of the Hindoos, than such friendly conversations as these afford him. I took pains to make myself acquainted with all their circumstances; I questioned them about their families, the education of their children, their mode of agriculture, and their cattle; I heard their complaints, and showed in every way how sincerely I sympathised with them in their sufferings and trials. A word of consolation, warning, and reproof, is listened to, and sometimes gladly accepted. Thousands of natives have thus gained the conviction that the missionary desires

their welfare, and they gradually gain confidence and open their hearts to him.

Medical and surgical knowledge are of great use and importance to the missionary in his labours. On this point, too, I can speak from personal experience. On my mission tours I generally took some of the most common medicines with me. On one occasion two sons brought their aged father to me, saying, "If you can do something, pray have mercy upon us." I gave them to understand that I had not the required medicine with me, but it might be sent for from Burdwan. The younger brother immediately declared himself ready to go for it; I was forty-five miles distant from home, but wrote a note, which he took; and he returned in twenty hours with the medicine, which considerably relieved the patient. The villagers then brought people afflicted with various diseases, and an old blind woman came, and entreated me to restore her sight. This, of course, was beyond my power; but incidents of this description I always employed to recommend to the poor people the great Physician of souls, who is able and willing to heal that great and universal disease, from which all sufferings of the body have originated. The Hindoos, like other people, are, in times of

trouble, much more susceptible of good impressions than in days of prosperity.

It has frequently been said that the missionary has no access to the houses and families of the natives; but there are exceptions to this. I have visited many Hindoos of the highest classes, and have met with a friendly reception; and when on a journey, I have often been invited to a dinner, prepared for me according to Hindoo fashion. A Brahmin once called me to see his lady who was sick of fever, and thankfully received the medicines I administered to her. It is true, a friendly intercourse of this kind is by no means general: pride, and the iron bonds of caste, are still insuperable barriers to it. But prejudices are giving way rapidly; and if we embrace opportunities as they present themselves, I feel assured that Divine Providence will open to us one door of entrance after another.

One day I visited the wealthy Rajah of Burdwan: he was a youth of nineteen years, and I found some Brahmins present, who touched his forehead with sacred flowers, repeating at the same time some muntrus, or verses from the shasters, as a kind of benediction. When they had left, I said, "Do you believe all this, Maha Rajah?" "Oh, no,"

he replied, "it is all nonsense!" But if you think so, why do you spend such enormous sums* upon the idols and your priests?" "What can I do?" replied the youth; "my ancestors have done so." "Would it not be much better, if you appropriated the money for the education of the youth of the district of Burdwan?" He said, "I shall do so, as soon as I can; but the time is not come yet." He gave me to understand, that when his old influential relatives were dead, he would undertake a reformation.

About the results of this branch of missionary labour we shall speak in the last chapter. But thus much I may say beforehand, "Our labour has not been in vain in the Lord." "India is on the move," as our excellent Bishop of Calcutta truly said, wherever the Gospel has been proclaimed for a number of years; truth is slowly, but steadily making its way, and the Christian religion is annually striking deeper root into the soil of India. The Gospel has manifested its power in many a heart, and thousands of Hindoos have been added by baptism to the church of Christ.

The little flocks of native Christians gathered at each of our mission-stations from the heathen, are

* £20,000 annually.

to us an earnest, a first-fruit, that the Gospel of salvation will eventually gain the complete victory over Brahminism. Last year a sunyasee, or begging monk, came to Burdwan, and heard the Gospel preached in the bazaar by our catechist. Some months previously he had made the acquaintance of a native Christian in the upper provinces, who was lying by his side in a hospital, and his attention was arrested by what this man told him of Jesus. Afterwards he came to Berhampore, where a Christian tract was put into his hands ; he read it, and became more uneasy. After hearing the same Gospel at Burdwan, he accompanied the catechist to the mission house. The missionary showed the way of life more fully. His hour was come ; he believed, fell down and worshipped Christ as his Saviour. Shortly afterwards he was baptized in his name.

These, my friends, are the joys of the missionary in his trying work. Such a triumph of Divine truth is an abundant reward for the trials and disappointments attending our labours.

It is true, when we cast a glance at the hundred and fifty millions of idolaters, and compare with them the small bands of believers, who, during thirty years' labour, have been converted to Christianity, we may be disposed to feel dis-

couraged, and despondingly to exclaim, as some have done, "India can never be evangelised;" but verily, those who say so are little acquainted with the present condition of its inhabitants, as compared with what they were when missionaries first began their operations; and they know neither the truth of the Divine promises, nor the power of the Gospel. The present condition of India is very different from what it was even fourteen years ago, when first I entered upon that field; and older missionaries, who have been labouring in the country for twenty years, perceive a most remarkable change for the better, in the moral and mental condition of the Hindoos.

None, however, can perceive and feel the difficulties attending this blessed work more deeply than the missionary himself, who has daily to witness the horrors of idolatry, who is standing alone in the midst of dark heathenism, bearing the burden and heat of the day. When, therefore, the little band of soldiers, who are engaged in conflict against the powerful enemy, are not discouraged, but persevere, and press forward, in hope of the promised victory, then surely *you* Christians, in your happy home, should not allow yourselves to be discouraged either, nor become dejected, when the work proceeds but slowly,

and when your hopes are not realised at once, according to your wishes.

“On my return home from preaching,” relates an excellent missionary in the south of India, “I looked at a range of idol temples, and the thought occupied my soul,—Is it true that these edifices, which are all an object of adoration, shall be overthrown by the simple preaching of the cross? To the unbeliever it must appear impossible, and the very attempt ridiculous. If one is placed in the midst of an idolatrous people, it requires, indeed, a full assurance of the truth of the Gospel, and a firm faith in its promises, to realise even the possibility of it. Blessed be God, I can, under all apparent impossibilities, continue my labours in the firm persuasion, that as the walls of Jericho fell from the sound of the trumpet, these idol temples and images will eventually fall likewise before the word of Jehovah.”

Let *us*, my readers, unite heart and hand in promoting this sacred cause. Surely we cannot engage in a nobler effort, or in one more worthy of men, and of Christians, than this, whose end and object is pre-eminently the glory of God, and the delivery of our brethren, who are groaning under the power of darkness and superstition. The Son of God descended from heaven to die,

and by the sacrifice of himself, to pay a ransom for the world. The church partaking of the blessing of his sacrifice, and rejoicing in his salvation, has received the commission to carry these glad tidings to all nations; and if she neglect and disregard her sacred trust, she cannot be a true church: she may be sound in doctrine, but she must be in an unhealthy, languishing condition. If the heart's blood, "in which is the life," do not circulate through the whole body, even to the farthest extremities, the entire frame will suffer, and become enfeebled. The mission cause seems to me a cause so obvious, so natural, as to recommend itself to every reflecting mind; the duty which is laid upon every individual Christian, is so clear and momentous, that to my mind, it is a subject of surprise, that any man, actuated by benevolent principles, can remain indifferent about it. English Christians are verily guilty, concerning the blood of their Hindoo fellow-subjects; no excuse will extenuate their culpable neglect, that while they have enriched themselves with Indian gold, the evangelisation of that great empire has been delayed to the nineteenth century, and is even now carried on so feebly; although the light of Divine truth has for

centuries past shed its cheering rays over this favoured country.

“The mouth of the Lord hath spoken it,” that the heathen shall be converted; and if the church, as in the days of the apostles, be prepared to fulfil his command, they will, they must, be converted.

If in the spirit of the primitive Christians, she were to devote her energy and gifts to this glorious calling; if she were to cease from debate, strife, and angry discussions, which lead to no satisfactory result, but offend against charity, and wound, and hurt, and separate one member from another; if the church were standing before the world, as a witness for the truth, evincing the same by the graces shining forth in her, then virtue would go out from her, as from the garment of Jesus,—a virtue that would diffuse over all countries, and that would be felt in the most distant heathen lands. Oh that such a happy consummation may soon arrive! Then one great chain of living voices will encircle the globe, and the earth grow vocal, with the sound of the church, inviting men to Christ.

It is said that the celebrated Handel one day gave a grand musical entertainment in London. Among the band there was a German trumpeter. Handel turned to him and said, “Blow louder,”

and he did so; after some minutes he repeated the same words, and he blew with all his power; a third time he called on him, "Louder,"—the trumpeter was impatient, and answered, "You call louder, sir; but where is the wind to come from?"

Thus, my readers, our brethren call upon you from distant heathen lands, "Send us more labourers, that the trumpet of the Gospel may sound louder, yea, that it may be heard in every town and village in India. Our number is, like Gideon's band, too small to conquer the enemies, and our voice is too feeble, to be heard by India's hundred millions."

"Louder," cries the misery, the longing, though often unconscious desire of the unhappy idolater, after God, after peace, after eternal life.

But here we often meet with responses as disheartening, as the cry of the heathen is piteous and affecting. Where are the men to come from, and where shall we procure the means of supporting so many missionaries? Oh, my friends, where is the mind which sympathises with that of our Saviour? I would answer, both the men and the means will be ready to be poured in, as soon as the words of prophecy shall be fulfilled in this Christian country: "Awake, O north wind, and

come, thou south ; blow upon my garden, that the spices thereof may flow out. Thus saith the Lord God, Come from the four winds, O breath, and breathe upon these slain, that they may live.”

For this let us pray ; and when the Spirit of the living God shall animate his church, neither means nor men will be wanting to proclaim the glad tidings among all nations ; then the dead bones scattered over the great heathen valley will be moved, and the prophetic words will be exhibited before us as a glorious reality : “ Then the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.”

CHAPTER V.

ON MISSIONARY LABOURS IN INDIA.

TRANSLATION AND DISSEMINATION OF THE HOLY SCRIPTURES AND EDUCATION.

TRYING POSITION OF THE FIRST MISSIONARIES IN BENGAL.—EAST INDIAN GOVERNMENT OPPOSING MISSIONARY LABOUR.—CAREY AT SERAMPORE.—HIS EXTRAORDINARY LABOURS.—TRANSLATION OF THE SCRIPTURES.—EFFORTS AND USEFULNESS OF THE BIBLE SOCIETY.—A GOOD LITERATURE DESIRABLE.—EDUCATION OF THE NATIVES, IMPARTED FIRST IN VERNACULAR SCHOOLS.—FEW HINDOO YOUTHS ACTUALLY CONVERTED IN CONSEQUENCE, BUT THE GROUND EXTENSIVELY PREPARED.—ENGLISH SCHOOLS ESTABLISHED.—THE GOVERNMENT FOLLOWING THE GOOD EXAMPLE WITH MUCH SUCCESS.—THE SCRIPTURES EXCLUDED FROM GOVERNMENT SCHOOLS; CONSEQUENCES ARISING FROM IT.—STRIKING CONVERSIONS OF HINDOO YOUTHS.—EDUCATION OF FEMALES; THEIR DEGRADED CONDITION.—MRS. WILSON'S LABOURS IN CALCUTTA.—ORPHAN SCHOOLS.—TRAINING OF A NATIVE MINISTRY.—GREAT WANT OF ABLE MISSIONARIES.—CALL FOR HELP.

“ He that refuseth instruction, despiseth his own soul.”—*Prov. xv. 32.*

IN the preceding chapter I have treated of the principal and most important part of missionary labours, namely, the preaching of the Gospel. We now pass on to consider the second and third parts, and to ascertain what has hitherto been done through the dissemination of the Holy Scrip-

tures, and education in schools. Next to the preaching of the Gospel, the translation of the Scriptures is doubtless of primary importance in furthering the work of evangelisation in heathen countries. The voice of the preacher cannot possibly be heard by the myriads ; but if the word of God be delivered to the Hindoo in his mother tongue, we may hope that he will read it in his cottage, and that the perusal of it will be a blessing to his soul, as it has proved to be in instances which have come to our knowledge.

A more trying position can hardly be imagined, than that of a missionary on his first arrival in a heathen land, a stranger to the people and their language, with no grammar, no dictionary prepared, or a single chapter of the Bible translated. When the first missionaries arrived in Bengal, they found the different dialects of India in a crude and uncultivated state. All science and literature was monopolised by the Brahmins, and carefully locked up in Sanscrit. No person of a lower caste was permitted to look into the sacred books, and curses were to rest on that man who ventured to translate any of them into Bengalee or Hinduwee. A few extracts only from poetical works were translated into the vernacular languages, and known among the people.

The first missionary in Bengal, Dr. Carey, was a man of great talents and apostolic zeal, who, after between thirty and forty years' labour, at length entered into the joy of his Lord: he undertook, at the beginning of this century, the Herculean labour of translating the Holy Scriptures into the various languages of India; and to the surprise of all who are acquainted with the arduousness of the task, carried out the stupendous work in a great measure. The immortal Wilberforce remarked of this wonderful man, "A sublimer thought cannot be conceived than that, when a poor cobbler formed the resolution to give to the millions of Hindoos the Bible in their own language."

In those days, the East Indian Government was in the habit of opposing all missionary effort, from the mistaken notion that the least attempt made to convert their subjects to Christianity, would lead to a rebellion. When Carey began his labours, by preaching the Gospel near the Ganges, he was forbidden; and made to understand, that disobedience to the order of Government on his part, or on that of his fellow-labourers, would probably cause his being sent out of the country. This was not a mere empty threat; for two missionaries who at that time landed on the banks of the Hooghly, were sent back to Europe forthwith

in the same ship in which they had arrived; and two American missionaries, who made the same attempt a short time after, had to hide themselves for some weeks, and afterwards to embark for the Birmese empire: one of these was the celebrated Dr. Judson.

Carey, thus compelled to leave his post, retired to the Danish colony of Serampore; and here the first mission in Bengal was established. I do not exactly know the number of Carey's translations; but I recollect having heard that he studied and learned some twenty of the dialects which are spoken in India, and translated the whole Bible into some, and single parts of it into others of them.

The three principal languages which are spoken in Bengal, and the three north-western provinces of Hindoosthan, are the Bengalee, the Hinduwee, and the Hindoosthanee, or Oordu language. The two former resemble each other pretty much, and three-fourths of their terms are pure Sanscrit. The Hindoosthanee is derived from the Persian, and was spread in the country by the Mahomedan conquerors, who introduced Persian in the courts and in the army. In the course of time it so amalgamated with the Hinduwee, that a new language was thus formed, which is called Hindoosthanee, and is spoken by the Mahomedans and the higher

classes of Hindoos, in almost every part of India.

Dr. Carey's first attempts at Bible translations were very imperfect, as might be expected. He was assisted in his work by pundits, or learned Brahmins, who, as bigoted idolaters, were but ill qualified, and may be unwilling likewise, to take up the right sense, and prepare a correct translation. Moreover, if we remember that those dialects were at the time in a crude, uncultivated state, and that even now, none of them are sufficiently settled and matured, we need not be surprised at the incorrectness of the first translations. Carey's labours were, however, of great importance to his successors.

In a somewhat similar condition were our own languages before the Reformation, in the fifteenth century. The genius of our translators brought them as it were out of the chaos, and gave them the stamp of that noble character, which has since been developed by the cultivation of literature, and brought on towards perfection.

Thus will the Indian languages have to be raised and improved by Bible translations, and other literary labours: this will be a task requiring many years. Only when India shall be partly Christianised, and when the native mind, freed

from the trammels of caste and a degrading idol-worship, can unfold itself more freely ; when men shall rise up, who unite sound and extensive erudition with the deep piety of our reformers,—only then we can expect to see translations of the Bible to be given which may equal the English. The missionary can do much towards it, by improving the people as well as their language ; but India must be raised from its low state, and must at length be thoroughly evangelised by the children of her own soil.

Since the time when Dr. Carey made a beginning with translations of the Bible, many missionaries have undertaken the task of improving them, or of preparing new ones. The excellent Henry Martyn translated the New Testament into Hindoosthanee, which was considered a master-piece in his time, although the style is not sufficiently popular, and it is said to contain too many forensic terms, which are unintelligible to the bulk of the people. Mr. Bowley, at Chunar, who lately finished his course as a faithful and devoted labourer, translated the whole Bible into Hinduwee ; and a fresh translation of the New Testament and Psalms into Bengalee, was some years since published by the Baptist missionaries in Calcutta, which is every where acknowledged as a great improvement upon

the former one. A revised translation of the Old Testament was published at Serampore about ten years ago ; but much yet remains to be done in this branch of missionary labour. The importance of it may be understood from the simple fact, that the Bengalee language is spoken by thirty-five millions of Hindoos.

The British and Foreign Bible Society have in my friend, Dr. Hæberlin, a talented and faithful agent in Calcutta. The revised translations of the New Testament are carried through the press under his superintendence, and he furnishes the missionaries throughout the whole country with the Word of life from the Society's depository. In various stations Bible depôts have been established under the care of missionaries, or pious Europeans ; and by this means the Scriptures are spread through the land. They are bound, or stitched in covers, either entire, or in single parts, for distribution. While preaching in the bazaars, and on mission tours, every missionary distributes gospels and tracts among the Hindoos who are able to read. On such an excursion I once distributed, with my fellow-labourers, about five thousand copies in the towns and villages of western Bengal. The Hindoos are not only willing, but frequently desirous to receive and read our religious books. A young man

in a village once applied to us repeatedly, and each time he came to ask for a book, he put on his dress in a different manner, to avoid being recognised. When he came the third time, he covered his face with his upper garment ; and when examined, he confessed the trick, saying he had changed his appearance to obtain several books.

The bigoted Brahmin, however, refuses to accept a tract from the missionary ; it must either pass through a second hand, or the preacher must let it fall into his, in order that it may undergo a process of purification while passing through the air. These haughty saints were generally disappointed, and received nothing, when they refused to accept a tract or gospel from my own hands.

A good literature in the language of the country is of the utmost importance for the progress of our work. If a sincere desire for truth and a moral taste is to be awakened among the Hindoos ; if we desire to see the filthy, obscene songs and stories of their gods fall into disuse, and become an object of contempt, injurious as they are to the minds of the young, we must be prepared to put some better and improving reading into their hands instead.

For this purpose a considerable number of works, of a moral and religious tendency, have been prepared and distributed. The parables and

miracles of our Saviour, as also the sermon on the mount, have been published in the form of small tracts. Others contain the doctrine of the atonement, the ten commandments, with practical observations, the life of Christ, and biographies of converted Hindoos. We have also a small number of controversial books and tracts, in which the doctrines of the Koran are compared with the Christian religion, and the nine incarnations of Vishnu with that of our Saviour. We have a translation of Bunyan's *Pilgrim's Progress*, Baxter's *Call to the Unconverted*, Watts's *First Catechism*, and that of the Church of England, in Bengalee. A new and improved edition of the Prayer-book, in the same language, was issued three years ago from the press of Bishop's College, at Calcutta. Missionaries of several denominations, have written a smaller and larger Bible history, a geography of Bengal, a work on natural history, and a history of England.

We have every reason to be thankful that at a time like the present, when a new generation of Hindoos is emerging from heathenism, and manifesting a hunger after knowledge, the means for meeting their crying wants have been partly furnished. But the little that has been accomplished in this branch of missionary labour, only gives us

some faint conception of how much remains to be done.

We have now to enter upon the consideration of the third part of missionary labour, namely, the instruction of the young in schools. Many Europeans in India regard preaching among Hindoos as a useless effort, and declare it an impossibility for an old idolater to become a sincere convert to Christianity. Hence they frequently suggest to us to spare our strength, and expend it in a more useful way, by giving the young a good education, so that their minds being imbued with knowledge, they will of themselves give up their idol-worship, and become Christians. According to this way of reasoning, people whose intellect has been highly cultivated should, as a matter of course, be the most pious and devoted characters,—which we all know is not the case. I have always observed, that people who expected every thing from the developement of the intellectual faculties, were but superficially acquainted with their own Bible, and still less with the influence of the Gospel upon the heart of man.

There are others again who contend, that the missionary has nothing to do with schools; he should, agreeably to the command of Christ, preach the Gospel to old and young, and leave the

result with God. The truth lies between the two extremes, for the very nature of our work requires, that we should endeavour in every possible way to lead both the young heathen and the old idolater to the knowledge of God, and to save the soul of each from eternal ruin.

It is a simple and obvious fact, that a young tree is more easily bent than an old one. For a Hindoo, who is grown hoary in the abominations of idolatry, it is a difficult thing indeed to direct his thoughts to the solemn and heart-searching truths of Christianity ; nevertheless, we have numerous instances of conversion among these ; but on the whole I freely allow, that our eyes are principally directed towards the rising generation, from which we hope to reap our most abundant harvest in conversions.

Instruction in schools was, I understand, imparted at the very commencement of our missions in India ; and it is a kind of labour which falls, as it were, spontaneously into the hands of the missionary : Hindoo lads, desirous of learning something, visit him in his house ; and are glad to receive instruction.

About twenty years since vernacular schools were established by our brethren in all the missionary stations ; the parents of the children

felt somewhat suspicious on the subject, fearing that their children might thereby be converted to Christianity. Highly bigoted Hindoos would not, in those days, allow their sons to visit our mission schools at any price ; but their fears were gradually removed. In order to secure a numerous attendance in school, the missionaries were obliged to employ Hindoo teachers,—clever and cunning Brahmins, who understood well how to carry water on both shoulders : to the parents of the boys they gave the assurance, “we shall take care that the Christian religion be kept out of the schools ; at any rate, it shall not enter the hearts of the children.” To the missionary they held out the comfortable prospect of early success ; “now,” said they, “you have an open door for making known the truth of your religion, the light of it will soon dispel the mists of ignorance and superstition.” Great sums were in those days expended by missionary societies for educating Hindoo youth ; and my predecessors at Burdwan superintended, in twelve or fourteen village schools, the instruction of eight or nine hundred Hindoo boys. In the commencement, they were obliged to confine themselves to teaching merely the elementary parts of reading, writing, and arithmetic. The heathen teacher kept up the same plan, which is pursued

in the Hindoo schools. The letters are written by the child upon palm-leaves, afterwards words of one syllable, and so on, till by re-writing the same many times, they are impressed upon his eyes and memory. A similar plan is pursued in ciphering and arithmetic. A more mechanical and stupifying art of teaching children cannot well be imagined.

In the mean while, the missionaries prepared some books for spelling and reading, and single gospels were printed for the schools. One of my predecessors told me of the great joy he felt, when he first succeeded in introducing the gospels into the reading-classes. An excellent Bengalee scholar, Mr. Ellerton, a pious indigo planter, wrote a Bible History of the Old Testament, which is peculiarly adapted for the Hindoo mind ; this and other useful works were successively, and without opposition, introduced into the schools.

A fond hope was entertained at that time, by the missionaries and their societies, that this simple instruction would be productive of important results, and lead to the conversion of thousands, as soon as the Hindoo youth was able to compare the religion of his fathers with the doctrines of the Gospel. But they did not sufficiently calculate the obstacles that present themselves to

the conversion of a Hindoo, even when his judgment is convinced. In the course of five years, however, several heathen families were baptized at Burdwan, and our brethren trained some converts to become teachers; and thus education received a Christian basis. The heathen teacher gave instruction in the elementary part, while the Christian imparted Bible lessons. The missionary, after examining the reading classes, addressed a word of exhortation to the children; the villagers assembled around the door to listen, and thus gave him a welcome opportunity for communicating Christian truth to adults likewise.

About this time, the zealous labourers at Burdwan established a seminary for imparting a superior education to talented Hindoo youths, of good caste. A comfortable dwelling was erected for them; a cook, of respectable caste, prepared their food; the whole school was so arranged, that their religious prejudices were in no wise offended. They got clothes, food, instruction,—and in fact, everything gratis, because it was only by holding out such allurements, that the parents could be persuaded to place their sons in the hands of missionaries. These lads received instruction in English, Persian, and Bengalee; the ultimate object was thus to prepare a number

of efficient catechists and school-masters. But to obtain this end, their hearts must be converted, "and who is sufficient for these things?" The greater part of these lads were afterwards employed in Government offices ; but one, named Chunder Mohun, embraced Christianity, and was baptized in 1820, as the first-fruit of our mission at Burdwan. His father and two brothers soon followed his example. He laboured faithfully as a teacher in our schools for eighteen years, until 1838, when he was suddenly carried off by cholera.

On the whole, the bright hopes of the conversions, which were expected to result from these numerous vernacular schools, have not been realised. The good seed sown in the hearts of hundreds, has been choked by the rank weeds of superstition ; in a few, only, did it ripen to harvest. The Hindoo parent habitually entertains a suspicion of missionaries, and fears the influence of Christian instruction. When the guroo, or priest, enters a house, he warns the parents against the dangerous sect, and frequently persuades them to burn the Christian books which the boys read in school. Whenever an opportunity offers, this hateful priest speaks contemptuously of Christianity, and ridicules the folly

of believing in a God who died on the cross, and could not save himself from the hand of his enemies. At the frequent festivals, the boys must always be present to take their share, so that their minds become thoroughly fixed on the idol block which is worshipped: hence their attendance at school is often interrupted, and when they return, the polluting influence of the idol feast can be seen and felt: the lessons they have learned, are forgotten; and every good impression formerly made, seems wiped away from their hearts.

Whenever a Hindoo boy is convinced of the truth of Christianity, and shows an inclination to embrace it, he is forthwith taken away from school, and removed, perhaps, to some distant part of the country, until the impression has worn off his mind. A young Brahmin was, in this manner, twice sent away from Burdwan, by his uncle; the first time he returned again, and I prepared him for baptism. On his last visit to my house, he appeared very uneasy, and entreated me to pray for him; he seemed to anticipate some danger. I saw him no more, but was afterwards informed, that his friends having heard of his intention to embrace Christianity, violently removed him from the place.

Since 1820, between three and four thousand Hindoo youths have been educated in our Bengalee schools, in the villages around Burdwan. The good seed thus dispersed is not lost. There is, I believe, scarcely *one* among these, who has not gained a deep conviction of the excellence of Christianity; their minds are enlarged, they have more liberal views, and, I trust, many of them have also higher principles than the ignorant idolater, who knows nothing of the truth: an extensive and powerful preparation for its reception has thus been effected; and future days will show that this labour has not been in vain in the Lord.

About twelve years since, education in Bengal received a new and powerful impulse. English schools were established at every missionary station; and from causes which I shall mention hereafter, a growing desire was awakened among the higher classes of Hindoos, to receive an English education; so that in all parts of India, the conviction gained ground, that much could be effected towards the moral and spiritual improvement of the natives, through the medium of the English language.

The talented Scotch missionary, Dr. Duff, and his excellent colleagues, have taken a prominent

and most noble part, in this branch of missionary labour. Dr. Duff's plan unites science with Christianity, and aims chiefly at the intellectual improvement of the scholars. They are left to judge of the superior excellence of Christianity, by the strictest examination into its principles and evidences. I once attended an examination of their school: it was a heart-cheering scene to see eight hundred boys, of the higher orders, more than half of whom were Brahmins, assembled under one roof, and answering questions on mathematics, natural philosophy, history, and the Christian religion, with the greatest readiness and precision. No one can doubt, or deny, that Dr. Duff has been eminently successful in developing and cultivating the mental faculties of his pupils. The number of young men who have been converted from this seminary, is at present comparatively small; but those who *have* embraced Christianity, have turned out very able and useful characters.

The pupils in the English schools of the Church Missionary Society, receive instruction in geography, natural history, Bible and general history; and the first classes in geometry, mechanics, and the use of the globes. Christian instruction is, however, the basis of education in all mission

schools. With this end in view, the gospels, the Epistle of Paul to the Romans, and the prophecies of Isaiah, are read and explained. The Divine character of the Christian religion is proved from history, and from the nature of its doctrines, and contrasted with the tenets of Hindooism.

It is a fact, now generally acknowledged in India, that by the labours of missionaries in the education of Hindoo youth, a general desire after knowledge has been created among them; and Government have been prompted and urged to follow the good example, and to take some decisive measures for affording the benefits of education to a nation, from whom they annually draw a revenue of twenty-four millions sterling.

During the administration of Lord William Bentinck, an order of Government was issued, which awakened a large portion of Hindoos in Bengal from their sleep of ignorance and superstition. According to this regulation, educated Hindoos and Mahomedans were to be admitted to various lucrative offices and appointments. Those natives who understood English, besides their mother tongue, were to be particularly favoured. Thus a general desire after English education, became prevalent among the higher classes in

Calcutta, and other large towns ; and this Anglo-mania has since increased rather than diminished. Wealthy Hindoos, and even the bigoted Brahmins, send their sons to mission-schools, although at the risk of their conversion to Christianity : the prospect of a lucrative and honourable employment in a Government office is too tempting to resist, and they brave the danger. This is one of the most pleasing and interesting signs of the times, and shows that the reign of superstition and idolatry draws to an end.

According to an old regulation, the Government of India annually appropriate one lac of rupees, or £10,000 sterling, for the promotion of education and literature. Until the year 1833, this sum was expended for the support of some seminaries in which Brahminical pundits and Mahomedan molahs instructed Hindoo pupils in the shasters, and expounded the Koran ; besides this, some English works of learning were translated into Arabic and Sanscrit. These books are of course quite unsuitable for a popular literature ; they are quietly lying in some libraries of the country, to be eaten by white ants ; and the youths who have thus been educated at the expense of Government, have turned out Mahomedan fanatics, and zealous defenders of Hindooism.

In 1835, the Governor-General directed that this sum should henceforth be devoted to the education of native youths in English and the vernacular languages; and the grant was also increased, by order of the British Parliament, to £20,000 per annum instead of ten. The effect of this measure is incalculably beneficial, for the axe has thereby been laid to the root of idolatry, and repeated blows have since shaken the antiquated and dilapidated fabric of Hindooism to its foundation. Twelve English schools were soon established by Government in the country, and furnished with libraries. Neither caste nor any religious distinction is taken into account in the arrangement of the schools; Hindoos, Mahomedans, and Christians, read in the same class; and within a year, six thousand scholars have been placed under instruction.

It is true, in an empire like India, little can be effected with £20,000 per annum for the education of the people. Government are aware of this, and have therefore devised measures for diffusing the benefit of it to the greatest possible extent. Upon their recommendation, (and what the Government *recommends* is with an Asiatic as good as a command) rich natives, rajahs and zemindars, have established schools at their own expense; and under the direction of an association, a considerable

number of useful school books for furnishing these schools have been translated and carried through the press. In the year 1836, a seminary was opened, under the direction of the board of education, at Hooghly, thirty miles above Calcutta ; and within three days, twelve hundred youths applied to be received as pupils.*

A committee nominated by Government has the direction of these schools, and the appointment of tutors is in their hands. Whether these gentlemen as individuals, entertain a dislike towards Christianity, or whether the Government fear that a revolution would break out among the Hindoos in case a Bible were seen in the schools, I cannot say with certainty ; but from the system of education adopted, it would almost appear as if Government were ashamed of being considered Christian in the eyes of their idolatrous subjects ; for Christianity has never received the least consideration. The education of the mind and intellect is all that they contemplate in their plan of education. Neither the Bible nor any other religious books are even allowed a place in the libraries of their schools.

A few years ago the London Tract Society sent a box of useful books, as a present, to the

* The Hooghly College has been established and is supported, from the funds of a large legacy, left at the disposal of Government for educational purposes.

seminary at Hooghly. The committee returned them, giving the agents of the Tract Society at Calcutta to understand, that they were not suited for the objects of the seminary. On the other hand, deistical and infidel works are freely admitted. There is no doubt, that a liberal scientific education must exercise a powerful effect upon Hindoo youth. When the treasures of our English literature are thus laid open to him, he cannot remain a Hindoo according to the vain traditions of his fathers ; he will no longer bow under the heavy yoke imposed by the Brahmin. The shasters, which teach him religion, contain historical untruths, absurd exaggerations in chronology, and incredible systems of geography, astronomy, and general history. When, therefore, he becomes acquainted with sound knowledge, the natural consequence is, that he despises the old fables of his own books, which assert for instance that the earth is resting on a tortoise, and upon a serpent with a hundred heads, and that when it is shaking one of these, an earthquake is caused ; and that an eclipse of the sun or moon ensues from a terrible monster pursuing them in their course, and seizing them with its mouth.

An English education, whether religious or purely scientific, is certainly calculated to under-

mine idolatry. We have numerous facts before us to prove this. Calcutta abounds with young natives, who speak with contempt of the idolatrous ceremonies practised by their countrymen. But the question is, whether they gain any advantage, if idolatry be rendered contemptible in their eyes, and they obtain nothing better in its stead. To me it appears very doubtful that the real welfare is in any degree advanced, when we turn a stupid thoughtless idolater, into a refined heartless infidel, who sneers at everything religious.

In Calcutta there is a seminary, called the Hindoo College, in which this so-called liberal system of education is carried out. There are instances on record of Hindoo fathers forbidding their sons to visit this college, on the ground that all the pupils who attain some proficiency become nasticks, that is, atheists. A nation of nasticks will inevitably spring from the Government schools, if they continue a system of education by which Hindooism is extirpated on the one hand, and infidelity set up on the other, if no friendly hand be offered to the inquiring youth, to lead him to the knowledge of the true God,—no means be devised to sow the seed of faith or Divine truth in his susceptible heart.

It is surprising that the members of the board

of education cannot see their mistake : they are afraid lest the appearance of the Bible or other religious books should offend the tender feelings and prejudices of the Hindoos ; but forget to consider the awful fact, that they are rearing up a set of men, who will, in all probability, revolutionise the country, and excite their countrymen hereafter to rise against the Government. Our young Hindoo philosophers are already holding public meetings, in which they declaim on liberty and patriotism, represent the Government as tyrannical, and express the hope, that the time is now coming for them to defend their liberties and claim the privileges of a free nation.

There are at present twelve two-weekly, and weekly papers published by young Hindoos at Calcutta : in these it can be clearly seen, that the seed of infidelity which has been dispersed, is growing apace. Only one of those papers (the *Chundrika*) is written in the bigoted orthodox style of Hindooism ; the others are more or less pledged to the new philosophy, and the youthful writers rejoice, like young birds escaped from the nest or cage, in the new light of reason, which bursts upon their vision in the schools of Government.

There can scarcely be any doubt that in the

order of God's providence India will one day be freed from English supremacy ; but it is awful to think that its Government shall be abolished, as was that of France, by philosophical infidels.

Four years ago, a few pious officers of the English army, who had conquered Affghanistan, found among the inhabitants of Cabul some who gladly listened to religious conversation. They wrote to the Bible Society at Calcutta for about a thousand New Testaments ; and in compliance with their request, several chests filled with this treasure were despatched to that country. On reaching a frontier station on the Indus, the whole remittance was seized by Government, who made the declaration, that it would be a dangerous undertaking to spread Christianity in a conquered country, and such an attempt among fanatical Mussulmen was likely to lead to revolution. A year had scarcely elapsed from that time, when the well-known revolution broke out at Cabul, the consequence of which was the destruction of the whole army. If the Government had permitted the introduction of those Testaments into Cabul, it is very likely that some of its inhabitants would have been converted to Christianity. In this case the storm which was brewing, would have been discovered before it broke out, for natives are always

acquainted with the secret plots of their chiefs, and thus the Bible might have been made the instrument of saving a British army.

As a proof that the Hindoos would not be exasperated against the Government for introducing the holy Scriptures into the schools, but that they would on the contrary only respect them more highly, if they thus attested the sincerity of their faith in the religion they profess, I may just mention the simple fact, that every well-conducted mission school is filled with pupils who are ready to learn whatever the missionary recommends. The seminary of our Scotch brethren at Calcutta numbers one thousand scholars. It is true that when a youth is converted to Christianity, many parents withdraw their children, but they generally return after a few months, when the panic is over. The example of Government has assisted in a great measure to prejudice the minds of the higher classes of natives against the efforts of missionaries. I once heard one say, "There must be something wrong about your religion, for your governor saheb does not believe in it himself."

It is an encouraging fact, that many Hindoo youths who by their education had been drawn into infidelity, afterwards became acquainted with the Bible, and were led to embrace Christianity.

The following is a remarkable instance of it :— In 1832, Dr. Duff baptized a Coolin Brahmin, named Krishna Mohun Banerjea. This talented youth had received his education in the Hindoo college. Although a decided enemy to Christianity, he visited the missionaries, in order to oppose and ridicule their religion : he was a conceited deist, and had formed his system from the schools of Voltaire and Hume. But the truth overpowered him at last ; he became a sincere and humble disciple of Jesus, and shortly afterwards made a public confession of his faith in Christ. For several years he published a weekly newspaper, under the title of “The Inquirer,” which found numerous readers among his young contemporaries. He afterwards began the study of Greek and Hebrew, attached himself to the Church of England, and was ordained by our excellent Bishop Wilson. A church was built for him in the most frequented part of Calcutta, in which he is now preaching to his countrymen that truth which “once he destroyed.” In a certain number of his periodical, Krishna gave the following description of the religion of his fathers :—“If there is anything under the sun, which I and my friends contemplate with horror, it is Hindooism. If any desire

to know the principal cause of all the calamities which have come over this nation, I say it is Hindooism. Again, do you wish to know the chief inciting cause to every vice? I answer, it is Hindooism. Do you ask what has undermined and destroyed the peace, prosperity, and happiness of society in Bengal? I hesitate not to say, it is the religion of the Hindoos."

Last year, a well-educated and intelligent Hindoo applied to a clergyman in Calcutta for baptism. He, too, had received his education in the Hindoo college, and was a deist. A tract accidentally fell into his hands, by which he was made acquainted with the Bible. He read it for several days with deep attention, and discovered in it a religion concerning which his heart, his conscience, and his understanding convinced him that it was *Divine*. He determined to embrace this religion. He was the only son of a rich zemindar, and his friends did all in their power to make him change his resolution. When they found him inflexible, they sent him a sum of money, accompanied with a most earnest request that he would embark for England, and be baptized there, lest the caste of the whole family should be polluted by his becoming a Christian on the spot. But he remained unmoved, and declared, "Here in the

eyes of all my countrymen, I will show in whom I believe;" and he was shortly afterwards baptized in the mission church at Calcutta. On the occasion of his baptism, he composed the following hymn; it is the effusion of a heart filled with the love of the Saviour:

“ Long sunk in superstition’s night, by sin and Satan driven,
I saw not, cared not for the light which leads the blind to heaven.
I sat in darkness, reason’s eye was shut, was closed in me,
I hastened to eternity, o’er error’s dreadful sea.

“ But now, at length, thy grace, O Lord, bids all around me shine,
I drink thy sweet, thy precious word, I kneel before thy shrine;
I’ve broke affection’s tenderest ties, for my dear Saviour’s sake,
All, all I love beneath the skies, Lord, I for thee forsake.”

A Hindoo youth, Mohesh Chunder, who died some years ago, as a catechist of the Church Missionary Society, gave the following affecting description of his conversion in a letter to a Scottish missionary, who had been the instrument of his conversion. “A year since I was an atheist; afterwards I turned to materialism; I was unhappy above measure: and what am I now? a Christian, baptized in the name of Jesus, and indescribably happy! The retrospect of the past fills my mind with astonishment. I settled down in my philosophical principles, firmly resolved not to yield a step. I hated the Christian religion,

and could not bear the thought of the possibility of being convinced of its truth. Yet I could not remain quiet. Against all my strongest resolutions, and contrary to the inclinations of my own heart, I was led, step by step, nearer to Christianity. I could not resist its evidences. When I heard your description of the nature of sin, especially of the sins of the heart, my conscience broke out like a volcano, my soul was racked, overcome by anxiety and terror. When I thought of some passages of the Bible, I found a little more comfort. The doctrine of the Scriptures, which appeared to me before pure nonsense, I now found to be Divine wisdom; what I formerly hated from my heart, was now dear above every thing. How shall I account for this change of mind? Impossible by natural principles. Everything went against my wishes, my pre-conceived resolutions. In opposition to all these, I became a Christian! Truly an invisible power has conducted me hither. Something of what the Bible calls free grace, must have exercised its influence upon me; and if ever a sinner has been converted by free grace, it is I."

Thus did a philosophical Brahmin describe his conversion to Christianity: he spoke from the heart, like a true Israelite, in whom there is no

guile ; and I might allude to many more instances of a similar nature.*

I cannot conclude my account of the education of the natives in India, without saying a few words on the attempts which have been made to educate the females of that country. The moral and physical condition of those poor creatures is pitiable in the extreme, and has often drawn forth my deepest sympathy. His religion teaches the Hindoo, that woman does not, properly speaking, belong to the human race ; and is to be regarded only in so far as she has been associated with man. She is represented as possessing a nature so wicked and corrupt, that nothing short of slavery can be an appropriate condition for her ; she can never, therefore, consider herself as belonging to God's free rational creatures upon earth. According to these principles of slavery has the Hindoo female measured out her existence in the world. The contemptible manner in which she is regarded may be understood from a proverb, by which the male is compared with the female

* Perhaps one of the most remarkable conversions that have occurred lately, is that of the son of the high-priest of the temple of Kallee-ghaut, referred to at page 4, who was converted in the English school, conducted by our brethren the missionaries of the London Society, last year, and baptized by them, with two other converts, in the month of October.

sex : How can you place the black rice-pot beside the golden spice-box ? And from a second, How can the sweet mangoe grow forth from the bitter neem-tree ?

The female is denied the acquisition of that little knowledge which the man acquires ; she may not hear the shasters, she has nothing to do with religion ; women belong to the impure beings, which pollute everything by their touch : thus another proverb says, “ a dog, a sudra, and a woman, are not to touch the idol, or the godhead will escape from it.”

The girl is married to a boy in her fifth or sixth year, or earlier. The ostensible cause of this premature connexion is, that it is the only preservative against sin. The child has, of course, nothing to do with the choice, and her inclination is not consulted in the transaction ; the poor thing has no will of her own. It is true she is not domesticated until her tenth or twelfth year, but she is united to her husband by an indissoluble tie, whether she may like him or not ; the connexion is for eternity,—she belongs to him even after death. If the husband should die, she must remain a widow all her lifetime, although she should not have seen him from the day of the wedding. She has to remain in the paternal

abode, and is placed, after her father's death, under the guardianship of her eldest brother.

On the part of the husband it is quite different : he is allowed by the law to marry within four weeks of his wife's death ; and if, after three years, he have no child, it authorises him to look out for a second. On the whole, polygamy is considered by the Hindoo a lawful thing ; his circumstances in life are the only standard by which he is guided : a poor man has only one wife, because he has not the means to support and feed two.

If a female be of high rank, she remains after the union shut up in the anthakhar, the harem of the Hindoo ; if belonging to low life, she must perform the lowest drudgery and most menial labour of the cottage. She may never venture to sit down to a meal with her lord. The son takes his place by the side of his father, but the wife places the boiled rice and currie in a reverential manner before him, and waits at the door, or without at the hearth, until he has done ; and what remains, she may eat afterwards.

I have sometimes had difficulty in persuading the wives of our catechists, who had been converted to Christianity some years, to sit down to dinner with their husbands and children. So contemptible is the poor female in the eyes of her heathen-

ish husband, that when speaking of her, he will never pronounce her name, but invariably employ the pronoun *she* or *her* instead. The Hindoo would take it very unkindly in a European to inquire after his wife. I did so once, in the house of the Rajah of Burdwan ; he shook his head, and said, " This is not proper, we do not tell how the wife is doing."

According to Hindoo law, the woman has to perform three kinds of business,—first, to cook the food ; secondly, to clean the house ; and thirdly, to please her husband ;—when she has done all this, the end of her existence is accomplished.

She is only acknowledged to be a good wife when she is in perfect subjection to her lord. A verse of the shasters says, " If he be a drunkard, an adulterer,—if he commit any crime, she is nevertheless to worship him as the god of her heart." In former days, she received honour, and had the prospect of a better life, when she sealed her attachment, by allowing herself to be burned with the dead corpse of her husband ; but since Government has abolished this cruel rite, this delusive dream of future happiness has come to an end likewise. Oh that the bright, cheering rays of Divine truth and hope might descend on her,

and illumine her gloomy, cheerless path through life!*

How can a nation be raised from a state of such moral depression and spiritual misery, by whose religion one-half of the population have been degraded to hopeless slavery, and put almost on a level with the brute creation? The urgent necessity that the female sex be raised from its prostrate condition, if a thorough reformation is to be effected among the Hindoos, is clearly felt and understood by every missionary, and every friend of India.

Upwards of twenty years ago, Mrs. Wilson, an excellent lady, who went to India for that purpose, made a most energetic beginning in instituting schools for the instruction of Hindoo girls. A number of children belonging to the lowest classes were collected by some women, whom she engaged for the purpose, and received instruction for three or four hours in the morning. The little band of pupils gradually increased to two hundred, and

* The reader may find this interesting subject treated on more at large, in an "Essay on Native Female Education in India," by the Rev. Krishna Mohun Banerjea, a converted Brahmin, which has been re-published in a condensed form in London, and may be procured of Miss Webb, 61, Stafford Place, Pimlico, price 6*d.* Orders for copies should be sent to Miss Webb, by post, and will meet with prompt attention.

then a house was built in Calcutta, called the Central School, in which the plan is carried on to this day. Only one or two of these children have been converted to Christianity, as far as we know; although in this, as in other labours of love among poor heathen, it is impossible to calculate or understand what amount of good is really done. Mrs. Wilson, however, in her persevering zeal, sketched out a more interesting sphere of usefulness.—Several orphan children were offered her for education, and gladly accepted. This circumstance led her to resolve on the establishment of an institution for destitute Hindoo children. She was liberally supported by Christian friends; and in 1835, the Orphan Refuge at Agrapara, on the banks of the Ganges, above Calcutta, was ready for the reception of one hundred orphan girls, who received a simple, Christian education.

Some years since, an English officer sent to her twenty children from the south: they had been stolen by the barbarous hill people, of the Gomsur country, and were fattened like cattle, to be afterwards sacrificed to their gods; but the officer, with a detachment of sepoy, had saved them from the hands of those savages.

On my arrival at Burdwan, the scene of my labours for eleven years, I found four small girls'

schools, which were established by my predecessor, containing about one hundred children, who were taught to read. A pious native catechist instructed them from the catechism and the New Testament, in the most simple and important truths of Christianity. We afterwards built a central school in a suitable locality, near Burdwan. I examined the school once a week, and was often pleased to find that the girls in the reading classes could readily answer the questions put to them from those portions of the gospels and Bible history which they had read. Some appeared to be impressed by the truth, and freely acknowledged, that the Christian religion was more excellent than the worship of idols. We received the liberal support of English ladies in these labours of love; and surely no mother, in looking at her beloved little ones, can refuse to give her share of support, towards the benevolent attempt to communicate the knowledge of the Saviour, to the poor despised daughters of the Hindoos.

But all our efforts on behalf of these unfortunate beings did not meet with the desired success. There are and have been until now, insuperable obstacles standing in the way of improving the females in India; which will only be removed by time. As I mentioned before, the children who are allowed

to visit those day-schools belong to the very lowest castes. Their parents permit them to go to school, not with a view to the improvement of their minds, but to secure a little present for them. When there is a good deal of labour to be done at home, or in the field, they are kept away, and at the time of the idol festivals they likewise neglect school. Thus the good impressions produced by instruction are lost; and by the bad example of the parents, the good seed of the word is usually choked in the germ. People of higher caste would not, under any circumstances, allow their daughters to attend our schools,—at least, such has been our experience. Their religious ideas, their social relations, their early marriages, and the contemptible light in which the female is regarded,—in short, everything—stands in the way of her moral and mental improvement.

Often have I endeavoured to prove to the higher classes, how desirable it was for them to have their children educated, and pointed out the example of Europeans; but the usual answer I received was—“What is the use of it? our daughters will not become writers or judges; they need not know anything. Our women are very different from yours:

they would abuse everything they learn, and only turn it to a bad account." *

Thus we found, after many years' trial, as far as our own experience went, that no permanent good seemed to be done in these day-schools, for when the children could read a little, they were removed by their friends. We were agreed with other missionaries that our labours might be bestowed in a more satisfactory way, upon children who were placed under our constant influence, (provided we could procure a number of them,) but where and how to do this, we did not know; for the poorest Hindoo mother will hardly ever give her infant to the care of a Christian, though she be obliged to beg her bread. Sometimes, however, widows who are in misery come to offer their little ones for sale; and in times of famine they frequently give them away for four or five shillings. Such an unfortunate being came and offered her babe to us, saying, "Will you take it? if you do not, I shall throw it away to the jackals to-night." The infant was not a year old, but we received it, and it became a fine, lively, promising girl.

* I cannot forbear to mention here, that the efforts of that devoted lady, Mrs. Margaret Wilson of Bombay, were greatly blessed. Her heathen day-schools were very large, and many genuine conversions occurred in them.

With all these difficulties against us, we commenced building an Orphan Girls' School. The thatched roof was scarcely covered in, when a great flood, caused by the bursting of the embankment of a neighbouring river, swept over the country; many people lost their lives, and the stock of provisions, with the harvest, were greatly injured. A famine was the natural consequence, and contagious diseases followed in its train. In this time of general misery we collected a number of half-starved children, and thus our new orphan school was filled with pupils in quite an unexpected way.

Within the last ten years we have received between seventy and eighty girls into this institution, and the Lord's blessing has accompanied our labours. That among such a band of neglected heathen children some turn out bad, is not surprising. There are among them such as appear quite incorrigible, and with whom all efforts fail: a few ran away from us, and preferred continuing in the vices of heathenism to living a Christian life. On the other hand, we have several who have been a source of joy to us, who have been truly converted, and love their Saviour; some of these are now married to Christian youths, and have become pious, faithful, industrious mothers. Some are engaged as teachers, and are making themselves

useful among their Hindoo sisters. One of these was married to a pious man, a convert from our English school; and by her pious, consistent conduct, fitness, and energy of mind, she gained our confidence so fully, that before our departure from Burdwan, she was appointed the first teacher in our Orphan School.

Similar institutions for destitute Hindoo orphans have been established in most of the missionary stations in our part of India. My dear brother, Mr. Leupolt, has one hundred and thirty boys in his school at Benares; and the wife of another excellent missionary there, has a girls' school, with upwards of eighty children, besides a day-school of forty.* Leupolt has among his boys sixteen who are possessed of good talents, and who we have reason to hope are truly converted. He is preparing them for catechists, and has the pleasing prospect that they will become useful among their countrymen in a few years. Each of the other boys is brought up to some trade; a few learn gardening, others become tailors, and a considerable number of them are employed in carpet-making, a business which has considerably assisted in the support of the school. The pupils who are training for teachers

* Some interesting instances of conversion have occurred in this heathen day-school of Mrs. Smith's.

and preachers, accompany the missionary to the chapels in the city, where they learn the practical part of that which they receive by instruction at home. In this way the apostolic Schwartz in South India trained his helpers in the work ; one of whom, namely, the venerable Koblhoff, who was a missionary's son, is still alive.*

Our German brethren at Agra have an orphan boys' school, of one hundred and sixty-four scholars, and other pupils. In 1838, an awful famine prevailed in the north-western provinces, when many hundreds of starving children were collected by benevolent English people, and sent to the missionaries. Mr. Leupolt received nearly five hundred of them, but cholera and nervous fevers broke out among them, and caused fearful ravages: he had at one time two hundred and sixty ill of fever ; forty-five died in one month, and only one-third of the whole number survived. The scenes that were witnessed in those days of famine baffle description. Near Allahabad hundreds of corpses of the poor creatures that died by fever and starvation were daily thrown into the Ganges. In one place the bodies were so crowded together,

* As this was passing through the press, we read of the death of this aged servant of God, in his eighty-second year. He died on the 27th of March last.

that, in order to prevent the air from being poisoned by the decomposition, Government placed a number of men along the shore, who pushed them down the stream with long poles.

It is calculated that about one thousand one hundred orphan boys and girls are now receiving Christian instruction in Bengal and the north-western provinces. That these institutions are the nurseries of our missions, from which a new and hopeful generation will rise up, is acknowledged by all who have made themselves acquainted with them. Christians in India are so deeply convinced of the importance of this branch of missionary labour, that all who have seen them, gladly contribute to the support of these orphan schools ; and it is a pleasing fact, that in most stations they are maintained entirely by the gifts of kind friends. The children are removed from the injurious influence of heathenism ; and under the instruction and paternal care of the missionaries, many will become useful in mission work, and all are trained up to be useful members of society.

It is true we must be content, in the present depressed state of the females, to begin with their education at the lowest ; it is really working uphill, and the wife of a missionary is truly fulfilling her duty, when she succeeds in training a band of

orphan girls to be pious, cleanly, and industrious, and in preparing a few of them for teachers, among their Hindoo sisters.

But small as is the beginning which we have made in female education, we are confidently looking forward to better days. Young Hindoos of education are feeling the want of having wives with cultivated minds. "Oh, how happy should we be, if our wives were as intelligent and agreeable companions as yours are," said a Hindoo to me. Some have expressed the wish to have their daughters educated; a few respectable Hindoos at Calcutta have already made a beginning. When the daughters of the higher classes begin to feel themselves to be members of human society, our work will proceed with increased vigour and rapidity.

I cannot close my observations on this subject, without adverting to that excellent little society, called the Society for Promoting Female Education in the East. We have individually received great assistance from it, for which I would thus publicly express our sincere gratitude; and I may at the same time be allowed to remark, that the devoted ladies who compose that society, are doing in a quiet and humble way a great and most important work. We derive from it just

that aid and support in our efforts on behalf of female education, which it does not come within the province of our larger societies to render. I hope its operations will soon be much enlarged, and its income so augmented, that it will be able to arrange for settling fixed salaries on its agents.

All missionaries are deeply convinced of the importance and necessity of a national ministry. As the East Indian Government fought their battles in India, and conquered province after province, chiefly by their native troops under the direction of English officers, so this great empire can be evangelised only by the sons of her own soil. We want an army of native missionaries, to disseminate Christian truth in schools and by preaching. Though the European missionary be ever so kind, affectionate, and condescending ; though he have mastered the language of the natives, and be quite familiar with their customs and habits ; yet he will never succeed in gaining their confidence, and opening that free and unrestrained intercourse with them, which their countryman the catechist can do. Besides, it is absolutely impossible, even if the Church Missionary Society and other societies should be able to send out tenfold the number of missionaries they have now in the field, that the Gospel can be proclaimed by them to the one

hundred and thirty millions of heathens. It is now believed, according to calculations lately made by competent men, that India, from the Buram-puter to the Indus, the independent states included, contains one hundred and eighty millions of inhabitants. Wherever a census has been attempted, it has been found that the population of the country far exceeds the calculations that were formerly made, while in many towns it was over-rated.

As our work advances to greater maturity, the English missionary must become the overseer (*ἐπίσκοπος*) under whose care and guidance the native preachers discharge their sacred function. With this very important object in view, the Church Missionary and other Societies, are anxiously endeavouring to prepare a number of pious, talented young converts for the work. Every orphan institution is intended to become a seminary for training catechists and native preachers; and in the head seminary at Calcutta their education is to be finished. But I regret to say the number of suitable and devoted youths, fit for reception into these seminaries, is still very small, and not a few among these are drawn, by the allurements of a higher salary, to accept appointments in Government offices. We need not be surprised or discouraged at this, for do we not see

it exemplified in the difficulty that ever arises in procuring well-educated and devoted young men for missionaries, in the Church Missionary Society especially? Alas, alas! it is too true.

Only a heart entirely devoted to the cause of God, and fixed upon the reward in heaven, will choose the arduous path, so full of self-denial, to labour, suffer, and die, for the welfare of immortal souls. Yet such men we want, and such labourers will be required in India for many a year to come, before an effective native ministry can be formed to carry on the work without the aid of Europeans.

We have in each of our mission stations a small band of such. Two Hindoo helpers have, during the last year, been called to eternity at Burdwan; who were carried off by the small-pox. One of them, Peter, was baptized in 1821; the other, Shunder, in 1824; they have finished their course as faithful servants of their heavenly Master. For eleven years they assisted me in schools and preaching. My fellow-labourer, Mr. Linke, writes concerning their latter days: "During the last year, I perceived with joy and gratitude an increased earnestness, seriousness, and zeal in the whole tenor of their lives, and a holy unction pervading their addresses to the heathen, so that I

listened to them with heartfelt delight, witnessing the pleasing and commendable manner with which they bore the bitter taunts and cavils of their adversaries. Shortly before Peter expired, he called some of his brother catechists to his dying-bed, and exhorted them to give themselves up entirely to the work of the Lord ; reminding them, that the reward of the righteous in heaven, was much more glorious, than all the momentary and vain enjoyments of this life."

Another catechist at Burdwan, of similar faithfulness and disposition, died suddenly of cholera, five years since. He was offered an employment under Government, that would have brought him four times as much as the slender salary of thirty shillings a-month, which he received from the Church Missionary Society ; but he declined it, choosing rather to labour for the kingdom of God. We do not, however, look on those Christian converts who engage in secular employments, as lost to us, for they can be, and they are, really useful ; and they do, I am sure, exercise a most beneficial influence in their own circle, and occupy their own peculiar sphere in promoting the coming of the kingdom of God among all classes of their fellow-countrymen.

This, my readers, is the genuine missionary

spirit ; and from the ground of my heart, I would say, in conclusion, Oh that this hallowed spirit and disposition might be developed more amongst *us, especially among our young people!* We want more men, who are ready to devote their talents and powers to this great and glorious calling ; men like Schwartz, in the south of India ; like Henry Martyn, in the north ; and like Carey, at Serampore,—who are ready, joyfully, to present their talents, wealth, and learning, upon the altar of love, as a thank and freewill offering to their Redeemer, saying, “ Here I am ; send me, Lord, whither thou wilt.”

I hope the days are now nearly passed, during which people entertained the erroneous idea, that a simple Christian education is sufficient for a man who becomes a missionary. It may be so among the negroes and Hottentots in Africa ; but such an education is not sufficient for a missionary to the Hindoos. I trust the absurd notion will, ere long, be banished from every Christian mind, that youths preparing to go out as missionaries, are only to be looked for among the peasantry and lower classes. Is the bond of love that unites our wealthy and talented youth to parents, brothers, and sisters, too strong ? is home too sweet to be forsaken for his sake ? or is the

enjoyment of so many social pleasures, in the circle of dear friends, of which the missionary is deprived in the heathen land,—is this a sufficient reason for the answer I have too often heard in my travels through England,—“I cannot go, my circumstances will not permit me?” Surely this is not the way in which the primitive Christians acted; it looks like refined idolatry.

My readers,—we should have a sound literature for India; we want a commentary of the Bible, a concordance, church history, school books, religious poetical works, and works of every description, to feed the mind, to nourish the hearts, and cultivate the intellect of the people, and to drive the heathenish books, full of idolatrous superstitions and abominations, out of the field. Here is a task to be performed, which would afford ample employment for years, to men of education and learning. Could our talented youth choose a more honourable, noble, and glorious calling? Let them answer the question before God and their own conscience.

As for building a house various materials are required; wood and stone, sand and mortar,—for neither the carpenter with his timber, nor the mason with his brick, could rear a fine and comfortable dwelling alone; but each must contribute

his own materials and share of labour: so does our God employ men of various gifts and talents for the spiritual building of Zion, his church, at home, and in heathen lands.

So it was in the days of the apostles: when the Gospel of salvation was to be preached in Greece and Rome, in the emperor's palace, and before the philosophical Athenians,—God raised up in Paul a chosen vessel, whose education and mental qualifications, after they had been sanctified by Divine grace, rendered him the fittest person for the discharge of this important work.

Let us, my readers, unite in one spirit to take our share, and give our aid in advancing this great and glorious cause. I desire to be very earnest, and I pray that I may reach every heart, (in this call,) for I feel and know from experience how needful it is, that all who call Christ their Lord, may become actively interested in missions. I know you cannot all accompany me to India; but let every individual reader put the question to himself, in what way can I be instrumental in the advancement of God's blessed kingdom in this world? All the tribes of Israel assisted in the building of the ark of the covenant in the wilderness; one brought gold and silver, another precious stones; every thing needful was contributed with gladness of

heart. This is joy, indeed, when the heart is prepared by grace for every good work, when we know the truth of our Saviour's saying from personal experience, "It is more blessed to give than to receive."

Oh that such a holy enthusiasm and zeal would quicken and pervade the church ! The immediate consequence would be an abundant outpouring of Divine blessings into our own souls.

If the gift sanctified by prayer is an offering acceptable unto the Lord, if his blessing attend the giver as well as the receiver, surely those who are rich in the goods of this life should follow the example of the wise men from the east, in laying a part of their treasure at the feet of Jesus; and if he accept the will for the deed, the widow's mite is, in his sight, as valuable as the gifts of those, who cast in the Lord's treasury from their abundance.

"Let us not be weary in well-doing, for in due season we shall reap, if we faint not." The harvest will soon come; the Lord himself calls upon us in the events of our days: "Behold, I say unto you, Lift up your eyes, and look on the fields, for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth, and he that reapeth, may rejoice together."

CHAPTER VI.

ON THE DIFFICULTIES OF MISSIONARY LABOUR IN INDIA.

SLOW PROGRESS OF CHRISTIANITY IN INDIA.—REASONS OF IT.—
THE MORAL AND RELIGIOUS CHARACTER OF THE HINDOOS.—
BELIEF IN AN ABSOLUTE FATE.—CASTE, AND ITS EFFECTS.—
—THE PATRIARCHAL SYSTEM.—CONVERTS DISINHERITED, CAST
OFF, AND PERSECUTED.—THE OPPOSITION OF THE PRIESTS.—
—THE DOCTRINES OF THE SHASTERS.—THE DEGRADED CONDI-
TION OF FEMALES.—THE STUDY OF NATIVE LANGUAGES.—SMALL
NUMBERS OF MISSIONARIES.—THE EVIL EXAMPLE OF EURO-
PEANS.—THE CHARACTER OF NATIVE CHRISTIANS.—THEIR
TRIALS.—REFLECTIONS.

“Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped: then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.”—*Isaiah xxxv. 3—6.*

THE complaint has been repeatedly resounded from various quarters, that the missionary work in India is progressing by very slow steps; and when we reflect on the fact, that in many parts of the country missionaries have been labouring for forty years and upwards, we must allow that this complaint is not altogether unfounded. What may be the reason of it? I believe it is to be found chiefly

in the religious system of the Hindoos. It is much easier to build a house on a spot where none has stood before, than in a locality which is occupied by a dilapidated building, especially when the owners use their utmost efforts to prevent a stone being broken off this building, because they derive a profitable rent from it. In other words, it is easier to convert a nation of savages, who have scarcely any religious ideas, like the New Zealanders, than to convert a people who possess a religion which fosters the worst propensities of the human heart, and which has entwined itself around all the branches and joints of civil and social, public and private life.

Oh, how much is there to pull down in such a religion as that of the Hindoos—and how many a year must pass away, ere the horrid rubbish of idolatry can be removed, and a good foundation of pure truth be laid in its stead !

Moreover, it is not improbable, that in many parts of India the Gospel was preached in the time of the apostles; indeed the St. Thomas Christians of the Syrian churches are remarkable remains of it; and if it be a matter of historical fact that the Hindoos heard the word of God from the lips of the apostle Thomas, and other men of apostolic character, and rejected it, then need we not wonder that God has hardened their hearts, and blinded

their eyes—and for the same reason they have rendered themselves less susceptible to the truth.

My Christian readers must have perceived from the previous chapters, that missionary work in India has to struggle with very serious difficulties. My intention is now to give a concise statement of these difficulties ; and I feel assured, that those who obtain a clear insight into the real situation of the missionary, will no longer be disposed to ask, why so little has hitherto been effected in India, but will, on the contrary, be surprised at the important results which have been achieved by the very limited means we have at command. I feel strongly that our friends at home ought to become more fully acquainted with the trials of missionary life, as it will call forth a more heartfelt sympathy, and prompt them to pray for those who are fighting the battles of the Lord, and to support them liberally, according to the means God has placed in their hands.

The moral and religious character of the Hindoos, as well as their habits and customs, have for ages past been unalterably fixed by the system of Brahminism. Among the mass of the people there is nothing like a free exercise of mind. They possess some indistinct feeling of a Divine Being, and some obscure desire after salvation moves in their souls, and this prompts the Hindoo to bow

down before an idol ; he ignorantly alternates between hope and fear,—he believes that what he worships is possessed of power to avert evil, and to give that which is good ; but fear and dread preponderate over his hope. He generally cares little about the future ; his religion, like opium, has done the part of a soporific, and put his soul and conscience fast asleep.

Many among the lower classes say, “ My guroo (spiritual teacher) will do everything for *me* :” they look upon him as a sort of mediator between God and man. While one class of the nation rules, and the other is oppressed, each has the religious conviction that it has been appointed thus from above. Effeminate luxury is, with the wealthy rajah, the order of the day ; he is a grossly sensual being, living entirely to satisfy his carnal appetite. There he sits, cross-legged on his Persian carpet, supporting his elbow on a soft pillow, and smoking his hookah. A dozen cringing flatterers form a circle around him, waiting for his command ; he fattens himself in pleasure. To become rich and to become fat are, according to the ideas of the Hindoo, one and the same thing. The more money he expends in idolatry, the holier he appears in the eyes of the people. Such a religion is perfectly agreeable to the proud idolater sunk low in degrading vice. He rejects the word

of God with disdain. I have not seen one instance of conversion among this class of Hindoos. Many to whom I tried to gain access sent me word at the door, that they did not wish to see a missionary. Others are more courteous in their conduct ; but they are all invariably quite contented with the worship of their idols.

I once had a conversation with a person of this description, who “fared sumptuously every day,” on the intimate connexion of time and eternity. He said, “The world is like a bazaar, in which each performs the business allotted to him ; one sells, the other buys ; here one offers vegetables for sale, there a second, fruit. One is lying, the other stealing, the third over-reaches his neighbour. Everything happens as the gods have decreed.”

Another, who had advanced a little farther on the march of intellect, and was treating the traditions of his fathers with contempt, acknowledged the worship of idols to be absurd nonsense ; But, continued he, your Christian religion is not much better—our stupid countrymen worship *many* gods, but you adore *three* ; *I* have the right point, and worship only *one*. This deistical creed is very general among young Hindoos. It is no difficult thing to convince such would-be philosophers of their errors, if we find but a small quantum of sincere desire after truth ; but instead of that we,

alas! meet but too often with conceited haughtiness, and enmity against Christian revelation. Such people scarcely ever deem the Holy Scriptures worthy of a serious thought.

My readers will be surprised to hear how much wealthy natives spend upon their idols. I once visited the Rajah of Burdwan, and found him sitting in his treasury. Fifty bags of money, containing one thousand rupees (£100) in each, were placed before him. "What," said I, "are you doing with all this money?" He replied, "It is for my gods." "How do you mean that?" I rejoined. "One part is sent to Benares, where I have two fine temples on the river-side, and many priests who pray for me; another part goes to Jugger-nath, and a third to Gaya:" and thus one native is spending £25,000 annually from his princely income upon idle Brahmins. While I was preaching in the bazaar of Burdwan, the well-fed priests of the Rajah looked out at the window, deriding my efforts. It is a great pity," said one of them, "that you take such pains with the poor people, for your preaching is, after all, of no use."

These rich resources of Brahminism must be, in some measure, dried up, before idolatry receives its death-blow. I have, in general, more hope for the mass of the people living in ignorance, than for the wealthy debauchees of the land.

The former are groaning and sighing under the heavy yoke of their false faith: and though they want courage to manifest an open opposition to it, yet they feel their present position to be a most painful one. It certainly is not the character of the Gospel dispensation to spread itself among the great and wealthy first, but "to the poor the Gospel is preached;" and we may rest assured that we shall see it in India, as in all other countries, diffusing itself first among the lower, and ascending from them to the higher ranks: were it the reverse, Christianity would be monopolised by the heads of society, as the system of Hindooism has been. This is one of the main and distinguishing points of difference between a true and a false religion.

If by the repeated hearing of Christian truth conviction is produced in the minds of natives, they usually say, "Ami ki koribo, ishwurur itcha tzemon, temoni hai."—What can I do? as God has appointed, so it will be: if I am to be converted to Christianity, it will be done without any effort of mine. This horrid doctrine of fatalism is the barrier which obstructs the way to the improvement of the Hindoo, on every side,—which shuts his heart against every better impression; it makes him like a block. Both the poor and rich regard their sins as the necessary consequence of actions

performed in a former state of existence : hence the greatest criminal never considers himself guilty; his conscience is seared, and repentance is unknown to him. To this cause we must attribute the obtuseness and heartless indifference with which the people speak of religion and eternity, representing God as the author of good and evil; hence, likewise, the unfeeling cruelty with which they look on the sufferings of their fellow-beings, without moving a step in their behalf; hence, also, the fearful vices of impurity, lying, and infanticide, are something so very common, that nobody complains of them, because everybody believes that they necessarily belong to the present course of things.

I one day visited a malefactor (a Brahmin) who was sentenced to the gallows for murdering a child. I tried to convince the poor man of his guilt, to show him the nearness of eternity, and thus to awaken in his soul a desire for mercy and pardon. He, however, insisted upon it that he was compelled to commit the murder,—that it belonged to the course of his life; and he firmly believed it was engraved on his skull with the iron pen of an absolute fate before his birth, that he must die on the gallows. An hour before he was led out to the scaffold, he ate breakfast with a good appetite; he then assisted in putting the rope round

his neck; the drop fell under his feet, and thus this poor miserable being was ushered into eternity.

While this doctrine of fatalism has crushed the spirit, and petrified the heart of the people, the system of *caste* is calculated to destroy the happiness of social life among them, and to eradicate every feeling of love and benevolence towards their neighbour. When the son of a merchant must become a merchant, and the son of a weaver is compelled to adopt the same craft; and when the offspring of a Brahmin is by his birth destined to be a priest, or ascetic, mankind will become stereotype; everything will remain in its old condition,—talents and gifts cannot be developed,—human beings walk about like automatons. This is precisely the condition of the Hindoo. He is in every respect what his ancestors were a thousand years ago. “The system of caste,” says Ward, “has had a similar effect to that of the little shoe with the Chinese ladies,—their feet have become unfit for walking.” The Brahmin is, under the influence of this system, sunk in ignorance; but notwithstanding this, he has not given up the least fraction of his old claim to superiority.

It is true, the influence of European civilisation and science, and, above all, the power of Christian truth, have mightily shaken and weakened this

powerful chain, but it is not yet burst. Shut up in selfish seclusion, the four sections still maintain their hostile attitude to each other. As the horse differs from the ox in species, so one caste regards the other as a different race of beings, with which they may not come in near contact. The Hindoo generally considers caste as the sum and substance, the life and marrow of his religion; thus the nation is torn asunder in shreds, one caste considering the other as impure. On the other hand, the wily Brahmin has united them all under the bond of a blind superstition, to oppose the introduction of a new religion; and the European is considered as the most impure, ranking, according to the Brahmin's measure, far below the lowest Sudra: he has therefore honoured him with the Sanscrit appellation, "Mletcha," that is to say, the refuse, or offscouring of the human race.

The practical effect of this is, that missionaries can rarely succeed in getting on terms of intimacy, and in realising familiar intercourse with Hindoos. We have no free access to the hearts of the people. The social meeting in the neighbour's family, the friendly entertainment at table, exercise, as we all know, a powerful influence upon us, mentally and morally. The Hindoo has shut us out from this influential intercourse. Sometimes I could not help smiling with pity, when on opening

a door, and entering a cottage, I observed the anxiety and hurry with which the people cleared away every article, lest anything should become impure by my touching it. They listened to me with astonishment, when I related that in England the minister may sit down and eat a meal with the peasant, without in the least injuring the sanctity of his character; and that a butcher, or a shoemaker, who has to do with meat and shoes, may be as good a Christian as the learned professor and preacher.

To preserve their purity, many Hindoos belonging to the old school, cover their mouth and nose with the upper garment, while hearing a missionary preach, lest they be polluted by his breath. As soon as my dinner came on the table, my pundit always withdrew from the room; for the steam of the dishes, yea, the very sight of beef, destroys his caste, and injures his holiness.

A beggar would rather die of hunger, than taste some of the food remaining from the table of the European. The palankeen bearers, who belong to one of the lowest castes, refuse to carry a person lower than themselves. We were one day in great distress on a journey, because they refused to carry the palankeen with the nurse, saying, in excuse, "We carry only white people:" at last

Mrs. W. put our little boy into her lap, and then they were satisfied, and ran off with the load.

Honour and wealth being often united to caste, it may easily be conceived what great obstacles it presents to the spread of Christianity. I had, some years since, a Coolin Brahmin under instruction, who was baptized at Calcutta; this man occasionally visited the Brahmins at Burdwan, and keeping his baptism a secret, appeared among them with the poita, or sacred thread, which is the badge of the brotherhood, round his neck. When I heard of it, I felt it my duty to speak seriously to him about his inconsistency; and he soon afterwards went away, and was seen no more. Another Brahmin frequently attended Divine service at our Bengalee chapel, and was fully convinced of the truth. For several months his mind was in great conflict; twice he requested to be baptized, and when the day appointed came, he withdrew himself. This individual was a priest, and had a share of the income of an idol temple, and for celebrating marriages: two great difficulties were in his way, and to be overcome,—the shame and dishonour of being cast off by his friends—and the loss of emolument. He sat down to make his account, and had not the power to deny himself, and venture in faith; so he turned back. I know many respectable Hindoos at Burd-

wan, and in the neighbourhood, who were similarly inclined to embrace Christianity; but the fear of losing caste, honour, and property, kept them back.

Old habits and customs, though irrational and hurtful in the extreme, are excused with the words "amarder jaat atche," it belongs to our caste; and this excuse is, in their opinion, satisfactory in all cases.

Another impediment to the progress of the Gospel, is the patriarchal system, which is still prevailing in many parts of India. The father has the chief direction of his family as long as he lives. When his brother dies, leaving children behind, he takes care of them likewise. When the son is married, he will, nevertheless, remain subject to, and dependent on, the father. The ground is cultivated by the whole family, and the old sire gives from the joint stock as much as he deems necessary to each. Strife and quarrels, arising from fraud and oppression, are certainly no uncommon occurrence; but if an individual tear the family ties, separating himself from the rest, he exposes himself to the blame and contempt of his neighbours.

The consequence is, that young men who have acquired a knowledge of Christianity in the schools, and who are prepared for its reception, cannot venture to act according to their convic-

tion. This circumstance prevents a free development of Christianity amongst the most hopeful part of the people, and is one of the reasons that we are so much in want of suitable persons for teachers. If under these circumstances, a young man relinquish his paternal religion, he is forthwith excluded from the family circle, and bitterly persecuted. The laws of Menu deprive him of his paternal inheritance, and require that he should henceforth be regarded as an enemy of the public welfare.

Government have taken no steps hitherto to remedy this crying evil, by securing the property of young converts to Christianity. All that is dear to their heart is taken away from them ; they cannot remain among their friends, and are compelled to flee. I know of cases where the wife and children were kept back from converts, although they were willing to share the lot of the father. For this reason hundreds are intimidated from listening to the missionary, and from confessing the truth freely before their friends ; they tremble in reflecting that by this confession they must be prepared to risk home and friends, with all the joys and comforts of life, yea, even life itself.

I saw a converted youth in Calcutta who had narcotic drugs administered to him after his baptism by his own relations, which for a time

deprived him of reason, and he is suffering to this day from the effects.

A young Mahomedan, whom I baptized in Burdwan, received from his brother a present of milk. He suspected his sincerity, and before drinking it, gave some of it to a cat that was in the room; fifteen minutes afterwards, the cat died. Another youth of high Brahmin caste, who was ready to embrace Christianity in one of our schools, was dragged away with violence, and carried in a palankeen to a distant part of the country; and I saw him no more. A brother missionary was driving one day to church with a youth whom he intended to baptize. He was stopped on his way by fifty men armed with clubs, and compelled to return home. On his arrival at the door the infuriated mob followed him up-stairs, and were just on the point of dragging the convert youth down, when the police arrived, and rescued him. A lad of sixteen years of age, belonging to the first class of the Church Missionary Society's school at Burdwan, was powerfully struck by reading a tract. He told his father he could no longer worship idols, and that he was resolved to become a Christian. The father beat him with a stick shut him up for three days, giving him nothing, but water and dry rice for his food. Afterwards he took refuge in the schoolmaster's house,—his

friends hearing of it, came to take him away. On his saying that he was resolved to remain with me, his old grandfather threw himself on the ground, and cried in the most pitiful manner, "All my hopes are blasted, I am sunk into an ocean of misery ;—I hoped this my grandson would perform my funeral ceremonies, when I am dead, and give me a lift into heaven : now our caste is destroyed, my family is ruined, I am going to hell." The lamentation of the hoary grandfather went through my heart. I was greatly afraid that the lad would be moved to renounce his faith and return with his friends ; but he remained firm. His friends then applied to the English magistrate, and the following day I received an order from him to deliver the young man to his friends. What could I do ? "For God's sake," said he, "don't return me to my friends ; I know my father will kill me by poison, if I do not kneel down before the idol." I prayed with him to the Father, who seeth in secret, and baptized him the same evening ; during the night he went, under the protection of two confidential Christian men, to a distant station ; and after three months, the storm being blown over, and the lad becoming of age, he returned to Burdwan.

The guroo, or spiritual teacher, is a sort of pastor among the Hindoos. He visits the families

from house to house, and receives their worship. He is jealously careful that the souls under his charge remain orthodox, and stupid; they must have no other ideas of religion put into their heads than such as he has communicated to them, for ready payment. He warns them of Christian books, as being calculated to injure their holiness, and orders them to be destroyed.

If the native of some particular place show an inclination towards the reception of Christianity, the priest will make common cause with the zemindar, to oppose the spread of the new doctrine.

Eight years since there was such a movement in some villages near Burdwan, that ten families were ready to renounce idolatry, and came to hear the Gospel. Oh! how much I rejoiced to be permitted, as I thought, after long expectation, to celebrate a great victory of the Gospel! But what happened? Alas, all the candidates withdrew; and some time afterwards I heard that they had done so, through intimidation on the part of the Brahmins and zemindars.

This hatred is shown towards the baptized also; and when opportunities offer, frequently breaks out into open persecution. I have had some sad specimens of it. In 1832, I baptized a Hindoo family; and performed the sacred ceremony in the village in front of an idol temple. Some young Hindoo

Christians accompanied me : we sang a hymn, and I addressed the assembled crowd ; many climbed on trees, others were sitting on the thatched roofs of their cottages, to witness the scene. All went on peaceably and to my satisfaction, and I returned to Burdwan with a grateful heart. Late in the evening one of our young men returned with the sad news that he and his companions had been cruelly treated. On their way home they sat down near a village under a mangoe-tree, singing a hymn. A Brahmin, the zemindar of the place, called the people together, and told them to give these Christians a good flogging ; they were then fearfully beaten, and thrown into the village prison. I was compelled to apply to the authorities, and the assailants were brought into Burdwan, but liberated again upon my intercession. The Brahmin, however, had to remain in prison for one month.

The religious doctrines of the shasters are another considerable impediment against the spread of Christianity. On his visit to Benares, Bishop Wilson asked some Brahmin doctors, "What is the chief tenet of your doctrine?" One answered, "Our first and chief doctrine is this : All sin arises from lust ; this is destroyed by sin ; hence we must commit sin in order to destroy desire !" God is, by the teaching of the Vedas, the author of all moral and physical evil. If the missionary

inquires, "How can He, being a holy and pure Being, do evil?" the Brahmin answers, with a sort of triumphant air, "That which is sin with man, is nothing of the kind with the gods; they have the privilege to do as they please, nor are they to be judged according to a human standard." How can the preacher come near the hearts and consciences of people, with whom all moral ideas are thus confounded?

When they hear of the miracles of Christ, they reply, "Our gods have performed much greater ones, which astonished the whole world. Krishna, for instance, raised a mountain, many miles in height, with the tip of his finger, and thus protected the shepherds in the field against a fearful hail-storm: others tore mountains out of their sockets, rolling them about like playthings; and one drank all the water of the ocean at a draught, with all its contents of fish and living beings."

While the Bible represents the glorious Being who created all things, as perfect in all his spiritual, moral, and natural attributes, calling upon his rational creatures, "Be ye holy, for I am holy," the gods of the Hindoos are described in the shasters, as fearful monsters, delighting in immorality; the heavens inhabited by them are polluted with crimes which no tongue can utter. The religious contemplations in which the Hindoo is to engage,

fill his imagination with impure thoughts and images. The prevailing sins of profligacy and uncleanness, into which the whole nation is sunk, are the natural result of their religion. The Hindoos have become what they are by following the examples of their gods.

The deeply degraded condition of the females in India, is justly considered as one of the most powerful bulwarks against the progress of Christianity. Imagine one-half of a nation of one hundred and thirty millions, doomed from generation to generation to continue in hopeless ignorance and abject servitude. What can become of such a nation? The higher classes of women are shut up between four walls, opening to the light of heaven only on the back part which looks into the garden. The lower orders seldom hear the Gospel, because it is not considered proper for them to appear in company with their husbands. In preaching, therefore, we seldom see females among our hearers; and it sometimes happens that when a favourable impression is made on the men, it is erased again by the women; for all they have heard about Christianity is perhaps this,—that it destroys caste, and levels all distinctions of society. These poor females resemble that man, who, having been confined in a gloomy prison for years, could not bear the light of the day when led out;

and desired to be conducted back into his dungeon again : they are accustomed to the yoke of bondage, and dread to appear in society. On visiting the Rajah of Burdwan, I several times asked permission to see his mother ; and I repeated my request after his marriage, to be introduced to his wife ; but neither my partner nor myself succeeded in our wishes. “It is not custom in our country,” was the repeated answer.

Notwithstanding these disadvantages, I have often had occasion to observe, that the females of Bengal are by no means devoid of susceptibility to good impressions : many have listened attentively to my preaching, especially in villages, and appeared much affected. Christianity alone will raise the female to that position for which a wise and gracious Providence has destined her,—to be not the slave, but the helpmeet for her husband. How sad is the contrast, that among almost all heathen nations she is regarded as an inferior species of human being ! The birth of a female infant is still considered as a great misfortune in Bengal. In Malwa and Rajputana many are still carried off by poison. But the words of Divine promise apply in all their strength to this apparently insuperable mountain raised by the power of darkness : “Every mountain and hill shall be brought low, and the crooked shall be

made straight, and the rough places plain, and all flesh shall see the salvation of God.”

Another difficulty for the missionary is the language of the country. For a whole year he has to sit down and apply himself to the study of it, before he is able to read it with readiness, and to speak it intelligibly; but three or four years must pass, before he can preach to a congregation with perfect fluency and ease. A person who has learned Latin in his younger years, will afterwards master French, Italian, and other languages, without much effort, because they are partly derived from the former, and a similarity in construction exists. But the oriental languages possess quite a different character, both in grammar and idiom; and if, as it often happens in India, the dialects are as yet undeveloped, if the missionary find no literature, he has two difficult tasks to perform, viz., the cultivation of the language, and the conversion of the people.

Then there is another difficulty before us in Bengal. The books composed, or translated, in Bengalee by the Brahmins, contain a considerable portion of Sanscrit, both in terms and construction, which is only intelligible to the higher classes; while the vulgar Bengalee, spoken by the bulk of the natives, is still less suited for missionary purposes. The missionary has, therefore,

to find out a medium between both, for preaching and writing.

It is more difficult still to fix on suitable terms for expressing religious truths and abstract ideas. The language, as well as the people, have, as it were, to be converted to Christianity, before it can move freely in this new element. There is no want of words, but these words signify with the Hindoos something very different from what we understand by them. For instance, the word *sin* bears, according to the theological ideas of the Hindoo, quite a different meaning from that in which we take it; with him it signifies an offence committed against his caste: if he allow a cow to die on the rope, if he eat something forbidden, or touch that which is unclean, this is *sin*. If we speak of the necessity of having the heart renewed and purified, the Hindoo at once remembers the Ganges, which washes away all moral impurities. If we use the terms, righteousness, holiness, etc., he thinks of the high merit acquired by pilgrimage, by the sight of the idol, and the offerings he presents to it. If we preach of self-denial, and separation from the world, he realises the condition of the fakeer, who leaves home and friends in order to make himself equal to God, by destroying all the desires of the flesh.

If we say, a believer is united to God by faith, the

pantheistical notion enters his head, that in order to acquire the highest bliss, that of being absorbed into the deity, he must give himself to the undisturbed contemplation of Shiva or Vishnu. If we speak of the joys of heaven, he recollects the gross sensual pleasures in which his gods are revelling; and if we demonstrate to him the unity of God, he gives his ready consent, for it reminds him of Brahm, who, in a state of drowsiness and sleep, is quite unfit to take notice and care for the concerns of mankind.

If we preach the doctrine of regeneration, the Hindoos reply, "Oh, this is nothing new to us; we know from our shasters that we must be born again,—it is our fate to be so." How is this term understood by them? They think it signifies the re-entrance of the soul after death into a new body, and its re-appearing on earth in some new form: the doctrine of transmigration is expressed by the word "Punorjonomo," second birth. If the missionary should reply, "I mean something quite different, namely, the *second birth* from *above*," the Hindoo falls upon a second error; for with this very term he denotes the consecration of a young Brahmin, when, amidst great solemnities, the gaytree, or most sacred verse of the Vedas, is pronounced in his ears, and the poita, or sacred

Brahminical thread, is hung round his neck : hence the Brahmin is often called by the honorary title “ dwijonomo,” or twice-born.

Thus it happened, that when a missionary explained the words of our Lord, “ Ye must be born again,” a Sudra called out jokingly, “ This is very good, I wish it were so—that I could become a Brahmin.”

My readers will be able to form some idea from this, how necessary a perfect knowledge of the language and of the religious habits and customs of the people is to the missionary; without this, his preaching is of no use, they cannot understand him, or, what is worse, they *misunderstand* his address, and take occasion for scoffing at it. All theological and religious terms must be explained simply and clearly, so that the Hindoo is able to distinguish them from his preconceived notions.

A further impediment to the progress of missionary labour in India, is the small number of missionaries. Many people imagine India to be filled with missionaries, and that the Gospel is preached in all the provinces of that empire. This is far from being the case. It is true, mission stations are established in some of the larger towns, and small congregations of believers have been collected. But I am grieved to say, according

to the present number of labourers, only one missionary can be reckoned to one million and a half of idolaters. The stations are several days' journey distant from each other; Burdwan for instance is seventy miles from Calcutta, and fifty from Kishnagore. Only once or twice a year can the nearest neighbours visit and strengthen each other's hands. Suppose some of the smaller counties of England, or the vast metropolis, had only one minister of the Gospel, to supply the spiritual wants of the people, what would be the consequence?—why, it would be this, that the mass of the people would never hear the truth; and they would most probably sink rapidly into infidelity, and every kind of immorality and vice: I leave you to judge from comparison what a missionary must feel who is placed, as I have been, among one million and a half of heathen. Though he had the zeal of Paul, the love of John, and the strength of Goliath, how could he break through the power of idolatry? The rattling of the idol-car, the music, and the wild shouts of the besotted multitude, overpower his voice. Much has been done during the last twenty years in the district of Burdwan by preaching and instruction in schools, and the dispersion of the word of God; but not one-fourth part of the fifteen hundred thousand Hindoos inhabiting that small portion

of the country, have ever heard the Gospel, or what they know of it has reached their ears in a garbled and distorted manner. Among such a chaos of heathenism, the solitary missionary feels himself like a vessel upon the stormy ocean; fear and terror would fill his heart, if he could not take his refuge to God in prayer, and firmly cling to the promises in faith.

When I have surveyed the myriads of deluded heathen at the idol festivals, I have been reminded of the question put by the Lord to the prophet Ezekiel, "Son of man, can these bones live?" Indeed, all our endeavours in schools and preaching appeared to me sometimes, like pouring a cup of cold water into the crater of a volcano. In the eyes of the Lord, however, it is very different.

The trying, unhealthy climate of Bengal is another very serious impediment to our labours. Often when I returned home from preaching in the bazaar, dripping with perspiration, I knew not where to lay down my weary head, and longed for the cool refreshing atmosphere of my native land. Both the mind and body suffer under the influence of the oppressive and sultry climate; the nervous system is affected and excited; add to this, the cares, troubles, and disappointments, which are the faithful companions of a missionary life in India, and you will have the principal causes which

shake his whole system, which lay the seeds of disease, and generally terminate in an early death. After eight o'clock in the morning during the hot seasons, we cannot go about in the open air without prejudice to health. An excellent missionary at Calcutta attempted it for several weeks, to acclimatise himself, and was in consequence suddenly cut off by an inflammation of the brain.

In the rainy season, the damp sultriness of the atmosphere is still more oppressive than the dry heat in May. Here, in a bracing air, labour is a pleasure ; but there, every effort is a burden, and makes one, not only tired, but exhausted.

But there is another influence to which I must allude, more depressing still than that of the insalubrious climate ; it comes from the power of darkness. As during the rainy season, by a general decomposition of the vegetable world, the air is impregnated with malaria,—and every portion breathed into the lungs is felt like a dead weight ; so in like manner we feel at every step we take in India, that the moral atmosphere is filled with poisonous vapours, and that we live in a country where Satan has erected his throne, and reigns triumphant. Wherever we turn we meet this satanic power, assuming, through the agency of the blinded, bigoted idolaters, a hostile attitude, to oppose our progress. It is a singular feeling, of which

we can form no correct conception in a Christian country, for the simple reason, that it is peculiar to dark heathenism. Nothing but the power of prayer is a sufficient safeguard against this depressing influence. A missionary's *mind* is affected by it, though his health may stand uninjured; and for this cause none should generally stay in India above eight or ten years, and then return home to gather in sweet communion and intercourse with God's people, new strength and courage for continued conflict. Here, then, you have the reasons why many of our labourers fall ill, and either die or are compelled to leave the country, with their life as it were in their hand; and when no brother is at hand to occupy the place, we have to witness with pain the enemy pulling down that which we were occupied in building up for so many years amidst much care, and many a prayer and tear. This sad fact occurred in my own case: when health compelled me to relinquish my labours for a while, I had to leave my post to a brother, who was even then an invalid. A short time since, I heard that he was laid aside entirely; and the annual report of our association at Calcutta states, that the mission at Burdwan was, in consequence of this, in a crippled state. "Judge how painful it must be to the missionary," said one of the most faithful of labourers at a public meet-

ing, “ when owing to the paucity of means he is obliged to close a school, or to give up a station, and has to hear the heathen tauntingly allude to the fact. They will say on such occasions, ‘ What a good thing is it, that we did not listen to this man ; for had we done so, he would have left us to shift for ourselves, just when we had broken our caste, and destroyed our connexion with our fellow-countrymen.’ This is the language of the heathen, on the failure of missionary efforts.”

Many people have been heard to say, It is an easy thing to go to India as a missionary, for hundreds of Englishmen do the same for a less noble and exalted end. This is true,—there is no lack of young men who are ready to enter the civil and military service, whereas hardly one will come forward from the same rank of society to devote himself to missionary work. What can be the reason of this? It is quite obvious. The prospect of an honourable appointment, and the hope of a splendid fortune, are more pleasing to flesh and blood, than the humble and arduous calling of a missionary life. The sensual and worldly will find in India, as well as in Europe, food for his carnal desires,—and the bad example of Europeans must be added to the list of obstacles, which impede the progress of our labours. It is now every where acknowledged in Bengal, that

stations in which English troops are quartered, are the most unsuitable for missionary labour, owing to the vices of drunkenness, etc. prevailing among them, by which the very name of Christian is rendered despicable in the eyes of the natives.

Some forty years since a proverbial saying prevailed in Bengal, that every Englishman going to India left his religion at the Cape of Good Hope. I am happy to say, times have since changed for the better. There are many now who bring their religion with them, or, if they have none when they come, they get one in India.

Depraved as the Hindoos are, they know very well how to estimate the moral character of Englishmen ; their idea is, and probably it is not incorrect, that every one who calls himself a Christian should be a good man. Since this is not always the case, they perversely ascribe the immorality of Europeans to the Christian religion, judging others by their own standard. While I was preaching in the bazaar, they frequently called out, "You English are not a hair better than we; don't you know that such and such a saheb is living an immoral life? If your religion be so excellent as you say, why are some of you so bad?" If I replied, "Just because they care nothing about it," they rejoined, "Go then and first convert your own countrymen."

Here then, my readers, is a host of difficulties to overcome, which present themselves to the missionary at every step. There he stands *alone* with only one weapon, the word of God, in his hand, to assail and vanquish the powerful foe: the odds are fearfully against him,—he has indeed to sail against wind and tide. Are you still surprised that so little comparatively has been done in India?—or is not the fact rather standing before our eyes as 'a miracle wrought by God, that at least twelve, and probably fourteen thousand converted Hindoos are now found in Bengal and the north-western provinces, and that the Protestant missions throughout India number at least seventy thousand souls, and probably eighty, rescued from dark heathenism?

The shepherd youth, David, slew Goliath the giant with the sling and the stone; and because he trusted in the living God, the stone shot forth with such power, as to cleave the skull of the Philistine: such a power does the word of God possess. Jeremiah xxiii. 29:—"Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?"—and this word of the living God is our consolation and strength; under its powerful stroke many a mighty one has sunk into the dust, and humbled himself before the cross of the Redeemer.

I am free to admit, that the picture I have drawn before you, bears rather a gloomy and melancholy aspect; but surely it is far better that Christians in England should know the real state of things, than that they should entertain views which are not founded on reality. I have never allowed myself to be discouraged,—the idea of retracing my steps never entered my mind: no, dear readers, the trials of the conflict are just what we must expect and prepare for; they should only arouse us to fresh zeal and renewed exertion, for we know, that “He who is with us, is greater than he who is in the world.”

Before concluding my subject, I wish to give you a short description of the character of the Hindoo converts. The Gospel has achieved its victories among people of all castes, from the highest Brahmin to the lowest Sudra. Nevertheless the words of the Apostle, “Not many wise men after the flesh, not many mighty, not many noble are called,” find their general application in India, as they did in the primitive churches.

The great majority of converts belong to the labouring classes, the villagers, who are engaged in husbandry, though of late a considerable number of respectable Brahmins have been converted in Bengal. Our kind friends at home have generally too high an idea of the piety, zeal, and decision of

these new professors. It is but fair to state, that, with a few exceptions, they stand on a low level, both in knowledge and practical Christianity. And how can it be expected otherwise with persons but recently rescued from dark heathenism?

We are apt to think, that since idolatry so obviously destroys all that is good and virtuous in man, the Hindoo will be the more readily led to see the great contrast in the pure doctrines of the Gospel, and allow himself to be convinced of its truth. But experience shows just the contrary; the children of darkness hate the light, because their deeds are evil. Sunk down to the lowest grade of blindness and wickedness, the heart of the heathen has become inaccessible to the rays of Divine light and truth. Heathenism resembles in this respect the icy regions of the arctic latitudes; the vernal sun shines upon the frozen masses without melting them; the cold rising from below counteracts and neutralises the genial warmth descending from above.

There is a considerable difference between a heathen on the Ganges, and a baptized heathen in a Christian country. Human nature is doubtless, as far as its general corruption and propensity to sin go, every where the same, but the smallest and most superficial acquaintance with Christian truth, and the influence of Chris-

tian example, exercise a certain moral power over the heart and conscience of even the most abandoned here, to which the idolater is a perfect stranger, and which he must get engrafted on his mind. The London City Missionary has a foundation to work upon, which we have not.

Hence it is that Hindoos who apply for baptism do not feel either the dreadful nature of idolatry, or the beauty and excellence of Divine truth, so deeply as one would expect it. Many of our baptized people likewise, though really sincere, have not that clear view of right and wrong, or that high moral sense, we would wish to perceive. On their first awakening they have a consciousness of their depravity,—they feel a desire after peace of mind and a better condition ; but all these mental emotions are indistinct and obscure. This is quite natural,—it cannot be expected otherwise. The sublime truths of Christianity, though felt by them, are something new and unheard of. How is it possible for them to become at once patterns of Christian purity and excellence, as soon as they get acquainted with the principal features of the Gospel? The apostolic exhortations to the pastors and members of their newly-formed churches, show us that it was not so in their day.

We have, it is true, in the history of our Indian missions, single instances of conversions, exhibit-

ing at once, with the change of heart, a complete moral revolution ; but such instances of a demonstration of Divine power, and of firm, manly resolution, are a rare occurrence, even in Christian countries, and must, of course, be more so in a land where the poison of a polluting idol-worship has for centuries vitiated the heart's blood of the nation.

Our mission stations may, in this respect, not unsuitably be compared to hospitals, where the sick are cared for, and medicines are gratuitously dispensed. Our baptized people and catechumens do not belong to the healthy, but to convalescents, wanting daily medical treatment, and careful nursing. We must not, therefore, raise our expectations too high, or demand too much of people who apply for baptism. When the new comers were able to answer the three following questions, in a satisfactory manner, I was ready to receive and prepare them for baptism :—

1. Do you believe in Jesus, as the Son of God, and the Saviour of the world ?

2. Are you resolved to renounce the worship of idols, with caste, and everything connected with it ?

3. Are you prepared to continue in your present condition of life, and to procure your livelihood in an honest and industrious manner ?

When the candidates for baptism in Bengal

answer these questions, the missionary may be assured of their sincere desire to participate in the blessings of Christianity. One principal proof that they have given up caste, is their sitting down to take a meal with native Christians, especially if the latter belong to a lower caste. We have to be very cautious in this respect. Hundreds of the labouring classes came to me desiring baptism, hoping, that by embracing Christianity, they might improve their needy circumstances. Such applications were, of course, immediately declined, as soon as the real reason of their request was discovered.

The question, How shall I get on in the world, if I become a Christian? is one of the most difficult for a missionary in Bengal to solve, with people of sincere mind. Their conversion at once shuts them out from all friendly intercourse with their relations and neighbours. If they are not openly persecuted, life is rendered a burden to them by every possible annoyance; and if the missionary do not afford them some protection and support, they are in danger, and compelled, by absolute necessity, to relapse into their former state of heathenism. The barber refuses to shave him who has become a Christian; the neighbour will not lend him his ox for ploughing, which is commonly done among the peasantry. Four

years ago, a heathen midwife, in the district of Kishnagore, was sent to the house of correction, because she refused to attend a Christian woman in child-birth, who lost her life in consequence. When, however, a considerable number of families have embraced Christianity, as was the case in the district of Kishnagore, these difficulties gradually pass away, for they form a united body among themselves, and are enabled to help each other on, independently of the heathen around.

The very utterance of a wish to be baptized, and visiting the missionary, require no small sacrifice with the Hindoo : immediately the neighbours are heard crying out, "Oh, this fellow will become a Christian ;" contempt and hatred are henceforth his lot, and if we delay baptism for some months, the poor man becomes intimidated, and retraces his steps. There are certainly many noble exceptions to this. Some years since a boy, in Calcutta, was shut up by his father, and when he heard that his parent was contemplating poisoning him, the youthful hero called out, "Father, my resolution is as strong as yours ; you may kill my body, but you cannot destroy my soul ; but this I tell you, as soon as I am free, nothing in the world will hinder me from becoming a Christian."

With these and other difficulties, the missionary

has constantly to struggle in connexion with his pastoral duties, while endeavouring to build up a church of Christ in this moral wilderness ; nor do I know any of my fellow-labourers who have not had to deplore and weep over such as proved backsliders, after having been brought to the knowledge of the truth.

In 1835 I baptized a Brahmin youth at Burdwan. Every body who became acquainted with him rejoiced at the conversion of this intelligent lad, who gave fair hopes of becoming eminently useful in our labours of love. Of the sincerity of his conversion, I had not the least doubt. A few months after his baptism, he asked for permission to visit a relative of his at a neighbouring station. I cautioned him not to go at the time, as his friends would do all in their power to make him recant. He followed my advice at the time being, but some time after he received another and more pressing invitation ; the letter contained a bank note for defraying his travelling expenses, and the poor youth yielded to the temptation, left Burdwan, and returned no more. Some weeks afterwards, I heard that immediately on arriving at the place, his friends despatched him, in a boat, to Benares, where he was compelled to renounce Christianity.

Thus when we began to rejoice in seeing another

lamb gathered into Christ's fold, he was snatched away by "the roaring lion, who is always going about, seeking whom he may devour." Trials of this nature are some of the most painful in the missionary's experience.

You see from this that we have need, in this labour of love, of a great measure of patience and faith: That the moral and spiritual condition of our newly-raised congregations is improving every year, I am happy to testify from personal experience. But a new generation must rise up, and probably a third, before every vestige of heathenism is rooted out from among them, and before the people develop that moral strength, which will enable them, without the aid of European missionaries, to form independent Christian congregations, and by word and deed, to spread the light of Divine truth from place to place.

But the case was similar with our own ancestors ; for centuries passed away in England and Germany, after they had become professedly Christian countries, before the old remains of paganism were entirely rooted out.

Some of my readers may be tempted to say, "Alas ! the state of things in India is still very sad and gloomy." Truly it is so, my dear friends ; and I trust it will call forth your heartfelt sympathy.

I have endeavoured to represent the difficulties exactly as we find them in our daily proceedings.

But mission-work has its bright side likewise, which is encouraging, and calls forth our devout gratitude ; it will be brought before you in my next and last chapter. The Hindoo nation is deeply sunk, but it has begun to rise ; the majority hate the Gospel, yet many desire it. Some years since, a Brahmin died near Burdwan, who had formerly been a teacher in our Bengalee schools. In the hour of death, he entreated Jesus to receive him in mercy, and pleaded, that he had instructed many boys in the Gospel.

Though the idol festivals are still carried on, their splendour is vanishing ; they are no longer visited, as in former days, by large masses of people. The fraud and oppression of the Brahmins are seen and acknowledged by thousands, and they are gradually falling into contempt. The female sex is still kept in ignorance, and under the yoke of bondage ; but the day of its deliverance will come ere long, and the woman will, together with her believing husband, become an heir of the grace of life. European science and literature are flourishing, and superstition is daily decreasing.

The power of darkness is still very great ; and if you take the mass of India to make calculations

according to the numbers of the inhabitants, our mission stations, with the little bands of Hindoo converts, may be compared to some twinkling stars, appearing between the clouds in a dark stormy night. But these luminous spots are possessed of a Divine light: He who said, "I am the light of the world," has kindled this light, which has the quality of extensiveness; these stars cast their rays about them in an increasing radius; and the darkness must eventually cease. The work of missions will certainly have to pass through many a conflict still, and many may be disposed to consider our lot as anything but enviable; but the Lord of hosts is with us, the God of Jacob is our refuge. Let us, my friends, look up to heaven: there is the home of all true followers of Jesus; and remember that God has destined this home for our poor, trodden-down Hindoo brother and sister likewise.

Considering the cause of missions from this exalted point of view, which doubtless must be the real and true one, because our adorable Redeemer has thus placed it, I feel bold in claiming your Christian sympathy in the name of my fellow-labourers who are engaged in the arduous conflict. Would you not feel disposed to assure us of your sympathy being cordial, and your desire for our

success sincere, by resolving to give us that aid which it is in your power to afford us? Nothing would be more encouraging to us, and nothing would soothe our feelings amidst our many trials more than the fact, that we are effectually supported, and cheered on, by the love and sympathy of our Christian friends at home.

One thing has become clear to my mind, as the result of personal observation, from the success that has hitherto attended the labours of missionaries in India, that if a greater moral and spiritual power were developed in that highly interesting country, success would be increased in the same proportion. In this respect the labours of the Church Missionary Society, and of kindred Societies, may not unsuitably be compared to the expedition which was sent to China four years ago. It consisted of five thousand men, land troops, and fifteen or twenty ships of war; with this handful of men, the English Government intended to humble the Chinese emperor. It is true, many Chinese vessels were captured, an island was conquered, and several towns were taken. There was a good deal of fighting; and wherever a Chinese army made its appearance, it was routed and dispersed like chaff before the wind. But all this manœuvring, and fighting, and conquering of towns, led to no satis-

factory results. At length, in the third year, the ministers of Government saw their mistake, and Wellington's remark, that "this great country must not carry on a little war," was duly appreciated. Accordingly, an army of fourteen thousand men was sent to China, with a fleet amounting, steamers and transports included, to two hundred ships; they sailed up the great river Yangtse Kiang, occupied the great imperial canal, and were just preparing to storm Nanking, the second capital of the empire, when an ambassador from the emperor arrived in the English camp, suing humbly for peace.

Precisely in the same way have the affairs of our missions been conducted in India. Hindooism is tottering to its foundation, and the Brahmins have been made to tremble before the little force of men who have gone forth to engage in combat with them. But owing to a want of proper support, we have not been able to improve the advantages we have gained over the enemy. I hesitate not to say, we have not been properly supported from head-quarters. The church at home has not done justice to her great trust. The words of our Lord are literally true in Bengal, "The harvest truly is great, but the labourers are few." Twenty-eight or thirty missionaries for Bengal—for thirty-

five millions of inhabitants ! One or two missionaries for Burdwan ! How can two men, though they be giants, in strength of body and mind, supply the fifteen thousand idolaters of that district with the Gospel ?

Oh that the Spirit of truth and love would pervade Christian England, and prompt her favoured sons and daughters to act worthy of their high calling, to put their hands to the plough, and supply their unhappy Hindoo brethren with the Gospel of peace !

The following anecdote is related of King Frederick the Great, of Prussia. During the time of the seven years' war, he entered a cathedral church in a town in Saxony, where they showed him the twelve apostles, made of massive silver. This monarch, who is well known for his infidelity, addressed them in the following manner: " You lazy people, did not your Master tell you to go into all the world, and here you have been standing idle all the day long ?—go and fulfil your destinies !" And saying this, he had them carried off to the mint, where they were converted into dollars. Possibly there may be some among my readers who have kept their idols of gold and of silver, shut up in the strong box. Do bring them out, the Lord has need of them ; they may be

converted into Bibles, catechists, schools, chapels, and missionaries.

If there were as much love to Christ and immortal souls, as there is wealth in the Church of England, India might be filled with missionaries ere long. How easy would it be to send out fifty messengers of the Gospel this very year! The sums that were expended on the war in Affghanisthan, which produced no real and lasting good, and was attended by scenes of horror which make the stoutest frame to shudder, would be more than sufficient to establish missions in a thousand towns in India, and support them for ever.

If this great work were done effectually, the church of Christ would be the greatest gainer by it. The blessing of God would come down in showers upon our congregations and families.

My readers, the Divine promises respecting the coming of Christ's kingdom are drawing towards their accomplishment. Well will it be for us, if we allow ourselves to be employed as instruments for accomplishing the great designs of our Redeemer. He who judges with righteousness, will in that day say to his faithful servants, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

CHAPTER VII.

ON THE SUCCESS AND PROSPECTS OF MISSIONARY LABOURS IN INDIA.

RESULT OF MISSIONARY LABOUR IS OF AN INDIRECT AND DIRECT KIND.—IDOLATRY IS STILL THE RELIGION OF INDIA, BUT THE NATIVE MIND IS UNDERGOING A CHANGE.—IDOL TEMPLES CRUMBLE DOWN.—THE BRAHMIN ON THE GANGES.—COLLEGES OF HINDOO LEARNING DESERTED.—PREJUDICES AGAINST CHRISTIANITY WEARING AWAY.—THE GRADUAL INFLUENCE UPON THE HINDOO MIND.—GROWING HUNGER AFTER KNOWLEDGE.—THE HINDOOS BELIEVE CHRISTIANITY WILL PREVAIL.—INCREASING NUMBER OF PIOUS EUROPEANS IN INDIA; THEIR BENEFICIAL INFLUENCE.—THE CONGREGATIONS OF HINDOO CHRISTIANS.—MISSION SETTLEMENT AT BURDWAN.—CONVERSIONS AT KISHNAGORE.—THE KURTA BHOJAHS.—CHRISTIANITY IN THE SOUTH OF INDIA.—GERMAN MISSIONARIES.—MISSIONS IN CALCUTTA.—OTHER FAVOURABLE SIGNS.—REFLECTIONS.

“For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it to bring forth and bud, that it may give seed to the sower and bread to the eater: so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.”—*Isaiah* lv. 10, 11.

In the preceding chapters I have endeavoured to describe the character and proceedings of the labours of missionaries in India. The question now remains to be answered, What have been the

result and the fruit derived from all these efforts? This question must be answered in two ways. Now there has been, first, an indirect, and, secondly, a direct effect produced by the labours of missionaries.

If a landholder desire to estimate his estate according to its true value, he will not merely bring into account those fields in which the crop is already ripening to harvest; on the contrary, he will endeavour to inform himself of the real condition of the whole estate; and if in some portions the seed is springing up nicely; if the stones are cleared away, and the fields are well manured, and in a high state of cultivation; if the soil is productive, and little fallow-ground: he will make his calculation according to all these details, and will thus be enabled to form a correct estimate.

A European, landing on the banks of the Ganges, and travelling through the length and breadth of Bengal, and thus becoming superficially acquainted with the Hindoos, would very probably receive the impression, that Christianity has exercised little or no effect upon them. He might be disposed to say, as some have said, "Who knows whether there is any truth in the reports which missionaries send home to England? Thus, many Englishmen, who have lived for many years in

India, are heard to declare, after their arrival at home, that they had seen no converted Hindoo. In this way, an officer at Cawnpore said in an evening party, where they were speaking of our Society's mission at Benares, he had been two years in that city, and felt sure there was neither missionary or school in existence there. No wonder, for he never took the trouble to visit the mission-premises ; in short, he was one of those who, like Gallio, cared for none of these things. It is true, idolatry is still the religion of the country, and the prince of darkness is not yet shaken down from his throne. The heavy yoke which the Brahmin has imposed on the people, is still pressing hard upon the neck of the nation ; the pantheists still insult the kind and bountiful Father of mankind, by ascribing to him every moral and physical evil. Thousands of dying people are still exposed on the banks of the Ganges, by which cruel rite the pains and anguish of their dying moments are increased. Perjury, lying, poisoning, cruel oppression, and other crimes, are still practised, accumulating the guilt of the heathen, and crying for vengeance to heaven. The labours of missionaries in schools, the preaching and dissemination of the Scriptures, would appear, when only superficially considered, as

hopeless, as if one attempted to extinguish a volcano, by pouring a bucket of water into its crater.

But, my friends, notwithstanding this fearful confusion of sin, superstition, and error, a better state of things is gradually preparing. The wild torrent of idolatry has destroyed the land, but here and there the dry ground appears, and begins to be verdant. The dove with the olive-branch has shown itself, and the waters are assuaging; the black, lowering clouds disappear; and the bow in the clouds, the sign of God's covenant, has become apparent in India.

Those who are somewhat intimately acquainted with the country, and who can make comparisons between the past and present, find that a great change for the better has already taken place with the Hindoos. The success of missionary labour is not the same everywhere; and every missionary makes his own calculations according to his experience, on the field which he has cultivated. But thus much is certain, where the field has been cultivated for a number of years with care and faithfulness, the effect has been evident, and the labourer has not been suffered to toil without seeing fruits. We may not, possibly, live to behold the full harvest, but much of India's fallow-ground has been ploughed up, and the good seed of the

word has been extensively cast abroad, and is daily dispersing in greater abundance; in single spots it has sprung up abundantly, and in many others the first-fruits have been gathered in.

A great moral revolution has commenced in India; a powerful impulse has been given: as a stone rolling down from a mountain, increases in velocity every moment, so this movement is daily spreading wider, and increasing in extent, hastening onward to bring about a crisis, which will end in nothing less than the entire overthrow of Brahminism.

The following are some of the hopeful signs of the times: idolatry is decreasing,—this is acknowledged to be the case through the whole of India. The great idol festivals are no longer attended so numerously as they formerly were; nor will many of the rich continue to spend the enormous sums they once did, on occasion of those festivals. The people begin to open their eyes, and to perceive, that rights which have been sanctioned by antiquity, and which have been handed to them by their ancestors, as objects of veneration, cannot stand the test of sound reasoning. Very few new idol temples are being erected, while the old ones are, in many places, allowed to decay, and go to ruin. In a village

near Burdwan, there was a large car of Jugger-nath. I could not look on the carved wooden figures about it, without disgust and horror. The Brahmins would not take the repair of it upon themselves, and the people would not come forward. The car at length broke down, and has never since been rebuilt. When I inquired after it, some of the villagers told me with a smile, "The thakur, or idol, has taken his leave; he no longer liked this neighbourhood." I am sure he will not return, for they informed me afterwards, that the natives refused to contribute the sum required for re-building the idol car; a clear proof that the influence of the Brahmins has been very considerably shaken.

In the year 1833, there was an earthquake in India, which was very severely felt in the north-western provinces. The recollection of it is still impressed, in a lively manner on my mind, as I rushed out from my bed in terror; and on reaching the door, saw the trees in the garden heaving to and fro, and the doors opening and shutting of themselves. The day after the earthquake my dear friend Leupolt, at Benares, went to the banks of the Ganges, and saw a flight of steps leading to the stream, sunk in; and a Shiva temple, which stood on the platform above, partly

destroyed. As he looked at the scene, a Brahmin came behind him and said, "I know what you are thinking." He replied, "You will hardly guess right." "You think, as this ghaut is shaken, so will our dhurmo, or religion, decline; and as the god could not save the temple from destruction, so can your religion not preserve itself, and will go to ruin." Leupolt answered, "Something of the kind occupied my mind: perhaps the thought was not so clear to me, as you have expressed it; but there is no doubt it will be as you have said."

Nuddea, a town in the neighbourhood of Kishnagore, was formerly the chief seat of Brahminical learning in Bengal. Hundreds of young men received instruction there in the doctrines of the Vedas and Purannas. My pundit mentioned to me, with much concern, that in the days of his youth, that institution was in a flourishing state; but now, he continued, in a tone of mournful complaint, everything is changed. Indeed, the number of students is decreasing every year, and the study of English has, with many, superseded that of Sanscrit, because it opens to the Brahmin the prospect of a more profitable employment. The influence and authority of the priests are lessening every year; many even of the simple

peasantry see into their insincere and fraudulent dealings, and the income of the Brahmins is accordingly lessened. Hence thousands have renounced serving in idol temples, preferring to be employed in Government offices, and merchants' houses. Others are trading in indigo, sugar, cotton, rice, and various kinds of grain. In order to realise their desires, many learn English, and cultivate an acquaintance with Europeans. Brahmin boys are now seen in schools, sitting with the Sudras on the same bench. All these changes tend to shake the frail, antiquated fabric, and to assist in bringing about the dissolution of the system of castes.

The old prejudices against the Christian religion are wearing off, as the real character of it is better understood. Wherever the missionary stands up to preach the Gospel, he usually finds numerous hearers; nor will he meet so frequently as he did in former days, the hatred and bitter opposition of the Brahmins. Many of them who were driven from the field in religious discussions, have given up the contest, and say, "The wisest plan for us is not to dispute with missionaries at all, and to avoid intercourse with them." Those who have read part of the New Testament are convinced of its excellency, and freely acknowledge that if

Hindooism is compared with Christianity, the result will be detrimental to the former.

I do not calculate the result of the labours in Bengal so much by the number of those we have baptized, as by the moral impression which Christian truth has produced among the people. It is true, that of three or four thousand Hindoo youths who have received instruction in our schools at Burdwan, and of the tens of thousands who have heard the preaching of the Gospel, only a few comparatively have been converted to Christianity; but most of those young men have carried home with them a clear knowledge of the most important doctrines of Christianity, and have thereby obtained a decided conviction in their own minds, that our religion contains sound and saving truth, and that the very groundwork of Hindooism is made up of lies and falsehood; that the one darkens and deteriorates, while the other improves and sanctifies the heart.

A great point is gained when the heathen has acquired some self-knowledge, when he feels what he is, and what his own religion has done for him, and what he should be. This important object has been attained by the labours of missionaries in tens of thousands of Hindoos. Conscience is gradually awaking, and forbidding the unhappy

idolater to continue longer in his dark sleep of ignorance and sin. Thus the leaven of the Gospel penetrates the mass. The mind of the Hindoo is gradually cleared of the old pantheistical absurdities. The Christian ideas of justice, mercy, purity, truth, and love, are becoming acceptable to him. His callous indifference concerning right and wrong, virtue and vice, which formerly petrified his heart, is wearing off. I know many enlightened and intelligent Hindoos who would be ashamed to repeat the doctrine, so pernicious to all moral principle and feeling, of an absolute fate. They can no longer believe that man's whole life, with its sins and virtues, its prosperous and adverse circumstances, is written on his skull before he is born. They have read a part of the Scriptures, and discovered a truth which is sweetly responded to by their feelings and intellect, that a merciful Creator has imparted to his rational creatures the liberty of thought and action; that he is dealing with man as a free being, making him responsible for his actions. They have listened, perhaps, to a sermon, inviting the weary and heavy laden, in the name of Jesus, to come to him, or have heard of the resolution of the prodigal son, "I will arise and go to my father." These simple but Divine truths

exercise a great power, and approve themselves to their minds, as more reasonable, more worthy of God, than the dark, gloomy, stupifying fatalism of their own shasters, under whose influence the poor idolater is sometimes heard to exclaim, “ Whether I am to become industrious and rich, or to spend the days of my life in poverty and misery,—whether I am to be honoured and happy, or to die on the gallows as a thief and murderer,—is all fixed beforehand,—I am drawn along by an unchangeable fate.” But instead of this fearful delusion, a feeling of God’s paternal love, and of man’s high and glorious destiny, has been awakened in many.

Another pleasing sign of the times is, a growing hunger after knowledge among the natives of India. The tracts and gospels we distribute when preaching in bazaars and villages, are eagerly received and read by the people. It is true, many of them are committed to the flames, or thrown into the water ; but this very hostility to the word of God on the part of the priests, awakens a strong desire in others to become acquainted with the Bible. The wealthy Rajah of Burdwan saw me distributing tracts one day among the people in the bazaar. “ Have you more of these books ? ” inquired he. “ Oh yes, plenty,” said I. He re-

quested me to bring him some hundreds the following day. I did so; he called his visitors, and other officers, and distributed the gospels and tracts among them with his own hands.

Mr. L. was present some years since at an idol festival in the island of Gunga Sangor, near the mouth of the Ganges. His books were nearly all distributed, when a strong four-squared fellow from the upper parts of Hindosthan came and requested one. "Can you read?" he said to him. "No, but I have a brother who has learned this art; I will take it home, and he will read it to us."—"I cannot give you any." He continued begging, "Pray do give me one." When he found the missionary inflexible, he put his strong arms round his waist and carried him off. "Put me down," cried the missionary, "or I shall use my stick." "You may beat me," replied the Hindoosthane, "or do with me as you please; but I shall not let you go before you give me a book." He yielded at last, and the Hindoo with an air of triumph lifted up the book and walked off.

The Bengalee New Testament, which has of late been printed in a nice compendious volume, is gladly accepted by respectable Hindoos. I presented one to a baboo, who touched his forehead with it in a reverential manner and said, "It shall

be as dear to me as life itself." Some years ago a native officer under Government met me in a village and invited me to his cottage: he showed me his little library, and to my surprise I saw, among other books, Scott's Commentary on the Bible—he assured me that he read in it every day. Young Hindoos who have received an English education are establishing English schools in their own villages; and thus render themselves useful to their countrymen. Rich zemindars pay them a small salary, and the parents of the scholars contribute their share for their support. Such a teacher, whom I met on a mission tour, requested me to examine his scholars; and seeing that books were wanted for the reading classes, I offered to supply a number of New Testaments: the offer was gladly accepted, and the books were immediately distributed among the boys of the first and second classes.

As you may see from a feather where the wind is blowing, so are facts of this kind, sure and pleasing signs of a thorough and wide-spreading change in the character and mind of the Hindoos.

Though those worldly men who never took the trouble to enter the premises of a mission establishment, have returned from India, and said there was little or nothing doing by missionaries, yet the Hin-

doos themselves know better how to appreciate our labours. The following letter, inserted by a young man in a Bengalee newspaper, is a remarkable proof of it: it was addressed to an association called the Dhurma Subha, formed in Calcutta for the protection of Hindooism. He writes, "Oh, holy men, boast no more that you are Hindoos! Do you think your children will remain faithful to the religion of their fathers? Give up all such vain hopes; the padres (or missionaries) who have come from Europe, are wandering in whole bands through every street and lane of Calcutta, in order to destroy the Hindoo religion, and greedy boys, like hungry fishes, are allured and caught by the hook of their sorcery. Many boys have given up their family, caste and religion, have entered the family of Jesus, and have been initiated into the mysteries of the Bible. Last week another silly boy again lifted his wing and flew to the tree of the love of Jesus Christ. We are more afraid of the padres, than of either cholera, fever, or snake-bites; for these may be healed by charms and by medicines; but for the disease which the missionaries inflict, neither charm or medicine will avail anything. We cannot find great fault with these men, for it is the glory of their own religion, that they have crossed seven oceans and thirteen rivers, (a saying

common among the Hindoos) to come into this country, and they are now spending immense sums in order to convert the Hindoos. Our religion, having no means of defending itself, is dying, and is going to its home; that is to say, to the house of Yama, (the infernal regions, a very proper place for their religion to go to,) and the holy men of the Dhurma Subha will not even once apply the medicine of their own endeavours, for the restoration of their dying religion.”

I met with a similarly remarkable article in a Bengalee newspaper last year; the bigoted editor gives, as may be expected, a garbled and distorted representation of mission work, but at the same time, his uneasiness and anxiety relating to the continued existence of Hindooism cannot be mistaken: he says, “At present, the priests of the Christian religion are making great efforts in every possible way to proselytise the people. Their mode is, to attend every fair and festival, for the purpose of distributing Christian tracts among the crowds there assembled, and to wander about from place to place, preaching in the open air. By these means they, in some quarters, make converts of the dust and dirt of the people, and in some places, even persons of the middle ranks, and the better classes of society,—but

many, especially of the poor, who are suffering from want of food, have fallen into the net spread for them by these gentlemen. The missionaries having thus succeeded in collecting a number of people to their party, have become bold, and now some of them having made certain garbled extracts from numerous shasters, supporting the perpetual religion of the Hindoos, are publishing these extracts, with their own refutation of them, and sending them to respectable persons, with the hope of effecting their object. But this is only a piece of overweening presumption on their part; they ought therefore to cease from their vain attempt."

The fact is, these Brahmins see the impending storm approaching, and use every effort to turn its course. "The missionaries," say they, "have baptized but a small number, yet they turn the heads of the people, and poison the minds of our youth by their teaching." "You missionaries must succeed," said a tradesman to me in the bazaar of Burdwan, one day, "because you are so indefatigable in preaching." "We," said another, "are too old to change our religion; but our children will all become Christians." Many Brahmins say, "Whenever Christianity obtains a paramount influence, we shall join your ranks likewise." This sort of conversion is certainly not

the one we desire and aim at; nevertheless, expressions like these clearly show the deep impression which the labours of missionaries have produced among the bulk of the people. I one day asked a respectable Hindoo at Burdwan, why he withdrew his son from our English school? "Because," he replied, "as soon as the boys know how to read and write, they are Christians in heart." I rejoined, "What a poor thing must your religion be, which cannot stand the least examination; and what a powerful principle of *truth* must Christianity contain, laying hold as it does of the affections, and approving itself to the intellect of people as soon as they are made acquainted with it!" "For this very reason," replied the father, "I will take good care to keep *my* boy away from Christian influence."

One of the most gratifying facts, which shows that a day of gracious visitation for India is at hand, is the increasing number of pious Europeans in that country. They are found among all ranks, in the civil and military services, and among commercial men. A European in India, possessed but of the common feelings of benevolence, must perceive at once how needful and desirable the spread of Christian truth and principle is, among such an idolatrous people. In

many stations, Europeans are so situated, as to be deprived of the ministry of the Gospel; they therefore appreciate it the more highly when they come to a place where missionaries are located. I have always been in the habit, besides preaching in Bengalee, of performing Divine service in English on Sunday. Your countrymen, in return, afford us their liberal assistance in the support of our schools; and a Christian family will always make a beneficial and favourable impression upon the heathen who come in contact with them. When a spirit of true piety prevails in a house, when family prayer is performed, the Hindoos in the neighbourhood regard such people with great respect and reverence. Many a devoted Englishman does the work of a missionary, as far as his influence among the natives extends. I knew the excellent lady of an officer in the artillery, who was in the habit of reading the Hindosthanee Bible, and praying with her Hindoo servants daily; and several of them were converted. I know another military officer, who spends the greater part of his income for the mission cause; he has thousands of books and tracts prepared and printed at his own expense, and distributed. I knew others, who each supported a missionary; and even those

individuals who make no profession of religion, gladly contribute their share for building and keeping up schools and chapels,—thus powerfully aiding us in the good work. The Hindoos imitate the good example; for when officers of Government support schools, and attend public examinations of them, the Rajahs and zemindars will attend likewise: if but from the inferior motive of pleasing the former, and ingratiating themselves into their favour, nevertheless, by these means they acquire a taste for literature and Christian truth. In 1833, I requested the Rajah of Burdwan for some assistance in building an English school in that town. To my surprise, he presented me with two bank-notes, amounting to fifteen hundred rupees, (one hundred and fifty pounds sterling.) The same wealthy individual once attended an examination of our orphan and infant schools, and was most agreeably surprised in hearing the little children sing and repeat portions of Bible history from the prints suspended round the school-room; for he, with many of his deluded countrymen, had the idea that females are unfit for, and incapable of, intellectual and moral improvement.*

* We have just heard the gratifying news that a wealthy Brahmin, in the city of Benares, has lately given up his son into the hands of one of our missionaries, with these remarkable words: “I feel convinced, Sir, after reading your holy Shasters, that they contain the

So much is at the present day being done by Christians in India for the spread of Christianity, and so considerable is the number of active men devoted to this great cause, that some are inclined to believe, that if missionaries were forthwith expelled from India, the work would be carried on nevertheless, and would advance by the aid of private individuals, and the congregations which have been gathered.

But by far the most gratifying tokens of the blessed result of missionary labour, we recognise in the little congregations of believers, which have been gathered in at the different missionary stations. They are the salt of the earth, and are more or less spreading their beneficial influence among the surrounding population. How much do I wish that it were in my power to introduce my sympathising readers to our mission settlements at Burdwan or Benares, or to one of the Christian villages of Kishnagore! I feel persuaded, that in seeing what I have seen, with your

true religion. I have not the power to come up to the purity of its precepts, but here is my son, take him as your child, feed him at your table, and bring him up a Christian." At the same time he made over the sum of ten thousand rupees (£1000) into the hands of the missionary, to defray the expense of his son's education. This event is a new era in the history of our North Indian missions; the effect of it will be incalculable upon the minds of the Hindoos at Benares; a greater blow has never been inflicted upon that stronghold of idolatry.

own eyes, you would rejoice with us, that the light of Divine truth is extending its cheering rays so hopefully over those large tracts of dark, pagan India ; for personal observation, after all, far exceeds all the faint representations we can present of our labours abroad.

Since it is not likely, however, that I shall be honoured with a visit from you at Burdwan, I will attempt to give you a hasty sketch of our mission settlement there. It is situated about a mile and a half from the town, upon the high-road leading from Calcutta to Benares, and presents a pleasing and interesting object. The establishment includes about twenty acres of ground ; in the centre of it there are two houses for the missionaries: Near the entrance from the high-road, there is the Bengalee chapel, humble in construction, with a thatched roof, in which the native congregation assemble for Divine service ; a little further to the westward is the orphan boys' school. Between the two mission-houses is a large tank, about three hundred feet square ; the water of it is collected during the rainy season, and it serves chiefly for bathing—a practice which, in the eyes of the Hindoo, belongs to the necessaries of life, as well as his daily food ; but since no spring-water can be obtained in the alluvial soil of Bengal,

we are obliged to use this rain-water clarified for cooking and drinking likewise. On the south-eastern side of this lake, is the orphan-girls' and infant school, and opposite to it the little village of Hindoo Christians. On the back part of it you see the burial-ground, in which a very considerable portion of our native brethren rest in hope of a blessed resurrection.

Since I left India, a very severe visitation of God has added to the number of the departed, some of our most valuable and consistent people. The small-pox was introduced by a native doctor, who was sent to vaccinate with the cow-pock, inoculating with the small-pox instead. In consequence of this, fifty individuals fell ill, out of whom nine or ten died, and among these, two of our native preachers. Their dying testimony was most satisfactory, but their loss will long be felt, for they had been serving their generation faithfully according to the will of God; and when the news of their decease first spread among the congregation, there was a loud, and very bitter weeping. My dear missionary brother never lay down for above a week, and from that time he himself fell into bad health, which eventually obliged him to leave the country.

Each family of Hindoo Christians has a little

garden in front of their cottage, in which they cultivate vegetables for daily use. Some obtain their livelihood partly by cultivation of the ground and pasturage; some have dairies, other are gardeners, and a considerable number labour as readers and catechists in the schools of our Society.

Since the commencement of the mission at Burdwan, about three hundred Hindoos, of every age, have been baptized; one-fourth of them, at least, have died since; others are engaged in other mission stations. The total number of our little native congregation may amount at present to about one hundred and fifty souls.

In the district of Kishnagore, great numbers of Mahomedans and Hindoos have been baptized within the last five years. In some sixty villages, the missionaries of our Society have now between three and four thousand native Christians under their pastoral care. I was myself an eye-witness at the time when this remarkable movement took place. We visited, within one week, four villages, and baptized six hundred persons. It was to us a heart-cheering scene, to behold one hundred and fifty natives assembled in a court-yard for baptism. They were sitting in rows on their mats of palm-leaf, the men and boys on one side, the women,

with their daughters and babes, on the other. We commenced the sacred ceremony by singing a hymn in Bengalee; many of the adults and some of the children joined us. They were then examined in the principal doctrines of Christianity; all promised, with united voice, to renounce idolatry, caste, and all sinful practices; and henceforth to live by faith in Christ, the Saviour of sinners. Oh how great was the joy to us in gathering in such a harvest in a heathen land!

Five missionaries are now labouring in that district. They have each erected their dwellings in some central spot for the congregations whose spiritual wants they are supplying. Near the mission-house is a chapel, and a school for the instruction of the children of the native Christians. In some villages the whole population has embraced Christianity; in others the people are still partly in heathenism, but there is little doubt of their joining the Christian communities ere long. When once a considerable breach in the strongholds of idolatry has been effected, the good work cannot stand still; it will extend and break out to the right hand and to the left. The fountain of life, when once opened, flows along to fertilise the land, "the desert and solitary place rejoice, and blossom as the rose," being changed into a fruitful field.

One of my brethren wrote to me some time since of a happy new year's day he was permitted to celebrate, in bringing fifty-three Hindoos and Mahomedans by baptism, into the church of Christ. Thus mission work in Bengal is gradually progressing, passing on from its arduous beginning of breaking up the fallow-ground, to the more cheering and easy labour of pastoral superintendence and care of souls. We confidently hope that similar outbursts will take place in other parts, where the natives have been prepared in schools, and by the preaching of the Gospel; the ponderous chains of heathenism will burst, and crowds will come to prostrate themselves before the banner of the cross. Many of the converts in the district of Kishnagore are in comfortable circumstances. As might be expected, the spirit of persecution raised its head in consequence of the numerous conversions. Hundreds of the baptized suffered cruel treatment from their neighbours: they were shut up, and almost starved; the father of a family was beaten with clubs, and died in consequence; another showed me two wounds in his head, which had been inflicted by his neighbours, who had driven their cattle into his crops. This fury of the adversaries is now in some degree spent, and the congregations are peaceably settled. The heathens

around are becoming acquainted with Christianity, and coming to attend the worship of God in the chapels.

It is a remarkable fact, that the conversions in Kishnagore were, by the wise providence of God, prepared for, by the effects of a dreadful famine, which occurred about that time; as well as by certain events, which had happened many years before hand. The first families who applied for baptism, belonged to a sect who call themselves "Kurta bhojahs," that is, worshippers of the only God. This sect appears to be extensively spread in Bengal, along the Ganges, and its various branches. The founder of it is said to have lived in the beginning of the present century, in a village near Culna, and to have become acquainted with the Scriptures by means of one of the first Protestant missionaries,—either Carey, Foster, or Thomas. The doctrines and precepts of Jesus appear to have come home to his conscience, and possessing a considerable knowledge of the Hindoo shasters, he undertook the task of preparing a new religious system, retaining in it a considerable portion of Hindooism, but rejecting the worship of idols entirely, and substituting the worship of the only true God as the foundation of his system. This new teacher succeeded in enlisting disciples from

among his friends and neighbours, and the sect increased every year; Hindoos of all castes, Mahomedans, and even Indo-Britons, and descendants of the Portuguese, are now found among the Kurta bhojahs.

This brotherhood seems to manifest a very uncommon degree of energy and vigour; they have their missionaries, whom they send out in all directions to make proselytes. I met with one of them in the neighbourhood of Burdwan; and if they have many agents possessed of the same talents and lively energy as that individual, I am not surprised at the rapid increase of their disciples. He was a handsome young Brahmin, polished and dignified in manner, very agreeable in conversation, and eloquent. He assured me, that the sect numbered above one hundred thousand members, and promised to introduce me to their private evening assemblies. They meet every Thursday in certain villages, after sunset, two or three hundred together; sitting cross-legged, in a circle, on the ground. They sing hymns in praise of their Creator. Every distinction of caste ceases at these nightly meetings; the Brahmin is sitting in brotherly fellowship by the side of the Sudra and the Mahomedan. They break bread together, and a cup passes

round the circle, from which all are drinking: doubtless this is an imitation of the sacrament of the Lord's supper.

Thus is an obscure sect, by the wise and gracious providence of God, destined to break through the chain of caste, and to become the pioneers to our mission work in Bengal. The people composing this sect are, as it were, already in a transition state. Some of these Kurta bhojahs, hearing Mr. Deerr preach at Kishnagore, exclaimed, "Surely this is our own religion;" and were shortly afterwards baptized. Moreover, I received from our brethren labouring in that place, the interesting information, that their converts from that sect are the most consistent Christians, and give them the greatest satisfaction; evidently from this simple reason, that purer ideas of a Divine Being had previously been implanted in their minds.

When the Lord is thus preparing a door of entrance to his Gospel, while the mass of the nation is in a state of mental and moral fermentation, surely the church at home should no longer hesitate to follow His directions. Our operations have been retarded and hemmed in on every side, from the want of faithful labourers. If time and strength had permitted me, no engagement would have been more pleasant to me, than

that of pursuing the footsteps of those remarkable people from village to village; for thousands of them are living within a short distance around us. But I hope the friends of our blessed cause will no longer permit us to stand single in the field.

The four principal missionary societies, namely, the Church Missionary Society, the London, the Scottish, and the Baptist Missionary Societies, have about thirty or forty ordained missionaries in Bengal and the north-west; while the Gospel Propagation Society have several chiefly south-west. In the north of India, some American missionaries have, of late years, commenced labouring; and in the neighbourhood of Patna Mr. Start is supporting eighteen German brethren at his own expense, who, after acquiring the vernacular language, have proceeded to occupy several towns along the Ganges, and at the new sanatarium of Darjeeling, on the frontiers of Boothan. It could be wished that this noble example were followed by others, who are rich in this world's goods. Mr. Start entertained the hope, that his missions would in time support themselves; and some of the missionaries being artizans and farmers, began cultivating the grounds; while others, who were blacksmiths, set up a smith's shop: but this was an entire failure;

manual labour in the field, and at the forge, is to the European, in a tropical climate, an impossibility; and after a short attempt, the artizans became ill, and were obliged to lay the hammer and the hoe aside. Moreover, every kind of handy-work is done at a much cheaper rate by the Hindoo, who lives upon rice and vegetables; so that no European can compete with him in price on this account.

In stations which have been occupied by missionaries for some years, there are larger or smaller congregations of native Christians found. In the south of Calcutta, verging on the swampy jungles of the Sunderbunds, through which the Ganges slowly winds its way in many branches towards the sea, the missionaries of three or four societies have been successful in many villages, baptizing and bringing thousands of Hindoos belonging to the peasantry under religious instruction. Brahmins are scarce in those parts, and if missionaries were able to settle in the villages, many more would embrace Christianity;—but the country is unhealthy and the water brackish, causing diarrhœa and fever.* During seven months of the year we

* The life of an excellent missionary, Mr. De Rodt, was sacrificed in August, 1843, in consequence of an excursion in these unhealthy districts during that month.

can only proceed in boats from one place to another; and good roads are nowhere to be seen. When on a mission tour in that neighbourhood I was conveyed along in the hollow trunk of a tree; and where the water was too shallow to bear even this simple canoe, the boatmen pushed the craft forward on the soft mud. This country is also infested by wild beasts, for in these dense jungles the tiger, the rhinoceros, the alligator, the boa constrictor, and other unwelcome neighbours, abound.

It has been calculated that the number of converts in Bengal, and the north-western provinces, in connexion with the various Protestant missions, amounts to about fifteen thousand; a small band, indeed, when we compare them with the masses of heathen among whom they are dispersed; for the presidencies of Bengal and Agra alone, contain some eighty millions of inhabitants; "But the kingdom of God is like unto a grain of mustard seed, which indeed is the least of all seeds, but when it is grown, it is the greatest among herbs, and becometh a tree, and the birds of the air lodge in the branches thereof."

I have not been in the south of India, where the apostolic Schwartz with his worthy coadjutors, and in our own days Rhenius, have so zealously and

perseveringly done the work of the Lord ;—Christianity has attained greater maturity there, than with us in Bengal, where missions are of more recent date. Some of the latest reports state, that in the district of Tinnevelly three hundred and fifty-four villages are under the pastoral care of the missionaries of the Church Missionary Society; with about twenty-two thousand converts, either baptized or preparing for admission to baptism. Every year about one thousand persons are added in that country to the church of Christ. The missionaries all concurred in assuring our local secretary, Mr. Tucker, who lately visited that district, that heathenism was wasting away throughout the country, and losing its hold over the people. The effect of Christianity has been to make the people ashamed of it. “ I am not,” says Mr. Tucker, cautiously, “ here speaking of the Brahmins, and the inhabitants of large towns, but of the village population, among whom the moral power of almost thirty thousand professing Christians, nearly the whole of whom were heathen twenty-five years ago, must be very considerable. It cannot be supposed, that the assembling of two thousand five hundred Christians, to join with Bishop Wilson in prayer and praise, and to hear the Gospel from his lips, or the presence of nearly as large a number

at the laying of the foundation-stone of Meignana-pooram Church, who afterwards sat down together by torch-light to supper, could take place without its effect." There are in the district of Tinnevely, among a population of one million Hindoos, about fifty thousand native Christians found in connexion with three Protestant societies. Of these the Church Missionary Society has, I believe, about twenty-five thousand, the Society for Propagating the Gospel about fifteen thousand, and the London Missionary Society about ten thousand; their missionaries having been a shorter time in the field.

Our friends of the Missionary Society at Basle, in Switzerland, commenced their operations along the western shores of India about ten years ago; and twenty-two brethren are pursuing their labours there with real devotedness in six or seven stations, from Calicut and Mangalore in the south, to Dharwar in the northern table-land of Canara. During this short period upwards of four hundred Hindoos have been baptized by them; and very lately five Brahmin youths, who were instructed in their excellent seminary at Mangalore, have embraced Christianity at once, and will go forth as labourers in the Gospel among their countrymen. The bishop of Madras, who visited this mission of our German brethren a few months since, spoke in

the highest terms of their ability, faithfulness, and zeal in the good work.

It would ill become me to speak in favour of the German brethren, who are labouring in India; but it is a simple and obvious fact, that while England has supplied the means, our German Lutheran churches have supplied the men, at a time when few or no labourers could be procured in the Church of England; and scores of these faithful individuals have gone out to Africa and the East, in connexion with the Church Missionary Society.

Oh that the announcement of this fact might be the means of stirring up young English clergymen to a holy jealousy, and of prompting many a devoted youth to the resolution, "I, too, will join the ranks of those devoted men!"

You know not, my brethren, how the Lord could, yea, and would make up to you, all you leave for his sake. He does so to all his faithful servants, and you need not fear that you would be left by him, when you have left all for him. Oh that some would come to the help of the Lord against the mighty! Come as valiant soldiers of the cross, and attack the enemy in his own possession. Far, far more interesting will you look ten or twenty years hence, returning as weather-beaten men

from a hundred victories, than if you are wearing the most splendid accoutrements, as royal troops who have never seen action.

The present fleeting life will soon have passed away, and when it is gone by, think, my brethren, of the recompense of the reward, and how you will then rejoice to remember every sacrifice you have made for the Redeemer. The work of bringing the heathen to Christ is worthy of a hundred lives, if we had a hundred lives to sacrifice.

In the capital of India, Calcutta,—containing above half a million of Hindoos and Mahomedans,* there are about twenty missionaries in connexion with the different denominations. I believe I may confidently say, there is no jealousy or strife among those brethren. The field of labour is large enough for all, and if fifty more were to join them this year, they would find enough to engage their whole strength. Every missionary there appears to be impressed with the fact, that the kingdom of our blessed Redeemer is to be advanced, that a mighty and common foe is to be conquered, and that the victory can only be achieved by united effort. While the Episcopalian, the Scottish Presbyterian, the Congregationalist,

* According to recent accounts, 800,000.

and Baptist, has each his own view of outward church government, the union in spirit is not disturbed thereby. The missionaries assemble once a month in brotherly fellowship at table, and for united prayer ; they communicate to each other their past experience, and strengthen each other's hands by friendly consultation and mutual interchange of kind feeling. It sometimes happens that missionaries from distant stations are present at these meetings. It was a delightful sight to me, a few days before I embarked for England, thus to see twenty-eight missionaries assembled round one table, in a spirit of brotherly love.

My friends, if my fellow-labourers in Bengal are agreed on any important point respecting mission work generally, it is on THIS,—that there is no heathen land on the whole earth, in the present day, more interesting and so well prepared for the reception of Christianity as India. It is true, the Chinese empire has nearly three times the number of inhabitants ; but China is comparatively a *terra incognita*, a new field, hardly yet trodden by the feet of the missionary. In New Zealand, it is true, half of the inhabitants are Christianised ; but New Zealand counts not as many thousands, as India numbers millions.

Hear what an experienced and most zealous

missionary, who has been labouring twenty years in Bengal, says on this subject, in a public speech made two years since: "The Israelites travelled only when they saw the cloud and the pillar. In the same manner, Christians who are anxious for the conversion of the world, should consult the will of God in the particular spheres which they should first occupy. The apostles paid very great attention to the leading of the Lord in this respect. Now it is a fact, that many events which prepared the western nations for the first reception of the Gospel, have, in our days, occurred in India, evidently with the gracious design that the Gospel should be introduced there.

"At the time of our Lord's coming, the whole of the habitable globe had been conquered by the Romans, a circumstance which greatly facilitated the intercourse of the nations who composed that empire. We see the same has been done by the conquest of the British, who have united under one sovereignty innumerable tribes of nations who were formerly at war with each other,—a rule so far professedly a Christian one, that it affords full and entire liberty to the missionaries to go wherever they wish in the land, and prosecute their labours with perfect security. Take then the general expectation which had been raised about the time

when the Messiah appeared, that a great king would appear in Judea, whose sway would be universal, which expectation was accompanied with the idea of great moral revolutions, and the overthrow of the existing religious systems,—well, the same is to be found in India at the present time. The Hindoos one and all, owing especially to an ancient prophecy in their holy books, are fully expecting the entire overthrow of their religion, and that a totally new order of things will prevail. All the efforts of the missionaries have tended to convey to the natives the impression, that this new order of things is at hand. As the Jews settled down in all parts of the Roman empire, exhibited to the surrounding nations a purer worship, so Europeans, instead of Jews, have settled every where in India ; there are churches and chapels where the natives see a purer worship, there are copies of the holy Scriptures, books and tracts widely disseminated, which are favourably operating upon the people, and probably far more favourably than the same causes formerly did upon the Roman empire. Again, when heathenism was about to fall in that empire, you are aware that the remaining adherents of it sought the aid of the Platonic philosophy to strengthen it, to render heathenism more palatable to the refined

taste of the age. And, would you believe it? the very same system is now being resorted to in India. There are many Brahmins, and among them the followers of Rammohun Roy, who, despairing of keeping up the Hindoo system of religion in its ancient form, are now endeavouring to engraft a more refined system upon it, chiefly taken from the most unexceptionable parts of the Vedas: the adherents of it discard the grosser parts of idolatry, and worship only the God of nature, without any sensible representation. The young Hindoo philosophers actually declare that this is the only means of impeding the progress of Christianity, which, they say, is fearfully rapid."

"In conclusion, my friends, I appeal to you then, whether from the north pole to the south pole, there is a single nation which is so visibly opened of the Lord for the reception of the Gospel, as India? And if, as I apprehend, none can be named, is it not the imperative duty of British Christians now to take the work energetically in hand? Would you entertain a doubt as to what it was your duty to do, if you had heard a voice from heaven commanding you to carry forth the Gospel with power and strength to India? You know you would not. Without extravagance I may declare, that such a voice has been heard. The extraordinary display

of so many striking facts, which show such a promising state of preparation in India, is the voice of Providence, as distinguishable as if it had been heard from heaven.”

India, and especially the great capital, Calcutta, the emporium of commerce and trade in the East, is evidently destined in God's providence to become the central point for the regeneration of the vast continent of Asia; its political relations, its favourable geographical position, the great preparations which have been made, and which are in operation for the spread of the Redeemer's kingdom,—all these things clearly show that from that central spot, the blessings of civilisation, and the light of revealed truth, will extend their cheering rays over the nations of that immense continent. All the new discoveries of the hidden powers of nature, all the improvements in arts and sciences by the wisdom of man, which in our eventful times are advancing in such rapid strides, are destined to advance the great work of evangelisation. Steamers now go in twenty days from Calcutta to China; and from Calcutta to Suez in about the same time. The great rivers of India, the Ganges, Indus, and Burhampooter, are ploughed by English steamers. A plan for constructing a railway from Calcutta to Allahabad,

a distance of five hundred miles, has lately been projected by a skilful, ingenious officer, and proposed to the East Indian Government. They are also speaking of a second grand railroad, which is to be constructed through Central India, from Calcutta to Bombay, a distance of about fifteen hundred miles. India is in peace, and the times are more favourable than ever for the execution of such great and important schemes. By these wonderful improvements new paths will be opened for the spread of Divine truth in that great empire; distances will be surprisingly shortened, and the communications between the different provinces facilitated. Thus while the children of the world carry out their gigantic plans for improving commerce and amassing wealth, the missionary follows on, in these newly-opened tracts, and the light of the Gospel penetrates more deeply into the remotest recesses of the darkest paganism.

As to outward appearance, mission work in India has to wind its way through a chaos of hostile elements: conflicts will continue, and troubles will not cease; and therefore, he in whom the eyes of faith are not opened, is in danger of being confounded at the leadings of God's providence: but one thing is certain—the cause *will* eventually

prove victorious. Amidst the powerful blows which fall from every side upon the old fabric of Hindooism, it must at last be crushed to pieces. If the church of Christ will but act worthy of her high powers and destiny, no atheism, no other hostile infidel system, shall be erected on its ruins; no, a beautiful temple of the Lord shall be built up, in which he shall be worshipped in spirit and in truth, and India's millions of inhabitants shall rejoice with us, in God their Saviour.

Some people believe that centuries will still elapse before heathenism is extirpated in every part of India, and before the whole country can be evangelised. I am not of their opinion, and feel no inclination to join the ranks of those who have nothing but difficulties to produce, and can fix their eyes nowhere, but upon the darkest background of the picture. One great event is following another in our days in the political world, shaking whole nations and empires. And do we not perceive the same thing happening in the religious world,—events of the greatest magnitude succeeding each other with increasing rapidity?

While the building of Solomon's temple was in progress, it is very probable that many came and looked on, who, seeing the preparations, were

ready to say, it was perfectly impossible that the magnificent structure contemplated, could be finished within six or seven years ; forasmuch as they could only perceive the foundation being laid, and the ground levelled ; but they were little aware of what was going on in the marble quarries of Tyrus, and in the cedar forests of Mount Lebanon. Thousands of labourers and artisans were there engaged cutting the timber, and preparing the marble blocks and framework of the noble edifice. Every part was made ready and received its polish there ; and so perfect were the preparations, that it is expressly stated, “ And the house, when it was in building, was built of stone made ready before it was brought thither, so that there was neither hammer, nor axe, nor any tool of iron, heard in the house while it was in building.”

In like manner there are, in the present day, thousands of hands, heathens and Christians, believers and unbelievers, engaged in preparing the materials for the spiritual temple of God. They who know the Great Architect, have been permitted to look into his plan, and they can rejoice in hope, being assured that a glorious edifice will be raised, although they are not as yet acquainted with the details, nor how the several

parts are to be joined together: they know quite well that the workmen, engaged in his service, work as it were, into each other's hands, and that the various materials are calculated in the nicest manner, to fit into their proper and destined places ;— yes, they have a happy presentiment, grounded upon facts, that the whole will be finished much sooner than might be expected.

“ Where,” says a pious and able writer on modern missions, in anticipation of that glorious period, “ where is now Diana of the Ephesians? where are now Jupiter and the gods of Greece? and where the whole Pantheon of Rome? The first Christians testified against them, and they vanished. Witnesses of Christ came to Britain, and where are now Woden, and all the Saxon gods, with the sanguinary rites of the Druids? ” Brethren, the idols we assail, have long since been routed, and the sword we wield routed them.

The gods of India are the same, under different names, which Italy and Greece adored ; the sword of the Spirit chased them from the West, and shall it do less now in the East? Many of them are already fallen: “ Bel boweth down, and Nebo stoopeth.” And the Christian missionary approaching, and standing before the most crowded

temple, and the firmest throne idolatry boasts of, is Divinely warranted in taking up a burden against it, by saying, "Thy days are numbered, and thine end draweth near." Yes, if there be stability in a Divine decree, if there be merit in the mediation of Christ, if any truth in the doctrine of his reign, and power in the agency of his Spirit, the prediction shall be fulfilled. The history of the world, to the latest period of time, is written already in His mind. Every province of idolatry and error has its limit and its date appointed there. The angel is already selected who shall eventually shout, "Babylon is fallen, is fallen!" The chorus is appointed whose voices are to resound, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever!"

My dear readers, I am about, within a few months, to return to my field of labour, in India; and I look forward to my departure, not with a feeling of gloom and anxiety. Oh, no! I go with a joyful heart—for India is now my home—until I reach that eternal home, where friends meet again to part no more. I know many a wave of trouble will yet roll over us; persecution may, and will come too; the Brahmins will strive and fight,

perhaps even unto blood, before all the bulwarks of the prince of darkness are conquered, and before Christianity can celebrate its final triumph in India. But I trust we are prepared, in the name of God, to persevere as faithful soldiers of Christ, unto the end. Let the storms rage, and the waves run high : be it only our chief care that the vessel be driven onward towards the port of eternal rest. I observed, during my passage from Calcutta homewards, that the sailors were most cheerful in rough weather, and most disheartened in calms ; they said, nothing was more intolerable to them than a dead calm, when the ship lies immoveable, like a log of wood upon the water.

May I be permitted, in conclusion, to add my earnest request, that my readers will, in spirit, accompany me to Bengal? We all know what the prayer of faith effected in the days of Elias ; we know that it moves heaven, and is powerful enough to unlock the treasures of Divine grace. Here is the secret of real prosperity in the cause of missions. In golden censers, ministering spirits present this holy incense before the throne of God ; all other human knowledge and agency cannot, for a moment, be brought into compari-

son with this precious sacrifice. Oh, friends! there is something unspeakably glorious in the communion of saints! When thousands at home are lifting up their hearts to God, missionaries will experience the power and blessing of it in the heathen world; this is the hand that will lead us on to victory, in the arduous struggle with the dark power of heathenism. Therefore, I would once more repeat the oft-heard request,—“Brethren, pray for us!” Then in the pure spirit of brotherly love we shall, though separated in the flesh, remain united.

Let us then, from a principle of love and gratitude, take our share cordially in the building of Zion; but let us take heed, at the same time, that we ourselves, “as lively stones, are built up, a spiritual house.” It is a solemn thought, that many who assisted in building the temple of Jerusalem, never entered its courts for the worship of Jehovah; and that the workmen who laboured in building the ark of Noah, perished in the great flood.

While therefore, we extend our hands for saving our lost brethren in heathen lands, let us, ourselves, enter the ark of the new covenant, and steer, under Jesus’ guidance and protection,

towards the port of eternal peace. Having safely reached the shores of the heavenly Canaan, when the last storm is past, and the last billow has spent its fury, our joy will be perfect. God grant that the writer and reader may meet with joy before the throne of our adorable Redeemer !

WORKS PUBLISHED BY JOHN F. SHAW,
27, SOUTHAMPTON ROW.

Works by the Rev. Octavius Winslow.

Shortly will be ready, in foolscap 8vo.

THE GLORY OF THE REDEEMER,
Experimentally and Practically Viewed.

PERSONAL DECLENSION, AND REVIVAL
of Religion in the Soul.

Second edition. Foolscap 8vo. 5s. cloth.

“ We commend the work as an earnest and powerful exhibition of much important truth.”—*Baptist Magazine*.

THE INQUIRER DIRECTED TO AN EXPERI-
mental and Practical View of the Atonement.

Third edition. 18mo. 2s. 6^d. cloth.

“ Its sound scriptural views, its pathetic appeals, its insinuating style, and its deep-toned piety, commend it to the candid attention of every awakened mind.”—*Eclectic Review*.

THE INQUIRER DIRECTED TO AN EXPERI-
mental and Practical View of the Work of the Holy Spirit.

Second edition. 18mo. 3s. 6^d. cloth.

“ A little work admirably calculated to nourish the Christian, and supply solid food for noble contemplation. It may serve also as a guide to the young and unskilful Christian, and tend to strengthen, establish, and settle him.”—*Protestant Magazine*.

CHRIST THE THEME OF THE MISSIONARY.

An Argument for the Spiritual Character and Specific
Design of Christian Missions.

Foolscap 8vo. price 2s. cloth.

EMINENT HOLINESS ESSENTIAL TO AN
Efficient Ministry.

Foolscap 8vo. 2s. 6^d. cloth.

THE LORD THE KEEPER OF HIS PEOPLE.

Third Thousand. 32mo. price 4^d., or 28s. per 100.

WORKS PUBLISHED BY JOHN F. SHAW.

THE
DANGER OF REJECTING THE ATONEMENT.

Third Thousand. 32mo. price 2*d.*, or 14*s.* per 100.

THE
HOLY SPIRIT THE AUTHOR OF PRAYER.

Sixth Thousand. 32mo. price 4*d.*, or 28*s.* per 100.

THE SYMPATHY OF THE ATONEMENT:

The Tried Believer Comforted.

Fifth Thousand. 32mo. price 4*d.*, or 28*s.* per 100.

ON DECLENSION IN PRAYER

Second Thousand. 32mo. price 4*d.*, or 28*s.* per 100.

SELECT PIECES, PRACTICAL AND EXPERIMENTAL.

32mo. price 2*s.* cloth, gilt edges.

INFIDELITY: OR THE SCEPTIC'S
DEATH-BED.

32mo. price 6*d.*

THE HARMONY OF PROTESTANT CONFES-
sions: exhibiting the Faith of the Churches of
Christ, Reformed after the Pure and Holy Doctrine
of the Gospel, throughout Europe. Translated
from the Latin. A new Edition, Revised and con-
siderably Enlarged. By the REV. PETER HALL,
M.A., Rector of Milston, Wilts; and Minister of
Long-acre Chapel, London.

*In one Large Vol. 8vo. reduced from 14*s.* to 8*s.* cloth.*

*A few Copies of the Royal Edition are on hand, reduced
from 21*s.* to 12*s.**

THE LETTERS OF THE MARTYRS, Col-
lected and Published in 1564, with a Preface by
MILES COVERDALE. And with Introductory Re-
marks by the REV. EDWARD BICKERSTETH, A.M.,
Rector of Watton, Herts.

*Neatly printed in one Volume, reduced from 10*s.* to 6*s.* cloth.*

*A few Copies of the Large Paper Edition are on hand,
reduced from 14*s.* to 8*s.**