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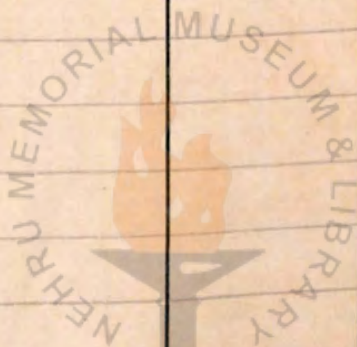
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AN  
ANSWER  
TO  
THE ABBÉ DUBOIS;

IN WHICH

THE VARIOUS WRONG PRINCIPLES, MISREPRESENTATIONS, AND  
CONTRADICTIONS, CONTAINED IN HIS WORK,

ENTITLED

"LETTERS ON THE STATE OF CHRISTIANITY IN INDIA,"

ARE POINTED OUT;

AND

THE EVANGELIZATION OF INDIA,

IS, BOTH ON SOUND PRINCIPLE AND BY SOLID FACT, DEMONSTRATED  
TO BE PRACTICABLE.

BY HENRY TOWNLEY,

MISSIONARY TO BENGAL.

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"Magna est veritas et praevalabit."

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CHAPTER I.

*Remarks on the Author's denial of the possibility of obtaining real Converts to Christianity among the Natives of India.*

THE late publication of the Abbé Dubois against Christian Missions in India, consists, according to the author's advertisement, of some letters, written by himself at different periods, to friends who had requested his opinion on the subjects therein discussed. In the first letter he states his unfavourable impression respecting the efforts made to evangelize the Hindoos, by proposing and answering two inquiries. "First,—Is there," says the Abbé, "a possibility of making real converts to Christianity among the natives in India? Secondly,—Are the means employed for that purpose, and above all, the translation of the Holy Scriptures into the idioms of the country, likely to conduce to this desirable object?" (pp. 1, 2.)

The answer given to the first of these questions will be considered in this chapter.

“To both interrogatories,” the author says, “I will answer in the negative: it is my decided opinion, first, that under existing circumstances there is no human possibility of converting the Hindoos to any sect of Christianity.” (p. 2.)

The Abbé, it appears, replies to the question “*in the negative.*” That is, he denies the “possibility of making real converts to Christianity among the natives in India;” asserting, that “there is no *human* possibility of converting the Hindoos to any sect of Christianity.”

This answer, the Christian reader will soon discover, contains in itself the elements of its own refutation. The author refers to *human* efforts. These may be considered in two points of view. First, such efforts as are unattended by the divine blessing: secondly, such as are accompanied by the influence of heaven.

If the Abbé refer to human efforts, *unattended by the blessing of God*, then his statement, that there is no *human possibility* of effecting the conversion of the Hindoos, is perfectly correct. It is a scriptural truth, maintained by the London Missionary Society, and all similar institutions with which I am acquainted. But then the conclusion, that there is no possibility of converting the Hindoos to Christianity, is utterly inadmis-

sible, for the obvious reason, that human effort, attended by the gracious co-operation of the Divine Being, is abundantly sufficient to effect their conversion.

If, on the contrary, the author refer to human agency, *accompanied by the influences of heaven*, his assertion is entirely devoid of truth; for such agency is amply sufficient for the accomplishment of the object in question, and can easily achieve the conversion of the Hindoos.

The Abbé is, therefore, either in his conclusion, or in his premises, obviously and materially incorrect.

If the question be asked, which of the two modifications of human effort the author had in view in his answer as above quoted, I should apprehend he intended that which is *unaccompanied* by the blessing and co-operation of God. This I presume to be the case; first, because it is not to be supposed that he would have denied, in explicit words, the adequacy of divine grace, conjoined with human effort, to effect the conversion of the Hindoos; and in the next place, because, judging by the general tenor of his book, he appears to be very far from the habit of recognizing or contemplating the concurrence of divine and human agency in the work of evangelizing the heathen.

Whilst the simple proposition, that *with God*

*all things are possible*, and that the weapons of the missionary's warfare are "mighty *through God* to the pulling down of strong holds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God"—whilst this simple proposition is abundantly sufficient to overthrow that part of the author's argument discussed in this chapter, and upon which he appears materially to have relied, it also furnishes a complete refutation of several other statements which he has made, bearing similar marks of having their origin in a forgetfulness of the power and efficacy of divine grace. Some of these will be considered in the succeeding chapter.



## CHAPTER II.

*Reply to the following representations contained in the Author's Letters; viz. That it is impossible to convert the Hindoos to Christianity, because of the persecutions to which they would become exposed—because they are a people SUI GENERIS—and because the time for effecting their conversion has passed away.—That the successes reported by Missionaries have not really taken place.—That because the Roman Catholic Missionaries have failed, Protestant Missionaries must necessarily fail likewise, and—That the proposal made by the Rev. Mr. Ward to use means for the instruction of Hindoo Females was absurd.*

IN the preceding chapter it was intimated, that several representations contained in the Letters under consideration are proved to be incorrect, by the simple truth, that the blessing of heaven accompanying the efforts of Christian Missionaries, is abundantly sufficient to render those efforts successful, however great the difficulties found standing in the way.

In the present chapter, some of the statements alluded to will be brought forward, and their inaccuracy rendered apparent, by the application of the plain proposition to which allusion has been made.

The writer will begin by noticing the author's representation, that the Hindoos will never be prevailed upon to embrace the Gospel, on account of the great persecution to which they would become exposed, were they to profess the Christian faith. "In fact," says he, "how can our holy religion prosper amidst so many insurmountable obstacles? A person who embraces it becomes a proscribed and outlawed man; he loses at once all that can attach him to life. A husband, a father is forthwith forsaken and deserted by his own wife and children, who obstinately refuse to have any further intercourse with their degraded relative. A son is unmercifully driven out of his paternal mansion, and entirely deserted by those who gave him birth.

"By embracing the Christian religion, therefore, a Hindoo loses his all. Relations, kindred, friends — all desert him. Goods, possessions, inheritance, all disappear!

"Where is the man, furnished with a sufficient stock of cynical fortitude, to be able to bear such severe trials?"—(pp. 13, 14.)

In the above quotation, it seems as though the

author had entirely forgotten the existence of God's power and grace, and the ample sufficiency of His blessing to render the greatest privations and inflictions supportable ; and then not finding in human nature enough of *cynical fortitude* to administer adequate support under such appalling trials, he deems it impossible for any man to submit to them.

I apprehend it will be plain to every Christian reader, that the author here, as well as in other parts of his book, is maintaining an argument utterly at variance with the principle alluded to. The Lord Jesus Christ said to his servant Paul, "*My grace is sufficient for thee, for my strength is made perfect in weakness ;*" and Paul wrote in consequence to the Corinthian Church, "*Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake ; for when I am weak then am I strong.*"

The well-informed reader will not require me to consume his time or my own, by a long detail of the vast number of agonizing martyrdoms submitted to by multitudes of persons, influenced and supported by the grace of God. One quotation from the inspired volume may suffice. "Others were *tortured*, not accepting deliverance, that

they might obtain a better resurrection; and others had *trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonments. They were stoned, they were sawn asunder, were tempted, were slain with the sword.* They wandered about in sheep-skins and goat-skins; being *destitute, afflicted, tormented,* (of whom the world was not worthy). They wandered in deserts and in mountains, and in dens and caves of the earth."

I apprehend that no further note or comment will be requisite to show how very far the Abbé has departed from the principle which is laid down in the Sacred Scriptures, and which in its operation, effectually supported the Apostle Paul and the flock of Christ in times of persecution and martyrdom. The reader will plainly perceive the futility of the argument, drawn from the inadequacy of *cynical fortitude*, when there is such ample provision in the blessing and *grace of God*.

The author of the Letters states that the Hindoos are dissimilar to any other nation now existing or that ever did exist, and consequently, that from the conversion of any other people whatever, we cannot infer the possibility of converting the Hindoos. He devotes many pages to this view of the subject. The substance of his argument is contained in the following quotations:—

“In no country was the struggle so desperate; in none had it to deal with a people so completely

priest-ridden; in none had it to oppose a system of cunning and priestcraft so deeply laid, and so well calculated to baffle all the attempts of that divine religion to gain a solid footing; but, above all, in no country had it to encounter any difficulty resembling that baneful division of the people into castes, which (whatever may be its advantages in other respects) has always proved, and will ever prove, an insurmountable bar to its progress." (p. 97.) "Let us also consider the wide difference which exists, in many other respects, between the Hindoos and the other nations of the world, and let this consideration teach us not to be misled in this matter by precedents, or by arguments *à pari*, or *à fortiori*." (p. 98.)

God said to Abraham "Is any thing too hard for the Lord?" The Abbé's argument virtually gives a reply—Yes; the conversion of a Hindoo, especially of a Bramin, is a thing too hard for him. The truth is, that if the chains which hold the Hindoos were twice as numerous and as powerful, as in fact they are, the simple principle, that *with God all things are possible*, renders their conversion practicable; and his blessing on the means appointed by himself, and employed by his servants, is abundantly sufficient to reduce the Hindoos, as well as any other nation in the world, to the "obedience of faith."

The author argues, that further efforts to evangelize India should be abandoned, because the time of conversion has passed away, and, under existing circumstances, there remains no possibility to bring it back." (p. 42.) This argument is now also easily refuted. The ready solution is, that God still exists, and is yet able, by blessing the labours of his servants, to convert the inhabitants of India, whenever he thinks fit so to do.

The author is sceptical whether real success has attended the efforts, not only of Roman Catholic, but of Protestant Missionaries likewise. He says, "Respecting the new Missionaries of several sects, who have of late years made their appearance in the country, you may rest assured, as far as my information on the subject goes, that notwithstanding the pompous reports made by several among them, all their endeavours to make converts have till now proved abortive, and that their successes are only to be seen on paper." (p. 21.) The Abbé's scepticism may be accounted for, by noticing how much he loses sight of the efficacy of God's grace, and the power of the Almighty to crown the efforts of his servants with success. Scepticism is the necessary result of an abstract meditation on the inability of the merely human agent. The antidote to this suspicion and hesitation, is a firm belief and steady contempla-

tion of the power of divine grace on the heart, and the ability of the Lord Jesus Christ to save to the uttermost all who come unto God by him.

The author argues, that because the Roman Catholic Missionaries have failed, therefore all Protestant labourers must, *à fortiori*, fail likewise. His reasoning is as follows: "If any of the several modes of Christian worship were calculated to make an impression, and gain ground in the country, it is, no doubt, the Catholic form, which you Protestants call an idolatry in disguise: it has a *Pooga* or sacrifice; (the mass is termed by the Hindoos *Pooga*, literally, sacrifice;) it has processions, images, statues, *tirtan* or holy-water, fasts, *tittys* or feasts, and prayers for the dead, invocation of saints, &c., all which practices bear more or less resemblance to those in use among the Hindoos. Now, if even such a mode of worship is become so objectionable to the natives, can it be reasonably expected that any one of the simple Protestant Sects will ever prosper among them?" (Page 18.)

The reader, remembering that success entirely hinges upon Divine co-operation, will not deem the failure of such a modification of Christianity, as that above alluded to, a sufficient cause for despair; for who can with truth affirm that he is sure, that even if unadulterated Christianity should be exhibited to the natives of India, God

would nevertheless turn away his face, and withhold his blessing? Protestants, therefore, who obey that commandment, upon which God lays especial stress, namely, "Thou shalt not make to thyself any graven image," need not, it is submitted, despair of the divine favour, nor consequently of success.

The author complains that he himself has failed, after a persevering effort of two and thirty years. This also needs not stagger us, for it does not seem surprising that if a missionary in India should be found looking for success from human policy and power, God should teach him his impotency, and his error, by leaving him to reap disappointment as the issue of his most strenuous exertions. The Abbé, in his Preface, thus gives a brief outline both of his labours and his disappointment.

"The author has endeavoured to state (as well as his very imperfect acquaintance with the English language has enabled him to do) with freedom, candour, and simplicity, the desperateness of such an attempt. His notions on the subject are derived from an experience of thirty-two years of confidential and quite unrestrained intercourse among the natives of India, of all castes, religions, and ranks; during which, in order to win their confidence, and remove suspicion, as far as possible, he has constantly lived like them,



embracing their manners, customs, and most of their prejudices, in his dress, his diet, their rules of civility and good breeding, and their mode of intercourse in the world. But the restraints under which he has lived during so long a period of his life, have proved of no advantage to him in promoting the sacred cause in which he was engaged as a religious teacher. During that time he has vainly, in his exertions to promote the cause of Christianity, watered the soil of India with his sweats, and many times with his tears, at the sight of the quite insurmountable obduracy of the people he had to deal with; ready to water it with his blood, if his doing so had been able to overcome the invincible resistance he had to encounter every where, in his endeavours to disseminate some gleams of the evangelical light. Every where the seeds sown by him have fallen upon a naked rock, and have instantly died away.

“ At length, entirely disgusted at the total inutility of his pursuits, and warned by his grey hair that it was full time to think of his own concerns, he has returned to Europe, to pass in retirement the few days he may still have to live, and get ready to give in his account to his Redeemer.”  
(pp. vi. vii.)

I know not how it may appear to the Reader's mind; I confess it strikes my own, that if the

Abbé, holding the sentiments he does, and acting the part he did, could have come home reporting that signal success had attended his labours, my faith in some of the most vital principles of the Christian religion would have received a very painful shock. In the outline he gives above of the manner in which he prosecuted his labours, we read of his conforming to the Hindoos in their manners, customs, modes of dress, diet, and the like; of his watering the soil of India with his sweat, and with his tears, and of his being ready to water it with his blood also; but we do not read a single sentence bearing the most remote practical allusion to the great principle advocated in this chapter, and in the preceding, and laid down in these words of Scripture, "*Not by power nor by might, but BY MY SPIRIT, saith the Lord.*"

I may notice, that the introduction of the correct principle defeats the author's *à priori* argument against the practicability of establishing female schools. He thus expresses his sentiments on the subject:—"That author," (referring to the Rev. Mr. Ward, of Serampore,) "finishes his address to the ladies of Liverpool by a kind of Don-Quixote appeal to their sensibility and compassion, for the purpose of soliciting their support and assistance towards the establishment of schools to enlighten the female Hindoos.

“The ladies of Liverpool are not aware, I suppose, that such a project is merely visionary and altogether impracticable, the most deeply rooted prejudices of the country being decidedly hostile to its execution.

“The ladies of Liverpool are not aware, that even should not the prejudices of the country oppose an almost insurmountable bar to the establishment of schools for females in India, the state of poverty of the latter, and their numerous avocations, would not allow them to attend those schools.

“The ladies of Liverpool are not aware, that at least five-sixths of the Hindoo females live in such distressed circumstances, that from the age of eight or ten years to the end of their lives, they are obliged to labour without intermission, from morning till evening, and that, notwithstanding their incessant labours, they are hardly capable of saving enough to purchase a coarse cloth, of the value of five or six shillings, to cover themselves.”—(pp. 205, 206.)

It so happens, that since the author wrote the above paragraphs, the proposal made by Mr. Ward has been adopted, and the experiment has not only been tried, but *actually succeeded*. A short time before I left Calcutta, I visited some of the Hindoo girls' schools established by Mrs. Wilson, (then Miss Cooke); and knowing, as

the Abbé does, the immense difficulties which stood in the way of female education, and perceiving to how great an extent they had been surmounted\*, I could not but consider it as “the finger of God.”

But what I am anxious for at this moment is, not to triumph over the Abbé's *à priori* objection, on the ground of success having followed the adoption of Mr. Ward's proposal, and the fact of seven hundreds of Hindoo females having been actually obtained as scholars; but to triumph over it on the strength of solid principle. The possibility of instructing Hindoo females would have remained the same had the efforts made by Mrs. Wilson failed. Her failure, had it taken place, would only have proved, that God at that time was not pleased to interpose; and such failure, instead of producing despair of ultimate success, should only have been construed into an indication, that faith, patience, and prayer, must be called into further exercise.

The above specimens are, it is presumed, sufficient to shew how much the forgetfulness of an

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\* Efforts similar to those of Mrs. Wilson have been made by other individuals, connected with different Societies in various parts of Bengal, and with the most encouraging success. So much so, that in the month of November last, *above seven hundred Hindoo girls* had entered the various schools opened for their instruction, and enrolled their names as scholars.

important principle—a principle established both by scripture and by fact—has impregnated the whole of the author's book with error; and the reader will be prepared to apply the principle, that God's blessing on the labours of his servants is sufficient to render them successful in India as well as elsewhere, to such other parts of the author's work as are in like manner thereby proved to be erroneous.



### CHAPTER III.

*Review of the Author's objection to the circulation  
of the Holy Scriptures among the Hindoos.*

THE second point of importance to which the Abbé refers, respects the translation of the Holy Scriptures into the different dialects of India. On the question concerning their adaptation to promote the conversion of the natives, he thus states his opinion. — “The translation of the Holy Scriptures circulated among them, so far from conducing to this end, will, on the contrary, increase the prejudices of the natives against the Christian religion, and prove, in many respects, detrimental to it.” (p. 2.)

The grounds of his opposition to the circulation of the Scriptures among the Hindoos appear to be threefold.—He disapproves of the principle itself.—He objects to the existing versions as badly executed.—And he asserts that these versions have produced no actual converts.

These objections, being sufficiently distinct, will be considered in separate chapters, assigning the present chapter to the first of them.

Justice to the important subject now under consideration, demands a preliminary reference to the educational and systematic prejudices of the Abbé, arising from his views and feelings as a Roman Catholic. It is well known by Protestants, that the highest authorities of the Church of Rome deny the free and unqualified use of the Scriptures to the laity—that the history of that church is in accordance with those authorities—and that recent facts have afforded melancholy illustrations of the jealousy of the Papal See in reference to the circulation of the Bible, and of the opposition of modern Roman Catholics to the operations of Bible Societies. Protestants must therefore naturally question the competency of the Abbé to regulate their proceedings respecting the distribution of the word of God.

What is the real state of the case? It is no other than this, that a Roman Catholic writer advises Protestants not to circulate the Holy Scriptures in India. He aims at putting the Bible virtually into the *Index Expurgatorius*, and altogether hiding it from the eyes of the benighted inhabitants of Hindostan. The bare suggestion of so unscriptural a project must be

revolting to all the better feelings and convictions of an enlightened and reflecting Protestant.

The author, being aware of the unfavourable impression his connexion with the Church of Rome is calculated to produce on the minds of Protestants, naturally endeavours to diminish this impression; but probably the reader will think his apology ill suited to further his design, it not being in harmony with matter of fact.

The author's apology is as follows:—"You would perhaps look upon me as unqualified to give an unbiassed opinion on this topic, if, in common with many misinformed Protestants, you entertain the unfounded idea that the reading of the Holy Scriptures is forbidden to the Catholics. This is one of the many calumnies spread against them to render them odious to the other sects. So far from this being the case, the study of the Holy Writ is strongly recommended, and forms a leading feature of education in every seminary. What is required of the Catholics on the subject is, that they shall not presume to interpret the text of the Scriptures in a sense different from that of the church, or give it a meaning according to their own private judgment." (pp. 27-8.)

Here the author ventures to denominate it *calumny* to insinuate that the reading of the Holy Scriptures is forbidden to the Catholics;



whether or not he be warranted in so saying, let the opinion of the Pope himself determine. Let the Bull against Bible Societies, issued from Rome, June 29th, 1816, by Pope Pius VII. addressed to the Archbishop of Gnezin, Primate of Poland, be cited in evidence, and the following extracts from this document be attended to :

“ Venerable Brother,

“ Health and apostolic benediction.

“ In our last letter to you we promised very soon to return an answer to your's, in which you have appealed to this Holy See in the name also of the other bishops of Poland respecting what are called *Bible Societies*, and have earnestly enquired of us what you ought to do in this affair. We have been truly shocked at this most *crafty device*, by which the very foundations of religion are undermined ; and having, because of the great importance of the subject, convened for consultation our venerable brethren the Cardinals of the Holy Roman Church, we have deliberated, with the utmost care and solicitude, upon what measures, within the compass of our pontifical authority, are proper to be adopted, in order to remedy and abolish this *pestilence* as far as possible. You have already shown an ardent desire to detect and oppose the *impious machinations* of these innovators ; yet, in conformity with

our office, we again and again exhort you, that whatever you can achieve by power, provide for by counsel, or effect by authority, you will daily execute with the utmost earnestness, placing yourself as a wall for the house of Israel."—"The general good imperiously requires us to combine all our means and energies to frustrate the plans which are prepared by its enemies for the destruction of our most holy religion: whence it becomes an episcopal duty, that you first of all expose *the wickedness of this nefarious scheme*, as you already are doing so admirably to the view of the faithful, and openly publish the same according to the rules prescribed by the Church, with all that erudition and wisdom in which you excel; namely, That Bibles, printed by heretics, are numbered among prohibited books, agreeably to the rules of the Index, (No. II. and III.) *for it is evident from experience, that the Holy Scriptures, when published in the vulgar tongue, have, through the temerity of men, produced more harm than benefit.* (Rule IV.)"

Here we behold the Pope himself reprehending the publication of the Holy Scriptures in the vulgar tongue, and expressly putting the copies of the Sacred Volume, issued by Protestant Societies, into the list of prohibited books. What becomes of the author's charge of calumny now?

Does it not change sides, and fasten upon him who raised it? But enough on this point.—Let us proceed to the direct merits of the question. The great argument which the Abbé employs in order to support his objection to the principle of circulating the Scriptures in India is, that they have a strong tendency to hurt the feelings and shock the prejudices of the Hindoos, and thereby to injure rather than benefit the Christian cause. He thus states his argument: “The naked text of the Bible, exhibited without a long previous preparation to the Hindoos, must prove detrimental to the Christian religion, and increase their aversion to it, inasmuch as this sacred book contains, in almost every page, accounts which cannot fail deeply to wound their feelings, by openly hurting prejudices which are held most sacred.” (p. 28.)

He then proceeds to a specification of particular passages in the Bible, as especially calculated to produce the injurious effect alluded to, adverting to them in the following language.—

“What will a well-bred native think, when, in reading over this holy book, he sees that Abraham, after receiving the visit of three angels under a human shape, entertains his guest by causing a calf to be killed, and served to them for their fare? The prejudiced Hindoo will at once judge that both Abraham and his heavenly

guests were nothing but vile pariahs ; and, without further reading, he will forthwith throw away the book containing (in his opinion) such sacrilegious accounts.

“ What will a Brahmin say, when he peruses the details of the bloody sacrifices prescribed in the Mosaical law in the worship of the true God? He will assuredly declare, that the god who could be pleased with the shedding of the blood of so many victims immolated to his honour, must undoubtedly be a deity of the same kind (far be from me the blasphemy) as the mischievous Hindoo deities, Cohly, Mahry, Darma-rajah, and other infernal gods, whose wrath cannot be appeased but by the shedding of blood, and the immolating of living victims.

“ But, above all, what will a Brahmin or any other well-bred Hindoo think, when he peruses in our holy books, the account of the immolating of creatures held most sacred by him? What will be his feelings, when he sees that the immolating of oxen and bulls constituted a leading feature in the religious ordinances of the Israelites, and that the blood of those most sacred animals was almost daily shed at the shrine of the god they adored?

“ What will be his feelings when he sees, that after Solomon had, at immense expense and labour, built a magnificent temple in honour of

the true God, he made the pratista, or consecration of it, by causing 22,000 oxen to be slaughtered, and overflowing his new temple with the blood of these sacred victims? He will certainly in perusing accounts, (in his opinion so horribly sacrilegious,) shudder, and be seized with the liveliest horror; look on the book containing such shocking details as an abominable work, (far be from me, once more, the blasphemy, I am expressing the feelings of a prejudiced Pagan,) throw it away with indignation, consider himself as polluted for having touched it, go immediately to the river for the purpose of purifying himself by ablutions from the defilement he thinks he has contracted, and before he again enters his house, he will send for a Poorohita Brahmin, to perform the requisite ceremonies for purifying it from the defilement it has contracted, by ignorantly keeping within its walls so polluted a thing as the Bible.

“ In the mean while he will become more and more confirmed in the idea, that a religion which derives its tenets from so impure a source is altogether detestable, and that those who profess it, must be the basest and vilest of men.

“ Such are the effects which, in my humble opinion, the reading of the naked text of the Bible cannot fail to produce on the unprepared minds of the prejudiced Hindoos.

“ I have only cited the above instances, being the first which occurred to my mind in writing this letter; but I could point out, in almost every chapter of Holy Writ, passages nearly as exceptionable, and which it would be equally dangerous to exhibit, without a long previous explanation to the prejudiced Hindoo.” (pp. 28, 31.)

“ In order to give you an instance of the delicacy of the feelings of the natives, with respect to the accounts found in our holy books, that are in opposition to their prejudices, I will relate the following occurrence :—

“ Being at Carricaul, about twenty-eight years ago, I preached on a Sunday to the assembled congregation a sermon in the Tamul language, on the divine origin of the Christian religion. Among other topics to prove my subject, I insisted on the intrinsic weakness and inadequacy of the means employed in the establishment of this religion, generally hated and persecuted everywhere, quite destitute of all human support, and left to its own resources, amidst every kind of contradictions. I several times repeated, in treating this topic, that the Christian religion had for its founder a *peasant of Galilee, the son of a humble carpenter*, who took for his assistants twelve low-born men, twelve ignorant and illiterate fishermen. These words *the son of a car-*

*penter! twelve fishermen!* many times repeated, gave offence to my audience, which was entirely composed of native Christians; and the sermon was no sooner finished, than three or four of the principal among them came and informed me, that the whole congregation had been highly scandalized, by hearing me apply to Christ the appellation of the son of a carpenter, and to his apostles that of fishermen; that I could not be ignorant that the castes, both of carpenters and fishermen, were two of the lowest and vilest in the country; that it was highly improper to attribute to Christ and his disciples so low and abject an origin; that if Pagans, who sometimes come through motives of curiosity to their religious assemblies, heard such objectionable accounts of our religion, their contempt and hatred of it would be considerably increased, &c. &c. Finally, they advised me, if in future I had occasion to mention in my sermons the origin of Christ or his apostles, not to fail to say that both were born in the noble tribe of Kshatrys or Rajahs, and never to mention their low profession.

“ Another instance of the kind happened to me a few years ago in this part of the country, when, in explaining to the congregation the parable of the prodigal son in the gospel, I mentioned the circumstance of the prodigal’s father

having, through joy, killed the *fatted calf* to regale his friends, on account of the return of his reformed son. After the lecture some Christians told me, in rather bad humour, that my mentioning the *fatted calf* was very improper; and that if, as sometimes happened, Pagans had been present at the lecture, they would have been confirmed, on hearing of the fattened calf, in the opinion they all entertained of the Christian religion being a low or pariah religion. They advised me, in the meantime, if in future I gave an explanation of the same parable, to substitute a lamb instead of the *fatted calf*.

“ In fact, even with our native Christians, we are careful to avoid all that might wound their feelings to no purpose, and increase in the public mind the jealousy and contempt entertained against them, and their religion. For example, as the use of intoxicating liquors is extremely odious to all well-bred Hindoos, and considered by them as a capital sin, when we explain verbally or in writing the Sacrament of the Eucharist, we are cautious not to say openly, that the materials of this sacrament are bread and wine, or charayam (literally, wine), which would prove too revolting to their feelings; we have, therefore, the precaution to soften this coarse term by a periphrasis, saying that the materials of the Eucharist are wheaten bread, and the juice of



the fine fruit called grape; which expressions become more palatable to their taste." (pp. 31—34.)

In answer to the Abbé's objection to the principle of circulating the Sacred Scriptures among the unconverted Hindoos, on the ground of their prejudices, I would remark, that the number of prejudices peculiar to the Hindoos, would, upon accurate examination, be found neither so numerous nor so insuperable as the author represents, and as many suppose; but that, on the contrary, the great mass of their prejudices are such as are common to the world at large; and if these are to be deemed a reason for suppressing the gospel in India, they would equally militate against the promulgation of the gospel in England, or in France, or in any other part of the world whatsoever.

The doctrines of the gospel are levelled against all sin, of every kind, and especially the two master-sins of our fallen nature—*pride* and *sensuality*. The cross of Christ comes, as with an axe, to the root of both these trees of iniquity. It tells the proud Pharisee in Judea, and the proud Briton in England, as well as the proud Brahmin in India, that he has broken God's holy law, and is exposed to the wrath to come. That by the deeds of the law shall no flesh living be justified,

and that there is no other name given under heaven whereby he can be saved, but the name of Him who fulfilled all righteousness as the sinner's surety, and gave up his life as a sacrifice for sin upon the cross. It tells the sensual of every clime, that unless a man be born again—unless his heart be changed and rendered holy by the influences of the Spirit of God—unless he, through faith in the cross of Christ, crucify the flesh with its affections and lusts, he cannot be saved. Now these humbling and purifying doctrines have, in all parts of the world where they have been proclaimed, excited the prejudices and aversion of mankind, for they are directly opposed to the very master-sins of the human heart.

In the apostle's days, the cross of Christ produced the very effect the Abbé complains of, both among the Jews and among the Gentiles. "We preach Christ crucified; to the *Jews a stumbling block, and to the Greeks foolishness:*" yet the command of Christ to go into all the world and preach the gospel to every creature, (as well as the Acts of the Apostles, and Church history in general) abundantly proves that the gospel is not to be withheld from men because they entertain sentiments discordant with it; nay, if the gospel were not in opposition to the opinions, the practices, and the

prejudices of men, who, from their lapsed condition, are under the tyranny of sin, it would cease to be worth possessing, and prove itself to be on a par with those various systems of false religion which promise heaven at the close of an unholy life.

As to those prejudices peculiar to the Hindoos, which are of the stronger kind, and more violently affect their feelings, the principal of them have been referred to by the Abbé; and even these I have, in many instances, found capable of being either materially diminished, or actually overcome. I have argued with the Brahmins and others, and when they have objected that I ate beef, I have referred them to their own Shasters, which say that men who attain to a high degree of knowledge, sanctity, and abstraction, may eat any thing, and that the distinctions about food and ceremonies are peculiar to the ignorant and grovelling. By this answer I have seen their prejudice materially abated, if not totally removed.

With respect to the drinking of wine, when they have objected to it, I have quoted a passage from their own Shaster, intimating that wine may be drank medicinally, and said, that Paul enjoins the drinking of but a little, and that for the stomach's sake, which is the using it as sub-

servient to one's health; and thus I have found this prejudice recede also.

With respect to animals offered up in sacrifice, I have argued with the Brahmins and other Hindoos concerning their own practice of the like kind, and said, "Why do you slay all those kids in your religious services? Does God eat flesh or drink blood?"—They have been at a loss to vindicate their practice, and afforded an excellent opening for explaining to them the real origin and meaning of animal sacrifices, and of shewing them that they began as early as the days of Adam, the first man that ever lived, the first who ever sinned, and in whose days the promise of a Saviour was first made;—of shewing to them that these sacrifices were ordained in order to prefigure the vicarious sacrifice of Christ, who, in the fulness of time, came into the world, died upon the cross, and became the "Lamb of God, who taketh away the sin of the world;"—that their own sacrifices all originated from this primary revelation, but that with the loss of the knowledge of the true God, they had lost the knowledge of many things pertaining to his worship also; and of this relating to sacrifices among the number. By enlarging upon these and corresponding points, I have never found the sacrifice of animals, as spoken of in the Bible,

detrimental to the dissemination of the gospel ; but, on the contrary, furnishing an easy and advantageous mode of leading up to the vital doctrine which the great Apostle of the Gentiles constantly proclaimed, and in reference to which he said to the Corinthians, “ I determined not to know any thing among you save Jesus Christ, and him crucified.”

With regard to the meanness of Christ's origin, I have found that a full exhibition of the divine nature of our Saviour ; of his miraculous conception, without the intervention of any human father ; and of the necessity of his humiliation to effect man's redemption, have been quite sufficient to remove any unfavourable impression which might result from the circumstance of his *reputed* father being a carpenter. According to the Abbé's account of the sermon which gave so much umbrage to his Hindoo audience, it appears as though he had unnecessarily, and unscripturally, increased their prejudices by representing Christ as *really* the son of a carpenter, instead of prominently pointing out the dignity and peculiarity of his character as the “ Son of God.”

With regard to the Abbé's assertion, that the Bible “contains *in almost every page* accounts which cannot fail deeply to wound their (the Hindoos') feelings, by openly hurting prejudices

which are held most sacred;" I apprehend it cannot, it will not, be assented to by any candid and competent judge.

Take, for instance, the Gospel of St. Matthew: you will find in it, at the fourth verse of the twenty-second chapter, the words of the parable, "My oxen and my fatlings are killed." These words, the Abbé would say, are calculated to awaken the violent prejudices of the Hindoos. If this were really the case, and here and there a passage of a similar kind be found, there yet remains the great bulk of the Gospel by Matthew, and, I may add, the great bulk of the New Testament, yea, of the whole Bible, which may be imparted to the Hindoo without the apprehension of any such effect.

In fact, so large a portion of the Bible is totally free from the objection dwelt upon by the Abbé, that the funds at the Missionaries' disposal would be far from sufficient for an adequate distribution of the parts of the Sacred Scriptures unaffected by it. Thus, if the principle on which the author's objection is founded were correct, and the prejudices of the Hindoos ought to be humoured, as he contends, yet his objection would be of no practical force whatever.

But the principle on which the Abbé argues is unsound; for if the Hindoo should not find his difficulties removed to his entire satisfaction, and

should still feel a considerable prejudice remaining, as it respects those points which do not harmonize with his preconceptions, yet *he is bound to accept the Bible as the rule of his conduct, because it is most abundantly proved to be a revelation from God to man.* It is proved to be so by the miracles wrought on its behalf—by the prophecies fulfilled in its favour—by the holy tendency of its precepts—by the actual effect it has produced in turning men from darkness to light, and from the power of Satan unto God; and by all those various and conclusive arguments which are abundantly sufficient to satisfy every candid inquirer;—proofs which are as the broad seal of heaven on the sacred volume, stamping it as the word of God.

If the Hindoo, therefore, slight or reject the Bible, in so doing he takes upon himself the awful responsibility connected with such a course. Despising the mercy of his Maker, and refusing to build his hopes of heaven on that sole foundation which God has laid in Zion, “He shall die in his iniquity;” but the Missionary has discharged his duty,—has given him full warning, and thus “delivered,” at least, “his own soul.”

I trust enough has been said upon the author’s hostility to the practice of circulating the Scriptures among the Hindoos, and that every adequate judge will pronounce his objection to have

been unfounded. I trust the reader will be of opinion, that the Bible is a book penned with more wisdom, and better adapted to human nature throughout the earth, than the Abbé seems to suppose: that the omniscient God dictated the blessed volume with a reference to the millions of India, as well as of England, or of France: that there is no ground for proclaiming God's word with a faltering tongue, or dispersing it abroad with a tremulous hand: that it will *not* "increase the prejudices of the natives against the Christian religion, and prove in many respects detrimental to it;" but, on the contrary, tend to abate those prejudices, and help forward the Christian cause; and that the saying shall be fulfilled, which was revealed to the Church of God by Isaiah's pen,—“For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it 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.”



## CHAPTER IV.

*The Author's objection to the Indian Versions of the Sacred Scriptures, on the ground of their supposed worthlessness, considered.*

WE now proceed to the Abbé's second head of objection against the circulation of the Sacred Scriptures in India, on account of the supposed worthlessness of the existing Indian versions.

His censures are in the following strain:—

“If one of the many proofs of our holy books being of divine origin be derived from their intrinsic worth, from their noble, inimitable, and majestic simplicity, there is, alas! on the other hand, but too much reason to fear, that the Hindoos will form a directly opposite judgment on the subject, when they behold the ludicrous, vulgar, and almost unintelligible style of the versions at present circulated among them; and that even the most reasonable and best disposed, in beholding our Holy Scriptures under such a contemptible shape, so far from looking upon

them as the word of God, will, on the contrary, be strongly impelled to consider them as forgeries of some obscure, ignorant, and illiterate individual, and of course a downright imposture."— (p. 210.) This censure is strong, but it is for consideration whether it be deserved.

First of all, an important inquiry presents itself. Is the author possessed of sufficient knowledge of the subject to warrant his thus sitting in judgment upon the various versions of the Sacred Scriptures made in India? In our prosecution of this inquiry, let it be particularly noted, that the Abbé has tacitly, if not explicitly, condemned all the Indian versions of the Sacred Scriptures without reserve. We do not read throughout his book, so far as I have been able to discover, any exception in favour of any one of the versions, or of any part of any one of them. The question necessarily presents itself—Does he possess a sufficient knowledge of these various versions, to justify him in thus filling the censor's chair? I answer the question by saying—No, he does not possess it; for of the large majority of versions which he thus condemns, we are by himself warranted to affirm that he never read them, and is incapable of reading them, for he knows not the languages into which they are translated.

There must be a great deal of delusion hovering over the mind of that individual, who sup-

poses that, because the Abbé has been many years in India, he is therefore competent to give an opinion respecting all the versions which have been made, or are making, in Hindostan. If an Englishman had lived many years in France, when he came back to England would any one think of saying,—Sir, you are just returned from the Continent; do tell me whether the Russian version of the Scriptures printing at St. Petersburg, and the Danish version printing at Copenhagen, and the Swedish version printing at Stockholm, are good versions or not: on the contrary, if he who had resided in France were to offer his opinion, it would be received with doubt and hesitation, and many preliminary questions would be asked, such as,—Do you know the Russian, Danish, and Swedish languages? What reputation have you for the extent of your skill in these several tongues? and, above all, have you actually read the versions in question?

Now India is like the Continent of Europe, with a yet greater multitude of languages and alphabetical characters; and though here and there, an illustrious scholar, like Sir William Jones or Dr. Carey, may master many of them, yet this is an achievement which falls to the lot of but few, and has not, unless I am greatly mistaken, fallen to the lot of the Abbé Dubois. Had he been the great oriental scholar qualified to

justify the high judicial importance he assumes, a far different verification of his sentence would, I apprehend, have been appended to his book, than the solitary first chapter of the Canarese version of Genesis, to which chapter I shall have occasion again to refer.

The question, whether the author were intimately acquainted with the versions he condemns, may be determined from his own statements. "Since writing these pages," he says, "I have learned, with some surprise, " that the Missionaries at Serampore have surpassed the most sanguine expectations of the public, by translating the Scriptures, within the short period of nine or ten years, into no less than twenty-four Asiatic languages. This brilliant success has not in the least dazzled me, nor altered my opinion, or diminished my scepticism, on the entire inadequacy of such means to enlighten the pagans, and gain them over to Christianity; and I would not certainly dare to warrant, that these twenty spurious versions, with *some of which* I am acquainted, will, after the lapse of the same number of years, have operated the conversion of twenty-four pagans," &c.—(p. 37.)

It thus appears, from the author's own acknowledgment, that he condemns the majority of the Indian versions without being acquainted with them.

There is now an additional point, which I beg particularly to present to the consideration of the reader; which is, that the principles of translation maintained by the Abbé are so fundamentally erroneous, that a decision founded upon them cannot be correct.

First I would notice, that the Abbé, as appears by the part he acts, maintains the principle, that a version of the Scriptures is not to be borne with, unless it start into existence in a state of perfection, or, to say the least, of very great and almost unexceptionable accuracy. The reader will notice that he shews no mercy whatsoever to a version, on the ground that it is but in its early stages of existence, and consequently attended by the necessary infirmities of infancy.

The development of this unsound principle abundantly appears in the Abbé's ridicule and condemnation of the first chapter of the Canada (or Canarese) version of the book of Genesis, which has already been adverted to. This chapter was, as appears from the Report of the London Missionary Society for 1822, in its very infancy, and merely a first edition. Let the reader now mark the uncommon severity of the Abbé's criticism, contained in the notes which he has subjoined to his own retranslation of the chapter into English. The criticism seems to carry internal evidence of magnifying every defect,

and of representing the version in as unfavourable a light as it would possibly admit of; and when we see the Abbé commenting upon the term “figure of God,” and denouncing this “a blasphemous expression,” it cannot, I apprehend, but strike the reader, that instead of mercy rejoicing over judgment, neither justice nor mercy has been shewn.

I apprehend every unbiassed person will agree with me, that the Abbé’s proper line of conduct would have been, to have pointed out, in a friendly manner, any unsuitable renderings he might have discovered, and to have suggested more eligible expressions in their room, that the version might thereby be helped onward towards perfection.

That the author should not have acted upon the true principle, namely, that a high degree of perfection is to be waited for as the result of many editions and revisions, is the more surprising, as his own statements seem both to elicit and establish the very maxim contended for.—“It is a well known fact,” says he, “that when England separated herself from the Church of Rome, not finding the version of the vulgate, till then used, sufficiently exact, the first care of her reformers was to procure a translation of the whole Bible, from the original Hebrew, into English; in consequence, one was produced with great trouble in the reign of the young King

Edward the Sixth; but this version, on a close investigation, proving abundant in errors, was finally laid aside, and a second undertaken in the reign of Queen Elizabeth. This also could not withstand criticism, and was found, on the whole, very incorrect and defective; a third version was therefore begun in the reign of James the First, which (if I am not mistaken) is that now used and approved by the Established Church. In order to render this as exact and correct as it was possible, the best scholars to be found in the kingdom were employed in the execution of it, and it is well known that this version, carried on by the joint labours of so many learned persons, took up a period of about sixteen years for its completion; and yet modern criticism has found many errors and mistakes in it, although obtained by so much trouble and care." (p. 36.)

Why then, I would ask, upon the author's own representation, are first translators of the Bible into Indian tongues to be criticised with such merciless severity? On the contrary, do they not deserve to have extended to them the hand of encouragement and assistance? and does not a condemnation of their first effort to immediate destruction, because of the imperfections attending it, constitute an unjust sentence, founded upon an erroneous principle?

If the Abbé had pointed out, as far as he was

able, the best methods of giving to the existing versions superior degrees of correctness, he would have acted in harmony with the procedure which brought our own English translation to its present measure of perfection; but to condemn every fresh version, and suppress it for ever, because it does not in the outset come forth free from faults, would be to have deprived not only India, but England, France, and every Gentile country in the world, of a vernacular edition of the Sacred Scriptures to this very day.

For the yet further satisfaction of those who may have already contributed to the Indian versions of the Sacred Scriptures, and to fortify that confidence which the Abbé has (though, I trust, in vain) endeavoured to destroy, I will quote a paragraph from one of the last Reports of the Calcutta Bible Society, whereby it will appear that great pains are taken to render the various versions connected with the Bible Society's operations in India as accurate as possible.

The following is the paragraph I allude to, and is taken from the Eleventh Report of the Calcutta Auxiliary Bible Society, published at Calcutta in the year 1822.

“It would ill accord with the sentiments your Committee have expressed respecting the recently formed auxiliary society at Madras, not to advert to their proceedings as exhibited in their



first printed report. The advantages which they had anticipated from the new society, will be found amply justified on a perusal of that interesting document. The Committee at Madras have nobly entered upon their work, and by the judicious appointment of a sub-committee from their number, as a Committee for translations, have invested their proceedings with a character of gravity and prudence which cannot but secure the public confidence, and excite the liveliest hopes of the permanent utility of their exertions.

“ Whilst your Committee cordially congratulate the Society at large on the union, and zeal, and wisdom, with which the early operations of this new auxiliary are distinguished, they would particularly notice the above-mentioned sub-committee, as a characteristic feature of the institution, and would suggest the importance of adopting a similar measure at this Presidency. The utility of such a body for the examining of translations is obvious. The formation of a similar sub-committee by this Society is recommended with the greater confidence from the following expression of the wishes of the Parent Society, as published in the Madras report, being an extract of a letter from the Rev. J. Owen to the Rev. J. Church.

“ ‘ Next to the satisfaction received by our Committee from the fact of your Society having

been formed, was that which they derived from the wisdom and efficacy with which it appears to have been constituted. On one feature in its organization, more especially, I must be permitted to express somewhat more in detail, the approbation of our Committee, and the grounds on which that approbation is founded.

“ ‘ From the commencement of the British and Foreign Bible Society’s connexion with India, it has been the object of its Committee to encourage the translation of the Holy Scriptures into the vernacular dialects of the country ; and in the prosecution of that object they have expended very liberal sums, and have had the pleasure to witness the good effects of their encouragements, in the appearance of numerous versions, and in the engagements on the part of different translators to add still further to their number. While, however, the Committee rejoiced in these fruits of that zeal, and that industry, which they had exerted themselves so greatly to promote, they could not but feel an anxious desire to see such a tribunal established as might bring these, in many respects, hasty productions, to the test of a sober and impartial criticism, and thereby ensure to the natives of India such versions into their several vernacular dialects, as would enable them to apprehend the truth, and appreciate the majesty of divine revelation. In comprehending

within your plan a committee of revision, you have taken a great step towards forming the desired tribunal; and should the auxiliary societies at the other presidencies be induced to adopt the same measure, and such a correspondence of the several committees be established, as shall secure an unity of operation among them all, nothing would then be wanting to satisfy the most scrupulous critic, and the most conscientious believer, as to the purity and fidelity of the translations encouraged and circulated by the British and Foreign Bible Society, through its auxiliaries in British India. I trust I shall not be considered, in any thing I have said, as depreciating the services of those great and good men, who with so much honour to themselves, and so much advantage to Christianity, have been breaking up the ground in this hitherto uncultivated field. They have prepared the way, by their example, for the declaration of our Lord and Master being fulfilled in those who shall come after them. 'Others have laboured, ye are entered into their labours.' In so doing, if they should have done no more, they will have deserved to be held in grateful estimation by the Christian church to the latest generation.'

"Your Committee are persuaded, that the sentiments of the Society here, will be in unison with those of the Committee at home on this

interesting point: indeed, they took it into consideration at their last quarterly meeting, when the following resolution was entered on their proceedings:—

“ ‘ In reference to the peculiar feature of the Madras Institution, the appointment of a committee for translations, it was unanimously resolved that measures be taken for the organization of a similar arrangement, if possible, for this Society.’ It was felt, that nothing would tend more greatly to secure the confidence of the public, and to assist the Committee in the due discharge of their important labours, than the establishing of an efficient body, for the examination of such versions of the Holy Scriptures as may be submitted to the Society. They have the satisfaction to add, that having communicated the idea to several gentlemen highly competent to assist, the readiness with which the proposal was met was such as cannot allow them to anticipate any difficulty to the measure, which will therefore, no doubt, engage the earliest attention of the new Committee.”

By the preceding extract it will appear, that the eyes of the Parent Society at home, as well as of the Auxiliary Societies abroad, are all fixed upon the one great point of using every possible means to render the Indian translations of the Bible accurate representations of the original text.

The Mission College, established by the late Lord Bishop of Calcutta, in the neighbourhood of that metropolis, may be expected to render very considerable aid towards the accomplishment of the important design. That learned and zealous prelate, in laying down the plan of the Institution, has particularly specified the translations of the Sacred Scriptures into the languages of Hindostan, as one principal object which the College would embrace. "In the third place," Dr. Middleton states, "I would make the Mission College subservient to the purpose of translations. Much has been done, or attempted in this way; but by no means, as I have reason to believe, so much and so well, as to make this department of missionary labour superfluous or unimportant. We still want versions, which, instead of being the work of one or two individuals, should be the joint productions of several, taking their allotted portions of Scripture, submitting their tasks to approved examiners, and sending the whole into the world under the sanction of authority."

This intimation is greatly calculated to strengthen the expectation of the Christian public, that in due time the Indian translations of the Holy Scriptures will attain a sufficient degree of accuracy and maturity, to constitute them standard versions of the Sacred Volume.

There is now to be noticed a second principle maintained by the Abbé, of so strange as well as erroneous a nature, that if it were not gravely avowed, the reader would probably suppose him to be in jest. "A translation of the Holy Scriptures," says the Abbé, "in order to awaken the curiosity, and fix the attention of the learned Hindoo, at least as a literary production, ought to be on a level with the Indian performances of the same kind among them, and be composed in fine poetry, a flowery style, and a high stream of eloquence, this being universally the mode in which all Indian performances of any worth are written." (p. 41.)

The reader will judge whether the Abbé's censure, founded upon such a principle of translation, is not in effect a praise instead of a discredit to the versions under consideration.

I anticipate that now my own opinion of the Indian versions of the Sacred Scriptures may be demanded; and I shall be free, as far as my competency extends, to give it. My testimony must, however, be confined to the versions in the Bengalee language; for, except in a very slender degree, I am not acquainted with any other of the Indian dialects.

There exist two versions of the New Testament in Bengalee; one by Dr. Carey, and the other by the late Mr. Ellerton, of Malda, both of

them admirably acquainted with the vernacular idiom of the Hindoos inhabiting Bengal.

Both of these versions are of great and acknowledged merit, each possessing excellencies peculiar to itself. That by Dr. Carey has more of the attractions resulting from Sanscrit stores, and a learned modification of the sacred page. That by Mr. Ellerton excels in many happy renderings of a familiar and idiomatic kind. Whilst capable of improvement in subsequent editions, they are, in their present state, of incalculable value to the Christian teacher in Bengal. They have been of essential service to myself, and are so to every missionary labouring among the Hindoos of that province. They are perused by many hundreds of Hindoo youths in different schools, and by many adult Hindoos, both converted and unconverted; and they are the means of imparting a variety of important and essential benefits, both temporal and eternal, to Bengal; and if the author should insinuate that they are "spurious versions," "ludicrous, vulgar, and almost unintelligible," and looking like "forgeries of some obscure, ignorant, and illiterate individual;" I trust that such insinuation will altogether be deemed unwarranted.

With respect to the various other versions of the Scriptures which have been made in India, I am, as I have already intimated, unable to give

any positive opinion. If I were nevertheless required to state what is my impression as to the probability of the several versions being adequately executed, I should say, that I apprehend all the versions are not of equal merit. The gradations in the experience and skill of the translators, I presume, will naturally lead to gradations in the excellencies and defects of their respective versions. I would add, that I should presume, that in every version in its first stages, there would probably be found many stiff and unidiomatic expressions, and a multitude of renderings capable of much improvement. In this sentiment I am countenanced by one of the Serampore missionaries, the late Mr. Ward, who does not attempt to represent the numerous versions executed by himself and colleagues as having no or few defects. "Every first version of such a book as the Bible," says Mr. Ward, "in any language, will require in future editions many improvements, and all the aids possible to carry those versions to perfection." I would add, that I apprehend the worst executed version that can be found in India, contains a sufficiency of what is plain and intelligible, to make the Hindoo reader, acquainted with the dialect in which it is written, wise unto life eternal. If he be of an humble, teachable disposition, he will, I apprehend, discover enough to guide him to honour,



glory, and immortality; and if he be of a proud, supercilious, cavilling turn of mind, then his contempt of an imperfectly executed translation of the word of God, made for his benefit by a benevolent stranger who loves him, and longs for his felicity, is a fault chargeable, not on the version, but on the proud, ungrateful individual who thus spurns it.

A physician deems it his duty to *do his best* for his patient, and to take care that he be free from the charge of indifference and inattention, lest, upon the patient's death, he justly reproach himself, and be reproached by others, for his negligence. On this principle let every Christian act: he is to love his neighbour as himself; he is to shew this love in deed as well as in word. He is possessed of a medicine which is calculated to heal his neighbour of a direful disease, the disease of sin, which, if not cured, will issue in the pains of everlasting death. He must therefore use every possible means to make his dying neighbour acquainted with the remedy; and he had better make the effort, though in the broken accents of one imperfectly acquainted with the idiomatic vehicle of communication, than not at all.

It is further worthy of observation, that the Hindoos are peculiarly indulgent to strangers who commit colloquial blunders, and they are in the

habit of making very great allowances for the various idiomatic and grammatical errors into which a foreigner is so liable to run: this may in great measure be accounted for by their local peculiarities, which lead them to hold much intercourse with strangers, and thereby to become familiarized with great and numerous mistakes in language.

In addition to the principle of philanthropy above advocated, the imperfectly executed version is entitled to preservation on a ground formerly enlarged upon; namely, that a near approach to perfection is not in the first instance to be expected or required, and that such translation will constitute the basis of subsequent emendations, and ultimately issue in a fully approved version of the word of God.

I have now only to add, that I have been among the poor and benighted Hindoos, and beheld and wept over their woes; there is a light beginning to shine upon them in the midst of their darkness; and I would anxiously inquire, Shall this light be extinguished? Shall the Abbé's design be accomplished, and the word of God banished from these poor deluded idolaters for ever?—That word, which is able to turn them away from dumb idols to the living God; which is able to make them happy in this world, and blessed for ever in the world to come? I cannot

bear the thought; and I trust every one, who may peruse these pages, will give his vote in unison with my own, and say, Let every attempt to suppress the Sacred Scriptures in India be vigorously opposed, and "let the word of God have free course and be glorified," throughout all the tribes of Hindostan.



## CHAPTER V.

*Consideration of the Author's objection to the Indian Versions of the Sacred Scriptures, on the supposed ground of their not having effected the Conversion of any of the Hindoos.*

THERE is only one more point to be considered, in reference to the circulation of the Holy Scriptures in India; and that is, the Abbé's insinuation to the discredit of the Indian versions, on the ground of their having wrought no conversions. This objection the Abbé brings forward in the following words: "Behold the Baptist missionaries at Serampore! Inquire what are their spiritual successes on the shores of the Ganges? Ask them whether they have really the well-founded hope, that their indefatigable labours, in endeavouring to get the Holy Scriptures translated into all the idioms of India, will increase their successes? Ask them whether those extremely incorrect versions, already obtained at an immense expense, *have produced the sincere conversion of*

*a single pagan!*—And I am persuaded, that if they are asked an answer upon their honour and conscience, they will all reply in the negative.” (p. 26.)

I would say in reply, Let us try the experiment—let us ask Mr. Ward, who, though dead, yet speaketh to us in his Farewell Letters. The words of this highly esteemed and justly lamented labourer, in the Indian field of missions, are as follows: “In Bengal, where the Scriptures have been most read, a considerable portion of knowledge on Christian subjects is found, and much respect for the Bible manifested. It is also a pleasing consideration, that *from the perusal of the New Testament alone, several very interesting conversions have taken place.* A number of years ago, I left a New Testament at Ramkrishnu-Poor, after preaching in the market-place. From the perusal of this book is to be traced the conversion of Sebukram, now an excellent and successful preacher; of Krishundass, who died happily in his work as a bold and zealous preacher; of Juggunath, and one or two other individuals. Mr. Chamberlain, some years ago, left a New Testament in a village; and by reading this book, a very respectable young man of the writer caste, Tarachund, and his brother Muthoor, embraced the gospel. Of the first, some notice is taken in the preceding letter, and

the latter is employed as Persian interpreter in the Dutch court of justice at Chinsurah.

“ I have seen the New Testament lying by the sick bed of the Christian Hindoo as his best companion ; and the truths it contains have been the comfort of the afflicted, and the source of strong consolation and firm hope in death to many a dying Hindoo.”\*

The author's disparagement of the Indian translations of the Sacred Scriptures, on the ground of their having effected no conversions, is thus effectually removed ; and an answer is returned to the question he proposed to Serampore, entirely ruinous of his argument.

It seems proper further to intimate, that the utility of the translations of the Sacred Scriptures is not to be estimated by the mere criterion of their effecting actual conversions ;—they are of great value as tending to the general diffusion of important truth, and to the removal of darkness from the minds of the pagans, in a manner calculated to pave the way for conversions.

I will state an instance illustrative of the importance of the Indian versions, on the grounds last mentioned. Whilst I was living at Chinsurah, the missionaries there were desirous of introducing the Scriptures into a school of

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\* Ward's Farewell Letters, pp. 185-6.

Hindoo children, recently opened. They sent for the schoolmaster, and told him that they wished him to teach the Gospels to the children of his school. He said, 'I am a Hindoo, how can I with propriety teach your Gospels?' They replied, 'Have you ever read them?' He answered, 'No.'—'Then how can you be a competent judge of the propriety or impropriety of teaching them? Here, take the Gospels home with you, read them attentively, and then come back and tell us further what you think.'

The schoolmaster accordingly took the books, and some days after returned, saying, 'I have read the Gospels you gave me.'—'Well, and what is your view of them now?' He said, 'There is one feature in them which has much struck me; it is, that whilst in my own Shasters the lives of my gods are marked by a long list of crimes, I read in the history of your Jesus Christ, the life of one who was perfectly free from sin.'—'Have you then any objection to teach so good a book to the children under your charge?' He replied, 'None;' and instructed them in the Gospels from that day forward.

When we see the Scriptures thus taught to Hindoo children in schools, and impressing Hindoo adults in a manner so well calculated to promote the reception and diffusion of Christianity,

I apprehend every candid person will acknowledge that the Indian versions ought not to be decried, even if the triumphant reply from Mr. Ward to the Abbé's hostile interrogatories could not have been given.

There is also a variety of other advantages resulting from the Indian versions, which must readily present themselves to every reflecting mind; such as the furnishing the great weapon of spiritual warfare to the missionary, who otherwise would resemble a soldier without a sword—the furnishing the pagan convert with the great means of full acquaintance with, and establishment in, the truths of the gospel—the enabling the Hindoo enquirer to search into the doctrines, duties, and truth of Sacred Writ, leisurely and fully, at his own abode, prior to making an open profession of Christianity. These, and a multitude of minor and corresponding advantages, all stamp an amazing importance upon the Scriptures in India, as they do upon the Scriptures in England, or other Christian lands.

In the work, therefore, of translating the word of God in due time into every dialect of India, of using vigorous means for improving such translations till they attain perfection, and of distributing this bread of life among the perishing millions of India, I confidently anticipate that a



benevolent and enlightened Christian public will say, Be always abounding in this part of the work of the Lord; and, notwithstanding the opposition and discouragement you may meet with, Go Forward.

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## CHAPTER VI.

*The Author's argument against Missions in India, founded on supposed ill success, examined.*

IN the preceding chapters, the author's two positions, on the strength of which he commences his attack upon Christian missions in Hindostan, have been considered, and, it is trusted, their want of solidity has been rendered sufficiently apparent. We have now to enter upon a third subject of consideration, which his book suggests;—that relating to the success attending the labours of Missionaries in India.

This subject may be divided into two parts,—the first referring to the argument itself; the second referring to the facts on which the argument is founded. The inquiry into the facts involved in this particular subject,—that is, what actual success has attended the labours of Missionaries in India,—will be entered into in the progress of the reply. It is now proposed to

consider the argument itself; and which, it is apprehended, will, as soon as examined, appear unsound and inconclusive.

Let us then suppose (for it is unfounded in point of fact) that the author be able to prove that no Hindoos have been converted—say, not one Hindoo in all Hindostan; this would in no wise prove the impossibility of the future conversion of the inhabitants of India,—for this plain reason, that God is able to render the efforts of his servants to convert them successful, whenever he sees fit. Let a passage from the author's own book be quoted, in which he points out the conduct proper for unsuccessful missionaries to pursue; namely, that they ought "to look up with calmness and resignation to Him who holds in his hands the hearts of men, changes them when he pleases, and is able even of stones to raise up children to Abraham, when the time appointed by him for the purpose arrives."

"In these deplorable times," adds the author, "in which scepticism and immorality threaten to overwhelm every nation and every condition, it only remains to us to weep between the porch and the altar over the iniquities of the people; to water the sanctuary with our tears; to bewail, like Jeremiah, the general corruption; to edify the people by our lessons and examples; to look to the Father of mercies; to pray to him to bring

about better times, to spare his people, and not to give his heritage to reproach; and if our interposition cannot stem the torrent, and our altars are finally to be overthrown by the sacrilegious hands of modern philosophy, let us have, as our last resource, resolution and fortitude enough to stand by them to the last, and allow ourselves to be crushed down and buried under their ruins." (pp. 84-5.)

It is lamentable to behold the want of harmony between the principles of steadfast perseverance, which the author has here laid down, and the conduct he himself has actually pursued. We now behold him abandoning India, "disgusted" (to use his own expression) with the pursuit in which he was there engaged; and, upon his return to Europe, not contented with his own practical opposition to the principles he advocated as above, but actively exerting himself to induce others to disown them likewise. If his present conduct did not render it very questionable whether those principles ever really had firm hold of his heart, we could not but say, *Quantum mutatus ab illo!* "How is the gold become dim! How is the most fine gold changed!"

The reader, it is presumed, will have now fully discerned the fallacy of the principle upon which the author has argued, and have perceived, that if there really had been no converts made from

among the Hindoos, this would form no sufficient reason for quitting the field of missionary enterprise. It would indeed form a sufficient reason for missionaries to scrutinize their methods of procedure with great accuracy, and to apply to their Divine Master, in prayer, for guidance into such a mode of operation as would bring down his blessing, but no sufficient reason for the abandonment of their work.

In the Gospel by St. Matthew an account is given of a difficult case, in which the Apostles themselves were baffled. The conversation which thereupon took place between them and their Divine Teacher, is so full of important instruction, and seems so applicable to the point in hand, that the writer will be pardoned for transcribing it.

“And when they were come to the multitude,” (says the Evangelist, speaking of our Lord and his disciples,) “there came to him a certain man, kneeling down to him, and saying, Lord, have mercy on my son, for he is lunatic and sore vexed; for oft times he falleth into the fire, and oft into the water; and I brought him to thy disciples, and *they could not cure him*. Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? Bring him hither to me: and Jesus rebuked the devil, and he

departed out of him, and the child was cured from that very hour. Then came the disciples to Jesus apart, and said, Why could not we cast him out? And Jesus said unto them, Because of your unbelief; for verily I say unto you, if ye have faith, as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove, and nothing shall be impossible unto you. Howbeit this kind goeth not out but by prayer and fasting."

Here the Apostles were instructed not to quit their work, but to do their work *in a better manner*. Instead of missionaries abandoning the Hindoos because of the peculiar difficulties in effecting their conversion, it would be a much more Christian method for the missionary to chide his own unbelief, and seek an increase of the peculiar qualifications requisite for the right discharge of his arduous and important office.

## CHAPTER VII.

*Examination of the Author's Argument against Missions to India, founded on the ill success of the Missionaries connected with the Church of Rome.*

IT is now proper to notice the author's representation of the ill success which has attended the efforts of Roman Catholic missionaries in India, and the inference he deduces from such failure to the prejudice of Protestant missionaries also. The question as to the extent of actual success on the part of missionaries of the Protestant persuasion, will be considered in the following chapter.

Upon the subject now before us, the author writes as follows:—"I will conclude, and sum up the first part of this account," he says, "by repeating what I have already stated, that if any form of Christianity were to make an impression and gain ground in the country, it is undoubtedly

the catholic mode of worship, whose external pomp and shew appear so well suited to the genius and dispositions of the natives; and that when the catholic religion has failed to produce its effects, and its interests are become quite desperate, no other sect can flatter itself even with the remotest hopes of establishing its system." (pp. 23-4.)

In the above paragraph the author intimates a total failure of the Roman Catholic religion in India; a failure so complete, that its interests in that part of the world are become *quite desperate*. In another part of his book the author however gives a statement which seems of a very opposite complexion.

"The Jesuits," he remarks, "began their work under these favourable auspices, and made a great number of converts among all castes of Hindoos, in those countries where they were allowed the free exercise of their religious functions. It appears from authentic lists, made up about seventy years ago, which I have seen, that the number of native Christians in these countries was as follows: viz. in the Marawa, about 30,000; in the Madura, above 100,000; in the Carnatic, 80,000; in Mysore, 35,000: at the present time hardly a third of this number is to be found in these districts respectively. I have heard that the number of converts was still



much more considerable on the other coast, from Goa to Cape Comorin, but of these I never saw authentic lists." (p. 7.)

"These apostolic vicars, holding their religious authority from the congregation De Propaganda, are three in number in this peninsula. One is settled at Bombay, another at Verapoly, near Cochin, and the third at Pondicherry; each of them has a small body of missionaries, both Europeans and natives, to visit and attend the congregations under their control. The European Missionaries are at present few in number, and all old or infirm, as the distracted state of Europe during these past twenty-five years, did not allow new supplies of persons of this description being sent to Asia. On this account the missions are threatened with a speedy extinction, the native clergy being altogether unqualified to preserve them if left to their own resources, and deprived of the countenance of the European Missionaries." (p. 54.)

"The Mission under the control of the apostolic vicar of Verapoly, near Cochin, is also attended by Italian Carmelites, and is the most flourishing of the three. It chiefly extends in the Travancore country. This mission reckons 120,000 Christian natives, immediately attended by about a hundred native priests, educated by the Carmelites, now three or four in number, in

the seminary at Verapoly. It has under its jurisdiction Syriac and Latin priests to officiate in the congregations of both rites, settled in the Travancore country. It is at present the only mission in which converts are still made among the heathen inhabitants. I have it from good authority, that between three and four hundred pagans are yearly christened in it, and that this number might be increased, were the missionaries to possess adequate means for the purpose. The principal cause of such extraordinary success, which is not to be met with elsewhere in India, is the following," &c. (pp. 56, 57.)

In the above paragraph, the author exhibits the Roman Catholic missionaries as having, so long since as seventy years ago, made 30,000 converts in the Marawa, above 100,000 in the Madura, 80,000 in the Carnatic, 35,000 in Mysore, and a number still much more considerable, that is, greatly above 245,000, from Goa to Cape Comorin, making (independently of conversions during the last seventy years) above 490,000, or about *half a million* altogether. He states further, that there are *between three and four hundred* pagans yearly christened in one of the Romish missions, and that this number *might be increased*, were the missionaries possessed of adequate means for the purpose. It is for the Abbé to reconcile with this the represen-

tation, that the Roman Catholic religion has failed to produce its effects, and that its interests are become *quite desperate*.

Supposing it, however, to be true, that the Roman Catholic cause in India has indeed been entirely lost, it would not be a difficult matter to shew, (to the conviction of every Protestant at least), that the declension and ruin of the cause of the Romish religion in India is a good omen to Protestant missionaries, and calculated to lead them to take courage, and press onward; for the annihilation of popery in India would be the removal of a stumbling-block out of the way, which has hitherto checked the conversion of the natives to Christianity.

The images and other modifications of idolatry adopted by the Roman Catholic church, have proved a real hindrance to the spread of Christianity in India. One day when I was preaching to a pagan congregation, a Hindoo told me that I was guilty of idolatry myself, and that I only wished to turn his countrymen from one idol to another. I asked him how he could prove what he asserted. He immediately referred to the images he had seen employed by Roman Catholics in the neighbourhood, at the same time putting himself ludicrously into the attitude of one of them; and it was not till I had fully explained my views as a Protestant, and disclaimed

such a practice as a violation of the command of God, that I could stand my ground, and prove the real difference between idolatry and Christianity. But of the real usages of the Romish Church in India, let the Abbé himself be adduced as a witness.

“Seeing then the empire of the senses over those people,” he remarks, “and that their imagination was only to be roused by strongly moving objects, the first missionaries among them judged that some advantage might result to the cause of religion, by accommodating themselves as far as possible to their dispositions. Agreeably to this idea, the ordinary pomp and pageantry which attend the Catholic worship, so objectionable to the Protestant communions in general, were not judged by them striking enough to make a sufficient impression on the gross minds of the Hindoos. They in consequence incumbered the Catholic worship with an additional superstructure of outward shew, unknown in Europe, which in many instances does not differ much from that prevailing among the Gentiles, and which is far from proving a subject of edification to many a good and sincere Roman Catholic.

“This Hindoo pageantry is chiefly seen in the festivals celebrated by the native Christians. Their processions in the streets, always performed

in the night time, have indeed been to me at all times a subject of shame. Accompanied with hundreds of *tom-toms* (small drums), trumpets, and all the discordant noisy music of the country, with numberless torches and fire-works: the statue of the saint placed on a car which is charged with garlands of flowers and other gaudy ornaments, according to the taste of the country,—the car slowly dragged by a multitude shouting all along the march—the congregation surrounding the car all in confusion; several among them dancing, or playing with small sticks, or with naked swords: some wrestling, some playing the fool; all shouting, or conversing with each other, without any one exhibiting the least sign of respect or devotion. Such is the mode in which the Hindoo Christians in the inland country celebrate their festivals. They are celebrated, however, with a little more decency on the coast. They are all exceedingly pleased with such a mode of worship, and any thing short of such pageantry, such confusion and disorder, would not be liked by them.” (pp. 68—70.)

The reader will now judge whether the termination of the Romish religion in India should be deemed such a total failure of Christianity, and such a bankruptcy of all Christian hope, as to justify the Abbé in drawing the inference, that no other sect can flatter itself even with the

remotest hope of establishing its system. He will determine whether such a downfall ought to constrain every Protestant missionary to flee from the field in complete despair; or whether, on the contrary, it ought not to be hailed as an animating "sign of the times," teeming with encouragement to every true missionary, to press on with redoubled ardour in the great and important undertaking.

But we must proceed to notice a particular feature in this part of the author's argument, on which, by the tenor of his book, he appears to lay especial stress, namely, his own personal failure in the great objects of his mission. His own want of success he thus reports, and bewails: "All this," he remarks (referring to his adoption of many of the Hindoo practices), "has proved of no avail to me to make proselytes. During the long period I have lived in India, in the capacity of a missionary, I have made, with the assistance of a native missionary, in all, between two and three hundred converts of both sexes. Of this number, two thirds were pariahs, or beggars; and the rest were composed of sudras, vagrants, and outcasts of several tribes; who, being without resource, turned Christians, in order to form new connections, chiefly for the purpose of marriage, or with some other interested views. Among them are to be found some, also, who

believed themselves to be possessed with the devil, and who turned Christians, after having been assured that, on their receiving baptism, the unclean spirits would leave them, never to return. And I will declare it, with shame and confusion, that I do not remember any one who may be said to have embraced Christianity from conviction, and through quite disinterested motives. Among these new converts, many apostatized and relapsed into paganism, finding that the Christian religion did not afford them the temporal advantages they had looked for in embracing it; and I am verily ashamed that the resolution I have taken to declare the whole truth on this subject forces me to make the humiliating avowal, that those who continued Christians are the very worst among my flock." (pp. 133—135.)

With respect to the Abbé's failure, which he thus avows and deplures, I would remark, that it is not at all to be wondered at; and that it in no wise leads to the inference, that no other missionary, be he ever so scriptural in the mode of his operations, can labour with well-grounded hope of success.

We have before seen, that the conversion of the heathen to Christianity is a work which cannot be accomplished without God's special blessing and co-operation. It consequently becomes an important question (as it

respects the inference from the Abbé's efforts having proved abortive), whether the course which he pursued was scriptural, and calculated to procure the approbation and blessing of God. For, if it shall appear to have been of a contrary nature, and adapted to provoke the frown of Heaven upon his efforts, then their fruitlessness is a necessary result, and forms no ground either of wonder or discouragement.

In prosecuting our inquiry into the principles by which the Abbé was guided in his missionary undertaking, let us commence by noticing the account he gives of the conduct pursued by his official predecessors: "They at their first outset," says he, "announced themselves as European Brahmins, come from a distance of five thousand leagues from the western parts of the Djamboody, for the double purpose of imparting to, and receiving knowledge from, their brother Brahmins in India."

"After announcing themselves as Brahmins, they made it their study to imitate that tribe: they put on a Hindoo dress of cavy, or yellow colour, the same as that used by the Indian religious teachers and penitents; they made frequent ablutions; whenever they shewed themselves in public, they applied to their forehead paste, made of sandal wood, as used by the Brahmins. They scrupulously abstained from every kind of animal



food, as well as from intoxicating liquors, entirely faring like Brahmins on vegetables and milk; in a word, after the example of St. Paul (1 Cor. ix. 20, 21.) "Unto the Jews they became as Jews, that they might gain the Jews; to them that were without law, as without law. They were made all things to all men, that they might by all means save some." (pp. 5, 6.)

It appears, by the above representation, that the Jesuit missionaries, who preceded the Abbé Dubois in office, *were guilty of positive falsehood and deception, avowing themselves to be European Brahmins, come to visit their brother Brahmins in India!* and then subsequently adopting a variety of the usages of the Brahmins, the better to keep up the deception.

How far the Abbé has walked in the steps of his predecessors, is a question of importance, as bearing upon the title his book has to the attention of the Christian public.

To assist the reader in forming his judgment upon this point, the writer feels it his duty to remark, that the Abbé seems to approve the conduct of his predecessors, as above set forth, comparing it to the conduct even of St. Paul himself!

But we proceed to notice the Abbé's description of the mode he himself actually pursued:—"For my part," he states, "I cannot boast of

my successes in this holy career, during a period of twenty-five years that I have laboured to promote the interests of the Christian religion. The restraints and privations under which I have lived, by conforming myself to the usages of the country, embracing in many respects the prejudices of the natives, living like them, and becoming almost a Hindoo myself; in short, by 'being made all things to all men, that I might by all means save some,'—all this has proved of no avail to me to make proselytes." (pp. 133-4.)

The Abbé here plainly declares, that he became *almost a Hindoo*, and then introduces that same passage of Scripture, in vindication of his conduct, which he has employed for the purpose of justifying the conduct of his predecessors.

There is now a passage from the author's quarto work (entitled, 'A Description of the Character, Manners, and Customs of the People of India,') which may with propriety be introduced as throwing yet further light upon the question before us.

"Having sometimes in my travels," he states, "come up to a temple where a multitude of the people were assembled for the exercise of their worship, I have stopped for a while to look on; and the Brahmins, who direct the ceremonies, have come out; and, upon learning who I was, and my manner of living, have

invited me to go in, and join them in the temple; an honour, for which I always thanked them unfeignedly, as became a person of my profession to do." (p. 183.)

By the above paragraph, the Abbé's conduct appears to have been of such a nature, that, in his travels, the Brahmins actually invited him to join them in the temple, whilst engaged in the worship of the idol; which shews, that they deemed his conduct a sufficient warrant to justify the expectation, either that he would comply with their invitation, or at least be gratified by it.

We return to the author's Book of Letters, and find yet further statements, materially bearing upon the point at issue.—“My censures,” proceeds the Abbé, in the book now under review, “are also directed against the enormities of the monstrous worship prevailing in the country, to which it has at all times been impossible for me to reconcile myself. However, if it were in our power, through fair means, to take off from the religion of the country several monstrosities, which are truly a disgrace to human nature, I would forgive them all that is only extravagant in their worship.” — “I have just hinted, that if it were in our power, through fair means, to take off from the religion of the Hindoos its enormities, we ought, perhaps, to stop there, and overlook all that is only extravagant in their

worship ; because the minds of these people are composed of such materials, that they cannot be roused, except by extravagance." (pp. 169, 170.)

We here find the Abbé avowing, that he would forgive the Hindoos all that is only extravagant in their worship, if they would but part with what is monstrous ; thereby virtually intimating, that the Hindoo religion ought to be suffered to remain undisturbed, if pruned of its enormities.

Is the writer mistaken, or is not the Abbé hereby actually *advocating the perpetuity of real and substantial idolatry*? Alas ! has he not but too truly described himself as having become *almost a Hindoo* !

The reader, taking the preceding quotations and remarks into consideration, will not, it is apprehended, need any further evidence ; but be satisfied that, considering the line of conduct the Abbé pursued, and the principles by which he was actuated, the circumstance of his having obtained no real converts from Hindooism to Christianity, is no matter of either marvel or dejection.

## CHAPTER VIII.

### *Statement of the labours and success of Missionaries of the Protestant persuasion.*

IN the preceding chapter, the Abbé's objection to the continuation of missionary efforts in India, on the ground of ill success, was considered, so far as relates to the efforts of missionaries connected with the church of Rome: the present chapter will be devoted to a review of the same objection, as applying to missionaries of the Protestant persuasion.

In the following quotation, the Abbé enters into a specification of different denominations of Protestant missionaries, and insinuates the failure of them all: "Behold the Lutheran mission, established in India more than a century ago! Interrogate its missionaries, ask them what were their successes during so long a period, and through what means were gained over the few proselytes they made? Ask them whether the

interests of their sect are improving, or whether they are gaining ground, or whether their small numbers are not rather dwindling away? Behold the truly industrious, the unaffected, and unassuming Moravian brethren! Ask them how many converts they have made in India, during a stay of about seventy years, by preaching the gospel in all its naked simplicity?—They will candidly answer, ‘Not one! not a single man!’

“Behold the Nestorians in Travancore! Interrogate them; ask them for an account of their success in the work of proselytism, in these modern times? Ask them whether they are gaining ground, and whether the interests of their ancient mode of worship is improving? They will reply, that so far from this being the case, their congregations, once so flourishing, and amounting (according to Gibbon’s account) to 200,000 souls, are now reduced to less than an eighth of this number, and are daily diminishing.

“Behold the Baptist missionaries at Serampore! Inquire what are their spiritual successes on the shores of the Ganges? Ask them whether they have the well-founded hope that their indefatigable labours, in endeavouring to get the Holy Scriptures translated into all the idioms of India, will increase their successes? Ask them whether those extremely incorrect versions, already obtained at an immense expense, have produced

the sincere conversion of a single pagan? And I am persuaded that, if they are asked an answer upon their honour and conscience, they will all reply in the negative." (pp. 25, 26.)

In a further part of his book, the Abbé, in a sweeping clause, pronounces total failure to have followed the labours of all Protestant missionaries, without exception. The passage is as follows: "The concerns of the Christian religion are in a quite desperate state; from a long period, all missionaries who are come to India for the purpose of making proselytes, have found themselves deceived on their arrival in the country, have experienced nothing but the most distressing disappointments in all their pursuits, and *all their labours have terminated in nothing.*" (p. 133.)

To meet the Abbé's objection, as it affects Protestants, all that is requisite is a correct statement of facts. These facts are detailed in many volumes, the greater part of which have appeared within the last twenty or thirty years. Before that period, the Protestant missions of India were almost exclusively confined to the south-eastern coast of the Peninsula. The authors who have narrated the earlier proceedings in the ancient Danish mission at Tranquebar, and the other Protestant missions on the coast, are enumerated in Fabricius's "*Lux Evangelii.*" Of that part of these missions which is connected

with the venerable Society for promoting Christian Knowledge, a detailed account, up to the latest period, is given in its annual reports; an abstract of which was compiled, a few years since, by the present Archdeacon of London, in a very interesting octavo volume.

Within the last twenty or thirty years, the annual reports, and other official publications of the Baptist Missionary Society, the Church Missionary Society, the London Missionary Society, the Wesleyan Missionary Society, the American Board of Missions, and the Society for the Propagation of the Gospel, all now amounting to a great number of volumes, contain a great mass of information relative to the condition of the natives, the duty of attempting their rescue from that state, the means to be pursued, the effects already produced, the good in progress, and the happy prospects of the future.

To the above publications may be added, as being to a great extent corroborative of their contents, the writings of Buchanan, the lives of that eminent man, of Brown, and of Martyn; Ward's History of the Hindoos; not forgetting an affecting quarto, by the Abbé Dubois himself, together with a great number and variety of works of a similar description.

The substantial truth (so far as relates to the point under consideration) of all these various



volumes, the Abbé has the hardihood virtually to call in question; and to attempt, in effect, to overthrow. Volumes, many of them vouched for and issued by large and respectable bodies of Christians in Europe and America; and all of them having their origin in the testimony of eye-witnesses. These witnesses comprising a multitude of devoted missionaries of various denominations, and of impartial spectators in India, friends to the cause of the missions in question, from what they themselves have heard and seen. A celebrated sceptic is reported to have said, that what twelve men (meaning the apostles) have built up, one man (meaning himself) would pull down. But it was *vox et preterea nihil*, and the rash saying came to nought. The Abbé's bold attack upon the impregnable accumulation of evidence, which has been amassed from all classes and quarters, in favour of Christian missions to Hindostan, must in like manner prove abortive. *Magna est veritas et prevalebit.*

Before I proceed to add my mite of testimony to the general fund, it may be necessary, for the information of such as are not particularly conversant with the subject, to premise, that a missionary's labour in India has a two-fold object, namely, Europeans and Natives. The well-informed friends to missions are aware of the importance of *nominal* Christians in India being

changed into *real* Christians ; not merely with a reference to the final salvation of such persons themselves, but to the furtherance of the cause among the heathen.

On this subject the Abbé thus writes :—“ I will refrain from entering into details on the low state of Christianity among the Europeans living in this country, as this part of the subject is your province rather than mine. I will content myself with saying, that if their public and national virtues are a subject of praise and admiration to all the castes of Hindoos, the barefaced immorality, the bad examples and disregard of every sense of religion exhibited by a great many amongst them, *are not the least among the many obstacles which oppose the progress of their religion in this country*, by increasing the prejudices of the natives against it, and rendering it particularly odious to them, when they see it so ill observed by those who were educated in her bosom, and who come from countries where this religion alone is publicly professed. They think that there can be no advantage in embracing a religion which seems to have so little influence on the conduct of those who profess it ; nay, a great many among them, judging from outward appearances, question whether the Europeans living among them have any religion whatever. I have been many times challenged to bear testimony

on this fact, and very seriously asked by them, whether the Frangy (Europeans) acknowledged and worshipped a god." (pp. 83, 84.)

The conversion of unholy professors of the truth, to a holy and consistent life, is obviously the removal of a great stumbling-block out of the way of the heathen, and a preliminary step to their conversion, harmonizing with the divine purposes and operations. In the prophecies of Ezekiel are these remarkable words, expressive of the sentiment in question: "But I had pity for mine holy name, which the house of Israel had profaned *among the heathen, whither they went*. Therefore say thus unto the house of Israel, Thus saith the Lord God, I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went; and I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, *when I shall be sanctified in you before their eyes*." (Chap. xxxvi. 21—23.)

In stating what the different societies have accomplished, I shall deem it proper, in harmony with the above remarks, to allude to their efforts, as well among the Europeans resident in

India, as among the original inhabitants of the country.

It may be proper to state here, as closely connected with the subject, that the Episcopal Church of the United Kingdom has of late years greatly and very advantageously increased its attention to this important body. The multiplication of chaplains—the growth of piety and zeal among them—the exertions of the Christian Knowledge Society, in behalf of the Europeans and others—and the manifest good effects which have followed these exertions—all these things are to be noticed with gratitude, as indicating a state of manifest improvement in India.

I would also add, that another venerable society in the Church of England, though it has but lately entered into the field, and has not yet commenced active operations, has been the means of procuring the stamp of royal, and even national sanction, to the duty and practicability of communicating the blessings of Christianity to our Indian empire: for which sincere Christians of all denominations will be truly grateful, while they see so many ready to seize on the statements of our aged missionary as an excuse or pretext for dropping the work in despair. The King's letter in behalf of the society in reference to its intended exertions in India; the noble sub-

scription of *forty-five thousand pounds*, collected in the various parishes of the United Empire in consequence of that letter; the establishment of the Bishop's College, and its avowed missionary character,—these things tend loudly to proclaim a *national* conviction and feeling of the obligation to attempt the conversion of the Hindoos to Christianity. They also tend greatly to prove the solidity and convincing nature\* of that great mass of evidence, to which a reference was made a few pages back, and to put at rest the question agitated, but without cause, by the Abbé Dubois.

I now proceed to offer a statement of the efforts made by missionaries of the Protestant persuasion, and of the success by which those efforts have been followed.

In the province of Bengal, missionaries connected with different Protestant societies, have

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\* There is a small volume, entitled "Propaganda," the second edition of which was published in 1820. It is an "Abstract of the Designs and Proceedings of the Incorporated Society for the Propagation of the Gospel in Foreign Parts, with Extracts from the Annual Sermons." This volume contains not only particulars relative to the Society's operations, but a weight of episcopal testimony in behalf of India missions, eloquently and ably urged, which must convince all who are disposed to defer to ecclesiastical authority, especially when supported, as it is here, by sound reason.

embarked in the missionary cause. I will commence with those of the *Baptist* denomination, as having taken the lead; and, as proposed, first notice their labours referring more immediately to Europeans.

In Calcutta, the Baptist missionaries have erected two substantial chapels for the accommodation of the British residents. The worship of God is regularly conducted in English at these chapels on the Sabbath days, and at other convenient seasons in the week, and they have been of use in opening the eyes of many nominal European Christians to the impropriety of calling Christ, Lord! without doing the things which he has commanded.

At Howrah, (on the side of the river opposite to Calcutta) the Baptist missionaries conduct European worship in a chapel which they have been the means of building.

At Serampore, the missionaries conduct the worship of Europeans in the church belonging to the colony, under the sanction of His Excellency the Danish Governor, and also in a large school-room connected with the mission establishment. They have also been successful preachers to the military at Fort William, Dumdum, Barrackpore, Berhampore, and other places. Many of this class have been reclaimed from vicious habits, and enabled, through their labours, to adorn their

Christian profession by a blameless walk and conversation.

At Calcutta and Serampore, the missionaries of the Baptist denomination have schools for the children of the European gentry, which are seminaries of religion as well as of learning, where many have been induced to remember their Creator in the days of their youth.

In connexion with the Baptist Mission at Calcutta, must also be distinctly noticed the school denominated "the Benevolent Institution," in which some thousands of poor children, chiefly the descendants of those usually termed Portuguese Roman Catholics, have received the most important instruction, been rescued from the miseries of ignorance, and taught how to discharge their duties to God and man.

The "Friend of India," a periodical work;—Answers to Ram Mohunroy, the celebrated Brahmin, on the Socinian controversy; and other publications, in English, from the pen of the Baptist missionaries, written for the benefit of Europeans, have contributed to the furtherance of the great cause in Bengal.

The fruit of these labours, as bearing upon the work among the heathen, has been that several Europeans, impressed with a deep sense of religion, have relinquished their original occupations, and embarked in direct missionary

work among the Hindoos. Many have subscribed liberally of their substance for the furtherance of the great object, have advocated the cause of Christianity in private conversations with the heathen, assisted in the distribution of the Scriptures and Tracts, and rolled away a great part of the stumbling-block, previously alluded to, by furnishing the most effectual of all arguments for the conversion of the heathen—the example of a holy life.

We have now to advert to the labours of the Baptist missionaries, as carried on more directly among the heathen. To the native inhabitants of India they have diligently proclaimed the tidings of salvation. They have built several bungalows to serve as chapels for them, in Calcutta, Serampore, and other places. In these bungalows, as well as out of doors, the missionaries, and various native preachers, are continually occupied in explaining the gospel to the Hindoos.

The question will doubtless now be put,—Have they succeeded in their efforts? Have they been instrumental in effecting the conversion of any of the Hindoos, especially of the Brahmins? I answer, as an eye-witness, that *they have*. I travelled for about a month with a converted Brahmin, who was induced to make a profession of Christianity by the preaching and conversation of another native, of inferior caste, who had been



previously converted himself by the instrumentality of the Baptist missionaries.

In the month of November, 1821, this Brahmin, together with another converted Hindoo, a European, who in India had become a missionary, and myself, embarked in a covered boat for the purpose of ascending the river Hooghly, and preaching the gospel to the heathen wherever we went. In the course of this excursion, I had a full opportunity of observing the conduct of these two Hindoo converts, and it was such as produced a strong impression on my mind that their faith in Christ was real, and their Christian profession sincere.

After the period I have specified, the Brahmin above alluded to lived for some months in a small building contiguous to the house in which I resided. He came to me daily for the purpose of prosecuting his theological studies; and when I went out at sunset, or in the evening of the day, with a view of preaching to and conversing with the heathen, he in general accompanied me and took part in the services.

Upon his becoming acquainted with my resolution to return to England, he expressed a strong wish to accompany me. Had Providence granted his desire, he would have been at this moment in England; and, whilst the Abbé is asserting that the conversion of a Hindoo, especially of a

Brahmin, cannot be effected, this Brahmin would have stepped forth, and presented himself in refutation of the statement.

It pleased an inscrutable yet all-wise Providence to disappoint the fond hopes entertained by many, that this interesting young man would prove a light to lighten many of his gentile countrymen, and to bring them from the regions of moral and spiritual darkness, into the kingdom of Jesus Christ. He died a short time before I left Bengal; and when I remember his gift in prayer, his sweetness of temper in preaching, his general humble and engaging deportment, I feel a pleasing persuasion, that if I be found at last among the happy number of those admitted into the New Jerusalem, I shall meet this converted Brahmin there.

I have thus enlarged upon the case of an individual Hindoo, deeming it necessary by way of specimen, and because this single instance is sufficient (irrespective of faith in God's word) to establish the principle, that the conversion of the Hindoos, even of the Brahmins, *is possible*; for if one of them has been converted, then others of them may be converted also.—*Ab actu ad posse valet consecutio.*

With regard to the number of Hindoo converts, resulting from the labours of the Baptist

missionaries in Bengal, from what I have seen and heard at Calcutta, Serampore, Cutwa, and other parts of Bengal, they have amounted to *several hundreds*; and though tares are mingled with the wheat, yet, if I am to judge of the character of those whose walk and conversation I have not had the opportunity of knowing, by the demeanour of those with whom I have been familiar, a considerable proportion of them are, in the judgment of charity, to be deemed real converts to the Christian faith.

At Serampore, even a NATIVE MISSIONARY SOCIETY has been formed, the committee of which is almost entirely composed of natives, about ten of whom are in the habit of devoting a part of their leisure time every week to the inculcation of the principles of the gospel among their neighbours residing in Serampore, and the adjacent villages.

This committee also publish a monthly work in the Bengalee language, containing miscellaneous information on points connected with the spread of the gospel, and the edification of the native believers; they have also written tracts to explain and recommend the Christian faith to their unconverted countrymen.

The native converts at Serampore, are in the habit of holding weekly meetings for prayer and exhortation, and sometimes special prayer meetings on particular occasions. When I was last

at Serampore, it was about the period of the celebrated *Doorga Pooja*, at which time a series of wicked rites are performed, not fit to be mentioned or even thought of. One of the native converts, at this season of peculiarly abominable idolatry, spoke to a Christian brother, to the following effect:—“ Let us meet together for prayer every one of the evenings devoted to the worship of the idol, and let us pray to God to put an end to this wicked practice which pollutes our land. Let us go on praying night after night, and year after year, till we have *prayed down* the *Doorga Pooja*. Let us *pray it down*.” Ah! what a lesson does this read to many a prayerless professor of the Christian faith dwelling in this enlightened land! who cares not whether Jehovah or Baal, God or *Doorga*, be the object worshipped by the millions of Hindostan.

The next thing that demands our notice in reference to the labours of the Baptist missionaries, is their translation of the Sacred Scriptures into several of the Indian languages.

They have produced versions of the New Testament, in between twenty and thirty different dialects; and of these they have translated the whole Bible into about five. I have already referred\* to the value of these several

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\* See Chapter IV.

translations, as far as I was competent to give an opinion, and from actual examination have borne express testimony to the Bengalee version by Dr. Carey, which I deem an exceedingly valuable work; capable, doubtless, of improvement in its progress through succeeding editions, but abundantly sufficient in its present state for practical purposes; a great auxiliary to the missionary, to the convert, and to the inquirer, and a signal blessing to the Hindoos throughout Bengal.

In the next place, it requires to be noticed that the Baptist missionaries have greatly exerted themselves in the establishment and improvement of native schools, wherein many thousands of Hindoos have been furnished with the elements of important knowledge. A sufficient testimony to the zeal and abilities of the missionaries in this department, will be found in the fact, that the Marquess of Hastings, late Governor General of India, presented them with a donation of six thousand rupees for the establishment of native schools in Rajpoothana;—an act at once illustrative of the liberal views of that distinguished nobleman, of the benefits resulting to the Hindoos from the dominion of the British in India, and of the high character of the Baptist missionaries.

Further, in reference to the missionaries of the Baptist denomination, may be noticed, the

erection and establishment of a spacious college for the education of pious natives for the ministry, and for imparting other subordinate, yet useful, kinds of instruction;—the establishment of Auxiliary Missionary Societies at Calcutta and Serampore, which render very material aid to the cause;—the management of two large printing offices, one at Serampore, the other at Calcutta, which are greatly instrumental in pouring a flood of light into Bengal, and other parts of India;—the production of a variety of Christian books and tracts, in the native languages;—and the publication of a Bengalee dictionary and grammar, two Sanscrit grammars, and various other learned works, of great use in preparing the way for a more speedy and complete acquisition of the Hindoo dialects, and consequently of great importance to future missionaries, and to the cause in general.

I will now submit to the reader two extracts from a publication very recently received from Serampore. By the first extract it appears, that the excellent and experienced missionaries of that station, upon a deliberate review of their past operations at Serampore, Calcutta, and their various other stations in North India, and of the effects by which these operations have been followed, express their unhesitating conviction of the practicability of converting India to the

Christian faith. The second extract contains a cheering intimation of the hope of ultimate success, which animates the minds of their missionary colleagues residing in Calcutta.

“Such, then,” say the missionaries of Serampore, “is the result of those efforts for disseminating the light of knowledge, and of the Sacred Scriptures, which the Serampore brethren, and those who have united with them to spread the gospel in India, have been enabled to make in the course of about twenty years. One of the first ideas which strikes the mind is, *the complete practicability of evangelizing India*. We have here before us a body of between five and six hundred Christians, forming ten or twelve churches, situated in different parts of India, of whom scarcely more than twenty persons are natives of Europe. All the rest are natives of Asia, brought to the knowledge of the truth in about twenty years, in addition to the number who, in this period, have been removed by death; of which number some idea may be formed from the fact, that of the *eleven* who, in 1800, composed at Serampore the first of these churches, only *four* are now living. Such a number still living, after all the ravages of death in India, during these twenty years past, affords abundant hope respecting the future progress of the gospel. If it be said, that of these a considerable number,

though natives of India, are of European extraction on one side, and not simply such as were once Mussulmans or idolaters, we acknowledge with gratitude that this is the fact; and that these have been among the most useful and valuable members of our churches. These, however, scarcely exceed eighty; and when they are deducted, as well as those born in Europe, there will remain living, at the present moment, between four and five hundred, who, once idolaters or Mussulmans, have made a decided profession of Christianity, by being solemnly baptized in the Saviour's name."

"Repressing all exultation, not justified by facts," say the Baptist missionaries in Calcutta, in a report quoted by their Serampore coadjutors, "we do congratulate the society, and all other bodies engaged in the work of effecting, under God, an evangelical change in this country; in the pleasing alteration apparent in the minds of many of the heathen, who think more, and read more, respecting Christianity, than they once did; and whose impressions seem to have carried them at least to this decision — 'It is very strange, but I am almost ready to think the true religion will, after all, be found among the English: at any rate, our worship is so absurd, that it must be wrong.' In Calcutta, and for twenty miles northward, by the sides of the Ganges, and round



many a hill of Zion, in other parts of the country, we cannot doubt but that the impressions of thousands have advanced thus far. And thus the great Head of the church, while he grants us a small measure of success in conversions, is preparing for a more general reception of the gospel; directing us to pray for the abundant out-pouring of those influences, by which all the obstacles in the way of the servant of God shall be removed, and the language of the prophet be realized."

Taking leave of the Baptist missions, we may next notice the efforts made by the *Church Missionary Society*.

As it respects Calcutta, this society has an important station in the midst of the teeming population of the native town. Here preaching, catechising, printing, and all the departments of a Christian institution, for the enlightening and conversion of the heathen, are coming into action. It is favourably situated for constant visits among the natives, and the superintendence of schools. At the date of the last advices, an Auxiliary Association was on the point of being formed, under the patronage of the Bishop of Calcutta.

The Church Missionary Society has paid much attention to the instruction of Hindoo youth, numbering among the fruits of its exertions in North India, about fifty schools, and between two and three thousand scholars.

The society, in its efforts to impart instruction to the female population, particularly in and near Calcutta, has been signally successful\*: and shortly before I left the country, I was gratified in learning, that its missionaries at Burdwan had just baptized two Hindoo young men, the first members of their native church in that district.

At Benares, the society has under its care, in connexion with other departments of missionary labour, a School Establishment, founded by a native, Jay Narain, and secured in its endowment by his son, Kolly Shunker. The conduct of these natives is, of itself, a sufficient refutation of the notion, that the case of the Hindoos is hopeless. After urging the establishment, at Benares, of a printing press, Kolly Shunker adds these striking words:—

“ I wish to reside some time in these parts, and to effect the increase of Christian knowledge among the people. I therefore beg you will pray for the enlightening of the human minds, which are naturally in darkness. Oh, I am sure, without it, no good can be expected in this or in the next world.”

We may next advert to the *London* Missionary Society. In Calcutta, the missionaries sent forth by this institution have been instrumental in the

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\* See page 15, of this Reply.

erection of a capacious chapel for European worship. In connexion with this congregation, two Europeans, awakened to a due sense of religion, subsequently to their arrival in India, have devoted themselves to the work of instructing the heathen in the principles of Christianity.—The change which took place in one of them was very remarkable, and strongly displayed the truth and power of the gospel; so much so, that a native preacher, being asked one day, by some pagan Hindoos, “What power is there in Jesus Christ, whom you talk so much about? What can he do, that our gods cannot do?”—replied, “Some of you know what was the conduct of such a European (naming the person in question) in former days: he was the slave of his appetites and passions, and full of pride; he used to look upon us Hindoos as if we were so many dogs; and when he rode out in his chaise, would use his whip, and cut us with it on both sides of his carriage, as he rode along. Now look at the same individual; his conduct is pure and chaste, his demeanour affable and kind; hear him preaching the gospel of salvation and peace to you; intreating you also to break off from your iniquities, and to give glory to the God of heaven; see him full of love and humility, and ready to fall at your feet, if it would avail, to induce you to be reconciled to God. Which of your gods have ever produced such a holy change as this?”

Two other members of this congregation devote the principal part of their leisure time to the furtherance of the great work; the one, in private circles among the Europeans; the other (being familiar with the dialects both of the Hindoos and of the Mahomedans), among the natives.

Besides the labours of the missionaries of the London Society, in the above-mentioned chapel, they have also preached to Europeans in Hourah; to many of the military in Fort William; and under the sanction of their Excellencies, first the British Governor, and afterwards the Dutch Governor of Chinsurah, have conducted European worship in the church belonging to that colony.\*

In connexion with the European congregation in Calcutta, an Auxiliary Society has been established, for the furtherance of the cause among the heathen. It is supported principally by voluntary contributions from European residents in Calcutta, Chinsurah, and other parts of India, which amount annually to several hundred pounds. The Auxiliary Society has also established a printing office, which has issued above a hundred thousand tracts, in different languages.

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\* The Netherlands Missionary Society also has recently commenced operations in this colony, from which much advantage to both Europeans and natives may be anticipated.

The London Society has likewise, in connexion with its mission in Bengal, a considerable number of native schools. Their missionaries have also great cause for gratitude to the British rulers in India; who, studying the happiness of the natives, and planting their authority in the hearts of the people, afford the missionaries of this society, living at Chinsurah, considerable assistance in the establishment of native schools.\* These schools are the means of imparting important literary knowledge, and, to a considerable extent, religious knowledge also, to between two and three thousand Hindoo children, some of whom are females.

The importance of native schools is beginning now to disclose itself. It seemed to me, that more progress had been made in the school department, in the year immediately antecedent to my leaving Bengal, than during all the rest of the time I had been in India. The amazing abatement of prejudice on the part of the natives; the readiness with which Christian books and doctrines were received in the schools; the sudden opening of the door of education among Hindoo females;

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\* Since the writer left the country, he has been highly gratified by the information, that the British government in India, with an increased liberality, have now resolved to apply, through different channels, *one hundred thousand rupees* (about ten thousand pounds), *annually*, to the instruction of native youths.

these, and similar features of an encouraging nature, pressed conviction upon my mind that the signs of the times loudly proclaim to the friends of missions to India, that in due season they shall reap, if they faint not.

To give an idea of former prejudices, I would state that one of the Serampore missionaries informed me, that one of their schools had been broken up, from the introduction of the word *Jehovah* into one of the school lessons. Many of the Hindoos at that time supposed there was a design to baptize them by force, and the attempt to instruct the children in one of the Christian names of God would be viewed as a preliminary step intended to issue in such coercion. This prejudice has vanished.

In another instance the boys forsook the school from happening to see one of their school-fellows crossing the river in the missionary's boat. A suspicion was speedily excited that the schooling was only a kidnapping scheme; that now the system was developing itself, and that one of the children had been decoyed and sent off to England. The lad returned, and then the scholars resumed their seats, ashamed of their unjust suspicion; and this prejudice also disappeared. Other things of a similar kind might be noticed, but these may suffice as specimens of the difficulties with which the missionaries have had to

contend, but which have now to a very remarkable degree been overcome.

As a proof of the abatement of prejudice, and the real ground which has been gained, I have the gratification of stating that at Chinsurah I have catechised four schools at once, which were united together on the Sabbath day for the exclusive purpose of that important exercise. The schools broke up at the close of the service without receiving or expecting any literary instruction, acquiescing in the representation that it was a day of sacred rest.

I have seen the scholars in another school so overcoming their prejudices and fears, as actually to attend in our European chapel, in Calcutta, accompanied by their idolatrous schoolmaster; and there, in the presence of many Europeans, to give *viva voce* answers to catechetical questions founded on the great truths of Christianity.

These scenes I myself have witnessed, and my heart rejoices at the recollection of them; and so plainly do they indicate to my mind the decided progress which Christianity is making in India, that I have no room for doubt respecting ultimate success.

The Abbé speaks as follows, concerning the native schools established by missionaries: "They go to those schools" (referring to Hindoo youth) "for the sole purpose of attaining a competent

acquaintance with the English language, in order to be able by this means to gain a livelihood, as this accomplishment is at present the only way to attain an honourable and advantageous situation in the several offices of government."—  
(p. 167.)

“Respecting the schools set up in many parts of the country for the purpose of teaching the native languages, I am of opinion that the natives are by no means deficient in this respect, and that they do not stand in need of our interference on the subject. There are very few villages in which one or many public schools are not to be found. If you object to me that the system of instruction pursued in those schools is defective, without entering into a discussion on that point, I will content myself with answering, that the students learn in them all that is necessary to their ranks and wants, and all that is taught to persons of their condition, in the village schools set up in our respective countries, namely, reading, writing, and accounts; no more is certainly necessary for ninety-nine hundredths of the vast population of India; and their extreme poverty will not allow the great majority among them to attain even these humble accomplishments.”—  
(p. 168.)

The Abbé's representation that the English language is the great magnet in the native



schools, is, as far at least as those established by the missionaries in Bengal are concerned, very incorrect, for in nine out of ten of those schools no lessons on the English language are imparted.

With respect to the instruction afforded in village schools, set up by the natives themselves, the Abbé seems strangely to have overlooked the important difference between them and the village schools of Europe, arising from their being the seminaries of *Heathenism* instead of *Christianity*, and blending with their literary instructions the inculcation of the rites of idolatry, instead of the worship of the only living and true God.

But to proceed with the main subject of the chapter. When I left Bengal in the month of November, 1822, there was one Hindoo, concerning whom the missionaries in Calcutta had hopes that he was really, from upright motives, seeking admission into the Christian church; these hopes have been subsequently strengthened, and he has been actually baptized. Herein there has been a similarity between the first-fruit of missionary exertions reaped by the London Society, and that gathered by the Baptist missionaries. The first Hindoo convert, effected by the instrumentality of the missionaries of the Baptist denomination, was won to the Cross of Christ

after their society had commenced its operations in India about seven years: the London Society in Calcutta have obtained their first convert after about the same lapse of time.

It may be added, that the Church Society reaped their first-fruits at Burdwan also, after having the faith and patience of their missionaries put to the test during a period of about the same duration.\*

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\* Some persons may think that seven years form a long time to wait before one convert is obtained; but let such take into consideration the time requisite for learning the native language. If a missionary in six years master the Hindoo dialect, in which he is to impart instruction, such is its difficulty of acquisition, he performs a great achievement; and till the missionary have mastered the language, he must, of necessity, be an imperfectly qualified labourer in a vineyard of itself peculiarly difficult of cultivation.

If missionaries could be instructed in the native languages before they go out, (and I think to a very considerable extent it is practicable,) it would form a new era in missions, and great advantages might be expected to result from such a measure. According to the plan hitherto acted upon, it has frequently occurred that a missionary has scarcely acquired the language, and become in this respect, "a workman that needeth not to be ashamed," ere he has been removed by death.

When I reflect on these things, and bear in recollection the numerous sicknesses and great debility with which the missionary is generally visited, I think the just surprise is, not that there is so little success in India, but, on the contrary, that there is so much; for the Divine co-operation seems in general to be vouchsafed in proportion to the intellectual and moral adaptation of the instruments employed. Instead, therefore, of adopting the Abbé's principle—leave the Hindoos to perish in their sins, the writer would respectfully suggest to the several missionary societies, the desirableness of rendering their efforts more vigorous, and

I have thus touched upon the more prominent features of Protestant operation and success, more particularly in Bengal; and for the sake of brevity, I would now willingly quit the subject; but I feel that something additional is yet requisite, to give a just representation of the value of missionary operations. I refer to the extensive and beneficial minor effects, (that is, effects not issuing in immediate conversion,) resulting from preaching to the natives, and conversing with them on religious subjects. A specimen or two of missionary intercourse with the natives may, perhaps, be sufficient for the purpose of illustrating the particular kind of success I refer to, as well as in a considerable degree to prove its reality and extent.

A missionary went one day to a village in Bengal; some of the inhabitants assembled to hear him discourse about the truths of Christianity. An angry Brahmin or two interrupted him in rude and provoking language; the missionary told them, he came not for the purpose of saying any thing that could give offence; that his motive was love—that he was acquainted with some truths which were able

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consequently more successful, by communicating to their missionaries, as far as practicable, a previous knowledge of the particular dialect of India, which they will have to employ upon their arrival among the Hindoos.

to make the possessor of them happy through time and through eternity; all that he wished was, to submit those truths to their consideration, and that then they would judge of their value for themselves. That instead of wishing to vex them, he would rather submit to wash their feet, and would even be willing to be beaten by them, if thereby their salvation would be promoted.

The Brahmins were surprised and softened by this mode of address, and listened quietly to some of the leading truths of the gospel. When the conversation and discourse were closed, one of the villagers, a man advanced in years, came forward, saying, "I wish to make a remark." The Brahmins replied, "You are a Soodra, (one of inferior caste) what can *you* have to say worth hearing?" He rejoined, "My remark is, that this gentleman will go to heaven, but none of us will ever get there."—"What!" said they, "Not we Brahmins go to heaven, but only this foreigner, who does not practise our religious rites?—you Soodras may indeed with propriety enough go to hell, but you do not mean to affirm that we Brahmins shall not go to heaven?"—"I mean," said the aged villager, "to affirm, that neither we Soodras, nor you Brahmins, nor any of us, will get to heaven, but only this stranger."—"For what reason do

you say so?" asked the Brahmins. "For this reason," said the old man, "that he has done what we cannot do,—he has been insulted and provoked, but nevertheless has kept his temper."

All now became quite mild; several appeared secretly convinced, that there was something in Christianity which was wanting in their own religion; and many Christian tracts were readily received and taken away by the spectators to their respective homes.

What I have to remark is, that I deem such an impression in favour of Christianity upon the principal inhabitants of a Hindoo village, to be real though unobtrusive success, and contributing to pave the way for the ultimate reception of the gospel; and that various minor conquests of a similar kind, gained from day to day in the lapse of time, when viewed in the aggregate, amount to a considerable measure of real success.

When I was in Bengal, a number of Europeans united themselves together for the purpose of rescuing Saugor Island from its wild and uncultivated condition. In that arduous and expensive undertaking, every tiger that was killed, every foot of ground that was cleared of noxious weeds and underwood, every marsh and stagnant pool that was drained, was deemed indicative of actual progress and success, though

human habitations and thriving harvests were no where to be seen. Thus, in a moral and spiritual point of view, there is a great deal of important preparatory work to be performed, and which, in proportion as it is accomplished, is indicative of real progress and success, though there be no thriving churches containing native converts to point out, and no entire towns or cities, professing the Christian faith.

The second instance I shall adduce, consists of the outline of a conversation, entered into at length, with a young, intelligent, and inquisitive Brahmin in another village in Bengal. Several Hindoos listened to the conversation, and were more or less influenced by the weight of reason and argument on the side of Christianity.

*Brahmin.*—What proof can you give me that the Bible is from God?

*Christian.*—There are many proofs. I will specify two, which are easy of comprehension: one is, that the Bible is full of instruction respecting the worship of the true God, and of none else: the second is, that those who sincerely embrace it, become good men.

*Brahmin.*—By what means can faith in your Shasters be produced in my heart?

*Christian.*—There are two things, both very simple, which will produce it. First, read the Shaster (the Bible); secondly, pray to God to

help you to form a correct opinion concerning what you read.

*Brahmin.*—I believe I can be saved by the veds.

*Christian.*—How can that be? The veds themselves intimate that you cannot.

*Brahmin.*—How do you say this of the veds?

*Christian.*—With much propriety. There are two principal roads that they point out: one is, the worshipping the Debtas\*; the other is, the forsaking the Debtas, and becoming a Bromhogeenee.† Now the veds say, that the worshippers of the Debtas, though they should go to heaven, will only stay there a limited time, and must then return to earth and be plunged again into misery. If I have a bodily disorder, and a physician should say, I have a mixture, which if you take it, will only very partially cure you, shall I be satisfied with such medicine?

*Brahmin.*—This is true; but then the Bromhogeenee, who will be absorbed into Bromho, certainly obtains *mookty*.‡

*Christian.*—The Bromhogeenee's *mookty* is tantamount to annihilation; he is absorbed into Bromho, his personal identity thereby ceases, and

\* The Gods, as Doorga, Krishno, &c.

† One acquainted with Bromho, the supreme God.

‡ Freedom, or Emancipation.

his happiness and misery both terminate together. I will give you a familiar illustration to shew that there is no salvation in such *mookty* as this. A man had a pain in his head, and sent for a physician; he said to the physician, "Can you cure me?" the physician answered, "Yes;" and thereupon cut off his head. The man's wife and family came in and charged the physician with having committed a horrid crime; he said, "Oh, no! I have conferred upon my patient a double benefit,—I have terminated his pleasure as well as his pain; I have, as it respects this world, given him *mookty*." Notice the application of this fable, which is easy. Salvation consists not merely in eternal freedom from misery, but *in the eternal enjoyment of happiness*. This is true salvation, but this the veds do not propose.

*Brahmin*.—If I follow the Bible, what shall I obtain?

*Christian*.—Four principal things. Pardon of sin: a new heart: admission into the heaven of the true God: and eternal residence there in unspeakable happiness and glory.

The young Brahmin then asked me several questions, to ascertain whether I was influenced by mercenary motives; then he objected that I was married and had a family, that this was not like a Bromhogeanee, or one acquainted with the true God; I replied, "Your ideas of a



Bromhogeanees are drawn from the veds, mine from the word of God. According to the veds, if a man forsake his family and walk all his life with his arm erect, he is a very eminent saint—the Bible condemns all such practices; and I will illustrate the propriety of the censure which it passes;—for instance, suppose I give a poor man five rupees, and he thereupon goes and throws them into the river; he then comes and tells me, it was to please me he did so:—shall I be pleased with him for rejecting the present I made him? Certainly not; for to despise the gift, is to despise the giver. So, likewise, a man who destroys his limbs, and forsakes his property, which are so many gifts to him from God, in despising the gift, he despises the Divine Giver also. To clear up this point, further observe, that God has given us two worlds; and it is his will that we should have the due enjoyment of both: for he has commanded us to labour for our subsistence six days, and to rest one day for the worship of God, that our happiness in both worlds may be duly attended to.”

The young Brahmin seemed so satisfied of the reasonableness of all that was advanced, that I was induced to say, “I perceive that these truths have sunk into your heart; and I pray that they may hereafter bring forth the fruit of your conversion to Christianity.”

A great multitude and variety of further specimens of similar minor benefits, resulting from the dissemination of divine truth in Bengal, if necessary, I could without difficulty adduce.

With respect to the numerous mission stations of all the different societies, in other parts of India, and remote from my own sphere of operation, I purpose not to be specific. With regard to them, were I to enter into particulars, being unable to speak from my own personal knowledge and observation, I should be merely reiterating the statements contained in the various reports, and other printed communications, already before the public.

With reference, indeed, to southern India, it appears to me, that the Abbé himself reports enough to strengthen our hands, and to animate us in our work. As it respects Protestant missions in the south of India, he says, "I have just observed, that the Lutheran missionaries have had no sensible success during more than a century. At the present time, their congregations are reduced to four or five: the most worthy of notice are, one at Vepery, near Madras, consisting of about five or six hundred souls; another at Tranquebar, composed of about twelve hundred; another at Tanjore, of nearly the same number; and a fourth at Trichinopoly, of about three or four hundred." Here he reports, as

resulting from the labours of Protestant missionaries, that *above three thousand* natives now living have made an open profession of Christianity. To this number is to be added (by necessary inference from the Abbé's statement) *many thousands more* of such as died, having previously professed the Christian faith.

But I abstain from further allusions to stations with which I am not personally acquainted. I humbly trust that the candid and judicious reader will be of decided opinion, that the success of missionary efforts, in Bengal alone, is abundantly sufficient to refute the Abbé's unfounded representation, that the cause of Christian missions to India is hopeless.

I now, therefore, close my statement of the labours and success of Protestant missionaries, as connected more particularly with Bengal; referring my reader, desirous of full information upon the subject, as connected with all India, to the various works and publications specified near the commencement of this chapter. Should he wish an epitome of such a copious subject, I would refer him to the Church Missionary Register, which has, since its commencement in 1813, recorded in its monthly numbers the leading facts connected with the efforts made in India by Protestants of all denominations.

Should he wish particular information upon

points connected with the south of India, adverted to by the Abbé in his letters in question, but not noticed in this Reply, I beg to refer him to another Reply to the Abbé Dubois, just published, by the Rev. James Hough, one of the Honorable the Company's chaplains, on the Madras establishment,—a work containing a fund of very interesting and valuable information, and abundantly sufficient to repel the Abbé's uncalled for attack upon Christian Missions in India.

Before concluding this chapter, what the Abbé has said, respecting the Moravian missionaries, seems to demand some notice.

In one part of his book he thus writes: "Besides the Lutheran sect, the Moravian brethren sent also missionaries to India, about seventy years ago, to make proselytes to their own persuasion. But on their first arrival in the country, they were so much amazed and appalled at the insurmountable difficulties to be met with every where, and so satisfied of the impossibility of making true converts to Christianity, among a people circumstanced as the Hindoos were, that very wisely they dropped their design, without even making the attempt." (p. 20.)

With the above, let the passage already given in the commencement of this chapter be, for the purpose of comparison, again brought forward. "Ask them," (says the Abbé, speaking of the

Moravians) how many converts they have made in India, during a stay of about seventy years, by preaching the gospel in all its naked simplicity." (p. 25.)

How, it may be demanded, can these two statements be reconciled?—The one representing the Moravian missionaries as *not even making an effort* to convert the Hindoos; the other exhibiting them as *having made the best possible effort* to convert them, namely, that of preaching to them the gospel "in all its naked simplicity."

It now devolves upon the reader, taking into consideration the facts and references contained in this chapter, to pass his judgment, whether the Abbé is borne out in his assertion, that all Protestant missionaries "have experienced nothing but the most distressing disappointments in all their pursuits, and all their labours have terminated in nothing."

## CHAPTER IX.

*Further notice of the Abbé's opinion, That the Hindoos cannot embrace Christianity, because of the persecutions to which they would be exposed.—Also, Remarks on his assertions, that the Hindoos are inaccessible—that they are incapable of acquiring new Ideas—and that they are in a state of Reprobation.*

FROM what has been submitted to the reader in the preceding chapters, respecting the actual success attending missionary exertions, the error of several of the sentiments advanced by the author will be rendered manifest.

First, I may refer to his opinion, that the Hindoos can never be induced to embrace Christianity, on account of the persecutions to which they would thereby be exposed.

In a previous chapter it was shewn, that this sentiment, so strenuously maintained by the Abbé, is at perfect variance with the principle, that God's grace is sufficient to enable a believer

in the Lord Jesus Christ to undergo all kinds and degrees of suffering, for righteousness' sake, not excepting death. By subsequent chapters, especially the last, it appears that the sentiment is as much at variance with matter of fact, as it is with scriptural principle; for a great number of Hindoos *have* renounced their idolatry and caste, and made an open and persevering profession of attachment to the Redeemer's cause; and *have endured* the persecutions, be they more or be they less, which the Abbé asserts to be an insuperable impediment to the success of the gospel.

I would only add, that owing to the impartial conduct of the British government in India, the sufferings of the native converts, from the persecutions of their countrymen, are very materially mitigated; and this hindrance to the spread of the gospel in India is thus, to a very great extent, removed.

I proceed to notice another sentiment, equally repugnant with the preceding, both to sound principle and positive fact. I refer to the author's assertion, that the Hindoos are inaccessible for the purpose of communicating to them a knowledge of the gospel.—“The crafty Brahmins,” he states, “(in order that the system of imposture that establishes their unmolested superiority over the other tribes, and brings the latter under their uncontrolled bondage, might in no way be disco-

vered or questioned), had the foresight to draw up between the Hindoos and the other nations on earth an impassable, an impregnable line, that defies all attacks from foreigners. There is no opening to approach them, and they themselves are strictly, and under the severest penalties, precluded from access to any body for the purpose of improving themselves, and bettering their actual condition; than which, as they are firmly and universally persuaded, nothing on the earth is more perfect." (p. 100.)

Again, "There is no possibility to have access, either by word or writing, to the refined part of the nation; the line of separation between us and the Brahmins is (as I have just observed) drawn, and the barrier impassable; there is no opening to argument or persuasion: our opponents are strictly bound, by their religious and civil statutes, to shun, to scorn, and hate us. They are obliged to do so from a sense of duty. To listen to us would be in them a crime, and the greatest of all disgraces." (p. 101.)

How much at variance this representation is with the real state of the Hindoos, the reader will perceive, when he recollects, what the author himself admits, that *above half a million of the Hindoos have actually professed Christianity*. How could this have been the case, if they were perfectly inaccessible?



To shew yet more plainly the incorrectness of the author's representation, more extracts from his book will be produced.

"In my religious controversy," he states, "I never forget the decorum, calmness, forbearance, and mutual regard that ought ever to be observed in such circumstances, carefully avoiding all that could to no good purpose wound the feelings and prejudices of my opponents; and if I reap no other fruit from my trouble, but their reluctant assent to my simple arguments, I can at least pride myself, that on such occasions *I get a patient and cheerful hearing*, and that both my opponents and myself separate on good terms, satisfied with the mutual respect with which the dispute was carried on." (pp. 16, 17.)

"In discoursing upon the Christian religion with the Hindoos, your hearers will readily agree with you upon all that you say; but they will feel nothing. When you discourse upon such topics, either among the Christians or pagans; *your hearers sitting down on their heels, or cross-legged, will patiently, and with frequent assenting nods, listen to you.*" (p. 68.)

"I never employed informers in my researches and inquiries about the Hindoos, my scanty means not allowing me to keep persons of this description in my service. What I have written on the subject is the result of my personal obser-

vations, in an unrestrained intercourse with people of all castes and religions, during a period of thirty years almost entirely passed among the natives." (pp. 202-3.)

The reader, taking into consideration the success which has actually attended the endeavours employed to disseminate Christianity in Hindostan, together with the contradiction involved in the Abbé's own representations, will form his own opinion concerning the credibility of the assertion, that there is no opening to approach the Hindoos.

A third sentiment may also be now touched upon, which the author has in a similar manner advanced without sufficient warrant; on the contrary, in opposition to the principles of the Bible and to fact. I refer to his assertion that the Hindoos are incapable of acquiring new ideas.

"The education of all Hindoos," he says, "renders them incapable of acquiring new ideas; and every thing which varies from the established customs, is rather odious, or at least indifferent to them. It is not that they want wit, penetration, and aptness in the matters in which they were brought up, or those in which their temporal interests are compromised; but it is impossible to instil new principles, or infuse new ideas into their minds." (p. 67.)

The fact that such a number of natives have

actually embraced the gospel, and made a credible profession of their faith in Christ; and the fact that some of them have intelligibly and successfully preached the gospel to others, and written tracts both to explain and recommend the doctrines and duties of Christianity to their countrymen; completely refute the Abbé's assertion, that the Hindoos are incapable of acquiring new ideas.

The fourth sentiment maintained by the Abbé, and proved to be erroneous by the actual success among the natives of India, is that which exhibits the Hindoos as in a state of reprobation, and given up of God to final and inevitable perdition.

“Are we not warranted,” says the Abbé, “on beholding the unnatural and odious worship which prevails all over India, in thinking that these unhappy people are lying under an *everlasting anathema*; that by obstinately refusing to listen to the voice of the heavens, which declare the glory of God, they have for ever rendered themselves unworthy of the divine favours; that by obstinately rejecting the word of God, which has been in vain announced to them without intermission, during the last three or four centuries, they have filled up the measure of their fathers, have been *entirely forsaken by God*, and (what is the worst of divine vengeance) *given over for ever to a reprobate mind*, on account of the peculiar wickedness of their worship, which

supposes, in those among whom it prevails, a degree of perversity far beyond that of all old pagan nations?" (p. 112.)

In harmony with this dreadful sentiment, the Abbé advises all missionaries to abandon the Hindoos to their doom, and to make no further efforts for their recovery to the favour of God, and to ultimate happiness.

"It is true," he says, referring to our Lord, "that he utters at the same time dreadful threats against the obdurate unbelievers who shall shut their ears to the word of God; but he takes upon himself the punishment of their obduracy on the day of retribution: all that he recommends his disciples in such circumstances is, not to be stiff or too troublesome, not to insist and strive to enforce by all means the impugned truth on the minds of their hearers; but rather to yield, to submit by a patient resignation and forbearance; quietly to quit the places and countries so ill disposed to hear the truth, and *to leave these people in their hardness of heart.*" (pp. 44-5.)

The fearfully bold declaration, that the Hindoos are abandoned of God to inevitable and everlasting destruction, might be repelled by disproving the assertion on which the Abbé's assumption mainly rests. He declares that they have had the word of God announced to them, without

intermission, during the last three or four centuries. This is not the case; the great bulk of the Hindoos have to this day never had the gospel presented to their minds. It might be met also by the Abbé's subsequent "Vindication of the Hindoos, Male and Female," wherein he exhibits them in an amiable point of view, and is highly offended with those who have drawn their characters in opposite colours. But the assertion is completely refuted by the cheering fact, that a great number of them, and even Brahmins among the number, have actually embraced the gospel, and that among these converts several have laboured diligently to disseminate the knowledge of salvation among their countrymen all around.

## CHAPTER X.

*Answer to the Abbé's insinuation, that Protestant Missionaries, in the reports of their successes, have imposed upon the Public.*

**T**HERE is a passage in the Abbé's book, which, though I believe it is the only one of the kind, is yet of too grave a nature to be passed by without a distinct reply.

“ Respecting the new missionaries of several sects who have of late years made their appearance in the country,” says the Abbé, “ you may rest assured, as far as my information on the subject goes, that notwithstanding the pompous reports made by several among them, all their endeavours to make converts have till now proved abortive, and that their successes are only to be seen on paper.” (p. 21.)

The Abbé here insinuates that the Protestant missionaries, who have arrived in India in recent

years, have sent home reports of successes which never existed, and thus been guilty of imposing upon the public.

In reply, I would notice that the Abbé, as it respects Bengal, does not speak as an eye-witness, whilst those to whose testimony he objects, report what they themselves have seen and heard, and transacted;—that the Abbé, if his testimony were of equal validity, is but one witness against many; and that his reputation for a conscientious adherence to truth, will not be deemed superior to that of Dr. Carey, Dr. Marshman, Mr. Ward, and many other missionaries, who are respected, both in India and England, as men of strict veracity.

Further, let the testimony of impartial and disinterested observers in Bengal be regarded, whereby the representations made by the missionaries will be found to be abundantly corroborated. I may commence by referring to the countenance vouchsafed by the Marquess of Hastings to the missionaries, both of the Baptist Society, and of the Society with which I stood more particularly connected. With respect to the former, he made them a donation of six thousand rupees, for the furtherance of native schools, and condescended to become *the Patron of their native College at Serampore*. With respect to the last-mentioned society, he allowed one of its missionaries a sum

of about six thousand rupees annually, also for the promotion of native schools.

Is such patronage as this, from the Governor General himself, consistent with the idea that these missionaries were men so devoid of common integrity as to be unworthy of public confidence? If it should be said, that his Excellency the Governor, from his elevated station, was unable to examine the actual state of missions in Bengal, and of comparing them with the reports transmitted by missionaries to England, it may be answered, that his country palace was on the banks of the river immediately opposite to Serampore, and that if fallacious representations had been made by the missionaries, it cannot be doubted that he would necessarily have become acquainted with the imposition, and withheld his countenance from those who practised it.

But I may proceed to remark, that the fact that great numbers of respectable Europeans of all ranks, in and out of the Honourable Company's service, actually subscribe, and that munificently, to the support of the several missionary societies in Bengal;—this fact effectually refutes the Abbé's slanderous assertion of “pompous reports,” and successes “only to be seen on paper.”

When I left the country, the British inhabitants in Calcutta, and other parts of Bengal,



were subscribing several hundred pounds a year to promote the missionary efforts of that society, under whose patronage I went out to India. Similar contributions are also made to the other missionary societies. Every one of these subscribers is an unexceptionable witness to the probity of the missionaries, whose efforts they thus generously and voluntarily assist, and to the substantial truth of the reports made by them to the British public in Europe.



## CHAPTER XI.

*Notice of the Abbé's representation, that no genuine Converts have been made from among the Hindoos.*

IN the very first page of his book, the Abbé begins to develop the scepticism of his mind, as to the sincerity of Hindoo converts, by the manner in which he proposes his primary question. "Is there a possibility," says he, "of making *real* converts to Christianity among the natives in India?"

In the third page of the work, he represents the Catholic missionary, Xavier, as disheartened by the "apparent impossibility of making *real* converts," and consequently "leaving the country in disgust."

He afterwards thus enlarges on the subject:—  
"From this short general sketch of the several missions in the Peninsula, you will perceive that

the number of Neophytes, although reduced to no more than a third of what it was about seventy years ago, is yet considerable; and it would afford some consolation, if at least a due proportion amongst them were real and unfeigned Christians. But, alas! this is far from being the case; the greater, the by far greater number exhibit nothing but a vain phantom, an empty shade of Christianity. In fact, during a period of twenty-five years that I have familiarly conversed with them, lived among them, as their religious teacher and spiritual guide, I would hardly dare to affirm that I have any where met a sincere and undisguised Christian." (pp. 62, 63.)

The preceding paragraphs, and other passages in the Abbé's book of a corresponding complexion, are plainly written for the purpose of exciting a doubt in the reader's mind, whether any genuine converts have been made among the Hindoos.

To counteract the evil tendency of the author's representation, I would in the first place remark, that he, being a Roman Catholic, has of necessity moved principally among those of his own communion; and to them I apprehend he particularly refers. Now the Protestant reader will not be greatly surprised if, after the representations the Abbé himself has given of the

practices of the Roman Catholic missionaries, the Romish church should have few, if any, heathen converts to boast of, as brilliant ornaments to the religion they have espoused. Nor will he marvel that many of them should act inconsistently with a profession of Christianity.

In the next place, the reader, of whatever denomination, will see the propriety of refusing credit to any representations or insinuations the author of the letters might make respecting converts in *Bengal*, because the great distance from that province at which he lived has of necessity precluded the possibility of his being a competent witness respecting them; and this one thing is plain, that the inconsistent conduct of Roman Catholic, or other professed Christians, dwelling in the south of India, cannot affect the reputation of converts obtained in other districts, at a distance from southern India of from five hundred to a thousand miles. Their character must stand or fall by the testimony of persons who have lived amongst them.

I humbly submit that, respecting missionary transactions in Bengal, my own statements are entitled to attention above that of the Abbé Dubois—for this plain reason, that I can speak of them as an eye-witness, and he cannot. My own testimony to the reality of Hindoo conver-

sions in that district of India wherein I was appointed to labour, I have already given; and to that, for the sake of avoiding unnecessary repetition, my reader is referred.\*

In connexion with this subject, I would quote one more paragraph from the letters of the Abbé. "In justice to truth I must add," says he, alluding to native converts, "that I am acquainted with many among them, who are in their morals, probity, and general behaviour, irreproachable men, enjoying the confidence even of the pagans, and into whose hands I should not hesitate to intrust my own interests." (p. 83.)

It is not plain whether the author is here referring to Catholic converts, or to those effected by the instrumentality of Protestant missionaries. But whichever it be, the inference is satisfactory. If to Protestants, the testimony from the pen of a Roman Catholic will by some be deemed the more conclusive. If to Catholics, my Protestant reader will not have much difficulty in believing, that Protestant converts rise yet higher in the scale of morality and Christian excellence, than those of the opposite persuasion.

This testimony, coming from one seemingly under the influence of so much scepticism, and

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\* See Chapter VIII.

bent upon representing missions in the most unfavourable point of view, cannot, I think, but convince the most doubting and desponding, that the gospel has actually produced highly important effects amongst the natives of Hindostan.



## CHAPTER XII.

*Reply to the Abbé's Argument founded on the Native Converts being made from among Persons of low Caste and bad Character.*

ON this subject the Abbé thus expresses himself. "The very small number of proselytes who are still gained over from time to time, are found among the lowest tribes; so are individuals who, driven out from their castes, on account of their vices or scandalous transgressions of their usages, are shunned afterwards by every body as outlawed men, and have no other resource left than that of turning Christians, in order to form new connexions in society; and you will easily fancy, that such an assemblage of the offals and dregs of society only tends to increase the contempt and aversion entertained by the Hindoos against Christianity." (p. 13.)—And to the same effect in other parts of his book.

I would reply, that the Abbé's statement is

very incorrect. In the third volume of the periodical accounts relative to the Baptist Missionary Society, there is a list of persons baptized at Serampore, down to the year 1804.—From this it appears, that in the years 1800 to 1804 inclusive, the Missionaries baptized forty natives. Of these, thirty-four were Hindoos, and six Mahomedans. Of the Hindoos it is stated, that six were Brahmins, six more were Kaists (a very respectable denomination of Hindoos), thirteen were of inferior castes, and nine were women. Against seven of the thirty-four Hindoos there are notes put in one column of the Schedule, militating against their character; one Brahmin is spoken of as having been excluded from communion, at the Lord's Supper; another Brahmin is spoken of as of doubtful character; one Kaist and three Hindoo women have notes opposite their respective names, intimating that they had been suspended from communion; and one Hindoo of inferior caste is animadverted upon, as having excited fear that he was "gone back."—Out of the six Mahomedans, one is reported as having been suspended from communion at the Lord's Table.—One of the thirty-four Hindoos is particularized as "a Hindoo who had lost caste;" and of the six Mahomedans, one is distinguished from the rest as "a Mussulman having lost caste by marriage with a Feringu."



From the preceding epitome it appears, that out of thirty-four Hindoo converts, six were Brahmins, six more were Kaists, and only two were antecedently outcasts; and, as far as my information extends, the subsequent conversions effected by the instrumentality of the Baptist missionaries, have been of a corresponding stamp.

But I would further remark, that were there no Brahmins, or Kaists, or other Hindoos of superior caste among the number of those who had embraced the gospel, yet let it not be imagined that there would be any weight in an objection raised on that account. To object to converts on the ground of their previous degraded character, is to revive the old cry made against our Lord himself, and his apostles. "Have any of the *rulers* believed on Him?" In our Saviour's days, publicans and harlots went into the kingdom of heaven before the Scribes and Pharisees; and the poor had the gospel preached to them, and received, it before the Rabbis and members of the Sanhedrim. It would be no ground of marvel or objection, if as it was in Judea, so it should be in Hindostan also—the first become the last, and the last first. The usual progress indeed of the gospel, is from the lower orders upwards;—First, Peter the fisherman—afterwards, Constantine the Emperor

The Scriptures say, "The Lord also shall save the *tents* of Judah first, that the glory of the house of David, and the glory of the inhabitants of Jerusalem, do not magnify themselves against Judah." (Zech. xii. 7.) The humble dwellers in the tents of the field, should take precedence of the illustrious inhabitants of the city, that the latter might have no room to boast.

"Ye see your calling, brethren," says the apostle Paul, "how that not many wise men after the flesh, not many mighty, not many noble, are called. But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence." (1 Cor. i. 26—29.)

The last quoted text brings to my mind part of an address, which I heard a native convert (who had originally belonged to one of the lowest classes of Hindoos) deliver to his own countrymen, among whom were some of the superior castes. It was to the following effect:—"I am, by birth, of an insignificant and contemptible caste;—so low, that if a Brahmin should chance

to touch me, he must go and bathe in the Ganges for the purpose of purification; and yet God has been pleased to call me, not merely to the knowledge of the gospel, but to the high office of teaching it to others. My friends, do you know the reason of God's conduct? It is this;—if God had selected one of you learned Brahmins, and made you the preacher, when you were successful in making converts, by-standers would have said, it was the amazing learning of the Brahmin and his great weight of character that were the cause; but now, when any one is converted by my instrumentality, no one thinks of ascribing any of the praise to me: and God, as is his due, has all the glory."

The address was well received; the sentiment it contained was tacitly recognized as being just; and an impression in the poor native preacher's favour was produced.

With respect to the Abbé's conclusion, that the contempt and aversion entertained by the Hindoos against Christianity, have only been increased by the conversions still from time to time effected, I reply, that this conclusion, like the premises from which it is derived, is in opposition to fact. In justification of such reply, I beg to make a further quotation from a document already once referred to.

"The labours of these brethren," say the

senior Baptist missionaries (in the review of their missionary stations very recently received from Serampore,) "in the neighbouring villages of Serampore, assisted as they are by those of brethren Mack, Williamson, and Douglass, have been increasingly acceptable to their own countrymen. *The gospel is no longer despised by the heathen there.* The conduct of those who have professed it, has now been witnessed by them through a period of twenty years; and after all that they have seen of their remaining weakness of mind, the conviction is widely spread, that Christianity has made them better men; that it is the truth, and will surely spread. The native Christian brethren are no longer reproached for embracing the gospel and renouncing the idolatry of their fathers; they are declared to have acted herein like wise men, who have followed that which they believed to be truth. By their heathen neighbours, they are supposed to have obtained possession of a good, which they seem to lament their own want of courage to attain; since their giving up the favour of their heathen friends and relations appears too great a sacrifice for themselves to make. Those who have made this sacrifice, however, are regarded with esteem, as men above their level, rather than as deserving contempt. The number of real conversions, which may follow these feelings, must be left

entirely to Him, whose sole prerogative it is to change the heart; but it is pleasing to see the gospel thus gradually making its way to the understandings of men, and commending itself so far to their consciences as to put them to silence. This our European brethren, who accompany them, have often witnessed: they have sometimes seen a gainsayer, who has attempted to oppose what they have said, silenced by those around him, with, "Why dispute? we know that the things these men say are really true."



### CHAPTER XIII.

*Inquiry into the truth of the Abbé's representation, that the efforts now making to impart Christian Knowledge in India, are calculated to excite the Hindoos to open Persecution, and likely to issue in a complete Rebellion.*

WE have now to enter upon a new and serious charge brought by the Abbé against all who are zealously employed in propagating Christianity in India; the substance of which is, that these efforts have already been sufficient to produce among the Hindoos an inclination to engage in open persecution, and, if persevered in, are likely to issue in a state of complete anarchy and rebellion.

The Abbé's words are as follows:—"It is a certain fact, that since the new reformers have overflowed the country with their Bibles and religious tracts, the Christian religion, and the natives who profess it, have become more odious to the heathen than ever. Formerly the native

Christians, when known, were, it is true, despised and shunned by the pagans; but, on account of their small numbers, they were scarcely noticed. Now the religious tracts, dispersed with profusion in every direction, have brought them into public notice, and rendered them an object of universal opprobrium; and I apprehend that this very cause would already have given rise to an open persecution, were it not for the awe inspired by a government which is well known to extend an equal protection to all religious worship."

"All know that nothing is better calculated to produce irritation, opposition, and resistance, than contradiction; above all, when the contradicted party is the strongest and most obstinate. Now such is precisely the effect produced by the interference of the new reformers with the prejudices of the Hindoos; and I have reason to apprehend that the opposition of the latter will increase in proportion to the extent of the contradictions to which they may be exposed, until it shall finish by some explosion which may make all India a theatre of confusion and anarchy, to which it will be in the power of no government to apply a remedy." (pp. 175-6.)

Let us examine the last part of the Abbé's representation first, as bearing the graver aspect; and I apprehend that the more we investigate,

the more we shall be convinced that (accounting for the statement in the manner most favourable for its author) it is the mere wild reverie of a heated imagination. To put the matter in a clear light, it will be only necessary to describe the part which the missionaries really act, at least those in Bengal, and there is no reason to believe that the mode pursued by those in other parts of India is materially different.

It is in substance as follows :—A missionary hires a piece of ground by the side of some public road or thoroughfare. He builds a bungalow, or hut, on this ground; at certain times he goes into this bungalow, and begins reading a chapter in the Bible, or a part of a tract. From five to fifty natives are induced to enter the bungalow, or to stand at the door of it, and listen to what the missionary reads. When the congregation is sufficiently numerous, he leaves off reading and begins to address them. Whilst he is speaking, some of his hearers, either from not being sufficiently interested, or from not having sufficient leisure, walk out of the bungalow, and go on their way. Fresh persons arrive and supply their places, and the congregation keeps fluctuating, and either increasing or diminishing, according to the abilities of the speaker to excite the interest and attention of his



hearers, and according to the time of the day, the state of the weather, and other incidental circumstances.

Whilst the missionary is speaking, it often happens that some one of the congregation interrupts him by starting an objection to his statements, or proposing some question occurring to his mind. Conversations are thus frequently entered into, in which various points of doctrine or practice are discussed, with more or less good temper and good sense, according to the disposition and abilities of the disputants. The missionary, having truth on his side, in general obtains an easy victory; and, if he conduct himself with wisdom and humility, a large proportion of the congregation will usually be ready to confess that he has overcome; and he has generally reason to believe that many more, though they will not confess it openly, are, in their consciences, convinced that his arguments have been victorious.

Sometimes the missionary, drawn away from a discussion of the simple truths of Christianity, and attacked by some subtle adversary, who has allured him into the mazes of Hindooism, will be entangled and perplexed, and the palm of victory refused him.

Sometimes an individual in the congregation will say something rude and insolent to the missionary: when this happens, the missionary

has an excellent opportunity of raising his cause many degrees in the opinion of his auditory, by meekly brooking the insult, and returning good for evil.

Sometimes a new missionary, from the want of experience, may attack Hindooism in such a manner as to irritate, rather than to conciliate his auditors; but he soon discovers, that by this means he defeats his own end, and finds that his aim is promoted much more effectually by a temperate exhibition or defence of Christianity, and an humble imitation of the meekness and compassion of the Saviour.

The favourable time to expose the folly of Hindooism he discovers to be after the establishment of some important evangelical doctrine, when some Hindoo, by his own hostility and importunity, constrains the missionary to shew him the absurdity of the tenets he maintains. At such a juncture the Hindoos will take, with good humour, and with advantage to themselves, much more from the missionary than they would if he himself spontaneously attacked their idolatrous worship.

If the missionary has inadvertently given offence, such of his congregation as feel displeased, will sometimes call out, *Huribol! Huribol!* (that is, call upon Huree, one of the names of Krishno) and punish his offence by walking away and

leaving him to himself; but this is an event of very rare occurrence.

The missionary usually takes with him copies of one or more of the gospels, and some religious tracts, and distributes them at the close of the service to such of his hearers as are capable of reading, and willing to receive them.

A second mode adopted by the missionary, is in all respects similar to the preceding, with this exception, that instead of resorting to a bungalow, he takes his stand in the open air, either by the side of a public path or road, or in the outskirts of a market-place, or beneath some shady tree. Here almost precisely the same order of occurrences takes place. The only difference is, that the missionary, not being in his own house, must allow yet greater freedom to his hearers, in their remarks and interruptions.

I will here give one or two specimens of the nature of the interruptions to which the Christian teacher is thus exposed, and of the questions he is sometimes unexpectedly called upon to discuss.

Whilst a missionary was addressing a congregation of Hindoos by the side of a public road, in the environs of Calcutta, one of his hearers suddenly stopped him by a question which he insisted on having answered, and the following conversation ensued :

*Hindoo.*—Sir, Is it a sin for a man to kill his mother ?

*Missionary.*—Of course, a dreadful sin.

*Hindoo.*—Then you are the man guilty of committing it.

*Missionary.*—How do you prove the truth of your accusation ?

*Hindoo.*—Why, Sir, you drink the milk of the cow, and she is thus a mother to you ; afterwards you kill the cow, and eat her flesh.

*Missionary.*—Your premises are incorrect. I do not admit the cow to be my mother ; for if she were, I should have four legs and a tail, and I appeal to the whole congregation for the truth of what I affirm. But may I not recriminate, and ask, Are not many of you Hindoos literally guilty of the dreadful crime you thus unjustly ascribe to me ? for you know it is a practice in this country for children to burn their own mothers alive.

The objector slunk away, the hearers were pleased at the argument which silenced him, and the congregation at large took the closing reproof in perfect good temper.

On another occasion, when the missionary was similarly employed, the following conversation took place :

*Hindoo.*—Sir, you are preaching about mercy ; you ought first to practise what you preach.

*Missionary.*—What is it that you refer to?

*Hindoo.*—I refer to your cruelty in taking away animal life, and eating animal food.

*Missionary.*—If this be a crime, are you not guilty of it yourself?

*Hindoo.*—How can you insinuate such a thought?

*Missionary.*—You are, I presume, by your conversation, a *Voishnob*, and abstain from eating fish, flesh, or fowl; but, nevertheless, you devour and slay a multitude of animals every day of your life.

*Hindoo.*—How, Sir, can that be possible?

*Missionary.*—It is more than possible. In every cup of water you drink, there are a number of little animals; all these you swallow down with the water, and thus put them every one to death.

*Hindoo.*—[Knowing, as the people do in general, the truth of the representation, and somewhat embarrassed for a reply,]—What you say, Sir, is true; but then I have this to offer in my defence, that I could not live without drinking water; but you might live without eating animal food.

*Missionary.*—Friend, even this excuse is vain, and will not avail you; for you know very well, that you wash your feet with water every day, and away go the lives of a multitude of little

animals for the purpose of a gratification which is not essential to your existence.

The objector retired into the rear of the congregation, and the missionary resumed his text and subject.

Another conversation under like circumstances took place as follows :

*Hindoo.*—Sir, you are telling us that Jesus Christ died the just for the unjust; and himself, being sinless, suffered upon the cross that punishment which the sins of others deserved. This, Sir, appears to me to be an act of injustice, and that the innocent ought not to suffer for the guilty.

*Missionary.*—Pause a little, my friend, and consider the matter calmly: you will find that you yourself act upon the very principle you now censure. You know that it is the custom of your country, that the head servant in a family be responsible for the good behaviour of the under servants; if one of them should rob his master of a number of rupees and run away, his superior servant is liable to be called upon for restitution.

*Hindoo.*—Sir, what you say is the truth; but then you must remark, that the head servant *voluntarily* enters into suretyship for his inferiors, and in that case there is no injustice in requiring satisfaction of him instead of the offender.

*Missionary.*—Such is precisely the case in the

satisfaction which the Lord Jesus Christ made for the sins of others. He voluntarily became their surety by his own free choice and consent, and voluntarily laid down his life for them upon the cross.

A third mode whereby the missionary disseminates the knowledge of the gospel, consists in private conversations with some of the more respectable of the Hindoos, who call upon the missionary, and receive visits (with which they are in general much gratified) from him in return. On these occasions, good arguments, coupled with suavity of manners, rarely fail of producing a good effect. I will give one specimen.

A Baboo, (that is, a wealthy Hindoo) at Chinsurah, sent a message to the missionaries residing there, intimating that a very learned Brahmin was in his house, and that he and his friends very much wished to hear this Brahmin and the missionaries engage in an amicable dispute respecting the relative merits of Hindooism and Christianity. Two of the missionaries went. The Brahmin opened the debate, charged the missionaries with bad motives, and misrepresented their doctrines in an ill-tempered manner.

The missionaries stated in reply, that Christianity was a religion of love; that God so loved the world as to send his only-begotten Son, the Lord Jesus Christ, into it; that the Son of God

so loved the fallen race of man, as to give his life a sacrifice for their sins; and that missionaries were impelled to leave their beloved relatives and friends, and the comforts of their native home, from the same principle. They then explained the leading truths of Christianity, the substance of which was, that all men every where ought to worship that God who made them, and to worship him alone.

The Brahmin's countenance underwent a change as the missionaries were speaking, and in his rejoinder he said, "I am a Brahmin, and cannot therefore be expected to say, that I deem Christianity to be superior to Hindooism; but, in candour I must say, that the temper of these Christians is superior to that of us Hindoos.—Gentlemen," (the Brahmin said, turning to the missionaries) "your temper is *boro prarthoneeo*;" that is, greatly to be prayed for.—We took our leave, convinced that the cause of Christianity had that day risen in the opinion of some influential inhabitants of Chinsurah.

A fourth mode of inculcating the principles of Christianity is the establishment of native schools, in which many hundreds of Hindoo youths are now gradually and silently learning the elements of the Christian religion, by means of the Scriptures, catechisms, and tracts.



The preceding outline of missionary proceedings, exhibits the leading features of the manner in which the gospel is at this time inculcated in Bengal; and I presume, from the nature of the case, substantially the same mode is adopted in all other parts of India under Protestant jurisdiction.

Let, then, the above mode of procedure be looked at by the judicious reader, with calm and dispassionate attention, and I will venture to say, he will discover nothing possessing either an immediate or remote tendency to produce rebellion against the British rulers of India. The grand feature of the whole, which must forcibly present itself to the notice of every observer, however superficial may be his view, is, that *no external force of any degree or kind is made use of*; and that it is perfectly optional with the natives themselves, either to pay attention to the missionaries, or to treat them with perfect disregard.

A Hindoo, passing along the road, may either stop and hear what the Christian teacher in the bungalow, or by the way side, has to advance, or he may take no notice of him. He may receive a gospel or a tract, or he may decline them, just as his own inclination prompts. What he receives he is not even obliged to read; for if, upon inspection, the pamphlets put into his hands appear unworthy his perusal, he is at perfect liberty to

neglect, and, if he deem them pernicious, to destroy them. He may send his children to the schools, or he may refuse so to do, in all respects acting as he pleases.

Now let me ask, Is it possible, as long as the known principles of human conduct continue in operation, that such a mode of propagating Christianity as this should lead the people to rebellion against their rulers? I would, without doubt or hesitation, affirm, that such an effect is a *moral impossibility*.

I find the Abbé saying, "In my religious controversy, I never forgot the decorum, calmness, forbearance, and mutual regard, that ought ever to be observed in such circumstances; carefully avoiding all that could, to no good purpose, wound the feelings and prejudices of my opponents; and if I reap no other fruit from my trouble, but their reluctant assent to my simple arguments, I can at least pride myself, that on such occasions I get a patient and cheerful hearing; and that both my opponents and myself separate on good terms, satisfied with the mutual respect with which the dispute was carried on." (pp. 16, 17.)—"In discoursing upon the Christian religion with the Hindoos, your hearers will readily agree with you upon all that you say; but they will feel nothing. When you discourse upon such topics, either among the Christians or

pagans, your hearers sitting down on their heels, or cross-legged, will patiently, and with frequent assenting nods, listen to you." (p. 68.)

We see here, that the Abbé is himself a proof that the Hindoos will bear to be *contradicted*, for he had *controversies* with them, and of course his statements and arguments were contradictory to theirs; and instead of the Hindoos being convulsed with anger, and ready to break out into open rebellion against their rulers, we find them *sitting on their heels or cross-legged, listening patiently and cheerfully; frequently encouraging the preacher by their assenting nods, and separating with the missionary on good terms, and with feelings of satisfaction.* Surely the idea of the Abbé's "*explosion*" is sufficiently exploded—  
*Parturiunt montes, nascitur ridiculus mus.*

In corroboration of the view I have given, may I not with propriety repeat, that such also is the view taken by our enlightened government in India, and the European settlers in general. Had the Chief Governor of British India deemed it probable, that missionary efforts would lead to that catastrophe the Abbé so much trembles or pretends to tremble at, would he have become the patron of the Mission College at Serampore? Would he have committed many thousands of rupees to the management of these and other missionaries, in the establishment of native

schools? Would such a number of the most respectable and well-informed of the European residents in Calcutta, and other parts of India, have opened their purse so widely, and subscribed so liberally, to the direct furtherance of these missionary efforts, represented by the Abbé as likely to be of such mischievous and fatal consequences? The answer is obvious, they would not; and the sanction and co-operation of so many of the British in India, both connected with the Honourable the East India Company's Service, and acting in private capacities, is an abundant confirmation of that which is in itself so probable as almost to need no proof at all.

But I may go a step further, and affirm, that the probability is, that the efforts of missionaries are likely to contribute very much to the stability and permanence of the British authority in India, and that for the very reason assigned by the Abbé, why the Christians in India have not been the object of an open persecution; namely, that the British Government "extend an equal protection to all religious worship:" for this very reason, *every convert to Christianity will rally round the British sceptre, and feel his temporal security and happiness identified with the stability of the rulers who act so just a part.*

Some, indeed, have conjectured, that the diffusion of the principles of Christianity in India

will ultimately lead the natives to reject their British governors, and reascend the throne themselves. I would say, that the principles of Christianity forbid such conduct, and bind the conscience of every one to submit to the rulers whom God in his providence has placed over them; whether such rulers be of foreign extraction, or their own fellow-countrymen. The language of Scripture is, "Submit yourselves to every ordinance for the Lord's sake, whether it be to the king, as supreme; or unto governors, as unto them that are sent by him, for the punishment of evil doers," (1 Pet. ii. 13, 14.) The apostle here refers to the *governors sent from Rome*, to rule the various foreign provinces which were under the dominion of the Roman Empire. We find, therefore, that Christianity is as favourable to the monarch as to the subject, and that its extensive diffusion in India is in every point of view a most desirable event.

With respect to the persecution to which the Abbé refers, of course in India as in every other country, Christian as well as pagan, every real convert, who firmly opposes the immoral principles and practices of his countrymen, must expect to endure it, in a greater or less degree; but as to the Abbé's representation, that the Hindoos are so inflamed by the contradictions with which they have been harassed, as to be

ripe for acts of open persecution, as far as I have seen and heard in Bengal, the spirit of intolerance and ill-will towards such as deem it their duty to renounce Hindooism, in favour of Christianity, instead of increasing, has decidedly abated; which I account for, partly from the genial influence of a mild and impartial government, allowing none of its faithful subjects to be oppressed; partly from the positive good which the Hindoos have seen resulting from the principles of the gospel; partly from the growing conviction, that there is no design on the part of the English to introduce their own religion by any force, except that of argument and persuasion; and partly from the increasing respect the natives pay to the doctrines and precepts of Christianity.

I have thus entered into the merits of the question, though probably I might have been justified in simply discrediting the Abbé's representation, by pointing out the following contradiction in his statements.

“It is a certain fact,” he says, in the quotation given at the commencement of the chapter, “that since the new reformers have overflowed the country with their Bibles and religious tracts, the Christian religion, and the nations who profess it, have become more odious to the heathen than ever.”

“Now the religious tracts dispersed with

profusion in every direction, have brought them (the native Christians) into public notice, and rendered them an object of universal opprobrium; and I apprehend, that this very cause would already have given rise to an open persecution, were it not for the awe inspired by government, &c."

With the preceding, let the following statement of the Abbé's be compared.—“I shall certainly,” says he, in another part of his book, “never call on any lady, or other individual whatever, to engage him or her to squander away the money in contributing to the (in my humble opinion) absurd project of establishing schools for the purpose of enlightening the Hindoo females, or of circulating Bibles and tracts which are perused by no one, and are above the comprehension of all.” (pp. 207-8.)

We thus find the Abbé asserting, in one part of his book, that *the Bibles and religious tracts have excited such general indignation in the minds of the natives, among whom they have been circulated, that they have been strongly disposed to break out into open persecution and rebellion.* In another part of his work, the Abbé affirms, that as for the Bibles and tracts which are circulated, *they are perused by no one, and are above the comprehension of all!*

How books which no native reads, and which

if he did read, he could not understand ; how such books should produce a resentment so deep and universal, it is for the Abbé to explain. And it is, at the same time, for the reader to determine how far the Abbé's representations are worthy his regard.





## CHAPTER XIV.

*Reply to the Abbé's assertion, that hopes of success, in the project of converting the Hindoos, are founded in ignorance, and vanish upon actual intercourse with the Natives themselves.*

THE Abbé expresses his sentiments on the point discussed in this chapter as follows:—"The well-wishers to the cause of Christianity in Europe, who know nothing of the insuperable difficulties to be encountered every where in the dissemination of evangelical truths among the Hindoos of all castes, may indulge on this subject such speculations as they please, and such as their religious zeal may suggest to them. They may exclaim, that 'the gospel is the true light, that lighteth every man that cometh into the world.'—That the truth, in its silent and slow, though steady march, must get the better of error, win the supercilious, soften the obdurate, fix the fickle, and overcome every obstacle that impedes its progress. Such pleasing dreams

may be indulged within the precincts of a closet; but I would have those well-intentioned persons who entertain them, to exercise my arduous profession only for a period of a few months; when I have no doubt they would become thoroughly convinced of the utter impossibility of carrying into effect their benevolent speculations among a people circumstanced as the Hindoos are." (pp. 90, 91.)

"Warned by long experience, I repeat it, with feelings of the deepest sorrow, that there remain, in the present circumstances, no human means of improving Christian knowledge among the natives of India. The concerns of the Christian religion are in a quite desperate state; from a long period, all missionaries who are come to India for the purpose of making proselytes, have found themselves deceived on their arrival in the country, have experienced nothing but the most distressing disappointments in all their pursuits, and all their labours have terminated in nothing." (p. 133.)

The question now arises, Is the representation true, which is contained in the above paragraphs, namely, that hopes of success among the Hindoos are founded in ignorance, and that such hopes would vanish, and actually do vanish, upon personal intercourse with the natives of India?

I answer in the negative: I conceive myself to be one of the class especially referred to. I

was one of those "well-intentioned persons," who "indulged within the precincts of a closet," in Europe, the hope that the truth would ultimately prevail among the Hindoos. I actually went to India, and exercised the Abbé's "arduous profession," not only for "a period of a few months," but above six years; and I solemnly declare the result to be *a full and entire conviction*, founded not merely in the promises of God, but also in the appearances of the people, that the gospel *will prevail* in India, and that the Hindoos will in due time, and probably sooner than the generality of even friends to the cause expect, be converted to Christianity. This is my deliberate opinion, after all I have seen and heard and done in missionary affairs connected with Hindoostan; and I thus come forward myself, as a refutation of the author's assertion, that if any one would but exercise his, the Abbé's profession, though only for a short period, he would be convinced of the impossibility of his object being accomplished.

If the Abbé should endeavour to evade my testimony, by insinuating doubts whether I have stated the real sentiments of my mind, and to strengthen such doubts should suggest that I had embarked in the work for life, and could not, with credit to myself, either recede or speak ill

of it; I answer, that such a suggestion would not be correct. I embarked in the work but for the limited term of five years, and that by way of experiment: when this term expired, I had an open door of retreat; but the five years' trial has produced in my mind so deliberate and thorough a conviction, both of the importance and practicability of the undertaking upon which I had entered, that I have tendered my services to the London Missionary Society, for a second period of labour among the heathen of India.

I should apologize for so much about myself, but the nature of the Abbé's charge seems to have required it; and I come forward as proof that the Abbé's assertion, that "from a long period, all missionaries, who are come to India for the purpose of making proselytes, have found themselves deceived on their arrival in the country," is untrue.

I would add, that I have had intercourse with various missionaries of different Protestant denominations in Bengal, and never met with one whose sentiments underwent the change which the Abbé has thus untruly asserted.

If he should further attempt to insinuate, that impressions of practicability are first formed in Europe, and then, upon arrival in India, pride and tenacity will not permit the missionaries

either to discern or avow the futility of their attempts, it would be sufficient to repel the charge, as assertion without proof: but I can do more; I can quote cases in which there is no room for the suspicion at all. I refer to Europeans, who, *in India*, have deliberately given themselves up to the work of missionaries to the Hindoos, *after a residence among them of many years*. Two such instances occurred in connexion with my own mission. The individuals in question had lived many years in the midst of the Hindoos, before they formed the design of becoming preachers to the Brahmins and other natives of Hindostan. They had enjoyed full opportunities, and had embraced them, of examining minutely all that was transacting with reference to the missions; and the result was a full conviction, that the work of converting the Hindoos to Christianity was practicable. Many more instances of a similar kind might (were it necessary) be adduced, connected with other missions in different parts of India.

In further corroboration of what has been advanced, I would add that a great number of Europeans, who have been resident for many years in Calcutta and other parts of India, all so unhesitatingly deem the work to be practicable, as not only to say so in word, but very

liberally to subscribe of their substance to its prosecution.

We see from hence, that hopes of converting the Hindoos are, in fact, *not* "mere dreams formed within the precincts of European closets," that they do *not* vanish upon arrival in India, and that the Abbé's assertion is unwarranted.



## CHAPTER XV.

*Reply to the Abbé's insinuation, that the increase of Suttees is in a great measure chargeable upon the Missionaries themselves, and to his opinion that the suppression of Suttees by the interposition of Government, is a measure too dangerous to be attempted.*

I NEXT proceed to notice an assertion, made by the author of the work in question, involving a serious charge against the missionaries, and calculated to render them odious in the eyes of the British public. It is an accusation of their having been, in a great measure, the cause of an increase in the number of Hindoo widows who are annually consumed on the funeral pile of their husbands. The Abbé thus brings forward this heavy charge:

“The Rev. — returns again to the stale subject of the burning of the Hindoo widows,

on the pile of their deceased husbands, and quotes the lamentable fact of seven hundred and six victims having devoted themselves to that barbarous superstition, in the course of the year 1817, in the presidency of Bengal. It is a well-known fact, (as I observed in a former letter,) that these nefarious sacrifices have increased of late years; but the reverend gentleman is not perhaps apprized, that many persons of good sense, who have made inquiries about the causes of this increasing evil, have been of opinion, that its aggravation was in a great measure owing to his intemperate zeal, and that of many of his associates in the work of reform. He is not, perhaps, aware, that owing to their abrupt attacks on the most deep-laid prejudices of the country, the zeal of the Hindoos had been roused to a determined spirit of opposition and resistance, when they saw their most sacred customs and practices publicly reviled, laughed at, and turned into ridicule, by words, and in writing, in numberless religious tracts, circulated with profusion, in every direction, all over the country." (pp. 197, 198)

Perhaps the best reply to the author's representation, that the *religious tracts*, circulated by the missionaries, have had a considerable influence in exciting the Hindoos to a determined spirit of



opposition and resistance, and induced them to burn their widows with greater zeal than ever, is the assertion which he himself has elsewhere made, and which has already been noticed in a preceding chapter\*, that these tracts "are perused by no one, and are above the comprehension of all." (pp. 207-8.)

How, it is inquired, can tracts, which no one reads, and which no one can understand, be capable of producing such an effect as that ascribed to them by this author?

But it may be further noticed, that the accusation which the Abbé has brought forward refers especially to Bengal, and to districts north of that province; and it is worthy of regard, that the accuser, whose exclusive sphere of labour was the southern part of the Indian promontory, more particularly Mysore, is not laying his indictment upon facts which he can aver have passed under his own observation, but either upon reports devoid of truth, or upon surmises devoid of foundation.

Having adverted to the inconsistency of the Abbé's own statements, and his incompetency as a witness, I will now beg the reader's attention to a proof of such a nature as will, I apprehend,

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\* See Chapter XIII.

fully overthrow the unjust insinuation, and determine the point at issue in favour of the missionaries. It is a document emanating from the Government itself in India, and from which the following is a quotation :

“ Extract from the proceedings of the Nizamut Adawlut, under date the 21st May, 1819.

“ Remarks and Orders of the Court on the Suttee Statements and Reports, for the year 1818.

“ The court of Nizamut Adawlut, having had before them the reports of Suttees received through the courts of circuit from the several Zillah and city magistrates for the year 1818, together with detailed and abstract statements prepared from those reports, record the following remarks and orders.

“ The court observe with concern, that the total number of Hindoo widows, ascertained to have been burnt or buried alive in 1818, considerably exceeds the number reported in each of the three preceding years ; viz.

In 1815 . . . 378

— 1816 . . . 442

— 1817 . . . 707

— 1818 . . . 839

“ The court are willing to believe that this increase may, in some degree, be ascribed to

two causes; viz. 1st, to greater vigilance on the part of the police in ascertaining and reporting Suttees which take place, than formerly existed: and 2d, to the effect of the epidemic disease which has prevailed during the last two years; but still the fact of the increase, which appears to have been hitherto progressive, must, in the opinion of the court, unavoidably excite a doubt whether the measures publicly adopted with the humane view of diminishing the number of these sacrifices, by pointing out the cases in which the Hindoo law is considered to permit them, and those in which that law forbids them, have not rather been attended with a contrary effect, than the one contemplated. It is possible, indeed, that some cases, in which the sacrifice may properly take place, may be known now, which were not thought of before: if otherwise, however, and if the two causes first noticed be not sufficient to account for the result, the court fear that the only other assignable cause is, a spirit of fanaticism, rather inflamed than repressed by the interference of the public authorities."

In the above official document, it appears that several reasons are alluded to, as probable or possible causes of the increase in the number of widows devoted to the flames upon the death of their husbands; but not the least intimation is given, that the indiscreet zeal of the missionaries,

or their profusely scattered religious tracts, formed a material part, or any part of the latent causes which government were thus diligent in investigating.

The administration of affairs in British India, has indeed been intrusted to men of too much candour, and possessed of minds too noble and ingenuous, to ascribe to the conduct of missionaries, effects resulting from other causes. Rather than so act, they would, as that document shews, call in question the expediency of the measure they themselves adopted, and honestly surmise that possibly their own mode of interference may have produced the result which they deplore. Conduct, thus amiable and upright, will ever endear the British government in India, to all classes of its subjects, and excite in the minds of missionaries in particular, a very ardent glow of gratitude and attachment towards such rulers. How different the conduct of the individual who has laid the accusation in question!

As confirmatory of the above-cited document, I would refer to a letter, dated 19th December, 1818, addressed, by Mr. Oakely, the magistrate of Hooghly, to Mr. Ewer, superintendent of the police, containing much valuable information, and some important suggestions, on the subject now under consideration. From this letter, the following is an extract:—"The fre-

quent occurrence of these horrid sacrifices (Suttees) in Zillah Hooghly, has, for a considerable time, attracted my attention, and induced me to take into serious consideration the causes of their increasing prevalence, and the possibility of checking so horrid a custom, without exciting any general feeling of dissatisfaction amongst the Hindoos. The importance of the subject must serve for my apology, should the present address seem of unreasonable length, and of irregular form.

“The statement which I lately furnished at your request, will shew, that the practice of Suttee has of late become much more frequent in Hooghly than formerly; and although the fatal epidemic, which visited the district during the two last rains, may be supposed to have caused the increase, yet this conclusion is not supported by facts; for, in the first four months of the present year, when the epidemic did not prevail, there were respectively seventeen, ten, fourteen, and seventeen Suttees; and in July, August, and September, ten, sixteen, and sixteen: we must therefore seek other causes for the increased prevalence of the custom.

“Previous to 1813, no interference on the part of the police was authorized, and widows were sacrificed, legally or illegally, as it might

happen; but the Hindoos were then aware that the government regarded the custom with natural horror, and would do any thing short of direct prohibition to discourage, and gradually to abolish it. The case is now altered. The police officers are ordered to interfere, for the purpose of ascertaining that the ceremony is performed in conformity with the rules of the Shasters, and in that event to allow its completion. This is granting the authority of government for burning widows; and it can scarcely be a matter of astonishment that the number of sacrifices should be doubled, when the sanction of the ruling power is added to the recommendation of the Shaster."

The reader will have observed, that throughout the whole of this official document, there is not the most distant allusion to the missionaries, as in any degree the cause of the increase of Suttees.

The Abbé himself, it may be noticed, in another paragraph of his work, prominently specifies the very ground chosen by Mr. Oakely, and represents the imperfect interference of government as a principal cause of the increase of Suttees. "It is an indubitable fact," says he, "fully confirmed by the official reports of the local magistrates, that since the clamours raised in Europe and India, and *since the country*

*government has judged fit to interfere, to a certain degree, in order to render it less frequent, it has come more into fashion, and more prevalent. I have seen lists of the victims devoting themselves to that cruel superstition; and I have observed, that in the districts of Calcutta and Benares, where the horrid practice is most common, the number of victims has been of late much greater than it was about twelve years ago, when the natives were left to themselves, and nobody presumed to interfere with their customs."* (p. 175.)

To the evidence already adduced, I beg to add my own humble testimony. I attended one Suttee, together with two or three more Europeans, and the effect of our presence and dissuasions, was certainly not the excitement, but the diminution of the Hindoo ardour. Our attendance and expostulations seemed evidently to damp their zeal, and the procedure appeared to be conducted with hesitation and faint-heartedness, because we were looking on.

Although we had no power to prohibit the horrid deed, yet the consciences of the perpetrators seemed to testify against them, that they were wrong; and something like shame marked their conduct during the ceremony. I would in addition state, that I have never known or heard

of any Hindoo having intimated the idea, that he, or his countrymen, were excited to greater zeal, as it respects this rite, by their practice having been intermeddled with; but I have heard of the reply being repeatedly given to the expostulations of objecting Europeans, "If there is any blame in our proceedings, it belongs to you yourselves, for we are acting under British sanction."

From these facts, and from having observed the Hindoos inhabiting Bengal to be a very timid race, extremely fearful of acting in opposition to the will of their British rulers, I am disposed to pay much attention to Mr. Oakely's supposition. But whether what he suggests be or be not the true solution of the increase of Suttees, I am fully satisfied, from what I have witnessed as the actual effect of christian instruction upon the Hindoo mind, as well as from the other considerations alluded to, that the influence of missionaries, and of the tracts they have dispersed, so far as that influence extended, has been to counteract the evil so much deplored, and in no wise whatever to increase it.

As to the question, whether the practice under consideration should be suppressed by the interference of the public authorities, the author gives his opinion in the negative. He says, "Those



horrid suicides, called Suttees, have unfortunately prevailed from the earliest times to the present, in the country chiefly in the north of India; and the putting a stop to them altogether, by coercion, appears a measure too pregnant with danger to be attempted. In the moral order, as well as the physical, we are often reduced to the sad necessity of tolerating great evils, not to be exposed to greater ones." (p. 198.)

Commiseration for a multitude of unhappy females, who pass their whole lives under the painful apprehension of having ultimately to be burnt alive; and one of whom is actually consigned, a living victim, to the flames, upon an average, probably every four hours—compassion excited by the contemplation of such a scene of agony and woe,—must constrain every benevolent mind to hope that the Abbé's opinion of its necessary perpetuity is unfounded.

With respect to the apprehension of a national revolt, were the magistracy to interpose for the prevention of the crime in question, I cannot but deem it altogether groundless, and in support of the view I take, would submit a variety of considerations.

I would commence by observing, that the burning of widows is not one of those superstitious peculiarities which the Hindoos doat

upon with enthusiastic attachment, or profound veneration. Europeans, with propriety, regard the groundless destruction of a widow's life as an act of great and fearful moment; but, so far as I have been able to collect, the Hindoos themselves deem it comparatively a trifling matter. When I approached the spot where the Suttee, to which I have alluded, was performing, the first words which saluted my ears were from a Brahmin, who, with ill-timed mirth upon his countenance, said to me, "What, Sir, *are you come to see the sport?*"

Mr. Oakely, in the letter whence an extract has been made, intimates his opinion, and it is well founded, that Suttee is not an act insisted upon by the Hindoo religion; assigning this strong reason for such opinion, that Suttee only prevails in particular districts; whereas, if it were, in the estimation of the Hindoos, a ceremony of vital moment, its observance would pervade all India; and adds, that "by such men, (referring to the worshippers of the sanguinary Kalee, who are the main actors in this cruel drama), a Suttee is not regarded as a religious act, but as a *choice entertainment.*"

There are some points, on the other hand, which, whilst we should reckon them insignificant, the Hindoos would estimate as of the very first

magnitude. It would be difficult, for instance, to foretell to what extent the evil consequence might reach, if government were to issue and enforce an order, that every one of their Hindoo subjects should eat some rice, say but one mouthful, which had been cooked or touched by European hands.

If some, not intimately acquainted with the real nature of Hindooism, should deem it almost incredible that so gross an error, in estimating the relative importance of particular acts, could possibly prevail; it may be proper to observe, that if a Hindoo be known to have eaten though but one mouthful of food, dressed by a person of another tribe, his caste would be thereby destroyed. The result of this would be an exclusion from the bosom of his family and friends, with whom he would no longer be permitted to eat or drink: a degradation in the eyes of all his acquaintances and neighbours; a loss of all his supposed and boasted sanctity; and in some cases also a forfeiture of his inheritance and estates. Whereas the timely and constrained abstinence from burning a widow would involve neither loss of caste, of domestic comfort, of reputation, of sanctity, nor of inheritance; not one of these would be affected by such omission.

I proceed to remark, in confirmation of the opinion that the Suttees may be safely suppressed by the arm of public power, that there is already a strong party in India against the cruel rite. There are the Mahomedans, who form a numerous part of the population, and are unequivocally hostile to the ceremony. Next may be mentioned the Voishnobs, a very extensive sect of Hindoos, who frown upon the practice, and maintain that the life of no creature, still less of a human being, ought to be destroyed; and the inculcation of their principle tends to weaken the faith of the other Hindoos, as to the propriety of the part they are acting in performing Suttee. The disciples of Rammohun Roy stand also opposed to the rite: that intelligent Brahmin has written and circulated tracts among his countrymen, tending to prove, not only that the practice is revolting to humanity, but inconsistent with the tenet held by the great Munoo himself, to whom the Hindoos at large appeal as their chief oracle. Add to these considerations, that natural feeling is all in favour of the suppression of the agonizing ceremony. There are probably many Hindoos, now outwardly countenancing the practice, who in their hearts would rejoice if it were forcibly suppressed; whereby they would have an honourable relief from an observance repugnant to their

minds, and to which they have hitherto adhered, only from deference to custom and to the prejudices of their countrymen.

But arguments, yet stronger than the preceding, may be adduced in favour of a resort to coercive measures. Some Suttees have been actually prevented by the official interference of the magistrate, and no tumult or disturbance has resulted. This will appear by the following extract from the official document relating to the subject. — “Mr. Bayley having reported, that under the construction which the magistrate and his police officers had put upon the instructions circulated on the 29th of April, 1813, as meant to prevent the burning of women, having infant children, with the other forbidden practices therein mentioned; since the circulation of those instructions, the official interference of the police officers in the district of Burdwan had prevented the sacrifice of five women, four of whom were prohibited burning on the sole ground of their having infant children.” — “The practical operation of this single head of the instructions of the court having been already attended with the preservation of the lives of four women in this district; and not perceiving any general symptoms of jealousy, tumult, or opposition to the interference of the police officers on these occasions; I

confess that I should feel deep regret if the court were to annul an order, which has actually produced such beneficial effects."

Here we have instances in which the police have actually suppressed intended Suttees, and that without any appearance of popular commotion. I am aware that these cases are open to the remark, that the intended Suttees did not come within the limitations which the Hindoo Shasters themselves lay down; and that for this reason, the people were not disposed to murmur or oppose. But, in reply to such an observation, I would humbly submit that the Hindoos are not so much alive to this distinction as we may suppose them to be—with them, usage and custom are of principal weight. A Hindoo's main inquiry is not so much, What do the Shasters say? as, What do his neighbours do?—He would much sooner side with his neighbours against the Shaster, than side with the Shaster against his neighbours. And in the case of usage or custom, which with them is the one thing needful to be regarded, their quiet conduct, in the instances above mentioned, shew that *they will allow* their governors to interfere for the suppression of the practice in question.

I may proceed to notice the encouraging fact, that the forcible suppression of infanticide, at the

mouth of the Hooghly, was attended with entire success : a measure this, appearing in one material respect, to be much more fraught with danger than the one proposed; inasmuch as that was the coercive prohibition of a ceremony participated in by a great multitude of Hindoos, by long and established *concert*, meeting together in one place; whereas the Suttee occurs as a sudden and *insulated* act, in which comparatively few concur. But the omission of drowning children, like the omission of burning parents, involved no forfeiture of caste, and no sacrifice of any deep-rooted principle; and the wishes of government were yielded to, without a struggle or a sigh. Such, also, it may confidently be expected, would be the result of a similar mode of conduct, with reference to Suttees.

If any one should, notwithstanding the preceding weight of evidence, yet remain in doubt, on account of the weight due to the opinion of a person possessing so much knowledge of the Hindoo character and religion as the Abbé Du-bois; the grounds of such hesitation may be entirely removed, and that with speed and ease. Strange as it may appear, *the Abbé himself* must be introduced as an advocate for the authoritative interference of government, in order to terminate the practice of Suttee. In his 'Description of the

Character, Manners, and Customs of the People of India,' published in 1817, he thus expresses his opinion on the point under consideration: "The ancient and barbarous custom, which imposes it as a duty on women to die voluntarily on the funeral pile of their husbands, although still in force, is by no means so general or frequent as it was in former times. It is also more rare in the Peninsula than in the northern parts of India, where it is by no means uncommon, even in the present times, to see women offering themselves up as the willing victims of this horrid superstition; and devoting themselves, out of pride or vanity, to this cruel death. It is confined to the countries under the government of the idolatrous princes, for the Mahomedan rulers do not permit the barbarous practice in the provinces subject to them; and *I am persuaded the Europeans will not endure it where their power extends.*" (p. 236.)

Here the Abbé intimates a conviction of the propriety of using force, in order to put an end to Suttees; and so far from apprehending any danger from such a line of conduct, quotes the Mahomedan rulers as having adopted the measure with success, and as an example worthy of European imitation.

Perhaps the reader may be disposed to desire the opinion of some safer guide, and to pay no



attention to the Abbé's representation, either for or against the measure under consideration; seeing that one or other of his opinions must of necessity either have been formed without reflection, or have been uttered without sincerity. I would then beg to cite the opinion of the late Charles Grant, Esq.; one possessed of long and intimate acquaintance with the natives of India, and more particularly of those among whom the Suttee is principally practised—one whose judgment was as sound as his heart was benevolent. In his 'Observation on the Manners of the Natives of British India,' he adverts to this custom, and intimates, that to say we should continue to allow of these great disorders, in "all time to come," would be "too daring a conclusion."

I may here with propriety introduce a further extract from the report of the British magistrate of Hooghly, already alluded to, wherein he plainly avows his opinion that the Suttee may be abolished with perfect safety.

"I do not hesitate in offering my opinion," he says, speaking of the practice in question, "that a law for its abolition would only be objected to by the heirs, who derive worldly profit from the custom; by Brahmins, who partly exist by it; and by those whose depraved nature leads them to look on so horrid a sacrifice as a highly agreeable and entertaining show."

I may also state, that the native who instructed me in the Bengalee language, who was a Brahmin of more than ordinary intelligence, frequently expressed his surprise to me that government did not issue an order that no more Suttees should be permitted, intimating his conviction that no commotion whatever would ensue.

But last of all, and above all, I would lay stress upon the unseen, but not on that account the less effectual, aid and blessing of Him who holds all hearts in his hands, who "stilleth the noise of the seas, the noise of their waves, and the tumult of the people."

In discussing a great moral question like the present, there is one important axiom which should never, I conceive, be lost sight of,—that *the path of duty is the path of safety*. If God approve the conduct of the British rulers of the Indian empire in their effort to purify the land of blood-guiltiness, they need not fear, though a host should encamp against them; for if God be for them, no one can oppose them with success.

If the question be asked, Is it according to the revealed will of God, the duty of the British Government in India to interpose their authority, and forcibly put an end to the practice of consigning widows to the flames? I would quote one passage, out of many, from the Sacred Scriptures, and a part of the commentary made upon it by

that great and justly esteemed divine, the late Rev. Thomas Scott, rector of Aston Sandford.

In the thirty-fifth chapter of the book of Numbers, are the following words, "So ye shall not pollute the land wherein ye are: for blood it defileth the land: and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it." (v. 33.)

Upon this the above-mentioned distinguished clergyman thus comments:—"The connivance of our government in the burning of widows, and in human sacrifices, and in other species of murder, committed in our East Indian dominions, under the pretext of an idolatrous religion, is wholly unjustifiable, and burdens our land, and all connected with those distant regions, with the guilt of blood not expiated by that of those who shed it."

Such was the opinion of one, who for sobriety of mind and solidity of judgment in expounding that sacred Book, which contains the revelation of God's will to man, has in no era of the church been surpassed, or perhaps equalled.

-As a warm friend to India, and by duty, interest, and gratitude, cordially attached to the British rulers, whom Providence has placed over the principal part of that vast empire, my humble prayer is to Him, "at whose command nations and empires rise and fall, flourish and decay,"

that He would guide those who hold the reins of Indian government, into the adoption of such measures as shall tend to the preservation of their own authority, the happiness of their Hindoo subjects, and the glory of Almighty God.



## CHAPTER XVI.

*Consideration of the Abbé's disbelief of the intimation contained in the Sacred Scriptures, that the Gospel will ultimately prevail throughout the earth.*

**T**HE author of the Letters in question, makes no secret of his disbelief of the consoling doctrine, that the day will come when ignorance, idolatry, superstition and wickedness, shall everywhere be overthrown, and the holy and happy reign of the Prince of Peace extend throughout the earth.

His words are as follows:—"The Christian religion has been announced to the natives of India, without intermission during the last three or four centuries, at the beginning with some faint hopes of success, but at present with no effect. In the mean time, the oracle of the Gospel has been fulfilled with respect to the Hindoos. The Divine Founder of our religion has, it is true, announced that his gospel should

be preached all over the world, but, to the best of my knowledge, he has never affirmed that it should be heard, believed, and embraced by all nations." (p. 42.)

Again: "Now, who has told us that Christianity shall not remain stationary in like manner, and continue to the end of the world to be the religion of only the minority of mankind. Christ (as I mentioned in another letter) has, it is true, promised that 'the Gospel of the kingdom shall be published in all the world, for a witness unto all nations, and then shall the end come.' His sacred pledge, in this respect, has been fulfilled, or is still fulfilling; but at the same time, has he told any one that all nations, or even the majority of them, should be brought under the yoke of the Gospel?"

"It is true, that in several of the books of the Old Testament, and chiefly in the Psalms of David, in which frequent allusions to the coming of the Messiah are made, he is represented as extending his spiritual dominion over all the earth, from one end of the world to the other; but most of the expressions used by the inspired writers in those passages of Holy Writ, either have a mystical meaning, or are mere metaphors, which cannot be taken in their literal import, and whose true meaning cannot be perfectly understood by us." (pp. 108-9.)

Yet further.—“ But the article which has stricken me most in that little work,” says the Abbé, (referring to Evans’s Sketch of the Christian Sects,) “ is that of the millennium, which is nothing but an almost literal copy of the tenth Avattera of Vishnoo, called Kalkyavattera, or incarnation into a horse. This Avattera, of which I give a description in my new edition, is to put an end to the corruption, fraud, and injustice introduced among men by the last Bouhda-avattera, and cause virtue, lasting peace, and complete happiness to reign on earth among the human race. Such is exactly to be the effect produced at the very same period, during the age of the millennarians, and when the latter contrived their millennium, I cannot refrain from believing that they had a knowledge of the kalkyavattara. Both systems coincide so perfectly in their origin, motives, and effects, that the one must have been copied out from the other.

“ If it were justifiable to jest upon a subject which has at all times filled me with awe, or to slight a religion which I most sincerely and most firmly believe to be the only true one upon earth, I could carry on this disgusting parallel to a much fuller extent; but I will conclude it, as the subject is too serious to become a matter of rail-  
lery.” (pp. 220—222.)

Let us first consider the author's supposition, that if the Hindoos believe that the period will arrive when virtue, peace, and happiness shall prevail among the human race, then the expectation entertained by Christians of such an era must be erroneous.

I apprehend that, if the fact be as our author represents, then, on the contrary, the probability of such a desirable consummation actually taking place, gains strength.

I found this conclusion upon the well-known fact, that the coming of our Lord Jesus Christ was preceded by a very remarkable expectation, entertained by many among the heathen nations, that some illustrious and divinely commissioned teacher was about to appear on earth.

“ Even the Gentiles, involved as they were in ignorance and darkness, had considerable expectations that some extraordinary and illustrious personage would make his appearance about this time. The learned of many nations would entertain such notions in consequence of their intercourse with the Jews; who, for the sake of commerce, had mingled with them, and who could not fail to have given some intimations of their prevailing hopes; beside which, the Septuagint translation was accessible to many of the Greek philosophers at Alexandria.



“The Sibyls, who were esteemed prophetesses by the Greeks and Romans, and had probably derived their information from the sources just referred to, had also expressly declared that some great personage was at hand. Virgil, in his fourth Eclogue, complimenting the Consul Pollio on the birth of his son, makes use of language justly applicable only to the Son of God, who was to restore the golden age.

“The jarring nations, He in peace shall bind,  
 And with paternal virtues rule mankind.  
 Unbidden earth shall wreathing ivy bring,  
 And fragrant herbs (the promises of spring),  
 As her first offerings to her infant King.”\*

DRYDEN.

Had our author lived before the Advent, he might, with as much propriety, have deemed the hope of the Messiah's appearance a matter calculated to excite a spirit of raillery, because many of the Gentiles joined in the expectation, as he now does the belief of the universal triumph of truth and happiness, because he has found several of the heathen in the present day also believing the same thing.

With respect to his insinuation that the doctrine of the millennium has been borrowed from

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\* Evangelical Magazine, for January, 1824; in which see various additional proofs to the same effect.

the Hindoo Shasters, I would reply, that as the Jews did not derive their expectation of the Advent from the heathen of their day, but from the word of God; so Christians at the present period have obtained their views from the Sacred Scriptures, to which they appeal as the warrant of their pleasing anticipation, and not (as insinuated by the Abbé,) from heathen Shasters, with which indeed they are unacquainted.

It does not appear which particular edition of Evans's Sketch the Abbé had been perusing, nor does he state which, among the different views of the millennium given by Evans, had drawn forth his animadversions. Were he only referring to such opinions on the subject as are really enthusiastic, and inconsistent with a sober interpretation of the divine page, his censure of such views would merit no reproof. But as he, in other parts of his book, positively rejects the simple doctrine, founded on plain declarations of Scripture, that the triumphs of the gospel will be universal;—as he specifically ridicules the idea of “virtue, lasting peace, and complete happiness reigning on earth among the human race,” and rejects the millennium itself, and not merely wild conceits about its nature; it may be necessary to adduce the passage of Scripture in which the doctrine is more particularly laid down.

Let us then refer to the Book of Revelation, in which are found the following words:—"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand; and he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him *a thousand years*, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more till *the thousand* years should be fulfilled; and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ *a thousand years*." (chap. xx. 1—4.) See the whole chapter, in which the Millennium, that is, (as the word imports) the period of a thousand years, is spoken of not fewer than six different times.

Bishop Newton states, as the meaning of the above prophecy, "that there shall be such a happy period as the Millennium; 'that the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the

Most High,' (Daniel vii. 27.)—' that Christ shall have the heathen for his inheritance, and the uttermost parts of the earth for his possession,' (Psalm ii. 8.)—' that the earth shall be full of the knowledge of the Lord as the waters cover the sea,' (Isaiah xi. 9.)—' that the fulness of the Gentiles shall come in, and all Israel shall be saved,' (Romans xi. 25, 26.)—in a word, that the kingdom of heaven shall be established upon earth, is the plain and express doctrine of Daniel and all the prophets, as well as of St. John; and we daily pray for the accomplishment of it in praying, 'Thy kingdom come.' "

The Rev. Mr. Scott, on the same passage, has the following remarks:—" In the foregoing chapter, the termination of all open opposition to the gospel, and the dreadful punishment of all those who had introduced, supported, or concurred in the idolatrous corruptions before described, are most clearly predicted. But while the instruments of mischief had been cut off, the great agent was still at liberty, and he would surely excite fresh disturbances, or produce more delusions, if not prevented. The apostle had therefore a vision emblematical of the restraints which would be laid on Satan himself.—' An angel from heaven, with the key of the abyss, and a great chain,' seized on him, bound him, and cast him into the abyss, and there shut him up and

set a seal upon him, to prevent his deceiving the nations as he had before done ; and this imprisonment continued during one thousand years. In some places ' the dragon ' signifies the persecuting power of idolatrous emperors, who were vicegerents of the devil, and bare his name and style ; but here Satan himself is evidently meant. And it is implied that Christ, with omnipotence and absolute authority, will restrain ' the devil and his angels,' even all his legions of evil spirits, ' from deceiving mankind in general,' or any part of them, into idolatry, impiety, heresy, and wickedness, as he has hitherto done. For though human nature is prone to all evil, and averse to all good, yet the agency and influence of fallen angels have immense effect in counteracting the gospel, in exciting men to atrocious crimes and cruel persecutions, and in devising and propagating ingenious but fatal delusions : when, therefore, this ' roaring lion,' or subtle poisonous old serpent, shall be completely restrained, the gospel will be rendered effectual to purify the church, and convert the nations ; the Christian religion, in all its purity and glory, will become *universal*, and the true ' Israel shall blossom and bud, and fill the face of the world with fruit.' Then the first petition of the Lord's prayer will be wonderfully answered, and piety, peace, righteousness, and purity, will fill the earth. Nor can I doubt, that

in proportion as the Scriptures are diligently and impartially searched and understood, the more generally and unreservedly will the persuasion prevail that there shall be a Millennium, that it is at hand, even at the door, and that we ought to advert to it, and to those things which may prepare the way for it, in all our studies and writings, and in the improvement of our several talents."

The reader will now judge how far the Abbé is justified in the contempt he pours upon an important and animating doctrine, plainly revealed in the New Testament.

Let us proceed to notice our author's opposition to the predictions of the universal establishment of the Messiah's reign, which are contained in the Old Testament.

It may be remarked that he admits the plain import of these predictions to be, that Christ's reign will be *unlimited*. "He is represented," he says, "as extending his spiritual dominions over all the earth, from one end of the world to the other." And assigning no reason why this their obvious import should not be adopted, he simply, and without proof or argument, asserts, that "most of the expressions used by the inspired writers in those passages of Holy Writ, either have a mystical meaning, or are mere metaphors which cannot be taken in their literal

import, and whose true meaning cannot be perfectly understood by us.”

I anticipate that the Christian reader will prefer the *plain* import of the inspired volume to the *mystical* meaning of the Abbé, who himself acknowledges that the true meaning of the passages in question he has not yet been able to ascertain.

The objection that our Saviour himself has not foretold these extensive triumphs of the gospel, is also devoid of weight. It did not enter into our Lord's design to utter copious predictions. A plenary revelation of future events he left to be made by the prophets and apostles. At the same time his communications, so far as they were prophetic, do not in the slightest degree militate against the doctrine in question, but, on the contrary, are confirmatory of it.

Lastly, I may remark that the Abbé himself, in another part of his book, seems to discover a hope that the Hindoos may yet be converted to God, and thereby to give up the great point, for the sake of which he endeavours to annul the prophecies. “This, dear Sir,” he says, “is an abridged sketch of the low and abject state of the Christian religion in India. In such discouraging circumstances, without any apparent human means to improve the cause of Christianity in this country, there only remains to the persons

of our profession to look up with calmness and resignation to Him who holds in his hands the hearts of men, changes them when he pleases, and is able even of stones to raise up children to Abraham, when the time appointed by him for the purpose arrives." (pp. 84, 85.)





## CHAPTER XVII.

### *Recapitulation and Conclusion.*

WE have now examined some of the principal features of the Abbé Dubois' work against Christian missions in India. It has appeared, in the course of the investigation, that the author, as is evinced by the general tenor of his book, has almost entirely lost sight of the *concurrence* of *divine* and *human* agency in the work of evangelizing the heathen. The consequence of which has been, that by exclusively meditating on the inability of the merely human agent, he has arrived at the exceedingly erroneous conclusion, that there is no possibility "of making real converts to Christianity among the natives in India."

The author has argued that the Hindoos will not embrace the gospel, because of the persecutions to which a profession of Christianity would expose them; which argument is contrary, both

to scriptural views of God's all-supporting grace, and to fact; many Hindoos having been enabled actually to undergo the persecutions referred to.

He has represented the Hindoos as a people *sui generis*, and incapable of conversion, because of their peculiarities; which is a virtual denial of the sufficiency of God's blessing to render the labours of his servants successful, and proved to be untrue by the several conversions which have actually taken place.

He has ridiculed the proposed plan of the Rev. Mr. Ward, to impart instruction to Hindoo girls, comparing it to the follies of Don Quixote. This plan, we have seen, has actually succeeded; and there are already upwards of seven hundred Hindoo girls enrolled as scholars.

He has gone the fearful length of asserting, that there is hardly a chapter in the whole Bible, which, if presented to an unconverted Hindoo, would not prove to be calculated to impede his reception of the gospel; and, as it regards the Hindoos, virtually putting the Bible into the *Index Expurgatorius*, he has laboured to his utmost to discourage the circulation of the Sacred Scriptures in India.

He has condemned a number of translations of the Sacred Scriptures, which he has never read; he has made no allowances for the necessary imperfections attending versions in their early stages;

and has laid down the strange principle, that Indian versions of the Sacred Original ought to be written in "fine poetry, a flowery style, and a high stream of eloquence."

He has, in one part of his book, intimated that a missionary ought on no account to give up his professional undertaking, on account of any discouragement he might meet with, however formidable; notwithstanding which he himself has actually abandoned the work in which he was engaged; and, in other parts of his book, suggests that all other missionaries ought to copy his example.

He has asserted, as one of his fundamental positions, that there is no possibility of converting the Hindoos to *any sect* of Christianity, and then has pointed out, that above half a million of Hindoos have professed the Roman Catholic form of Christianity, and several thousands have professed the creed of Protestant Christians.

He has represented the interests of the Roman Catholic religion as quite desperate; and at the same time has pointed out one station, in which alone between three and four hundred Hindoos are yearly baptized into the Catholic communion; and stated that, with a suitable reinforcement of missionaries, this number might be increased.

He has stated, that the Jesuit missionaries, his official predecessors, upon their first arrival in the country, announced themselves as *European*

*Brahmins*, come for the double purpose of imparting and receiving knowledge from their *brother Brahmins* in India. This gross imposition and criminal violation of the truth, the Abbé likens to the conduct of St. Paul himself; quoting the well-known text, "I became all things to all men," as a proof in point.

He has argued that the substantial, yea, extravagant idolatry of the Hindoos, ought not to be opposed, and needs only to be pruned of such excrescences as are monstrous! And, in harmony with this sentiment, he has returned unfeigned thanks to the Brahmins, for the honour they have done him by inviting him to go in and join them, during their acts of worship in the idols' temple! He has, in a word, avowed, that he himself became *almost a Hindoo*.

He has, by his assertion, that all the labours of Protestant missionaries "have terminated in nothing," virtually impugned the numerous printed reports and publications issued periodically by the Church Missionary Society, the Baptist Missionary Society, the London Missionary Society, and other respectable bodies of associated Christians; and virtually ascribed falsehood to the testimony of numerous devoted missionaries, and other individuals, of acknowledged probity, on whose communications these reports and publications are principally founded.

The wisdom of the Royal Letter, and of the subsequent contributions from the various parishes of Great Britain, amounting to five and forty thousand pounds; the propriety of the operations of the British and Foreign Bible Society, with respect to India; the propriety of the Mission College established in Calcutta, by the late bishop of that city; and of the efforts made for the evangelization of India, by the numerous missionary societies, of all denominations, in Europe and America; and of the active efforts and liberal subscriptions of European residents in India: all these does the Abbé Dubois, with a boldness suited to a better cause, venture virtually to deny.

He has asserted that the Hindoo children go to the schools opened by Europeans for their instruction, influenced by the sole object of obtaining a knowledge of the English language; when, in point of fact, in nine-tenths of the schools in Bengal, the English language has not been taught.

The Abbé has, in one part of his book, represented the Moravian missionaries as so appalled by the difficulties which presented themselves, that they had not the heart even to make an effort for the conversion of the Hindoos; and in another part of his book, he represents the Moravian missionaries as having made the best

possible effort for the conversion of the Hindoos, by preaching to them the gospel in all its undorned simplicity.

He has represented that the Hindoos are inaccessible, incapable of acquiring new ideas, in a state of everlasting reprobation, and that their conversion is an utter impossibility; when, in point of fact, many thousands of them have professed the Christian faith, and there is even now a native missionary society at Serampore, the committee of which is composed almost entirely of converted natives.

He has represented that, from a long period, all missionaries who have arrived in India, have discovered, upon their arrival, that they had previously been deceived; and that the hopes indulged in Europe, of converting the Hindoos, vanish, after an entrance upon the actual work;—a representation which is disproved by the writer's own experience.

He has, in one part of his book, represented the Bibles and tracts circulated by the missionaries, as having produced a very unfavourable excitement of mind among the natives; and in another part of his work, he states that these Bibles and tracts are perused by no one, and are above the comprehension of all.

He has, in one part of his writings, asserted, that the putting a stop to Suttees by coercion is

a measure too dangerous to be attempted; and in another part of them, he has declared that the Mahomedan rulers, when in power, did actually suppress the Suttees, and that he is persuaded that the Europeans will not endure them, wherever their power extends.

The foregoing are some of the wrong principles, misrepresentations, and contradictions, contained in the Abbé's book, against missions in India, and animadverted upon in this Reply. The remainder are not recapitulated, and some others have not been at all adverted to, partly for the sake of brevity, and partly because it was deemed unnecessary; enough, it is presumed, having been said to satisfy every candid person of the badness of the Abbé's cause.

I now, therefore, take leave of the Abbé Dubois; and, praying that God may forgive him his attempt to hinder the proclamation of divine mercy to the perishing millions of India, to you, my respected Reader, I address myself.

Permit me to intreat you, if you are already a friend to missions, and long for the salvation of the heathen world, and especially the millions of Hindostan, let me intreat you to exert yourself yet more and more in the arduous and important undertaking, of communicating the Gospel to Jew and Gentile throughout the earth. Pray

more fervently, contribute, if in your power, more liberally, and exert your influence more extensively, than you have ever yet done. Stagger not, neither grow faint through unbelief; for it is the work of God wherein you are embarked, and must succeed.

If hitherto, on the contrary, you have not been an active friend to missions, let me beseech you to remain inert no longer. The hundred millions of India stretch out their hands to you for assistance. The tortures of the devotee suspended in the air by iron hooks—the tongue perforated with the iron spit;—the agonies of the victims crushed by the car of Juggernaut;—the shrieks of the widow on her husband's funeral pile;—all the miseries of the idolaters of Hindostan, pertaining to this life and to the next, say, "Stretch out your hand for our relief."

Five hundred millions more of pagans of other climes virtually add their cry, and say, "Communicate to us the knowledge of the only true God, and of Jesus Christ whom he hath sent to redeem the world, and deliver us from our degradation and sorrow in this world, and from that fearful looking for of judgment and fiery indignation, which awaits the guilty and unpardoned sinner in the world to come."

Shut not your ears to the piercing cry of the perishing heathen now, lest God shut his ears to



your cry hereafter, lest he call you to judgment, and condemn you for your want of compassion to your fellow-creatures in distress, and for disregarding the second great commandment, which says, "Thou shalt love thy neighbour as thyself." Remember who hath said, "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works?" (Prov. xxiv. 11, 12.) Be up, then, and be doing; no time is to be lost; whilst you are loitering, the heathen are dying.

Is your cry to God, on behalf of your own soul, in harmony with that prayer, "O God, *make speed* to save us: O Lord, *make haste* to help us?" Make speed then to employ a due proportion of your time, talent, influence, and wealth, to further the salvation of the heathen; make haste to unite your fervent supplications with those, whose daily cry to God is, that he would pour out his spirit upon all flesh, that he would make his way known upon earth, his saving health among all nations; and let his kingdom come, and his will be done on earth as it is in heaven. Oh, Reader! let your supplications to

God be like those of the illustrious king of Israel, concerning whom it is recorded, that the prayers of David, the son of Jesse, were not ended until he had given utterance to his vehement desires for the spread of true religion throughout the globe, saying, "Blessed be the Lord God, the God of Israel, who only doeth marvellous things; and blessed be his glorious name for ever, and let the whole earth be filled with his glory. Amen and Amen."



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