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THE HISTORY

OF

CHRISTIANITY IN INDIA

FROM THE COMMENCEMENT OF THE CHRISTIAN ERA.

SECOND PORTION:

COMPRISING THE HISTORY OF PROTESTANT MISSIONS.

1706 TO 1816.

BY THE

REV. JAMES HOUGH, M.A., F.C.P.S.

PERPETUAL CURATE OF HAM:

LATE CHAPLAIN TO THE HONOURABLE EAST-INDIA COMPANY AT MADRAS.

VOL. II.

LONDON:

SEELEY, BURNSIDE, AND SEELEY. HATCHARD & SON.

NISBET AND CO.

MDCCCXLV.

LONDON:

WILLIAM WATTS, CROWN COURT, TEMPLE BAR.

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A HISTORY

OF

CHRISTIANITY IN INDIA.

BOOK IX.

CHAPTER I.

ENGLISH MISSION IN BENGAL, ESTABLISHED IN 1758.

FIRST DECADE. 1758 to 1766.

Settlement of Calcutta.

1. The English factory at Calcutta was established by Mr. Job Charnock in 1689, and the fortifications of Old Fort William were raised in 1696; but when the first temple was built for the worship of God cannot now be ascertained with precision. Mr. Charnock did not follow the good example set him at Fort St. George. He merited, no doubt, the encomiums he has received for his attention to the British interests in Bengal[1]; but little regard for the cause of religion could be expected from a man, of whom it is recorded, that as long as he survived the native mother of his children, on every anniversary of her death he publicly testified his regard for her memory by sacrificing a cock to her manes

(1) Orme's History of Hindostan. Book vi. Tribunus, the writer of a communication in the Asiatic Miscellany, supposed to be Colonel Ironside. Vol. i.

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in her mausolem.[1] He died in 1692, and at that time there was not so much as a Chapel at Calcutta, nor indeed in any other Indian Settlement of the English, except Madras, for the celebration of the religious ordinances of their native land. When they did assemble for Divine Worship it was in the room in which they took their meals.[2]

State of religious destitution in Bengal.

2. In January 1714 the Society for Promoting Christian Knowledge invited the Chaplain of Fort William, the Rev. Samuel Briercliffe, to become a corresponding member of their body, and requested him to give them some information relating to the state of Christianity in Bengal. In his answer, Mr. Briercliffe, besides other matters now of less moment, stated that the Christians in Bengal bore but a very small proportion to the Mahomedans and Gentoos. "In this settlement," he added, "we are not above one in two thousand: we have few Protestants in this place besides those of our own nation." Then, after naming the Portuguese Stations, he mentions that they had "not carried on their religion by means of Schools; but chiefly by bringing up their slaves and servants, while young, in their own faith." "When I came here first," he remarks, "I proposed to have a School set up in this place, and that I should willingly spend an hour or two in a day to overlook it, and assist in such an undertaking; but my project dropped again." Then, to give some idea of the expense of maintaining a religious teacher, he adds, "A man cannot lodge and board here tolerably well under forty rupees per month, *i.e.* five pounds."[3] He next proceeds to explain the

(1) Captain Alexander Hamilton. Travels in the East Indies from 1688 to 1723.

(2) Dean Prideaux' Account of the English Settlements in the East Indies. 1794.

(3) The rupee then current in Bengal was the Arcot rupee, worth

difficulties they must expect to encounter, especially from the Mahomedans, who were at that time the rulers of Bengal. These difficulties are similar to what have been already explained in the Missions of South India.[4]

Erection of the first Church in Calcutta.

3. This Letter appears to contain the earliest authentic record extant of the state of Christianity in North India. It was probably the interest manifested by the Christian-Knowledge Society on the subject, together with the religious books which they sent to the Chaplain for distribution, that first awakened the attention of the British residents in Calcutta to the duty of providing a suitable place for the celebration of Public Worship. Mr. Briercliffe's Letter is dated December 31st, 1715; and it has been concluded, with great appearance of probability, that the old Church in Calcutta was founded shortly after. That Church is mentioned by Captain A. Hamilton, quoted above, who was in India at that time, in the following terms:—"About fifty yards from Fort William stands the Church built by the pious charity of the merchants residing there, and the Christian benevolence of seafaring men, whose affairs called them to trade there; but Ministers of the Gospel being subject to mortality, very often young merchants are obliged to officiate, and have a salary of fifty pounds per annum added to what the Company allow them, for their pains in reading Prayers and a Sermon on Sundays."

Other writers describe the construction of this

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worth, at that time, about 2*s.* 6*d.*, though afterwards reduced in value. The Sicca rupee was not introduced till after the year 1757.—Asiaticus, p. 7. The work here referred to was published in Calcutta in 1802. It contains a useful collection of Ecclesiastical, Chronological, and Historical sketches respecting Bengal.

(4) Propagation of the Gospel in the East. Part iii. pp. 185—189. The remainder of this Letter is now of no moment.

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temple as perfect, stating that its steeple "was very lofty and uncommonly magnificent, and constituted the chief public ornament of the settlement." It was built, indeed, "without any assistance from the Company," "in days when gold was plenty, labour cheap, and not one indigent European in all Calcutta." Some of the original contributors being of the society of Freemasons, it is said that, by their influence, the Church was dedicated to St. John; and it is likewise recorded, that the Governor on every Sunday walked in solemn procession to Church, attended by all the civil servants, and all the military off duty.

When information of this building was transmitted to the Society for Propagating the Gospel in Foreign Parts, they returned "an answer expressive of their approbation, and of the great satisfaction they derived from so pious and so meritorious a work. The Society also sent a silver cup, with an appropriate inscription, in testimony and commemoration of it." [1]

Formation of a Charity Fund.

4. About the year 1732 a Charity Fund was established in connexion with the Church, principally by the liberality of an individual, Mr. Bourchier, a prosperous merchant, who resided in Bengal between 1720 and 1733, and at one time was master attendant

(1) Asiaticus. Part i. pp. 1—4. 18. 26. The author has examined the records of the Propagation Society from the year 1715, with the hope of authenticating the statement given in the text, and thereby ascertaining, with some precision, the date of this building; but he has not been successful. In the Report for 1715, p. 30, after mentioning the grants made to their own Mission settlements in North America and elsewhere, this brief notice occurs, under the head of 'Incidental Expenses:' "Not to mention at present the furnishing of surplices and other church *utensils* to some congregations who could not well purchase them." Whether the silver cup mentioned above is included herein, must remain a subject for conjecture. It is to be regretted that the cup itself has not been preserved: it is said to have been melted down, with some old-fashioned plate belonging to the Company, about the close of the last century.—Asiaticus, p. 18.

at Calcutta. This gentleman built the old Court-House at Calcutta, soon after the arrival of the charter for the Mayor's Court, which was granted in August 1726. In 1734 Mr. Bourchier was appointed Governor of Bombay; but before his departure from Calcutta he presented the Court-House to the Company, on condition that Government should pay four thousand Arcot rupees per annum to support a Charity School, and for other benevolent purposes. About the same time a subscription was raised towards the formation of the Charity Fund mentioned above, and the proceeds were lodged in Government Securities. The sacramental collections, and fees for the palls kept for use at funerals, were added to this fund. Among other benevolent objects contemplated by the establishment of this fund was the support of a Charity School for twenty children, who were maintained and educated at an annual expense of about two thousand four hundred rupees.[2]

Applications from Bengal for a Missionary.

5. At this time, in 1732, some Dutch, Germans, and other foreigners, residing in Bengal, applied to the Missionaries at Tranquebar to send one or more of their number to establish a Mission in those parts, for the benefit, not only of the Natives; but also of themselves and their children, who were growing up without any instruction. The Dutch had an occasional visit at their factory at Hooghly from a Chaplain or Missionary of their own nation; but no one had yet settled among them. The Dutch Director promised to any who should settle there all the liberty and encouragement in their territories that it lay in his power to grant. Though the Missionaries were not then able to comply with their

(2) Asiaticus, pp. 7. 18. 19. These were probably the children of soldiers, whether by European or Native mothers.

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request, yet they continued to urge it with such importunity, that in 1734 the Brethren forwarded their application to Europe, where it awakened a lively sympathy in the minds of all, both in England and Germany, who were interested in the progress of Christianity in India. The Society for Promoting Christian Knowledge entered warmly into the proposal, and engaged to contribute towards the support of any Missionary who should be appointed, and the contributions from other quarters flowed in with a liberality which encouraged hopes of soon accomplishing their object; but no suitable person could yet be found among the theological students at Halle. Three new Missionaries were sent out shortly after to Tranquebar, with the expectation that one of the senior Brethren might, on their arrival, be sent to Calcutta; but this plan was frustrated by the death of Messrs. Worms and Reichsteig in 1735, and the hopes of the Bengal friends were still deferred.[1] However, they did not despair; and though disappointed for the present, they continued to manifest a growing zeal in behalf of the Missions on the coast, for which they remitted, from time to time, contributions to the amount of about eleven hundred rupees.[2]

Church steeple destroyed by an earthquake.

6. In October 1737 a destructive hurricane, accompanied by a violent earthquake, swept over the province of Bengal, and, besides throwing down two hundred houses in Calcutta, and doing other damage to a great extent, it is said that "the high and magnificent steeple of the English Church sunk into the ground without breaking."[3] Another account, by an eye-witness, states that the steeple fell pro-

(1) Niecamp. pp. 411, 412.

(2) Society for Promoting Christian Knowledge Reports, 1743, 1751—1754.

(3) The Gentleman's Magazine, 1738.

strate[4], which is the more probable, as the body of the Church, though injured, remained standing, which were hardly possible had the steeple "sunk into the ground."

Church demolished by the Mahomedans.

7. From this period there are no ecclesiastical notices of Bengal till the year 1756, when Calcutta was taken by Sujah Dowlah, whose troops demolished the old Church, with other buildings. It was on this occasion that one hundred and forty-six Englishmen were confined in the Black Hole at Calcutta, of whom one hundred and twenty-three were found dead the next morning, June 30th. The Chaplain, Rev. Jervas Bellamy, was among the sufferers.

Destruction of the Calcutta records.

8. By these disasters—the devastation of Calcutta by the hurricane of 1737, and again by the unsparing hand of the Mahomedans on the present occasion—all the records of the place were destroyed; and we are left without any certain source of information respecting the state of Christianity in Bengal up to this period.

Calcutta recovered by the English.

9. Twelve months after, in June 1757, the victory of Plassey, gained by Colonel Clive, laid the foundations of NEW CALCUTTA and NEW FORT WILLIAM. Decisive, however, as this battle was, the troubles of the four succeeding years so engrossed the thoughts of the English, that they do not appear to have contemplated repairing the dismantled walls of their sacred edifice, nor proposed to erect another.

M. Kiernander removes to Calcutta.

10. But the providence of God was opening the way for the establishment of the Bengal Mission, so long desired. The occupation of Cuddalore by the French in 1758, and the retirement of the Missionary, M. Kiernander, to Tranquebar, we have already recorded.[5] After remaining there for three months, and seeing no immediate prospect of the restoration

(4) Asiaticus, p. 6. Note.
(5) B. 8. c. 2. Dec. iii. ss. 3—6.

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of the English to Cuddalore, he began to turn his thoughts to Bengal, the only English settlement now open to him for Missionary labour. Accordingly, with the unanimous concurrence of his Brethren, he embarked for Calcutta September 11, 1758, and arrived, after a dangerous passage, on the 29th. He found the Governor, Colonel (afterwards Lord) Clive, together with the Members of Council, cordially disposed to take him under their protection, and to patronize his Mission.[1] Of this friendly disposition he received a pleasing token in November, when, at the baptism of his son, Colonel and Mrs. Clive, Mr. William Watts, a Member of Council, and his lady, stood sponsors for the infant, which was named after its distinguished godfathers, Robert William. He was kindly welcomed by the Chaplains also, the Rev. Henry Butler and the Rev. John Cape, who procured large subscriptions for carrying on his Mission, and assisted him in his peculiar offices as a minister of the Gospel.[2]

Auspicious commencement of his Mission.

11. Thus encouraged, on the 1st of December he opened a Mission School at Calcutta, inviting all classes to send their children to him for instruction; and so readily was his invitation responded to, that by the middle of January 1759 he had forty scholars of various castes—English, Armenians, Portuguese, and Bengalees. Two of the Bengalees were Brahmins, and several of the boys were from fifteen to eighteen years of age. From this time the School filled apace; and at the close of the year it contained one hundred and thirty-five scholars, making, with thirty-seven who had gone out to service, and two deceased, a total of one hundred and seventy-four. Besides English Reading, Writing, and Accounts, they were all instructed and catechized in

(1) Meier's Missions-Geschichte, p. 470.
(2) Asiaticus, p. 25.

the Christian Religion, to which no objections whatever were made: and such was the progress of some of the Heathen, and the interest which they seemed to take in their lessons, that Kiernander indulged the hope that when they came to maturity, and were at liberty to act for themselves, they would openly avow their belief in the truth now instilled into their minds. Several of the Bengalees were much interested in a religious treatise, entitled, *Instruction for the Indians*, and soon began to ask very pertinent questions concerning the faith of Jesus Christ.[3]

He takes charge of the Charity School.

12. The Missionary had brought two Native Christians from Cuddalore to assist him, one of whom died this year. He had four other Assistants for the different classes, and he found a good English Master in the Clerk of the Fort Church; but he deemed it necessary for some months to spend the greater part of his own time in the School. The Charity School mentioned above, which was re-established after the restoration of Calcutta, was committed to his care: at present it contained only sixteen children. Although not connected with the Mission, yet this and one or two other charitable institutions in Bengal became so intimately associated with Missionary proceedings, that they are unavoidably interwoven with our History; and it is interesting thus to trace to its humble origin that stream of Christian benevolence, which was destined, in a few years, through God's assistance, to cover so vast an expanse of the moral desert of Hindostan.

First two Converts.

13. It is worthy of remark, that the first two converts to the Protestant faith in Bengal were of

([3]) Society for Promoting Christian Knowledge Report, 1759. The little work mentioned here, *Instruction for the Indians*, was written by the Bishop of Sodor and Man for the Indian Missions.

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the classes supposed to be the most bigoted to their own superstitions, a Romanist and a Brahmin. The former was an old Portuguese, who understood English; and after frequent communications with the Missionary, he was convinced of the errors of Popery, which he abjured, and became a zealous Protestant. The Brahmin also, about the same time, turned from the idolatries of India and the prejudices of his caste, to the truth of the Gospel, and learned to be, like the Saviour, meek and lowly in heart.

Commences Divine Service in Portuguese.

14. M. Kiernander found at Calcutta several Portuguese who had belonged to his Church at Cuddalore; and with these, his family, the two converts, and his Christian pupils, he commenced Public Worship on the 2d of June 1759, in Portuguese, the Governor and Chaplain allowing him the use of the Fort Church when not required for the English Service. During the first year he had fifteen baptisms; and there was reason to believe that the increase of his congregation would have been greater, if the Natives, and especially the Romanists, could have been assured of the permanency of the Mission. The parents of one of his Portuguese scholars expressed their gratitude for the instruction which their son had received, and avowed their desire to join his congregation; but they were apprehensive, they said, that if he should die, and no one were appointed to succeed him, they would be placed in greater difficulty than before: they determined, therefore, to postpone the public declaration of their minds.

His exertions among Europeans.

15. Besides these Missionary Services, M. Kiernander was active in distributing the religious publications, in English and other European languages, sent for the purpose by the Christian-Knowledge Society. By desire of the Danes at Fredricknadore and Serampore, about twelve miles from Calcutta,

he occasionally preached and administered the Sacraments at those Stations. The foreign soldiers also, in the Company's service, claimed his attention; and he was sometimes called upon by the English Chaplains to preach and read Prayers in their Church. So incessantly was he occupied with these services and his attendance at the Schools, that he had no time to study the native languages: he therefore wrote home in urgent terms for a colleague to be sent to him, that one of them might apply himself to Bengalee, and the other to Hindostanee, in order to preach to the Natives of both classes the glad tidings of redemption.

Such was the result of the first year of the Calcutta Mission; and Kiernander was animated with hope that it would prove the first-fruits of an abundant harvest soon to be gathered in from the plains of Bengal.

Increase of the School.

16. The Mission School grew in popularity, and at the close of 1760 it contained two hundred and thirty-one scholars[1], of whom nineteen were girls, English and Portuguese. About one half of the children were wholly maintained; some paid for their education; and the residue were instructed gratuitously. But the establishment was no expense to the Christian-Knowledge Society, beyond the supplies of books and writing materials occasionally sent, the School being chiefly supported by charitable contributions in Bengal. Kiernander also appropriated a portion of his scanty stipend to fitting up a building, which he was permitted to use both as a Church and Schoolroom. He himself lived rent free in a small house adjoining.

Romanists' opposition.

17. But he was not left to proceed without interruption. Several scholars of the Romish Church, from fifteen to twenty-five years of age, soon disco-

(1) Society for Promoting Christian Knowledge Report, 1760.

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vered how they had been neglected by their own priests, and declared their determination to join the Protestant communion. This movement, as might be expected, alarmed the priests, who endeavoured to counteract the growing influence of Kiernander. They laboured hard to obtain possession of his little Church and dwelling-house, but hitherto without effect. Notwithstanding this opposition, the School continued to increase, and the assistance of a pious Schoolmaster, named Dirk Steenhover, was soon obtained. This good man had filled a similar post at Madras, with credit to himself and benefit to his School.[1]

Senior Chaplain applies for another Missionary.

18. In January 1761 the Rev. H. Butler, senior Chaplain, wrote to the Christian-Knowledge Society, bearing testimony to the diligence of their Missionary, and recommending them to send out a person of industrious habits and unblemished morals to assist him in the School: at the same time he held out the prospect of a considerable increase to the salary of such a man at Calcutta. The Society not being able immediately to procure a suitable teacher in Europe, wrote to M. Kiernander, recommending him to apply to the Brethren on the coast to send him a Catechist who should be capable of assisting him, that he might be at liberty to attend to the native languages.[2]

Death of Mrs. Kiernander and three Chaplains.

19. This year his wife died, and also his two valuable friends, the Chaplains. The gentleman who succeeded, Rev. Samuel Staveley, was no less zealous to further the objects of his Mission; but neither was he spared to him long, being carried off in the autumn of the following year by an awful epidemic that raged in Bengal. Kiernander him-

(1) Meier's Missions-Geschichte, p. 481. Society for Promoting Christian Knowledge Reports, 1760, 1761.

(2) Meier's Missions-Geschichte, p. 496.

self suffered severely from this calamity; but at length, after not less than six relapses, he was graciously restored to health. The mortality among the Natives was so great, that parents were afraid to send their children to School, which was now reduced to forty scholars; but there was no diminution of numbers on the books, and the rest returned when the cause for alarm was removed.[3]

Native insurrections suppressed.

20. In the year 1763 Calcutta was thrown into great consternation by the rising of the Natives, first under command of the Nabob, Cossim Aly Kawn, and afterwards under Sujah Dowlah. They appeared in sufficient force to call the whole of the British army into the field; but on both occasions they were completely defeated, and their forces dispersed. In consequence of these successes, the English territories became more settled and secure than they were before. During the hostilities, Kiernander was apprehensive for the safety of his Mission: but his fears were now removed; and he soon found that the triumphs of the sword had opened for him a more extended field than he was able to cultivate without the assistance of a European colleague.[4]

Improvements in the Mission.

21. This year the Chaplains altered the arrangements in the Charity School, reducing the number of children, yet putting them on a more efficient footing, and appointing a Master of their own. M. Kiernander, though still entrusted with the general superintendence of the Institution, was relieved by this alteration, and enabled to assemble the Mission School more conveniently than before. In a short time, however, the scholars, as well as the congregation, became too numerous for the premises he occupied; and on applying to the authorities for

(3) Society for Promoting Christian Knowledge Report, 1761.
(4) Ibid. 1762—1764.

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a larger house, the Governor himself immediately ordered that a building of a convenient size should be appropriated for the present use of the Mission. With some alterations, these premises were rendered commodious enough to lodge all the charity children, and to provide a habitation for the Master. A spacious hall was fitted up as a Chapel, and solemnly dedicated, by Kiernander, to the worship of God. He preached on the occasion from 1 Kings viii. 27. "But will God indeed dwell on the earth? behold, the heaven, and heaven of heavens cannot contain thee, how much less this house that I have builded?"

Notice of Governor Vansittart.

22. The Governor, Mr. Vansittart, besides lending the premises, generously assisted to repair and enlarge them. This gentleman had formerly resided at Fort St. George, where he became acquainted with M. Swartz and other Missionaries on the coast, whom he had learned to esteem. Of Swartz especially he used to speak in the highest terms, commending his piety, integrity, and disinterestedness. He also bore testimony to the great reverence paid him by the Natives, and to the influence which he had over them by his high character. Such was the patron whom Divine Providence had raised up to cherish this infant Mission in Bengal. He was able to appreciate the Missionary's undertaking, and glad to contribute his best endeavours to advance it. But the Mission was too soon deprived of his fostering care. He left Calcutta in November 1764, and was subsequently lost, in the Aurora frigate, which perished at sea.[1]

Conversion of Romanists and others.

23. During the absence of the German soldiers with the army, M. Kiernander was more at liberty

(1) For part of this information the author is indebted to Mr. Vansittart's noble son, Lord Bexley. The rest is taken from the Society for Promoting Christian Knowledge Report, 1765.

to attend to the Natives. His exertions among the Bengalees were straitened by his imperfect acquaintance with their language; but he was very assiduous with those who understood Portuguese, Heathen as well as Romanists. He now preached to them twice on the Lord's Day, and these services were well attended. Among the converts in 1764 there were three Malays, a married couple and a seaman; also three Portuguese, one of whom was a young man in the School, named Domingo Simon, aged eighteen, who became very useful in teaching the younger scholars. Several other Romanists, who attended his Church, avowed their conviction of the truth of what they heard, and their desire to join the Protestants; but they postponed it for the present.

Hostility of Romish Priests.

24. The Portuguese were very numerous at Calcutta, and Kiernander was indefatigable in distributing among them the religious Tracts in their language which the Brethren had sent from Tranquebar. This roused their priests again to oppose him. Of all the Romish Priests in India, those in Bengal seem to have been hitherto the most inattentive to their people's instruction and morals[2]; but no sooner was the attempt made to enlighten them, than they took the alarm, and exerted every means in their power to prevent the escape of any from their domination. So great was their influence, that it was with the utmost difficulty that Kiernander, or any Protestant, could hold communication with their people; and the methods whereby they laboured to maintain it will be best understood by the description of one or two cases. A woman who had joined the Protestant Church was taken dangerously ill, when she desired to see M. Kier-

(2) The low state of the Roman Mission in Bengal has been mentioned in a former part of this History. Book v. c. 3. s. 2.

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nander, and to receive the Lord's Supper at his hands; but the priests contrived clandestinely to prevent the meeting, and to deprive her of the consolation of that ordinance at her last moments: and when she died, they had her buried in their own cemetery, pretending that she had returned to their communion. They were afterwards convicted of having surreptitiously drawn up her will in their own favour, which was so manifestly unjust towards her family, that it was set aside in the Mayor's Court.

Whenever a European Protestant married a Romanist, and the children were baptized by the English Chaplain, it was the constant practice of these priests to take advantage of the father's absence from home, or of his death, to re-baptize the children, that they might claim them as members of their own Church; and whenever the Protestant Clergy demurred about marrying a couple, in consequence of some legal impediments, the priests immediately stepped in and performed the ceremony, without asking any questions about the lawfulness of the union. By such methods did they labour to impede the progress of Christianity in the country, and thereby confirm the intolerant character of their Church.

Lord Clive concludes peace with the Native Powers.

25. In May 1765 Lord Clive arrived to take charge of the Government, with full powers, together with a Select Committee, to negociate peace with the Natives, which he lost no time in settling upon a firm basis, and on terms highly advantageous to the East-India Company. He was also empowered to act in other matters as often as he and the Committee might deem it expedient, without consulting the Council, or being subject to its controul.[1] This propitious state of affairs encouraged M.

(1) Mill's British India. 8vo ed. 1820. Vol. iii. pp. 322 *et seq.*

Kiernander to reiterate his application to the Society for one or two fellow-labourers, in the confidence that the Lord would open a door for them in every part of the country, when they should have learned the native languages.

Present state of the Mission.

26. Soon after the conclusion of peace, the German soldiers returned to Calcutta, when Kiernander resumed his service in their language. His own congregation was augmented this year with twelve converts from Romanism, eight adult Bengalees, and fifteen children. Of his native flock, nineteen were communicants; and he bears testimony to the improvement in character of all under his charge, stating that they were more devout at Public Worship, and more careful in conforming their lives to the precepts of the Gospel. In the following year thirty-nine were added to the Church; making a total, since the commencement, of one hundred and eighty-nine.[2] About half these converts were from Romanism: of the other moiety, about two-thirds were children of the Romish converts, and one-third Heathen, with one Jew.

Conversion of a Jew.

27. The Jew, named Aaron Levi, was baptized in 1766. He had lived formerly at Smyrna, with his father, an officer in the Dutch Custom House. After leaving his father, he went to England, where he learned the language of the country, and lived for some years with one of his own nation. Subse-

(2) The numbers in each year were—

1759	15
1760	11
1761	24
1762	4
1763	29
1764	32
1765	35
1766	39
	—189

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quently he sailed for Bombay; and suffering much from sickness on the voyage, he was induced to attend the Church prayers, which were read on board every Sunday; and he derived so much comfort and instruction from them, that he became desirous to embrace Christianity. On his recovery, however, and return to the business of the world, he seems to have lost these favourable impressions; until, on his arrival at Calcutta, they were revived under a return of indisposition, and again he resolved to become a Christian. In his anxiety for instruction, he consulted a Jewish convert to Romanism, who advised him to apply to a Romish Priest; but his abhorrence of image-worship was so strong that he at once rejected this advice, and applied to the Protestant Missionary. M. Kiernander found him very determined in his resolution to join the Church of Christ; and as he understood Hebrew well, and had a tolerable knowledge of English, he gave him a Bible in each language, directing him specially to study the 22d Psalm and the 53d of Isaiah. Levi took the books home, and came back to him next day, when he avowed his conviction that both David and Isaiah pointed to Jesus as *the* Christ; that it was in vain to look for another; and that, therefore, he would believe in Him. After some further instruction in the Scriptures, on the 26th of October 1766 Kiernander baptized him by the names of John Charles, which seemed to relieve his mind of a heavy load. The appearance of dejection was supplanted by cheerfulness and contentment. On Sundays he was regular in his attendance at Church, and on other days he diligently followed his usual calling. M. Kiernander was greatly encouraged by the conversion of this son of Abraham at so early a period of his Mission, regarding it as an omen of its future prosperity.[1]

(1) Society for Promoting Christian Knowledge Report, 1767.

28. At this period the Schools were in a satisfactory state. Besides educating five of the present Teachers, they had already produced several clerks and other servants for the public offices and courts; and some of the scholars were in the employment of private gentlemen. This was a valuable return for the patronage which the Schools had received from the officers of Government. Though few of these youths had embraced Christianity, yet M. Kiernander ventured to hope, that, as the principles of true religion had been inculcated on their minds, their fidelity and good conduct would be such as to ensure the esteem of those who employed them, and that the general benefit thus accruing from the education given in the Schools, would recommend the Mission itself to the favour and protection of the East-India Company. Public benefit of the Schools.

SECOND DECADE. 1767-1776.

In 1767, the house which the Government had lent for the use of the Mission being required for the public service, M. Kiernander resolved to purchase some ground, and build a Church at his own expense. He had been for some time in comparative opulence, having, after the decease of his wife in 1761, married a widow of some property, Mrs. Anne Wolley. A considerable portion of his income he devoted to the cause of God; and in the month of May he began to lay the foundation of his new Church, and to prepare materials for the building. It was calculated that the whole expense would amount to twenty thousand Sicca rupees[2], which he hoped to supply without increasing the burden of the Christian-Knowledge Society. Commencement of a new Church.

About this period the Court of the Emperor, Shah Allum, at Allahabad, requested from him some copies of the Psalter and New Testament, in Arabic. He gladly complied with the request; and

(2) 2500*l.* sterling.

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hearing that the books were well received by his Majesty's Mullahs (Priests), he was encouraged to send them further supplies, until he had none left.[1]

Conversion of M. Bento, a Romish Priest.

2. Of thirty-six converts this year, twenty were Romanists; and in 1768 a priest of that communion joined the Protestant Church. His name was Francis Bento de Sylvestre, of the Order of Augustin, and forty years of age. He had officiated formerly on the western coast, but had latterly been employed in Bengal, especially at Calcutta, where he learned the truth of the Gospel. His own account of the progress of his mind from darkness to light he thus described, in a Letter to the Christian-Knowledge Society. After stating that he was a native of Goa, born of European parents, and that he had served as "a Popish Missionary in Bengal upwards of fifteen years," he declared that, "having discovered the false zeal, hidden malice, and unwarranted doctrines of the Church of Rome, he thought that continuing in that communion would tend rather to the ruin than the salvation of his soul." For this reason, he added, he had quitted the Romish Church and embraced the Protestant faith, in which, by the grace of God, he was firmly purposed to live and die.[2]

Bento's employment in the Mission.

3. After much deliberation and fervent prayer, on the 7th of February he deliberately abjured the errors and superstitions of Rome, and M. Kiernander publicly received him into the Protestant Church. The Society afterwards took him into their service, to be employed in the Bengal Mission; and as he understood French, Portuguese, Bengalee, and Hindostanee, he became, through Divine assistance, very successful in publishing the Gospel of Christ in those parts. Besides preaching regularly in Por-

(1) Society for Promoting Christian Knowledge Report, 1768. Asiaticus, pp. 25, 26.

(2) Ibid. 1769.

tuguese to the congregation at Calcutta, he had a little flock at a village called Parull, distant about a day's journey, where the Natives, chiefly Romanists, assembled from the surrounding villages for instruction, preparatory to their being received into the bosom of the Church of England. These people are described as very attentive; and there were no less than five hundred Catechumens, hitherto Romanists by profession, who avowed their desire to follow Padre Bento's example.

Besides these public ministrations, he employed himself in translating the Church Catechism and many parts of the Common Prayer into Bengalee, for his own use; and he found them of essential service in conducting Divine Worship, and in teaching the candidates for admission into the Church.

4. M. Bento proved a valuable colleague to Kiernander, whose hands were further strengthened at this time by the temporary assistance of another convert from the Romish priesthood, Da Costa, mentioned above[3], who preached alternately with M. Bento in Portuguese. The effect of their united testimony against the errors of Rome and for the truth of the Gospel was such as to fill the conclave of Goa with alarm; and in July 1769 a priest arrived at Calcutta, who declared himself to be commissioned by them to excommunicate Padre Bento, provided he refused to return to the Romish communion. This man wrote him a letter, containing the several charges alleged against him, and demanding an answer within twenty-four hours. But he replied to them immediately, and desired that his answers might be publicly read in their Church. As, however, he knew the Romish priesthood too well to expect from them even this measure of candour, he himself distributed copies of

Romanists' opposition unavailing.

(3) Madras Mission. Decade v. sect. 2.

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his letter in Calcutta, which served to increase the stir among the Romanists in his favour. But he heard nothing more of the man from Goa, nor of the priests who had joined him; for they found the people too well instructed in the doctrines of pure Christianity to submit any longer to their imperious dictation; and the "vain threats" of the stranger "did not in the smallest degree affect the Protestant Mission in Calcutta."[1]

Promising cases of conversion.

5. Among the Heathen converts in 1769 there was a Bengalee of some promise, twenty-four years of age. He was baptized by the name of Thomas; and such was his proficiency in religious knowledge and the Portuguese language that he was soon found competent for the duties of a Catechist, in which office he became very acceptable and useful to his countrymen. A Chinese, from Canton, was likewise baptized this year, who settled afterwards at Calcutta. There were several other interesting cases, both among the Bengalees and Romanists, received about this time into the Church. One of the latter was a native of Leghorn, named Antonio Scaffery, who had resided at Calcutta twenty-nine years, and was now fifty-nine years of age. For some time past his mind had been exercised with doubts concerning the religion of Rome; and at length he avowed, with gratitude to the Lord, his conviction of the Truth as revealed in the New Testament. Indeed, the movement among the Romanists in Bengal continued to spread, under the ministry of Padre Bento, notwithstanding the persevering endeavours of their priests to counteract his influence.

(1) Society for Promoting Christian Knowledge Report, 1771. Asiaticus, p. 26. It will serve to mark the progress of Christian benevolence in Bengal, to mention, in this place, that the Presidency General Hospital in Calcutta was commenced in the year 1768.—Hist. of Calcutta Institutions, by C. Lushington, Esq. p. 291.

6. This year Captain Griffin bequeathed the residue of his estate to the Mission; but his property was found to be so scattered, and his accounts in so irregular a state, that it was very doubtful whether any thing would be left for the Mission after all the legal demands on the estate should be discharged.[2] This was a great disappointment to Kiernander; but we find him, in the following year, acknowledging with gratitude the Lord's fatherly care over him and his Mission, in supplying all their wants amid the general famine that prevailed around him, and even giving him a sufficiency to relieve others who were perishing with hunger. Thus did the gracious providence of God make this Mission another Goshen amid the calamity that was depopulating the country.[3]

Grievous famine in 1770. Mission preserved from its effects.

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(2) Society for Promoting Christian Knowledge Report, 1771. The anonymous author of ASIATICUS avers (p. 26), "I have seen the will and papers of Capt. GRIFFIN, and can assert, that of the residuary legacy left to the Mission not one cash ever was realized."

(3) Society for Promoting Christian Knowledge Report, 1772. In this calamity above fourteen hundred thousand persons are said to have perished in Calcutta and its vicinity; while at Muxadabad, Patna, and other places, the mortality was much greater. In expectation of this famine, in consequence of a long drought, large quantities of rice and other provisions had been laid up in store; but several of these granaries were consumed by fire, which greatly aggravated the poor people's distress. "The whole valley of the Ganges," was filled "with misery and death. Tender and delicate women, whose veils had never been lifted before the public gaze, came forth from the inner chambers in which eastern jealousy had kept watch over their beauty, threw themselves on the earth before the passers-by, and, with loud wailings, implored a handful of rice for their children. The Hooghly every day rolled down thousands of corpses close to the porticos and gardens of the English conquerors. The very streets of Calcutta were blocked up by the dying and the dead. The lean and feeble survivors had not energy enough to bear the bodies of their kindred to the funeral pile or to the holy river, or even to scare away the jackals and vultures who fed on human remains in the face of day. The extent of the mortality was never ascertained; but it was popularly reckoned by millions."—Macaulay's Critical and Historical Essays. Vol. iii. p. 194.

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Completion of the new Church.

7. The Mission Church, after much delay, in consequence of the architect's death, and from other minor causes, was finished in December 1770, and M. Kiernander consecrated it on the Fourth Sunday in Advent, by the name of BETH-TEPHILLAH.[1] Though erected chiefly at his own expense, yet he set it apart for the use of the Mission, under the care of the Christian-Knowledge Society. Thus, after a lapse of fourteen years from the time that the Mahomedans destroyed the old Church, Calcutta beheld a substantial Place of Worship completed, at the responsibility, and almost at the expense, of a stranger. But it proved a much heavier undertaking than he had expected, costing not less than sixty thousand rupees[2], and thus exceeding the original estimate by five thousand pounds. Towards this very serious amount he received in benefactions no more than eighteen hundred and eighteen rupees, and was therefore responsible for the remainder. This excess of expenditure was occasioned chiefly by the alterations made in the plan and materials during the progress of the building, as M. Kiernander found it necessary, in consequence of the increase of his flock, to make it more commodious than he had originally contemplated, and was also desirous that it should be a permanent structure. Divine Service was henceforth performed in it on Sundays, both in English and Portuguese; and also on Wednesdays and Fridays, when the young were publicly catechized. The English communicants were eighty-five, and the Portuguese and other Natives, sixty-nine.[3]

Conversion of F. J. Hanson, a Romish Priest.

8. Padre Bento proved, as had been anticipated, an efficient colleague to M. Kiernander; and on

(1) Hebrew—*House of Prayer.*

(2) 7500*l.* sterling.

(3) Memorial Sketches of the Rev. D. Brown, Chaplain at Calcutta, p. 284. Asiaticus, p. 26.

January 1st, 1772, another priest, named Francis Joseph Hanson, abjured the apostacy of Rome, and embraced the Protestant faith. He was born at Vienna in 1739; educated and ordained in the Roman Church; had officiated for some time in Europe; and was then sent to Bussorah, as a Missionary of the order of Carmelites, where he laboured four years. By reading the Scriptures he had, through the Divine blessing, been brought to the knowledge of the Truth, and, in consequence, to a full conviction of the numerous and perilous errors of Rome. The same gracious influence which disclosed to his mind the system of falsehood in which he had been trained, also inspired him with resolution to forsake it. Accordingly, on his removal to Calcutta he went to M. Kiernander, and opened to him all his mind. Disburdened of his labouring thoughts, he listened with avidity to all that the Missionary said; found his own previous views of the Gospel thoroughly confirmed; and, in about a month after his arrival, he publicly read his abjuration of the Church of Rome, and then delivered the document to M. Kiernander, who received him as a member of his flock. This was followed by prayer, singing the Hundredth Psalm, and an appropriate sermon by the Missionary.[4] The Lord's Supper was then administered to the convert and others. The Church was crowded on the solemn occasion; the Governor, several Members of Council, the Rev. Dr. Burns, Chaplain, and many other English gentlemen being present.

M. Hanson was a man of considerable intelligence and good abilities, being acquainted with eight

(4) On Rev. xviii. 4, 5. "And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities."

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languages, and every way competent for the service of God in the Mission, in which he desired to be engaged. As, however, Kiernander was expecting a colleague from Europe, he could not at present undertake to engage him; but he obtained employment for him in the public service, in which he gave great satisfaction.[1]

Conversion of another Priest, M. J. Ramalhete.

9. On the 29th of November in the same year another priest renounced the errors and abominations of his Church; and on this occasion, also, M. Kiernander delivered a suitable discourse. This convert's name was Marcellino Joseph Ramalhete. He was awakened to the discovery of his ignorance in religion about four years before, at the abjuration of Padre Bento, with whom he had since carried on a secret correspondence. He had also diligently read the Bible and other religious works with which Kiernander had furnished him, until his search after truth had, under God, wrought in his mind a thorough conviction of the errors of Rome, and a firm resolve to forsake her communion. There were one or two more Padres at Calcutta who seemed almost ready to yield to the force of truth; and this movement of the priests kept alive and extended the stir already created among their people, who became more and more desirous to read the Bible and other Protestant books which were distributed among them. M. Ramalhete was anxious to be sent up the country, in order to preach the Truth as it is in Jesus to those who were still in the bondage from which he was now set free; but the low state of the Society's funds, and their present engagement to send out two new Missionaries, precluded them at this time from taking him upon their establishment.[2] He gave

(1) Society for Promoting Christian Knowledge Report, 1773.
(2) Ibid. 1774.

himself, however, to the service of the Lord in the Portuguese congregation at Calcutta, content with the scanty subsistence which Kiernander and Bento were able to afford him out of their own salaries. He was of special service during the illness of Padre Bento; and his disinterested conduct was a satisfactory evidence that he had embraced the Protestant faith from no mercenary motive. "Though very poor," Kiernander remarked, in his Report to the Society, "and burdened with many wants, his contented mind, by the grace of God, greatly alleviates his distress."

Satisfactory conversions.

10. Among the adult converts this year there were several cases worthy of notice. One was a Heathen woman, born at Macassar, but now residing at Chinsurah. She came to Calcutta with an earnest desire after the knowledge of God and the Redeemer; and the Missionary describes her as receiving instruction with an open heart, and testifying her gratitude for the Divine goodness towards her. After her baptism she married a Dutch gentleman at Chinsurah, and her Christian deportment gave great satisfaction to all who knew her. A female convert from Romanism may also be mentioned, as tending to show the collateral benefit resulting from the sound instruction given to the school children. She was a Portuguese, from Chandernagore, and had resided a considerable time at Calcutta, where her son attended the Mission School. When he returned home in the evening, he took pleasure in reading the New Testament to his mother, and she was no less pleased to hear him, until, through the Divine Blessing on the instruction thus imparted, she resolved to renounce the errors of Popery and join the Protestant Church. A Portuguese man likewise, at Calcutta, who had long wished to separate from the Roman Church, but had been prevailed on by his wife to postpone it,

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now, upon her decease, fulfilled his desire, bringing with him a son and two daughters, who willingly followed their father's example.[1]

Mrs. Kiernander's death—her bequest to the Mission.

11. In June 1773 M. Kiernander was afflicted with the loss of his second wife, after an illness of six months' continuance. Before her sickness she had resolved to dispose of some of her jewels for the benefit of the Mission, and was waiting an opportunity to sell them to the best advantage. A few days after her decease her sorrowing husband found consolation in executing her will, and with the proceeds of her bequest he built a spacious School-room. It was erected on his own ground, to the east of the Church, and consisted of three large rooms, calculated to contain two hundred and fifty children. The building was completed on the 14th of March 1774.[2]

Romanists' reasons for not following their convictions.

12. As the Portuguese were become very desirous to read the Scriptures in their own tongue, Kiernander obtained for them, from Tranquebar and Madras, a good supply of Bibles and religious Tracts, which they read privately in their houses, without regard to the denunciations of their priests. Many of them told him that they could see plainly enough numerous absurdities and abuses in their own religion; but they observed, that as he had now been at Calcutta more than fifteen years without any one coming to assist and succeed him, they must still hesitate to renounce their Church, lest they should be left altogether destitute of a guide. M. Kiernander himself no less felt the importance of a colleague. Though in good health, yet his eyes were growing so dim that he was apprehensive of soon losing his sight. This circumstance, together with the not unreasonable objection of these Portu-

(1) Society for Promoting Christian Knowledge Report, 1774.
(2) Ibid. Asiaticus, pp. 26, 27.

guese inquirers, naturally increased his anxiety to have an assistant from Europe without delay.

A new Missionary arrives at Calcutta.

13. The Society were by no means inattentive to the wants of this important Mission; but they were unsuccessful in several applications to the Divinity Professor at Halle for two Missionaries. In 1773 one young man offered himself to the work, named John Christman Diemer, who sailed from England in December 1773, in company with M. Kiernander's two children, who had been sent home for education. The East-India Company granted them all a free passage on one of their ships.[3] After a tedious voyage, they reached Calcutta February 19th, 1775. For a few months the Missionaries lived together, until M. Diemer's marriage with a young lady at Calcutta, when he removed to a house belonging to his father-in-law. His progress in the study of English was such, that he soon assisted in the public service; and by the month of September he was able to preach in that language. He officiated at Chinsurah also, in German, where his ministrations were most acceptable.

Difficulty in obtaining suitable Teachers.

14. M. Kiernander, on the death of his principal Schoolmaster, found great difficulty in supplying his place, owing to the demand for assistants for the Government service. Men of ordinary abilities could obtain much higher wages in any public office than the Mission could afford to give. At length a respectable man was induced to undertake the office for one hundred rupees[4] a month, just double the stipend of Padre Bento; and the four Assistants were paid in equal proportion. Kiernander describes them all as well qualified for their duties, and discharging them to his satisfaction; and though their pay was great, it did not exceed the

(3) Society for Promoting Christian Knowledge Report, 1774.
(4) About 12*l.* sterling.

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half of what they might have obtained in secular employment.

Desecration of the Lord's Day in Calcutta—good result from honouring it.

15. About this time he was greatly distressed at the general profanation of the Lord's Day by Europeans in Calcutta; and his remarks upon it may be useful to others under similar circumstances. He wrote to the Society, "Supposing that the law lays no restraint upon the Heathen in this particular, though the stranger within thy gates is included within the commandment, yet I cannot see why the Europeans, in their settlements, should, in this respect, conform to Paganism. When the Heathen have their festivals they cease from labour, and observe them strictly, and then the Europeans stop their works; but on Sundays the Natives are allowed to go on with their labours, which are not suspended even during the time of public worship. When I built the Church, the School, &c., I never suffered any work to be done on that day; and yet, as I hired the labourers by the month, I always paid them for seven days, though they worked only six; and I observed they did more in the six days by having the seventh to rest. When their festivals did not fall on a *Sunday*, they would not mind the lesser ones at all, but continue their work as usual; and on the greater ones, which last sometimes three or four days, would only absent themselves the last afternoon to go to their feast. Hence I judge it not impracticable to bring the stranger within our gates to a nearer conformity to the commandment; at least, there can be no reason why Christians should break the Divine injunction in compliment to Heathenism. This makes them, with their Lord's Day, appear very contemptible in the eyes of the pagans: whereas, could they once see the Christian religion practised, and good examples set them, in this and other respects, by the *Europeans*, it would soon weaken the strongest objection they have

against Christianity, and, in time, make way for them to come in by flocks." [1] Seeing that this wise, considerate, and Christian conduct commanded such respect for a private individual, and so much consideration for his interest on the part of the Heathen in his employment, had his example been followed by other Christians, instead of the compromising and irreligious, the timid and selfish course which they too generally adopted, they would have gained an hundredfold more in the good opinion of the Natives; and it is impossible to calculate the extent to which, with the Divine blessing, they might thereby have commended the Christian religion to the benighted pagans around them. Ignorant and selfish as the Hindoos are, we here see that they can understand and appreciate Christian character; and fearful is the responsibility of those persons whose conduct can tend only to prejudice their minds against the Gospel of Christ.

Conversion of a Persian scholar.

16. We may specially notice one of the adult converts from paganism this year, named Gunnesawn Doss. He was born at Delhi, had joined the English army at the age of fifteen, and served several officers as Persian interpreter. In 1770 he accompanied one of them to England, where he met with much kind attention, and instructed several persons in the Persian language. Returning to Calcutta in 1774, the year when Judges were first sent to India, and the Supreme Court of Judicature was established at Calcutta [2], he was appointed Persian interpreter and translator to the Court. Not long after, he began occasionally to attend the Mission Church, where he listened attentively to the preachers, until,

(1) Society for Promoting Christian Knowledge Report, 1776. Abstract of Reports, pp. 173—175.

(2) Mill's British India. Vol iv. pp. 267. *et. seq.*

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in May 1775, he avowed to one of them his intention to become a Christian, and expressed a desire to be baptized. They found him well acquainted with the Catechism, the Book of Common Prayer, the Bible, and several other religious books, which he had read in England; and his knowledge of Christianity thence obtained led to his conviction of its truth, and his abhorrence of his former religion and mode of life. Being persuaded that he was sincere in his determination to renounce the idolatries of his country, and trust in Christ alone for salvation, the Missionary baptized him by the name of Robert. His sponsors were the Honourable Mr. Justice Chambers and his lady, and a Mr. Naylor.[1] It is interesting thus to see persons of the first rank in India taking so lively an interest in the conversion of the Natives. They could not use their influence more to their own honour, or in a way better calculated to promote the glory of God.

Conversion of a Romanist and his household.

17. Among the converts from Romanism also there was one worthy of notice. This was a young man who had been educated some time before in the Mission School. His object in attending the School was merely to learn to read and write English; but he confessed that what he had heard when the other children were catechized made an impression on his mind which he could not obliterate, and prompted him to inquire into the reasons of the difference between the Protestant and Romish persuasions. At length, by reading the Bible in Portuguese, he had become fully satisfied that truth was on the side of the Protestants, and resolved to embrace their religion. He disposed of his house at Bandel, at that time the only Portuguese settle-

(1) Society for Promoting Christian Knowledge Report, 1777. Abstract of Reports, pp. 179, 180.

ment in Bengal, for the purpose of settling at Calcutta, and his wife and two children, with his seven slaves, joined the Church with him.

Two other Romish converts.

18. Among the deaths in the Mission this year was that of an old Portuguese, who was converted many years ago under the ministry of M. Schultze at Madras. Circumstances obliged him to go to Calcutta, where, finding no Protestant ministry on which he could attend, he relapsed to the Romish Church. As soon, however, as M. Kiernander arrived, he gladly embraced the opportunity of retracing his steps to the true fold, and evinced heartfelt sorrow for his former backsliding. Since that time he had been diligent in attending public worship, reading the Scriptures, and receiving the Lord's Supper. While thus careful for his own soul, he lost no opportunity to admonish others also; and he had a particular method of convincing Romanists of their errors, which God had blessed to the conversion of several. He died about this time at the age of ninety-two.[2]

One of the converts from Romanism in 1776, a man of good repute among his neighbours, had requested M. Diemer to set him right in the following articles of his creed: the worshipping of images, saints, and the Virgin Mary; purgatory, the mass, and transubstantiation. Satisfied with the Missionary's refutation of those errors, he found rest for his mind, and became a constant attendant on the services of the Church. He then strenuously exerted himself, by exhortation and instruction, to prevail on his wife and others to turn from Popery to the Protestant faith; but it is not stated with what effect.

(2) Society for Promoting Christian Knowledge Report, 1777. Abstract of Reports, pp. 179, 180.

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Mission cemetery. Alms houses—endowment.

19. The Mission was augmented during this Decade with four hundred and ninety-five souls.[1] The communicants of the English and Portuguese congregations attending the Mission Church were, together, one hundred and ninety-two. The School contained at present no more than eighty-eight children, several having recently left for service whose places were not yet filled up.

Some years before M. Kiernander had purchased a piece of ground for a cemetery, which he now enclosed with a brick wall. Last year he had built seventeen alms-houses for poor widows, who were dependent on the funds at his disposal. Several small legacies had from time to time been bequeathed to the Mission, amounting together to fifteen hundred rupees, which he placed in the public funds, trusting that it would form the nucleus of a permanent endowment.

Sickness of the Missionaries.

20. At this time the want of efficient Missionaries was severely felt. M. Diemer was suffering from a pulmonary affection, which compelled him to relinquish all duty, and retire to Chinsurah. In the following year he rallied sufficiently to return to Calcutta and resume part of his work for a short time; but in a very feeble manner. M. Kiernander also, who took his place in the pulpit, was soon obliged to desist, in consequence of his dimness of

(1) The numbers were—

1767	36
1768	42
1769	49
1770	48
1771	33
1772	41
1773	55
1774	47
1775	67
1776	77
	— 495

sight and other infirmities of age. The only person left to conduct the service was his son, who had already read the Lessons and Prayers for M. Diemer, and now preached for his father. Though not in orders, yet it was deemed advisable, by Mr. Justice Chambers and other friends at Calcutta, that he should officiate for the present, rather than suspend the service altogether till the arrival of another Missionary.[2]

THIRD DECADE. 1777 to 1786.

Two Missionaries from Tranquebar.

1. This state of his own and his colleague's health, and also the increasing delicacy of Padre Bento, induced Kiernander to apply to the Brethren at Tranquebar for help. They sent him M. Koenig, who remained at Calcutta a few months, officiating in the Portuguese language. In 1778 he returned to Tranquebar, when his place at Calcutta was supplied by M. Gerlach, the junior Missionary. Kiernander's son continued to officiate in the Church, and Padre Ramalhete was actively employed as a Catechist.

Improvement in the Christians.

2. Notwithstanding this paucity of labourers, the Portuguese and Bengalee congregations continued to improve both in numbers and character. The communicants were increased to two hundred, and the piety of several of them was such as to attract observation.[3] This Report was confirmed by Mr. William Chambers, in a Letter to M. Swartz, as we gather from the answer of the latter. "It is cheering," he writes, "to reflect on the externally devout behaviour of the congregation. Oh may the Spirit of Jesus come on them like a rain, that the Bengal desert may become a fertile soil, and fruitful field of the Lord!" "It is a most pleasing reflection to me, which has been much strengthened by the reading of your favour, that God is able to raise

(2) Society for Promoting Christian Knowledge Report, 1778.
(3) Ibid. 1779, 1780.

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Himself servants to do His will, and to promote the glory of His Name, though those who are most obliged to do it should turn faithless to their charge." Allusion is here made to the misconduct of some person whom Mr. Chambers had been the means of awakening to a sense of his duty.[1]

The sickness of all the Missionaries interrupted their correspondence with the Society till April 1781, when a short Letter from M. Kiernander mentions an accession of ninety-five to the Church since their last Report.[2] The next Letter added thirty to this number in the same year. The Missionaries were then all restored to health; and M. Kiernander himself, who at one time was almost blind, had been couched; and by this operation he so far recovered his sight as to be able, in some measure, to resume his duties. He mentions, as an unusual instance of piety among the British in Bengal, the devout attendance of Sir Eyre Coote's lady at the Mission Church, stating that her example exercised a happy influence on others. The Missionaries were thankful for this distinguished countenance of their exertions, and encouraged by its effects.[3] In 1782 the printing of the Book of Common Prayer in Portuguese was finished.

A convert from Cochin China.

3. Among the adults baptized in 1783 there was a young man from Cochin China, who, upon war breaking out in his own country, had fled with his family into the woods for protection, and, losing his way, wandered near the coast, where an English ship lay at anchor, the captain of which received him on board, and brought him to Calcutta. Some time after, the captain recommended him to the service of an English gentleman, who sent him to

(1) Memoirs of Swartz. Vol. i. pp. 336, 337.
(2) Society for Promoting Christian Knowledge Report, 1782.
(3) Ibid. 1783. Asiaticus, p. 27.

the Calcutta Mission School, paying for his education. Here he remained four years, when, having made good progress in writing and accounts, he was employed in a Government office. But he had learned something better than this. The Bible was his favourite reading; and after he left School he continued to improve the religious knowledge which he had acquired, and never omitted attending Divine Service on the Lord's Day. When sufficiently instructed, and, as far as man could judge, under the influence of Divine truth and grace, he was received into the Church by baptism.

Contributions to the Mission and Charity Fund.

4. At the conclusion of the last Decade[4] mention was made of a small sum which M. Kiernander placed in Government Securities, towards the formation of an endowment for the Mission. In 1783 he added to it another thousand rupees; his son gave three thousand; and the Rev. Westrowe Hulse, Chaplain to Sir Eyre Coote, contributed five hundred more. An account was given above[5] of the establishment of a fund for the support of a School and other charitable purposes. This fund was subsequently augmented, by the restitution money which the Mahomedans were required to pay for pulling down the English Church at the capture of Calcutta in 1756; by a large donation[6] from the estate of a wealthy native, named Omichund, who died in Calcutta in 1763; and by a bequest of about seven thousand rupees, in 1773, from M. Lawrence Constantius, an opulent Portuguese merchant. Government also, upon the enlargement of the Court House by the inhabitants of Calcutta, engaged to double their original contribution, making it eight hundred rupees a month; and when the Court

(4) Section 19. (5) Decade i. sect. 4.

(6) It is not certain whether the amount was twenty, twenty-five, or thirty thousand rupees.—Asiaticus, pp. 7. 18, 19.

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House was pulled down, they agreed with the churchwardens to pay that sum in perpetuity.[1]

Military Orphan Asylum.

5. The Charity School for twenty boys, maintained out of this fund, was followed, in the year 1783, by a more extended establishment, called the Bengal Military Orphan Society. This valuable Institution owed its origin to the benevolent proposal of Major-General Kirkpatrick; and its object was, to provide permanent funds for the maintenance of the children of officers dying in indigent circumstances. To these were afterwards added the children of soldiers, whether born of European or native mothers. The officers of the army generally allowed a portion of their pay to be stopped for the support of this establishment.[2] In 1786 it was placed under the superintendence of one of the Chaplains, Rev. David Brown, who had arrived that year from England.[3] The founding of this asylum for the friendless orphan we may regard as another indication of the growing improvement of the European society in Bengal.

State of the Mission.

6. But the Calcutta Mission was in a state to cause great anxiety to its friends. In 1783 M. Diemer's declining health compelled him to return to Europe. In 1786 Padre Bento, whose health had been declining for some time past, was released from his sufferings; and M. Kiernander, who had recently been enjoying some respite from labour, was now, at the age of seventy-four, and after a period exceeding forty-five years of Missionary service, obliged again to resume the active duties of his office. The Native Schools contained about one hundred and fifty children. The communi-

(1) Asiaticus, p. 19. Hist. of Calcutta Institutions, by C. Lushington, Esq. pp. 322, 323.

(2) Lushington's History of Calcutta Institutions, pp. 229, *et seq.* Society for Promoting Christian Knowledge Report, 1785, p. 94.

(3) Memorial Sketches of Rev. D. Brown, p. 8.

cants amounted to two hundred and eighty; five hundred and eighteen souls[4] were added to the Church during this Decade; and there was every appearance of an increasing interest among the Heathen and Mahomedans in favour of Christianity[5]; but without efficient labourers, little improvement could be made of these encouraging indications.

FOURTH DECADE.

1787 to 1796.

M. Kiernander's liberality.

1. For some time after M. Kiernander's marriage with Mrs. Wolley, the rich widow mentioned above, he was considered one of the wealthiest men in Calcutta; and we have seen the beneficial use he made of a considerable portion of his money. Besides erecting the Church, Schoolroom, and Mission House, almost at his own expense, he was the chief stay of the Mission when struggling with pecuniary difficulties. His charities to the poor also, who thronged the Mission Premises for relief, were profuse; and he is supposed to have expended upon Missionary objects upwards of one hundred thousand rupees[6] of his private funds.

His pecuniary embarrassments.

2. Thus far, then, his possession of wealth had proved a public benefit; but we must give the shade as well as the light of the picture. During the past year he saw the cloud of adversity gathering

(3) In 1777..... 74
1778..... 75
1779 } 1780 } 95
1781..... 30
1782..... 39
1783..... 53
1785..... 81
1786..... 71
——518

(5) Society for Promoting Christian Knowledge Reports, 1787, 1788. Asiaticus, p. 27.

(6) About 12,000*l.* sterling. Swartz's Memoirs. Vol. ii. pp. 261, &c.

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around him; and at last, in 1787, it burst upon his hoary head. It was not the large sums he bestowed on charitable objects that impaired his fortune, but his profuse expenditure of the remainder. His second marriage had connected him with some of the most opulent families in Bengal, and his riches introduced him to others in similar circumstances. In the friendly intercourse which he thought it proper to maintain with these parties he was induced to adopt their mode of living, hoping thereby to gain an influence over them which might enable him gradually to lead them into the paths of religion. But, alas! instead of succeeding with them, he himself became the victim of his worldly conformity. His wealth soon began to waste away, and in the hope of repairing his ruined fortune he entered into several secular speculations; but his schemes all failed: his Missionary character was gone; and he found himself involved in pecuniary difficulties from which he had no means of extricating himself. Under circumstances so distressing, he naturally wished to retire from the scene of his humiliation; and, in several of his recent letters to the Christian-Knowledge Society, he expressed a wish to be allowed to return to Europe, on the plea of the infirmities of age, and earnestly solicited them to send out another Missionary, "lest his congregation should be forsaken, and his Church shut up." When, however, he thought of his little flock, again and again his heart misgave him. As he was now their only remaining pastor[1], and must have left them as sheep without a shepherd, he could not bear the thought of tearing himself away.

He retires from Calcutta.

3. But necessity soon drove him from the post

(1) It does not appear what became of M. Gerlach or Kiernander's son.

which he was so unwilling of his own accord to relinquish. His effects were seized; and the creditors claiming the Church as his personal property, the Sheriff of Calcutta affixed his seal to the door. No doubt it was "with a trembling hand" that he "closed the gates of BETH-TEPHILLAH;" but the magistrate must obey the law of which he is only the executor.[2] But with what feelings must the venerable Kiernander have seen the gates of the sanctuary thus barred against him through his own imprudence. Though in the seventy-sixth year of his age, and the forty-seventh of his Mission, he was more oppressed with grief than with natural infirmity as he withdrew from the scene of his useful labours, and fled for refuge to Chinsurah, where he spent the remainder of his days, in poverty, indeed, but not in disgrace; for he lived, as we shall see, to retrieve his character; and the memory of his misfortunes stands as a beacon to Christians in every situation, and especially to future Missionaries, to shun the entanglements of wealth and the allurements of the world. Our hearts deceive us if we flatter ourselves that we may be trusted with great wealth, or that we are sufficiently fortified with religious principle to venture uncalled into the society of irreligious men. If God leave us, we are sure to fall, like Kiernander; and the more eminent our past services and reputation, the deeper will be our shame.[3]

Committee of Management for the Mission.

4. But the Lord did not forsake the Mission in this calamity. He raised up one servant to recover the Church, and another to supply its ministrations. The late Charles Grant, Esq., stepped forward, and

(2) Asiaticus, p. 27. Memoirs of Rev. D. Brown, p. 284.

(3) Asiaticus, pp. 27—29. Swartz's Memoirs. Vol. i. pp. 335, &c. Rev. D. Brown's Memoirs, pp. 284, &c. Dr. Brown's History of Christianity among the Heathen. Vol. i. pp. 213, &c.

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paid down ten thousand rupees, the sum at which the building was appraised; and the Rev. David Brown, the Chaplain mentioned above, undertook to perform gratuitously the English Services, so far as they might be compatible with his official duty. These two gentlemen, together with William Chambers, Esq., then formed themselves into a Committee of Management for the Mission, when the whole of the property was made over to them in trust for the Christian-Knowledge Society. They lost no time in acquainting the Society with these arrangements, tendering their services in any way that they could be made available; but at the same time they represented, in urgent terms, the necessity of a Missionary being sent out without delay to take charge of the Mission. This application was seconded by an appeal from another Chaplain, Rev. John Owen, who took a lively interest in the progress of Christianity in Bengal.

Rev. A. T. Clarke sails for Calcutta.

5. In acknowledging these communications, the Society expressed its entire approval of all that the Committee had done, and announced the appointment of Rev. Abraham Thomas Clarke as their Missionary to Calcutta. This was the first English Clergyman that went out as a Missionary to India. After taking leave of the Committee of the Society, in whose presence he received a solemn charge, to which he returned an appropriate reply[1], he sailed for India in the month of April 1789 on one of the Company's ships.

Rev. D. Brown's attention to the Mission.

6. In the meantime Mr. Brown was diligently preparing the ground for the expected Missionary. Though Chaplain to the Government and the Orphan Asylum, his heart yearned over the prostrate myriads in darkness around him. He possessed, in the most large and elevated sense, the spirit of a

(1) Society for Promoting Christian Knowledge Report, 1789.

Missionary, whose office he had chosen, while young in years, as both the reasonable service and the gratification of his whole life. While his heart's cares and pains were for the Ministry, and for the real conversion of souls to God among his countrymen in India, his mind was perpetually busied about the Heathen, whom he longed to see members of that Lord whose cross was his own hope. With these feelings, ever since his arrival in the country he had diligently inquired into the state of all the Society's Missions, maintaining a correspondence with the Missionaries on the coast.[2]

Establishes a School for Native Orphans.

7. Though deeply affected by the ignorance and superstition of the people, the arduous work of their instruction animated rather than discouraged him. He began by establishing a School for Hindoo children, about four years of age, who were forsaken by their relations in times of dearth. Some of them were orphans. To these he became a father, regarding them as his own family; and he had promises of support from a few pious persons, which encouraged him to persevere. He purchased some land for his scholars to cultivate, intending to support them partly by their own industry when old enough to work. While thankful to God for the fair prospect with which he was permitted to sow the first seed on the low ground of a Native School, he looked forward with animated hope, projected other plans, and invited his few devout friends in Calcutta to join with him in prayer for the Divine blessing upon his endeavours. They met once a month for this purpose, when they united their solemn supplications for the spreading of the Gospel in all the world, and especially in the provinces of Bengal. Mr. Chambers commenced a translation of the New Testament in Bengalee for

(2) Society for Promoting Christian Knowledge Report, 1789.

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the use of the School; but he made little progress in the work, in consequence of his numerous public avocations; nor did he live to complete this important task.[1]

Conversion of a Teacher.

8. Not long after Mr. Brown had commenced his labours at the Mission Church he was further encouraged by the change wrought in the character of one of the Teachers under him, on whose mind the Gospel seemed to have produced a gradual and an abiding effect. This beginning of success made him the more urgent with his college friends and others at home, either to join him or to send him help.[2]

Mr. Brown quits the Asylum for the Mission.

9. But his attention to Missionary objects soon awakened opposition on the part of some persons, who raised evil reports against him. The Managers of the Orphan Asylum, also, were not satisfied with his giving so much of his time to the Mission Church. Though he was careful not to let it interfere with his duties to this Institution; yet the Managers could not think the efficient discharge of both engagements compatible with each other. Not that they were hostile to his exertions for the Natives; quite the contrary: for in their correspondence with him on the subject, they declared themselves to be "impressed with a just sense of the laudable motives which influenced him in forming his engagements to officiate in the ministry of the Mission Church."[3] Nevertheless, they deemed it their duty to the Asylum to insist on his either quitting the Mission, or immediately separating from his engagement with them. With the unanimous advice of his religious friends he chose the latter alternative, and left the Asylum in August 1788, thereby giving a noble example of disinter-

(1) Brown's Memoirs, pp. 224, 231, 233, 235, 240, 241.
(2) Ibid. pp. 226, &c. (3) Ibid. p. 47.

ested zeal in the Missionary cause; for he threw up a lucrative appointment, and relinquished the comfortable habitation provided for him at the Asylum, rather than see the Mission Church shut up, and the congregation dispersed; and he continued to perform these duties, without remuneration, until the Missionary arrived. This change in his affairs obliged him for the present to suspend his Native School, which had depended chiefly upon his own resources.[4] He retained possession, however, of the ground whereon it stood, hoping that at some future time it might be found useful for some Missionary purpose.[5]

His proposal for a Mission in Bengal and Bahar.

10. Amid the fluctuations of circumstances, Mr. Brown never suspended his thoughts for India's redemption. Intent on this object, he drew up "*A Proposal for establishing a Protestant Mission in Bengal and Bahar*[6]," in which he urged, with great force and energy, the claims of the Natives upon the

([4]) Brown's Memoirs, pp. 47, 242, 253. ([5]) Ibid. p. 63.

([6]) In this document he considered, What sort of men were to be chosen; how they were to be supported; and the plan they were to pursue. The acquisition of Sanscrit was to be made a primary object; as it is the basis of Bengalee and the other eastern tongues, and it contains the mythology, laws, history, and literature of the Hindoos. The knowledge of this language he stated to be indispensable for giving a pure translation of the Scriptures; and such is the poverty of the Bengalee, that he thought it would be difficult to preach the Gospel with becoming dignity without the use of Sanscrit. He therefore proposed that two young Clergymen should be sent as Missionaries direct to Bengal; and after spending a few months at Calcutta, in order to become in some measure acquainted with the customs of the country, they were to proceed to Benares, the celebrated seat of Hindoo learning, where they were to spend about three years in the acquisition of the eastern languages. Besides zeal and grace, which he considered of fundamental importance, they were to possess all the qualifications necessary to a character in which the pious student and prudent Missionary were to be united. Another part of his plan was the establishment of Native Schools throughout the country, similar to those designed by Mr. Sullivan for South India.

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British Government, and the duty of imparting to them the privileges which the English enjoyed, as well in a religious as in a civil point of view. He recommended the measure of translating the Scriptures into the different languages of the East, and of sending forth Missionaries to instruct them, "fit men," he remarked, "of free minds, disinterested, zealous, and patient of labour, who would accept of an invitation, and aspire to the arduous office of a Missionary."[1]

Governor-General declines to sanction it.

11. The Rev. Messrs. Blanshard and Owen, the Presidency Chaplains, cordially approved of this proposal; but in those days no plan, whether of a civil or religious character, could succeed in Bengal without the sanction of Government. It was therefore determined to mention the subject to the Governor-General, Lord Cornwallis. His lordship looked over the plan; but was not disposed to promote it. He offered no opposition, indeed; but having, he said, no faith in such schemes, and thinking that they must prove ineffectual, he declined taking any part in them. He had no objection, however, that others should make the attempt, and promised not to be inimical.[2]

Circulated in India and England.

12. The proposal was next circulated in India, and also sent home to several of the Bishops and leading persons in England, who were known to take an interest in the promotion of Christianity in the East: and though the Christian-Knowledge Society were not then in circumstances to undertake a design of this magnitude; yet the proposal prepared the public mind to entertain it in more propitious times. It is interesting, also, to observe, in this conception of one devout man's mind, the germ of those vast operations which in less than fifty years were to

(1) Brown's Memoirs. Preface, p. xiii.
(2) Ibid. p. 248.

diffuse throughout British India the blessings of science and Christian knowledge.

13. On the 27th of September 1789 the Rev. A. T. Clarke arrived at Calcutta, where he was welcomed by the Society's correspondents with much cordiality and affection. The Governor-General also showed him particular attention; and throughout the Presidency a favourable opinion was entertained of his principles and character. He took immediate charge of the Mission, and commenced his labours in the English congregation with general acceptance. He also began a Sunday-Evening Lecture for the convenience of the lower classes of Europeans, who were unable to walk to Church in the heat of the day.[3] He commenced the study of Portuguese for the purpose of ministering to the native congregations, most of whom, as we have seen, spake that language. The delicacy of his health prevented his close application to study; but he hoped to accomplish this object in the course of a twelvemonth. He also contemplated the study of Sanscrit, with a view to become more generally useful among the Natives; and so wide and fair was the prospect before him, that he wrote to the Society in pressing terms to send him a colleague, "one who should be superior to every view but that of being useful to the best interests of mankind, to take an equal part with him in the labours of his important Mission. Such a one he would receive as a brother, and gladly endeavour to promote his satisfaction and comfort."

Rev. A. T. Clarke arrives, and begins his work.

14. In January 1790 Mr. Clarke was invited by the Governors of the Free-School Society to accept the office of Superintending Master to that Institution, which had been established the year before. It was proposed to allow him a commodious habitation contiguous to the Mission Church, and three hundred

He is appointed Superintendent of the Free School.

(3) Society for Promoting Christian Knowledge Report, 1790.

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Sicca rupees a month. As this School appeared to embrace one important object of his Mission, the education of the young, and the two senior Chaplains were among the Governors who offered him the situation, he ventured to accept it; and the Society confirmed the appointment, having reason to believe that its duties would be compatible with his Missionary engagements; for it appeared that the interests of religion, and consequently the benefit of the community, were likely to be promoted by this establishment.

Another Missionary required.

15. The local subscriptions to the Mission Church now amounted monthly to more than two hundred Sicca rupees, besides other contributions obtained in the country. The management of the Mission fund was committed to three trustees. The congregations had so increased since Mr. Clarke's arrival[1], that a further enlargement of the Church was projected, by the addition of a chancel, which would admit a freer circulation of air, and increase the accommodation. As Mr. Clarke's health continued delicate, Mr. Brown assisted him in his ministrations. At the same time he was urgent with the Society to send out another Missionary, not merely to co-operate with Mr. Clarke in the English department; but also to cultivate those branches of the Mission which were now unavoidably neglected. The only Portuguese Teacher mentioned at this period was a M. Frangel, of whom we have little more account than that he was able to keep the native congregation together. But this did not satisfy the zeal of Mr. Brown and the other correspondents of the Society. They saw that M. Frangel was too far advanced in years to carry out their plan for the

(1) No returns of this increase, nor indeed any Notitia of the Mission, appear to have been sent home after Kiernander's retirement.

extension of the Mission, which was to have the native population everywhere addressed in their own language, as they were on the Coromandel coast; and hence their importunity for one Missionary at least, if not more, to be sent out with all practicable speed. In hopes of the Society being able to comply with their request, they began to project increased accommodation on the Mission premises, and two thousand rupees were immediately contributed for the purpose. When these proposals reached England they awakened a kindred spirit in the Society for Promoting Christian Knowledge, who passed a resolution to send out another Clergyman to Calcutta, as soon as one could be found willing to go and competent to the charge.[2]

Mr. Clarke accepts a Chaplaincy, and quits Calcutta.

16. But all these brightening hopes were soon to be dimmed by another dark cloud. In November of this year Mr. Clarke accepted a Company's Chaplaincy, and threw up his Mission without any warning. The first that the Society heard of it was from himself, actually informing them that he had left both the Mission Church and his station as Superintending Master of the Free School, and had removed from Calcutta to Chunar, by order of the Commander-in-Chief. He proposed, indeed, to repay all the expenses incurred for his equipment and passage to India; but this was a poor compensation to the Society for the loss of his services to a Mission so destitute as theirs at Calcutta.

Mr. Brown re-occupies the Mission Church.

17. But there was one on the spot to whom St. Paul's rebuke did not apply—*All seek their own, not the things which are Jesus Christ's.*[3] Mr. Brown's heart was thoroughly in the work. We have seen that he had already sacrificed his own interests for

(2) Society for Promoting Christian Knowledge Report, 1791.
(3) Phil. ii. 21.

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those of the Mission, and he at once resumed the charge. We admired his conduct before; but it was now greatly enhanced by the contrast it presented to that of Mr. Clarke.[1] The Church, thus deserted by its Missionary, must again have been shut up but for the assistance which he immediately rendered. He undertook the regular performance of Divine Service to a numerous and increasing congregation. The Society expressed their obligations for these kind and Christian services in strong terms[2]; and they immediately endeavoured to obtain a successor to Mr. Clarke, voting some additional pecuniary encouragement to any who should offer themselves for the work at Calcutta. Notwithstanding their present difficulty, they entertained and expressed the most sanguine hopes that the work would still be carried on by competent agents, to the glory of God and the welfare of men's souls.[3]

(1) In justice to the memory of Mr. Clarke, we will state, that he did not relinquish, with his Mission, all interest in the conversion of the Heathen. Being appointed shortly after to accompany the British forces to Malacca, besides opening an English School for the soldiers' children, he attended to the instruction of the Natives, and for this purpose studied the language, the Malay, and held frequent conferences with their chiefs on religious subjects. There he found the entire Bible in Malay, translated by the Dutch Clergy, as mentioned above. (Book vii. c. 2. s. 5.) This information of his proceedings was given to M. Gericke, at Madras, by an English officer, who returned from Malacca, with a friendly message from Mr. Clarke, and a request that he would furnish him with some books for the use of the garrison and School. Gericke was rejoiced to hear that he still retained an affection for the Missionary work; and the Christian-Knowledge Society now entertained hopes, that the object of his Mission to India might in some degree be accomplished, though he had formerly disappointed them. M. Gericke was able to supply him with the English books that he wanted out of the Society's stores.—Society for Promoting Christian Knowledge Reports, 1799, pp. 135—138. 1800, p. 144.

(2) Memoirs of Rev. D. Brown, pp. 289, 290.

(3) Society for Promoting Christian Knowledge Report, 1792.

18. In this confidence the Society's correspondents at Calcutta participated; and they prepared for the accommodation of two Missionaries, out of a considerable sum generously contributed by Mr. Charles Grant and Mr. Udney[4], of the Civil Service, and subsequently a Member in Council. Divine Service in the Mission Church was not once omitted, Mr. Brown being occasionally assisted by the Chaplains, Messrs. Blanshard and Owen. The English congregation was so much increased that it was found necessary again to extend the accommodations in the Church; and this, together with the improvements in the interior, and the enlargement of the dwelling-house, cost not less than ten thousand rupees. The work was finished on the 29th of December 1793, when M. Kiernander, who, even in his poverty, retained the respect of all who knew him, was invited to open the new chancel. The aged Missionary was glad to obey the call. He administered the Sacrament on the occasion, "and was extremely happy to see the Church so much improved, and so well attended." In transmitting this report to the Society, Mr. Brown subjoined, that he could not but lament Kiernander's destitution in the eighty-fourth year of his age. In consequence of this kind intimation of his depressed circumstances, the Society presented him with a handsome gratuity, in consideration of his long and faithful services.[5] Enlargement of the Church.

19. It will hardly be thought out of place here to give the testimony borne at the time to the two gentlemen just mentioned, Messrs. Chambers and Grant, to whom the cause of Christianity in Bengal was so greatly indebted. On the death of Mr. Chambers this year, Mr. Brown wrote, that he was Testimonies to Messrs. Chambers and Grant.

(4) Society for Promoting Christian Knowledge Report, 1793.
(5) Ibid. 1795. Asiaticus, p. 28. Brown's Memoirs, p. 286.

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"the great friend and ornament of the Mission, to whose zeal, prudence, and upright character, in that settlement, it owed its best support:" and "that his death was to the Society a very serious loss." Another writer remarked, that he "did not live to see the new chancel opened: he was hailed to superior worlds the preceding August. In this gentleman, whose character is beyond eulogium, the Mission lost a sincere friend, and one of its brightest ornaments. To his piety, talents, and industry we are indebted for a translation into the Persian language of Christ's Sermon on the Mount." He was long the confidential friend of Swartz; and the estimate which that devout Missionary formed of his character and services in the cause of Christ shows that he also thought him "beyond eulogium."

Of the other gentleman, Mr. Grant, who returned to Europe about the same time, a similar account was given. We have seen how greatly the Mission was indebted to him, also, from the time that he repurchased the Church for the Society to his liberal contributions towards its enlargement. On quitting India he left a further sum of money for servants, lights, and other necessary disbursements in carrying on Divine Service in the Mission Church. One writer, just mentioned[1], after describing the completion of the present improvements, remarks, "Mr. Grant, prior to this, left India, but still lives to support the Mission. As I pronounce his name my soul turns to England, where I behold him exercising some of the first and fairest duties of humanity." With what honour and ability he afterwards filled a place in the Direction of the East-India Company, to its highest office, need not be

(1) Asiaticus. See also Swartz's Memoirs. Vol. ii. pp. 260—266.

recorded here; but it will not be irrelevant to remark, that, when Chairman of the Court, he was most careful and conscientious in the appointment of Chaplains to the Company. Their ecclesiastical patronage was principally in his hands; and in its disposal he considered the advancement of Christianity in India rather than the appeals of private interest: and with this view he generally applied to the Rev. Charles Simeon, Fellow of King's College, Cambridge, to select suitable men for the office.

Mr. Brown appointed to the Government Church.

20. While the friends of India were regretting the removal of these esteemed friends[2], Divine Providence was raising up others to take their place. The most distinguished of these was Sir John Shore, afterwards Lord Teignmouth, who arrived at Calcutta in 1793 as Governor-General. As long as he remained in India he continued to patronize the Mission; and under his auspices Mr. Brown wanted nothing that it was in his power to bestow to promote the interests of Christianity in

(2) In the following year the society of Calcutta lost another valued member, Sir William Jones, whose private example and public services materially contributed to enhance the European character in the estimation of the Natives. He was one of the Judges of Bengal; and, in his relaxation from official duties, he found time to collect materials for a digest of Hindoo and Mahomedan law, though he did not live to complete this useful undertaking. He also composed a work entitled the "Ordinances of Menu," which contains an extensive collection of moral, civil, and religious precepts. Besides these professional works, he paid great attention to the general literature of the East; and in order to promote its cultivation he projected an institution similar to the Royal Society in London. The "Asiatic Researches" contain several valuable productions from his pen. These works are frequently referred to in this History. (Book vii. chap. 1.) He died in 1794. —Lord Teignmouth's Memoirs of Sir William Jones. The death of this distinguished scholar and upright judge was lamented in India by none more deeply than Mr. Brown, who has given an interesting account of his last days.—Brown's Memoirs, pp. 272—277.

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Bengal. In the following year he appointed Mr. Brown to St. John's, the principal Church at Calcutta, whose erection we shall record in the sequel of this chapter. Hitherto the attendance on Divine Service there had been very thin[1]; but it was now so greatly increased, that the churchyard, and even the streets adjoining, were regularly thronged with the palanquins and other equipages of the congregation, where, at one time, scarcely more than half a dozen had usually appeared. These were the observations of a British merchant at the time; and of the improvement in the character, as well as the number of the congregation, Mr. Brown remarked, that, on Christmas-day in the following year, an unusual number of persons took the Sacrament, and near a thousand rupees were collected at the Offertory. This was indeed an improvement that filled his heart with gratitude to God, and encouraged him to increased diligence. When he first arrived in Bengal, in 1786, notwithstanding the dissolute character of society in general, he found a small body of pious Christians; and a few years after he had the happiness of discovering, that, in hidden and unexplored retreats, there were unthought-of individuals who lived the life of faith in the Son of God, and walked in the path of His commandments; and some who, in the utmost privacy, had exerted themselves to stem the torrent of surrounding evil, by

(1) In Mr. Brown's papers the following memorandum occurs:—"Lord Cornwallis observed to me to-day, of the new Church, St. John's, a drawing of which hangs in his room, that 'he thought it a pretty Church, but it had many critics.' I might have answered that there were, on Sundays, not many."—15th July 1788. Memoirs, p. 23.

In the Memoir of the Life and Correspondence of John Lord Teignmouth, by his son, Lord Teignmouth, may be seen the lively interest which that nobleman took in the cause of Christianity in India, and the countenance he gave to Mr. Brown and others engaged in promoting it.—Vol. i. pp. 290, *et seq.*

their own religious example in their families, and by maintaining and superintending Schools for the instruction of Heathen children.[2] Surely these were the salt of the land. Mr. Brown watched the progress of this leaven with a vigilant eye, in painstaking exertion and prayer; and he now blessed the Lord for the results which he saw beginning to smile around his path.

Improvement in the Mission congregation.

21. The improvement in the congregation at the Mission Church also was equally encouraging. During the first six or seven years Mr. Brown had diligently laboured there among a very small and inconsiderable people; but his meekness and faith never left him to feel discouraged at the fewness of their number or unimportance of their rank. He thought of those with whom his Divine Master associated; he recollected the congregations to whom a Brainerd or an Elliot had ministered in America; and by their example he was kept from harbouring sentiments of indifference toward the flock collected around him, the bulk of whom, with few exceptions, were of the order denominated in Bengal "low Europeans," East-Indians, and Natives; either descendants of Portuguese, or of Hindoo origin, but speaking that language[3]. He had the consolation of knowing that his labours among these various classes were not fruitless. By the blessing of God, good had been done: some were reclaimed from vicious courses, and he had the comfort of seeing them die in peace: others were still living to adorn their Christian profession by a truly pious and virtuous life, which he considered as the best encouragement he could have to labour on, until he should be relieved.[4]

(2) Brown's Memoirs, p. 113. (3) Ibid. p. 50.
(4) Society for Promoting Christian Knowledge Report, 1795.

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Mr. Brown over-worked, without hope of relief from home.

22. But he was overworked, and he felt that his exertions at both Churches were more than he could hope long to sustain. On the occasion above alluded to, at Christmas 1795, he remarked, "I had not recovered from the excessive fatigue, before I was called to the Mission Church Service. I feel some serious effects from my exertions, on my health, which never can hold out as it has done; but I do not see how I can lessen my labours without doing wrong."[1] This was written some months after he had heard from home that there was yet no hope of the Society's being able to promise him relief—so great continued the indifference in England to this sacred cause! The Secretary[2] wrote to him, "It is extraordinary that no fit person has yet been found willing to engage in the service of the Mission. We still persevere in the hope, however, that a suitable Missionary will be, ere long, discovered. In the meanwhile, may God give you a continuance of strength and ability to the service, and abundantly bless your labours!"[3] The Society most highly appreciated his "continued pious attention to the concerns of" their Mission; and, with the expression of their thanks, sent him, from time to time, valuable packages of books, the only recompense that he would consent to receive.

He protests against all compliance with Hindoo superstitions.

23. In 1796, probably in consequence of the disposition manifested at Madras the year before to connect the Government of that Presidency with the superstitions of the country[4], Mr. Brown thought it right to guard the English at Calcutta against showing respect to those abominations; a practice which was, he was concerned to see, becoming very prevalent among the junior members of the service.

(1) Brown's Memoirs, p. 24.
(2) Rev. Dr. George Gaskin. (3) Memoirs, p. 291.
(4) See Tanjore Mission, Dec. 2. ss. 34, 35.

In the beginning of his career in India he had made himself well acquainted with the customs and prejudices of the Natives, for the purpose of exposing the errors of their system, and bringing the Christian Religion under their observation. But this he did in no uncourteous and offensive manner. Though utter disgust, intermingled with deepest pity, seems to have been the result in his mind of all that he learned of the obscene, frivolous, and sanguinary rights of this debased superstition, and of its baneful influence on the principles and morals of its votaries, yet he at all times treated the people with urbanity and respect; and they, in return, conducted themselves toward him with uniform deference; but he never would endure that they should, unchecked, obtrude their abominations on the notice of Europeans, or assume any undue license under the protection of the British laws and Government. At the great festivals of the Hindoos he took occasion to admonish his flock from the pulpit not to show any unbecoming respect to the idolatrous rites then going on, whether through an overstrained complaisance to individuals, or in unseemly curiosity. One of these *Nautches*, as the festivals in question are called, occurred on the evening of the Lord's Day, when, too frequently, the congregation of the Church was thinned to increase the company attendant on the idol; and some, with still greater inconsistency, heedlessly proceeded to these exhibitions from the very doors of the sanctuary, where they had been professing to worship the only True God, who came into the world and died upon the Cross, that He might redeem mankind from such lying vanities. Nevertheless, though their faithful pastor could not withhold all from these forbidden paths, there can be little doubt that his uncompromising protests against them tended to preserve the Bengal Government from those

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unhallowed compliances which, to the disgrace of the Christian name, were made at Madras.[1]

Erection of St. John's Church, Calcutta.

24. We will conclude this Decade with an account of several public institutions, beginning with the erection of St. John's Church. When, about the year 1770, Calcutta began to enjoy repose from the troubles occasioned by the Mahomedan powers, she arose, with almost the rapidity of magic, into a city of palaces. But it was too long unadorned by a suitable temple for the worship of the Almighty Being to whom the British owed their prosperity. The Council, indeed, had often issued directions for the plan of a Church to be submitted for their inspection; and the model of St. Stephen's, Walbrook, London, being the most approved, two draughts of it were executed by experienced engineer officers.[2] In the meantime, a temporary Place of Worship was raised within the walls of the battered garrison, and denominated *The Chapel of the Old Fort.*

For several years the English appear to have been satisfied with this *little Chapel;* for while their city was fast attaining the pinnacle of splendour, and many of them were amassing princely fortunes, their proposal to erect a sanctuary to the honour of Jehovah slumbered till the year 1782.[3] At this time, under the auspices of the munificent WARREN HASTINGS, they awoke to the serious contemplation of this religious duty, and resolved to build an edifice for the celebration of Public Worship, "adapted," as it was expressed, "to the exercise of the ministerial functions, and to such a numerous

(1) Brown's Memoirs, pp. 71—74.

(2) Colonels Polier and Fortnam. The Church of St. Stephen's, though small, is generally considered one of the most finished compositions of SIR CHRISTOPHER WREN.

(3) There may have been some reasonable cause for this delay; but as the ecclesiastical records were lost, a third time, in 1783, through the carelessness of the person to whom they were entrusted, there are no means of accounting for it.—Asiaticus, p. 6.

auditory as might be expected in the capital of British India."

A Committee had been appointed to superintend the building, which met, for the first time, on the 18th of December 1783. Liberal contributions were immediately raised; the Maha Rajah NOBKISSEN presented a spacious piece of land [4], adjoining the old burial-ground; and every thing conspired to favour the execution of the design. On the morning of April 6th, 1784, Mr. Wheeler, Acting President, in the absence of the Governor-General, proceeded to the ground where the sacred edifice was to be raised, attended by the great officers of state and the principal inhabitants of Calcutta, and there laid the first stone [5], with the usual ceremonies, an appropriate prayer being offered on the occasion by the senior Chaplain, the Rev. William Johnson.

As soon as the first stone was laid, all descriptions of persons co-operated in accelerating the progress of the building. Gentlemen up the country, whose local situations enabled them to search out and speedily procure materials, acquiesced in every requisition made to them by the Church-building Committee, and rendered their services with alacrity.

([4]) This ground is said to have been valued at the time at above 30,000 rupees.—Asiaticus, p. 10.

([5]) On a plate of copper, grooved in the stone, is the following inscription—

The first stone of this sacred Building,
Raised by the Liberal and Voluntary
Subscription of BRITISH SUBJECTS
and OTHERS,
Was laid under the auspices of
The Honourable WARREN HASTINGS, ESQ.
Governor-General of India,
On the 6th day of April 1784,
And in the 13th year of his Government.

N.B It will give an idea of the little progress which the arts had made at that era in Bengal, to mention that the mere engraving of this plate cost 25*l.* sterling.

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Special mention is made of a Letter received from Mr. Charles Grant, then residing at Maulda, who proposed to collect a quantity of stones from the ruins of Gour[1] for the pavement of the Church. He also described some huge masses of blue marble, highly polished, and a number of smaller stones, polished and ornamented with sculptures of flowers, fret-work, and other devices, and a few free-stones of great length, which he thought would be useful, and worthy to be preserved in the sacred building. These were a great acquisition, though their removal to Calcutta was attended with much trouble and expense. The public watched the rising edifice with great interest. No money or attention was spared to render it an ornament to the city, as well as durable and commodious.[2] It was finished in about three years; and opened and consecrated on the 24th of June 1787, being dedicated to St. John. The service was performed by the Chaplains, Rev. W.

(1) In the reign of the Emperor Akbar, in 1556, the city of Gour was thus described by *Manuel de Faria y Sousa*, in his History of Portuguese Asia, written in Spanish:—"Gour, the principal city in Bengal, is seated on the banks of the Ganges, three leagues in length, containing 1,200,000 families, and well fortified. Along the streets, which are wide and straight, rows of trees shade the people, who are so numerous, that sometimes many are trod to death." Before the expiration of 228 years, not a trace of this magnificent capital was remaining, except the ruins which are mentioned by Mr. Grant. The site of Gour, like that of ancient Babylon, has long been the habitation of reptiles and wild beasts. What an example of the uncertainty of human greatness! And what an admonition for the British, to ponder the obligations involved in the magnitude of their eastern empire, lest their "city of palaces," too, become, like Gour, a pile of ruins, wherewith to build and adorn the temples of some more faithful people that shall come after them!

(2) The floor of the Church formed a square of seventy feet. The superficial contents of the roof was ten thousand seven hundred square feet. A very handsome painting, representing "The Last Supper," was executed by Sir John Zoffany, an eminent artist then at Calcutta, who presented it to the Church, to be placed over the Communion Table.

Johnson and Rev. Thomas Blanshard. The Governor-General, Earl Cornwallis, who had succeeded Warren Hastings, attended, with all the officers of state, and the building was crowded with the British inhabitants.

Thus, at the expense of nearly two lacks of rupees[3], was erected the Church of St. John. About another lack was expended on the improvements and embellishments which were subsequently made; and the whole of this sum, between thirty-five and thirty-six thousand pounds, with the exception of twelve hundred pounds contributed by the Court of Directors[4], was raised by the voluntary contributions of a liberal people.

A few weeks after the opening of the Church, the Select Vestry, with the Earl Cornwallis in the Chair, appointed two Churchwardens. As Calcutta was not constituted a parish, those gentlemen could not be legally invested with authority to exercise all the functions of their office; yet they were "considered to act with the consent of the inhabitants for whose advantage and good they performed the duty."[5]

Establishment of Public Institutions.

25. In the year 1789, in consequence of the inadequacy of the old Charity School to meet the growing demands for education, another Institution was formed for the purpose, called the Free-School Society, under the auspices of the Governor-General.

In 1794 the Native Hospital was opened, under the liberal patronage of the Government and the public, for the benefit of all classes. A Native

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([3]) About 24,000*l.* sterling.

([4]) This contribution of the East-India Company was not made towards the building, but to provide, as was expressly stated, "communion plate, an organ, a clock, bells, and velvet furniture for the pulpit, desk, and communion table."

([5]) Minutes of the Select Vestry, 28th of June 1787. The account here given of the erection of St. John's Church is drawn up from the details published by ASIATICUS, pp. 6—14.

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Lunatic Asylum, also, was established about the same time.

In 1780 Warren Hastings had founded a Mahomedan College, called the Madrissa, for the study of the Arabic and Persian languages, and of Mahomedan law; and in 1794 a similar seminary was endowed at Benares, for the cultivation of Hindoo literature.[1]

Although these Institutions are not immediately connected with the Calcutta Mission, yet they serve to indicate the growth of intelligence and humane feeling, perhaps we might say, Christian principle, among the Europeans in Bengal. This brief notice of them will not, therefore, be thought irrelevant in this place.

FIFTH DECADE.

1797 to 1806.

M. Ringletaube's arrival at Calcutta.

1. We have already mentioned the appointment of Rev. W. T. Ringletaube to this Mission.[2] In October 1797, reporting to the Society his safe arrival at Calcutta, he acknowledged his very kind reception by the Rev. D. Brown, whom he described in the highest terms, declared that he felt bound to him by the tie of Christian affection, as well as by gratitude, and that he meant to commit himself to the guidance of this kind and judicious friend. Mr. Brown made over to him the charge of the Mission; and M. Gericke, of Madras, to whom he had written for assistance, sent him a supply of Portuguese books, with some instructions how to conduct his varied operations. Amongst other things, he advised him to study Bengalee, besides Portuguese, with a view to the diffusion of Christianity among the Heathen Natives.

Return of Kiernander to Calcutta.

2. At this time Kiernander was at Calcutta. He had officiated as Chaplain to the Dutch at Chin-

(1) Asiaticus, pp. 15—19. 33—37. C. Lushington's History of Calcutta Institutions, pp. 135, 294, 302, *et. seq.* Appendix, No. 8, pp. xxxiv. *et. seq.*

(2) Madras Mission. Decade 8. s. 1.

surah, but the pittance which he received for his services scarcely raised him above poverty. His mental faculties remained unimpaired, but he greatly deplored the loss of Christian society. He had still the heart of a Missionary, and was never so happy as when employed in teaching the ignorant. In retirement and sorrow, like the prodigal in our Lord's parable, "he came to himself," and acknowledged with gratitude the Lord's goodness in blessing his troubles to his soul. In 1795 the English, who were then at war with the Dutch, captured Chinsurah, when Kiernander became a prisoner of war, and received from the victors a trifling subsistence. In pity for his age and misfortunes, he was allowed to go to Calcutta, where he wandered through the streets, and passed unnoticed by the doors where, in the days of his prosperity, he was so gladly welcomed and honoured. But with what feelings must he have looked upon the dwelling where he had lived in so much luxury and state? Some who would have soothed his cares had gone down to the grave; but he succeeded in finding a relation of one of his wives, who received him. In the following spring he broke his thigh by a fall, and lingered long in agony. His dwelling contained but few comforts, for the resources of its inmates were small; but to him Divine consolations were granted. In one of his last Letters, directed to his native place, Akstad, in Sweden, he writes, "My heart is full, but my hand is weak; the world is yet the same; there are many cold friends; others like broken reeds: but God makes the heaviest burdens light and easy. I rejoice to see the poor Mission prosper: this comforts me amidst all." [3]

([3]) Missionary Records: India, pp. 45, 46.

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Kiernander's Letter to Ringletaube.

3. It was, no doubt, the arrival of a new Missionary which revived this hope in his bosom. M. Ringletaube had lent him the Christian-Knowledge Society's Report for 1796; and, in returning it, he wrote him a long Letter, dated 26th of March 1798, in which he expressed his gratitude to God for His continued protection vouchsafed to the Society; his joy and astonishment at their numerous and varied branches "of well doing;" the amazing advancement of the British power in India, together with the obligation incumbent upon them to encourage the propagation of Christianity throughout their dominions.[1]

([1]) As the Letter of this aged Missionary can hardly fail to interest Christian readers, and tend to mitigate their sorrow over his fall, we will give its substance. Speaking of the progress of the British in India, he remarked, that in 1740, when he first arrived, they had only about four or five square English miles at each settlement of Calcutta, Madras, and Bombay; "nor had they at that time," he says, "any thoughts of making conquests. But Divine Providence alone has directed circumstances, and led them on to success, and has now enlarged their possessions to a most valuable empire; nor doth this enlargement yet seem to stop in its extension." Then, after adverting to the destruction of the French power in India, who had ever been opposed "to the main design of propagating Christian Knowledge," he concludes, with David, in Psalm cv. 44, 45, "That the Lord has given them the islands of the heathen, and they have inherited the labour of the people; for this purpose and to this end, That they might observe His statutes and keep His laws. Not only themselves, but that it was also their duty to bring the Natives of the land to the knowledge of the Lord, and to the same duty of observing the Divine statutes and keeping the Divine laws." If England should rise in her united strength to this great work, then, "by the Lord's mercy and blessing," he concludes, it would be "most gloriously effected, and would also give the firmest stability to the English possessions."

Next, after a brief description of his experience in the work, and of the present state of the Mission, he addresses the young Missionary in devout and encouraging terms, adding, "Since the Lord has hitherto been our helper, which you may clearly see, so you may take courage and be confident that the Lord will continue

The whole of this epistle, which breathes the energy of youth and the fervour of a believing heart, he wrote when eighty-seven years of age, forty-eight of which he had passed in India, amid labours and cares, and latterly under tribulations, which few could have sustained half the time, especially in a tropical climate. But God did not forsake him. He left him to be sorely chastised, indeed; but He saw his tears; He heard his prayers; in due time He restored unto him the joy of His salvation, and upheld him with His free Spirit[2]; until, in the year 1799, He removed him to that better land where the weary are at rest. Such was the end of the founder of the Bengal Mission. He died, leaving in his history another warning of the danger of conformity to the world, and an evidence of the restoring and purifying power of affliction, when sanctified by the Spirit of God. His death.

4. But his counsel was lost upon Ringletaube, who had written to the Society for Promoting Christian Knowledge, soliciting an increase of salary, and intimating, that if this were not granted, nothing would "remain for him to do but to think of an honourable retreat." Greatly as the Society were surprised at the receipt of such an epistle, yet, after consultation with Mr. Charles Grant, and a full consideration of Ringletaube's circumstances, it was agreed to add fifty pounds to his stipend, until the apartments erected for the Missionary over the School-house should be ready for his use. Letters to this effect, together with the money, were immediately transmitted to Calcutta; and at the same Ringletaube abandons the Mission.

continue to lend a helping hand, and will not leave you alone, nor forsake you; but will bless you, and make you His instrument for conveying His blessing to many souls."—Asiaticus, pp. 29—31.

(2) Psalm li.

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time it was suggested to him, that he might derive a comfortable addition to his income by teaching a school on his own account, which, he was told, had formed part of the original plan of the Calcutta Mission.[1] Too impatient, however, to await the result of his application, in the following year he abandoned the Mission; and the next that the Society heard of him was, his announcement of his actual arrival in England. The surprise and disappointment which this communication occasioned may be easily imagined. He had no complaint to make of the treatment he had received. On the contrary, he readily acknowledged that he had been welcomed by the Society's correspondents in Calcutta "with much Christian kindness;" but in excuse for his conduct, besides repeating that his allowance was inadequate to his support at that place, he alleged, "that he did not see the prospect of usefulness before him." It was very premature to draw such a conclusion; and he was surrounded by friends who would not have suffered him to want, even in failure of his application to the Society for a larger salary. Instead, however, of remarking further upon this extraordinary behaviour, it is better, perhaps, simply to record the Society's forbearance under the painful occurrence. They conclude their Report of it in the following terms: "These particulars are communicated with much concern and regret; and it remains only for the Society to hope, and pray God, that their expectations may not be so disappointed in any future Missionaries that may be sent out."[2] The Secretary, Rev. Dr. Gaskin, in his Letter to Mr. Brown expressing their disappointment, remarked, "The Society's efforts, with respect to Calcutta, have so

(1) Society for Promoting Christian Knowledge Report, 1799.
(2) Ibid. 1800.

often failed, that there is little encouragement to make another attempt there. God grant that means may be discovered, and attempts still executed, to introduce to the Natives of Bengal the knowledge of Christ as the world's only Saviour."[3]

Two Chaplains take charge of it.

5. No sooner had Ringletaube deserted his post than Mr. Brown again resumed the charge of the Mission, in which he was assisted by the Rev. Claudius Buchanan, Chaplain at Barrackpore, about fourteen miles from Calcutta. Mr. Buchanan had arrived in Calcutta in 1797; and as long as he occupied that station, as also when he subsequently held an important post at Calcutta, he participated with Mr. Brown the gratuitous labours of the Mission Church. He was a colleague after Mr. Brown's own heart, and the relief he afforded to him was in all respects most acceptable and important, both to himself and to the people over whom he watched. Some idea may be formed of the assiduity with which Mr. Brown gave himself to this work, from the fact, that for the space of twenty years he was absent from his post only once, and that for no more than a fortnight.[4]

Special prayer for the diffusion of the Gospel.

6. While these two zealous Chaplains attended to the English department of the Mission, they also took a lively interest in the conversion of the Heathen. Mr. Buchanan, shortly after his arrival in the country, commenced the study of the languages, together with the civil and religious constitution of the people, with a view to avail himself of any opening, in the providence of God, for direct Missionary work.[5] We have seen that Mr. Brown also contemplated, from the first, the conversion of the Natives; and that, with a view to this object, on

([3]) Brown's Memorial Sketches, p. 292.
([4]) Ibid. pp. 49. 52. Memoirs of C. Buchanan. Vol. i. p. 143.
([5]) Memoirs. Vol. i. p. 148.

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his arrival in the country he paid some attention to the acquirement of the languages and customs of India. Though the time of both was afterwards too much occupied with their English Services to prosecute this Missionary work as they desired, yet they frequently brought it before the congregation at the Mission Church, as a subject of special importance; and on March 1st, 1802, a spirit of supplication was stirred up among both pastors and people, thirteen members of the Mission congregation agreeing, at Mr. Brown's suggestion, to unite in prayer at an early hour on Sunday mornings. They did not meet together; but each prayed apart, having agreed on the same hour and the same petitions. Their prayer was for Divine blessings generally; but more particularly for the furtherance of true religion in the earth, and for the increase of all the Means of Grace in the eastern countries, especially those under the Company's jurisdiction.[1] These supplications were answered, ere long, by the arrival of more Chaplains of a kindred spirit, and several able and devoted Missionaries, though not in communion with the Church of England. "From this period," Mr. Brown subsequently remarked, "they were able to go on from strength to strength."

Native flock improves under a converted Romish Priest.

7. Meanwhile Messrs. Brown and Buchanan did not neglect the native flock, as some have asserted; but made good use of the Portuguese and Bengalee Catechists for the instruction of their own people; and in 1804 the Lord raised up for them an able Teacher in the person of a converted Romish Priest, under whose instructions the Native Church soon began to increase in numbers and improve in character. In the month of April 1806, after giving him a fair trial, and being satisfied with his prin-

(1) Brown's Memorial Sketches, p. 70.

ciples and conduct, Mr. Brown thus described him and his work, in a Letter to a friend:—

"You will be happy to hear that the Portuguese congregation is taking root again. There are many thousands of that class of people, of every description, in Calcutta, in a dreadful state of ignorance and neglect. For about eighteen months I have employed an able and zealous preacher, who was formerly a Roman-Catholic Priest: both Mr. Buchanan and myself are persuaded of his sincerity. He has now been full two years under my eye, and I have reason to be satisfied with his morals and principles. I have hitherto subsisted him at my own expense. I should be happy if the Society for Promoting Christian Knowledge would grant him the allowance they meant to give Ringletaube. I can commit this matter to no better hands than your own." [2]

It does not appear that this suggestion was ever presented to the Society; but Mr. Brown continued to maintain this Missionary at an annual expense of eight hundred Sicca rupees, and the improvement of the congregation showed that his bounty was well applied. It must be acknowledged, however, that the very unsettled state of the Native Church since Kiernander's departure had tended greatly to reduce its numbers. In his most prosperous days, we have seen the hesitation of many Romanists to join him, solely in consequence of the uncertainty whether, in the event of his removal, another Teacher would be sent to supply his place. The repeated disappointments in this respect, which had since occurred, would naturally tend to confirm these apprehensions; while the circumstances of the Mission for the last few years were such as to stop all active exertion for the instruction of the

(2) Brown's Memorial Sketches, p. 309.

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Heathen. In this state of affairs, few accessions were to be expected to the native flock. On the other hand, the numbers left by Kiernander were gradually diminished, by the death of some, and by the dispersion of others from various causes. All this will sufficiently account for the temporary decline of the Mission, without impugning the purposes of Almighty God towards the inhabitants of Bengal. He hath declared it to be His will "that all should be saved, and come to the knowledge of the truth."[1] It is, therefore, incumbent on the Church everywhere to proclaim—"Whosoever shall call upon the name of the Lord shall be saved." Most pertinent is the Apostle's question, which follows, to the state of the Natives of Bengal at this period—"How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?"[2] Painful as it is suddenly to be brought to a pause in the record of a Mission continually enlarging under very unfavourable circumstances, yet the candid Christian will attribute it to the events here related as its natural cause; and while humbled by this exhibition of human infirmity, it will lead him to confide the more absolutely in the Lord for the advancement of His kingdom in the world.

Earl Morning-ton, the Governor-General, promotes reforma-tion of manners.

8. Although at this period we have little to recount of the actual progress of Christianity among the Natives of Bengal; yet a general improvement was going on, through God's assistance, in the religious character of the British community; and as this led, in a short time, to more active exertions in the propagation of Christianity in India, it will not be out of place briefly to state the circum-

(1) 1 Tim. ii. 4. (2) Romans x. 13, 14.

stances which gave this turn to the public sentiment and feeling.

In 1798 the Earl of Mornington—who was not long after created Marquis Wellesley, in consequence of the signal success of his military operations in Mysore—arrived as Governor-General of India. The political events of his Lordship's splendid administration we leave to the pen of the secular historian: his zeal to promote the interests of morality and religion falls quite within our own province. His capacious and cultivated mind discerned, at one glance on the state of things at the time of his arrival in Calcutta, much that required immediate reformation in the social habits and general conduct of persons of every order; and he boldly set himself to the work without delay. He began with the regulation of his own personal conduct, and with the order which he established in the Government House. While all classes admired the vice-regal dignity which he maintained, to the friends of Christianity it was specially gratifying to observe his marked respect for religion. He became at once a regular attendant on public worship, and caused it to be well understood what he expected from others.

A few weeks after his arrival, visiting Barrackpore, the country residence of the Governor-General, he was surprised to hear from the Chaplain, the Rev. C. Buchanan, that Divine Service was never performed at that or any other Station in the suburbs of the capital; and yet more was he astonished to learn that horse-racings were very frequent there on Sunday mornings. Such a desecration of the Lord's Day he highly reprobated, and readily availed himself of a favourable opportunity which soon occurred entirely to suppress it. Towards the close of the year a series of regulations arrived from the Court of Directors, in the course of which

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these Sunday horse-racings were strongly denounced. Marquis Wellesley did not deem it expedient to make the public proclamation of these regulations which the Court had directed; but he conveyed them to all persons concerned, by a Circular Letter, in terms so decisive, that from this period we hear no more of this most disgraceful practice.[1]

Public thanksgiving for the triumph in Mysore.

9. Moral and religious principle was the basis and the pervading character of this nobleman's entire administration of the Government of India; and the manifestation which he made of it not long after was most honourable to his name. We have adverted to the distinguished triumph, so complete in all its parts, with which it had pleased Almighty God to crown his measures in Mysore against the celebrated Tippoo Sultan, aided by numerous revolutionary French agents. On this occasion he went to Madras for the more instant and personal direction of affairs.[2] On his return to Calcutta, in announcing to the public the triumph of the British arms, careful in the first place to give the glory to Him to whom it was due, he proclaimed a day of general thanksgiving in the Churches. Rev. D. Brown, the Chaplain, waiting upon him by appointment to arrange the service, found him alone with his Bible; and after conversing together upon its sacred contents, they proceeded to select appropriate Psalms and

(1) Memoirs of Buchanan. Vol. i. pp. 162—169.

(2) It may not be deemed irrelevant to mention here, that while the Marquis was at Madras, a medical officer of considerable reputation, and senior Member of the Medical Board, but an avowed infidel, ventured to utter some of his free sentiments at the dinner table in the Government House, till at last the Marquis overheard him, and in an instant publicly expressed his indignation; and at the close of the entertainment he desired that that man might never be admitted again to the table when he was present—a command which was strictly observed.

This anecdote is given on the authority of Rev. M. Thompson, late Civil Chaplain at Madras.

Lessons for the day. The Rev. C. Buchanan, whom, in testimony of his esteem of his talents and piety, the Marquis had the year before promoted to a third Chaplaincy at the Presidency, was appointed to preach the sermon. Such a demonstration of gratitude to the Almighty for His abounding goodness had never been known in Calcutta. According to the testimony of Mr. Brown[3], it was the first public thanksgiving for mercies received which the English in India had ever rendered; and memorable was the day. Great was the concourse to the Government Church, and the preacher was found equal to the occasion. He chose for his text Psalm xxi. 11[4]; and his sermon was so highly approved, that he received the thanks of the Governor-General in Council, with a direction that it should be printed, and copies distributed, by order of Government, in every part of British India, and also sent home to the Court of Directors.

Very remarkable, very happy, were the effects of this day. Mr. Buchanan, writing to a friend in England who was well acquainted with the prevalence of sceptical principles at that period in India, said, "You may easily conceive the astonishment of men at these religious proceedings. However, all was silence and deep acquiescence. It became fashionable to say that religion was a very proper thing; that no state could subsist without it; and it was reckoned much the same thing to praise the French as to praise Infidelity." "Our Christian Society," he adds, "flourishes. Merit is patronized; immoral characters are marked; and young men of good inclinations have the best opportunities

([3]) Memorial to the Society for Promoting Christian Knowledge.—See Rev. D. Brown's Memorial Sketches, pp. 300—304.

([4]) "For they intended mischief against thee: and imagined such a device as they are not able to perform." P. B. Version.

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of improvement."[1] The same favourable results were thus distinctly noticed by Mr. Brown also[2]: "These solemn acts, and the public thanksgiving which took place for the first time under Marquis Wellesley's Government, awakened a religious sense of things in many, and led to an open and general acknowledgment of the Divine Providence, which has been highly beneficial to the interests of true religion and virtue."

Design of the College of Fort William.

10. This act of high character, so worthy of the administration of a great Christian Government in the midst of a vast heathen population, and so prospered in its issue, was soon followed by another, emanating likewise from the same noble mind, of far greater fame and more extensive influence—the establishment of the College of Fort William. For details of this Institution, as contemplated by its great founder, we must refer our readers to his Lordship's Memorial addressed to the Court of Directors.[3] Designed for the special purpose of preparing the young civil servants of the Company, and of their successors as they arrived, for the responsible situation awaiting them; "upon whom," his Lordship remarked, "devolved the duty of dispensing justice to millions of people of various languages, manners, usages, and religions; of administering a vast complicated system of revenue throughout districts equal in extent to some of the most considerable kingdoms in Europe; of maintaining civil order in one of the most populous and litigious regions of the world;" it was constituted not more for their instruction in the provincial languages, in eastern,

(1) Memoirs of Buchanan. Vol. i. pp. 186—190.

(2) In his Memorial to the Society for Promoting Christian Knowledge referred to above.

(3) See "The College of Fort William in Bengal," published by Dr. C. Buchanan in 1805. Memoirs of Buchanan. Vol. i. pp. 197, *et seq.*

classic, and general literature; than for the advancement of the purest morals, and sound religious principles; in a word, "to establish in their minds, by early habit, such solid foundations of industry, prudence, integrity, and religion, as should effectually guard them against those temptations and corruptions with which the nature of the climate, and the peculiar depravity of the people of India, will surround and assail them in every station, especially upon their first arrival in the country."

Founded on the model of our own revered collegiate establishments, admirably was its entire moral, economical, and religious discipline calculated to promote all that is virtuous, dignified, and useful in civil society. His Lordship, in explaining his design to the Court of Directors, remarked, "Fortunately for the objects of the Institution, the Governor-General has found two Clergymen of the Church of England eminently qualified to discharge the duties of Provost and Vice-Provost. To the former office he has appointed Mr. Brown, the Company's first Chaplain, and to the latter, Mr. Buchanan. Mr. Brown's character must be well known in England, and particularly so to some members of the Court of Directors: it is in every respect such as to satisfy the Governor-General that his views, in this nomination, will not be disappointed. He has also formed the highest expectations from the abilities, learning, temper, and morals of Mr. Buchanan, whose character is also well known in England, and particularly to Dr. Porteus, Bishop of London, and to Dr. Milner, Master of Queen's College in the University of Cambridge."[1]

11. Instant were the happy fruits of this Institution on the general society. On the 18th of August 1800 the College of Fort William, which had been virtually

Established by Minute in Council.

(1) Memoirs of Buchanan. Vol. i. p. 203.

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in operation since the 4th of May, was formally established by a Minute in Council; and early in the next year (1801) Mr. Brown wrote to Mr. Grant, then in the Direction, "Both the Churches are generally full, particularly in the cold season." "We have had an addition of some communicants, chiefly from college." On Christmas Day 1801 two hundred partook of the Lord's Supper; a number far exceeding what was wont to be the whole number of the congregation a few years only before.[1] The administration of Marquis Wellesley was, in fact, the very era of the revival of a general moral and religious feeling in the capital of British India.

But besides the education of the Company's servants for the business of the state, together with their moral and religious improvement, "He founded the College of Fort William to enlighten the oriental world; to give science, religion, and pure morals to Asia; and to confirm in it the British power and dominion."[2] Learned Natives were invited from all parts of India, of whom about fifty were attached to the establishment, and subsequently the number was increased. Among the Professors there were two European Missionaries, the Rev. W. Carey of Serampore, Professor of Bengalee and Sanscrit, and the Rev. C. W. Pæzold, of Madras, Professor of Tamul.

Public disputations at the first anniversary.

12. On the 6th of February 1802 public disputations were held at the College, in Persian, Bengalee, and Hindostanee, Sir George Barlow, the acting visitor, presiding, in the absence of Marquis Wellesley from Calcutta. The President, after expressing his satisfaction at the result of the examinations, impressed on the students the importance of diligently availing themselves of the advantages now placed within their reach. They would then "enjoy,"

(1) Memorial Sketches of Rev. D. Brown, pp. 10, 11.
(2) Memoirs of Buchanan. Vol. i. pp. 368, 369.

he told them, "the animating prospect of being eminently useful to their country, by aiding it in fulfilling the high moral obligations attendant on the possession of its Indian empire; on the discharge of which the prosperity and permanence of that empire must equally depend."[3]

Order from home to abolish the College suspended.

13. The bright hopes, however, which the public had already begun to cherish from this Institution were soon to be threatened with disappointment. While the members of the College were zealously and successfully occupied in the prosecution of their labours, on the 15th of June 1802 an order arrived from the Court of Directors for its immediate abolition. The Court seemed to acknowledge with approbation the liberal and enlightened spirit of the Institution, the just principles on which it was founded, and the important ends to which it was directed. Their objection to its continuance appeared to be confined to the expense of such an establishment. Marquis Wellesley lost no time in answering the objections of the Directors, with the same ability which had distinguished his Minute in Council at its institution. He also took upon himself the responsibility of postponing its abolition till December 31, 1803; thus giving time for the result of his communication to arrive from England.

Injurious consequences of this order.

14. The Vice-Provost wrote about the same time to Mr. Charles Grant, who was still one of the Court of Directors, on the subject, representing the public benefit which had already accrued from the College; the consternation which the order for its discontinuance had produced among all good men; and the exultation it had afforded to the vicious. In the plan of education proposed by the Directors, as a substitute, religion and morality formed no part; and from this omission, those who felt impatient

(3) Memoirs of Buchanan. Vol. i. pp. 232, 233.

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under any moral restraint inferred, that the Court's opinion was favourable to the old system of relaxed morals and contracting debt; and they confidently predicted the dissolution of the College, notwithstanding the temporary suspension of the Directors' commands.[1]

Beneficial influence of the College.

15. Meanwhile the duties and discipline of the College continued without intermission; and at the second annual disputations Marquis Wellesley declared, "that the Institution had answered his most sanguine hopes and expectations; that its beneficial operation had justified the principles of its original foundation; and that the administration and discipline of the College had been conducted with honour and credit to the character and spirit of the Institution, and with great advantage to the public service."[2]

Order for its dissolution countermanded.

16. Under these circumstances, it was gratifying to the friends of the Institution to learn, on January 3, 1804, three days after it had been determined to close the College, that the Governor-General had received a despatch from the Court of Directors, announcing their determination to continue it for the present on its original footing. The business and examinations of the students accordingly proceeded with additional spirit; and the increasing benefits resulting from the course pursued were publicly acknowledged by the noble founder at the third and fourth annual disputations and distribution of prizes.[3] At the last Anniversary thus pub-

(1) Memoirs of Buchanan. Vol. i. pp. 255, &c.

(2) Ibid. pp. 248, 249.

(3) At the public disputation in September 1801, Rev. W. Carey, as moderator, was called to deliver two public speeches in Bengalee and Sanscrit, before the Governor-General and all the chief officers of state. The Sanscrit speech, being the first ever delivered by a European in that language; was ordered to be translated and printed, together with the other College essays and theses. Mr. Carey

licly commemorated by him, his Lordship warned the students, that the most eminent and brilliant success in the highest objects of study would prove an inadequate qualification for the service of the Company and of our country in India, if the just application of those happy attainments were not secured by a solid foundation of virtuous principles and correct conduct.[4]

Institution of a Charitable Fund.

17. It will give a further notion of the moral influence of the College on the society of Bengal, if we take a brief view of the Institutions which may be said to have grown out of it. In the year 1800, the Provost, under the auspices of Marquis Wellesley, and with the assistance of the Select Vestry of St. John's Church, instituted a Charitable Fund for the relief of distressed Europeans, Mahomedans, and Hindoos. This fund proved "a fountain of mercy to thousands."[5]

Carey took this opportunity to address part of the speech to Marquis Wellesley. Previous to its publication, the Vice-Provost sent it to the Marquis for his approval. As it involved some things respecting the Baptist Mission, and the instruction of Hindoo children in the principles of Christianity, the Vice-Provost felt some anxiety about the result; but this was removed in a short time, when his Lordship returned the speech with the following note in his own hand—

"I am much pleased with Mr. Carey's truly original and excellent speech. I would not wish to have a word altered. I esteem such a testimony from such a man a greater honour than the applauses of courts and parliaments. W."

In the following February, at the Government House, the Marquis expressed the same sentiments to him in nearly the same words, adding, "I then desired Mr. Buchanan to tell you this, and have the pleasure now to tell it you myself." (Memoir of Dr. Carey, pp. 440, 441.)

It is not easy to say whether this commendation conferred the greater honour upon the giver or the receiver.

([4]) Ibid. p. 321.

([5]) Ibid. p. 293. Lushington's History of Calcutta Institutions, pp. 334, *et seq.*

In the same year (1800) died Major-General Claud Martin. This singular man was born at Lyons January 5, 1735. He went to India

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In December 1802 another valuable Institution was formed, also at Mr. Brown's suggestion, called

India as a private soldier, and served for some time under Count de Lally. He afterwards entered the English army, in which he attained the rank of Major-General, and, both while in active service and after his retirement to Lucknow, where he died, he realised a fortune amounting to 477,101*l.* 12*s.* 10*d.* sterling. At his death he bequeathed a great portion of this property to charitable purposes in India. The three principal objects were—1. The annual relief of the poor at Lucknow, Calcutta, and the French Station of Chandernagore. 2. The release of poor debtors confined at Calcutta on every anniversary of his death, preference being given to military men. 3. The endowment of a School, to be called LE MARTINIERE. As he was unable to make any arrangement for such an Institution as he desired, he expressed his hope that Government, or the Supreme Court at Calcutta, would undertake this service; and he thus explained his intention—"that they may devise any Institution most necessary for the good of Calcutta, or establish a School for the education of a certain number of children of any sex, to a certain age, and then to have them apprenticed to some profession, and married when at age. I wish, also, that every year a premium of a few rupees, or any other thing, and a medal, be presented to the most virtuous boy or girl, or to both; to such as have come out of the School, as well as those who are still in it. This to be done on each anniversary of my death, when the school marriages are to take place, and a Sermon is to be preached at the Church to the boys and girls: afterwards there is to be a public dinner for the whole of the Institution, and a toast drunk to the memory of the Founder."—Will of Major-General Martin. Art. 24th. ASIATICUS, pp. 37—40.

Though General Martin professed to be a Romanist, yet he expressed no wish that his School should be conducted on the principles of that Church. On the contrary, by constituting the Protestant Government, or Supreme Court of Judicature at Calcutta, Guardians of his bequest; by appointing that the School should attend "the Church," that is, the Protestant Church of St. John's, when the school marriages were to take place, and a Sermon was to be preached to them, which could only be by the Protestant Chaplain; it is evident that he concluded that his School would be conducted on Protestant principles.

For some reason, nowhere explained, "more than thirty years elapsed ere any thing was actually done beyond the purchase of some land as a site for the intended building." It were premature, therefore, in this place, to enter further into the subject. An interesting account of the establishment was published in 1839, in a pamphlet entitled LA MARTINIERE, &c., by Rev. Josiah Bateman, late Chaplain to the Bishop (Daniel Wilson) of Calcutta.

The Evangelical Institution. Its object was to aid pious Clergymen to preach in the Mission Church, the Christian-Knowledge Society still failing in all their endeavours to obtain a suitable pastor for that congregation.[1]

Institution of Bengal Civil Fund.

18. In 1804 the Bengal Civil Fund was established, which "rose out of the College; and was instituted in honour of MARRIAGE." It was formed for the purpose of making a liberal provision for the widows of the East-India Company's servants, and for their "orphans born in wedlock." This last clause immediately threw the whole service into a state of commotion, the senior civilians wishing to include illegitimate children born of native mothers; and the juniors, who either had been, or were at the time in College, exclaiming, almost with one voice, against a measure which they knew would tend to sanction vice, by countenancing an illicit connexion with black women. The juniors were supported by the whole college establishment, by the Governor-General, and all who had any regard for religion and morals. The irritation and shameless resistance of "the old service" are described as extreme. They utterly execrated "the College and its fruits," as they regarded this proposal in favour of morality, and actually expressed their hope, "that the Court of Directors would now see how unfriendly it was to ancient institutions." The contest was maintained for a considerable time by printed correspondence; till at length the influence of the seniors prevailed with the supreme authorities at home, and the Fund was established without the clause which had proved to them so obnoxious. The discussion, however, to which it had given rise was by no means without advantage, though the juniors were defeated in their immediate

(1) Brown's Memoirs, p. 114.

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object; for it exhibited, and tended to confirm, the improvement already effected in the European community. Any man who should have contended for the introduction of such a clause only a few years before, on the ground of religious or moral propriety, would have become the jest of the whole service: and it was well remarked at the time—"He must be an entire stranger to what is passing in Bengal, who does not perceive that the College of Fort William is sensibly promoting a melioration of the European character, as well as the civilization of India."[1]

Activity of the College Press.

19. Besides advancing the knowledge, the love, and the practice of Christianity among the Europeans, the College was engaged in the production of important works, whose tendency was to enlighten and convert the Natives. In the course of four years it had published no less than one hundred original volumes in the oriental languages and literature;—no inconsiderable proof of its flourishing state as a literary institution. This, however, was one of its subordinate objects.

Prejudices against the translation of the Scriptures.

20. The Directors of the College, desirous to promote the circulation of religious as well as scientific knowledge, proposed the following subject for discussion by the students at the disputations held in 1804—"The advantage which the Natives of this country might derive from translations, in the vernacular tongues, of the books containing the principles of their respective religions, and those of the Christian faith." The proposal of this thesis excited a host of "Mussulman and Hindoo prejudices against translations of the Scriptures. Their clamour assailed the Government," and "the old

(1) Buchanan's Memoirs. Vol. i. pp. 300—302. It is mentioned as a remarkable fact, that during the period of four years there had been but one duel, and but one death, among the students. Ibid. p. 326. Rev. D. Brown's Memorial Sketches, p. 11. Note. Lushington's History of Calcutta Institutions, pp. 280 *et seq.*

civil servants fanned the flame." A memorial was addressed to the Governor-General on the part of the Mahomedan moonshees, and other Mussulman inhabitants of Calcutta, remonstrating against this supposed infringement of the toleration afforded to them by the British Government. Nothing was farther from the wish of Marquis Wellesley than to do violence to the feelings or prejudices of the people; and in his reply to their remonstrance he signified, that although he perceived no principle of an objectionable tendency in the foregoing thesis, yet, with a view to prevent all apprehension on the part of the Natives, he had prohibited the intended disputation upon that subject.[2]

First translations of Scripture from the College Press.

21. But the good effect of this commotion could not be so easily suppressed. Public attention was aroused to the cause of all this combustion, and it continued awake after the flames had spent their force. The translation of the Scriptures into the languages of India was a design which the Provost and Vice-Provost had much at heart; and the work was carried on at the College by Natives and Europeans. At this time there was a band of able Missionaries also at Serampore, devoted to the same work[3]; and they met with every encouragement from the Provost and his colleague, who used the influence of their station in aid of these translations, and exerted themselves to excite the public interest in their favour. So great was the jealousy of "the old civilians" on this subject, that there existed a kind of compromise between the friends and opponents of this salutary measure, that if the Bible were printed for Christians, the Korân should be printed for Mahomedans. It was not long before

(2) Lushington's History of Calcutta Institutions, pp. 297, 298.

(3) Of the Baptist Missionary Society, the particulars of whose exertions in this department of their work will be given in the next Chapter.

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a commencement was made in the translation of the Sacred Scriptures into several languages. The first versions of any of the Gospels in Persian and Hindostanee which were printed in India issued from the College press. The Persian was superintended by Lieutenant-Colonel Colebrooke, and the Hindostanee by Mr. William Hunter. The Gospels were translated into the Malay by Mr. Thomas Jarrett, of the Madras Civil Service. Of these and other translations of the Scriptures then projected and undertaken, the Gospel of St. Matthew in Persian and Hindostanee formed the only part which was executed at the College expense. With this exception, the extensive Biblical works successively announced from this Institution were carried on at the private expense of the leading members of the College, who deemed it to be of the highest importance to promote the diffusion of sacred literature in Asia.[1]

Chinese Class, and translation of Scripture.

22. The Superintendents of the College had long desired to obtain a version of the Scriptures in the Chinese language. After many fruitless inquiries for a suitable person to undertake the work, in 1805 they succeeded in procuring the services of Mr. Lassar, a Native of China, and an Armenian Christian. Mr. Lassar arrived at Calcutta in a commercial capacity; and having met with some pecuniary difficulties, he became known to Mr. Buchanan, who, appreciating his talents, generously liberated him from his embarrassments. He then engaged him, at a stipend of three hundred rupees a month, to devote himself to the translation of the Scriptures into Chinese, and also to the instruction of a class in that language, formed of one of the senior and three of the junior Missionaries at Serampore. The

(1) Buchanan's Memoirs, pp. 299, 300. Christian Researches. Introduction, p. 2.

expected reduction of the College rendering it inexpedient that a Chinese Professor should be added to the establishment, the stipend of Mr. Lassar was afforded for about three years at the sole expense of the Vice-Provost.[2] To his liberality, therefore, must be chiefly ascribed the commencement of this vast undertaking, which, in a short time, said Lord Minto, "by the zealous and persevering labours of Mr. Lassar, and of those learned and pious persons associated with him," produced a translation of "the Gospels of Matthew, Mark, and Luke; throwing open that precious mine, with all its religious and moral treasures, to the largest associated population in the world."[3]

Sir George Barlow's testimony to the benefit of the College.

23. At the annual disputation, held on the 3d of March 1806, Sir George Barlow, then Governor-General, presided as Visitor. In his speech on the occasion he spoke in flattering terms of the diligence of the Professors and Officers of the College, and of the proficiency of the students; and he repeated the conviction which he had expressed at a very early period of the beneficial consequences of the establishment;—a conviction, he added, the correctness of which had been confirmed by the experience of every successive year. He made no allusion to the translation and printing of the Sacred Scriptures, probably out of regard for the feelings of those who had so strongly expressed their objection to this undertaking; but he had no such scruples to withhold him from declaring his conviction of the benefits which might justly be expected to be derived, both by the Natives of India and by the British Government, from the literary branch of the College.[4]

([2]) Buchanan's Memoirs. Vol. i. pp. 314, 315. Christian Researches, p. 11. Dr. Marshman's Clavis Sinica, p. ii.

([3]) Vide Lord Minto's Speech at the eighth College Disputation. Christian Observer, 1809, pp. 601 &c.

([4]) Sir George remarked, at the conclusion of his address, "The

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Orders for the reduction of the College.

24. This was the public evidence of one who had watched the progress of the College from its commencement, who had heard all the objections raised against it, and who, holding at the time he spake the most responsible post in India, was specially interested in every thing affecting the British empire in the East. One would have expected such testimony to the efficiency of the Institution to have secured for it, not merely protection against its assailants, but further measures for its improvement. But such anticipations were soon to be disappointed. While the College was in the full tide of its usefulness, producing the most important benefits, both to the service of the East-India Company, to Oriental learning, and to religion, a despatch arrived from the Court of Directors, in December 1806, ordering the College to be considerably reduced on the first of the following month. The offices of Provost and Vice-Provost were to be abolished, and the Professorships reduced to three, viz. the Hindostanee, Bengalee, and Perso-Arabic; it being intended that the students should only be attached to it, on an average, for a single year. The Court had from the first, as we have seen, objected to the expense of the Institution, and its reduction had long been

"The numerous works which have been published under the auspices of the College, in the course of the last six years, will not only open to the learned in Europe ample sources of information on all subjects of Oriental history and science, but will afford to the various nations and tribes of India, and especially to those which compose the body of our Indian subjects, a more favourable view, and a more just and accurate conception of the British character, principles, and laws, than they have hitherto been enabled to form; and may be expected gradually to diffuse among them a spirit of civilization, and an improved sense of those genuine principles of morality and virtue, which are equally calculated to promote their happiness, and to contribute to the stability of the British dominions in India."—Buchanan's Memoirs. Vol. i. pp. 382—384.

looked for; but few persons could have expected it to be brought within such narrow limits.

The Provost offers his gratuitous services.

25. When this despatch was communicated to the Provost, the Vice-Provost happened to be absent on a tour through the South of India.[1] In acknowledging the communication, the Provost, deeply impressed with the importance of the moral discipline which had hitherto been exercised in the College, made an offer to Government of his gratuitous services in superintending the establishment. At the same time he expressed his particular regret that there should be a necessity for any material change during the absence of his colleague, without his concurrence or knowledge, from the consideration of his having throughout so eminently devoted his superior talents, with the utmost zeal, and by every exertion for the benefit of the public service, in the success of the College.

The College reduced.

26. But the orders from home, immediately to reduce the expenses of the College to a given amount, were peremptory. The Governor-General, therefore, did not consider himself at liberty to suspend them, even until the Vice-Provost's return. He expressed himself, however, deeply struck and gratified by the Provost's philanthropy and disinterestedness in offering his gratuitous services; and assured him that "he should consider of his proposal:" but no further notice appears to have been taken of it; and the proposed modification of the College took place without further delay.[2]

Evil consequences of its reduction.

27. The immediate consequence of these measures realized the worst anticipations of the friends of order and religion in Bengal. In his communi-

(1) His *Christian Researches* contain the result of this tour. Reference has already been made to them in several parts of this History, and their contents will be used again in the sequel.

(2) Brown's Memorial Sketches, pp. 11. 310—316. Buchanan's Memoirs. Vol. ii. pp. 100 &c.

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cation to the Government just adverted to, the Provost remarked, "The settled state of the College under the vigilant inspection of the Governor-General, during the last year, enabled me to make reports very satisfactory and highly creditable to the Institution. The agitation which again prevails has produced, within a few weeks, considerable irregularity, as appears from the returns of the Professors; and there are other symptoms of a rapid departure from the rules of the College, which nothing but established discipline, enforced with more rigour than has hitherto been found necessary, can check."[1]

But this is not the only testimony to the lamentable consequences of the reduction of the College. A candid and intelligent civilian dates its gradual declension "from the year 1806, the period when it lost the watchful aid and strenuous efforts of its Provosts; both of whom," he remarked, "had been most disinterestedly devoted to its best interests. Under their fostering care the Institution had assumed a higher tone of principle, integrity, and abilities than had till then been ascribed to the body of writers, and which may serve as a pattern to those who succeed them."[2]

The benefits that have accrued from its operations.

28. And it *has* served the purpose here anticipated. The College had survived long enough to awaken, with God's blessing, a spirit of inquiry into the truth of Christianity, and a feeling of interest in its importance, which no legislation of man could suppress. "The good it hath done will never die," said the Vice-Provost, "for it hath taught many the way to heaven." "Its name will remain, for its record is in many languages." Had the Col-

(1) Brown's Memorial Sketches, p. 312.

(2) Ibid. p. 14. Vide "Considerations on the State of India," by A. F. Tyler, late Assistant Judge on the Bengal establishment.

lege of Fort William been cherished at home with as much ardour as was exerted against it, it might, in the period of ten years, have produced translations of the Scriptures into all the languages from the borders of the Caspian to the sea of Japan. But though it might "soon be said of this great and useful Institution, which enlightened a hemisphere of the globe, *Fuit Ilium et ingens gloria*[3]," it had well begun the work of evangelizing the East: and extravagant as the Vice-Provost's expectations then appeared to many, they were almost realized within the short period of twenty years from the time that he uttered them. The means called into operation by the College, though afterwards, as will soon appear, employed by other agency, have already led to so wide a diffusion of the Gospel, that the retrospect of these results is more like the rapid vision of prophecy, than the history of the actual effect of God's blessing upon the exertions of man. Marquis Wellesley, adverting, at a subsequent period, to the reformation commenced at this time in the religious character of the European community in Bengal, remarked, "When I arrived there it was in a disgraceful and lamentable state: I laid the foundation, which has been nobly and greatly improved by the Church of England."[4]

Pecuniary difficulties of the Mission Church relieved.

29. The Rev. Messrs. Brown and Buchanan, whose official titles we must now drop, when removed from the commanding posts which they had occupied for the past seven years, did not cease to watch, pray, and labour for the extension of the Redeemer's kingdom in India. The affairs of the Mission Church engaged the anxious attention of Mr. Brown. The sum left by Mr. Grant for its current

([3]) Buchanan's Memoirs. Vol. i. p. 368.

([4]) Letter from Marquis Wellesley to Lord Ellenborough, on his appointment to the government of India in 1842.

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expenses was found to be very inadequate, as occasional repairs were inevitable, and Mr. Brown and his little flock had become much embarrassed for want of means. Under these circumstances, availing himself of the intimacy into which his Provostship of the College had brought him with the Marquis Wellesley, he had submitted the case to his Lordship in the year 1805; and that nobleman, in the generous spirit which characterized all his measures, admiring the spirit of both the minister and his attached people, immediately undertook to relieve them of their difficulties, and to provide against their recurrence. For this purpose he engaged the Government to pay the whole accumulated debt of twelve thousand and sixty-four rupees, and to assign a monthly allowance of two hundred and thirty-four rupees for its future support. Thus delivered from present embarrassment, and also from anxiety for the future, Mr. Brown, assisted by Mr. Buchanan, proceeded with the services of this Church.

Arrival of four new Chaplains.

30. In the year 1806 their spirits were further revived and their hands strengthened by the arrival of four young Chaplains of a kindred mind. The first was Rev. Henry Martyn, Fellow of St. John's College, Cambridge, whose piety and attainments were of the highest order.[1] Mr. Brown welcomed

(1) Mr. Martyn took his Bachelor's degree in the year 1801, then under the age of twenty, and attained the high honour of Senior Wrangler. His classical, as well as mathematical attainments, were very considerable. But he possessed still higher qualifications—those of genuine piety and active benevolence. Under the influence of zeal for the best interests of mankind, he had devoted himself to the service of Christ as a Missionary to the East Indies under the protection of the Church Missionary Society; but influenced by important considerations, and with the full concurrence of all his friends, he at length embarked for India, as Chaplain to the Company.

him for his work's sake; but he had not long resided under his hospitable roof before he became attached to him with parental affection; and he thus described him after his departure for the Station to which he was appointed:—"Our excellent friend, Mr. Martyn, lived five months with me, and a more heavenly-minded young man I never saw."[2] Before the close of the year three more Chaplains arrived of a similar character—the Rev. Daniel Corrie and Rev. John Parson for Bengal, and the Rev. Marmaduke Thompson for Madras, who was carried on to Calcutta in consequence of his arriving too late in the season to land at Fort St. George. These successive arrivals were hailed by Mr. Brown as an omen of good for India. In his correspondence with Mr. Charles Grant and the Rev. Charles Simeon, of Cambridge, he had pleaded, with intense feeling and expressions, for the thousands of their countrymen who were dishonouring the name of God and of Christianity among the Heathen, and perishing for lack of knowledge; and through the exertions of those two friends the four Chaplains just named were appointed. On January 1st, 1807, Mr. Brown, preaching to his flock at the Mission Church, referred, with a glad heart, to this answer to the special supplications of himself and his friends mentioned above. The new Chaplains had all preached before the same congregation; and after describing their zeal, and their exhibition of the true doctrines of Christianity, in appropriate terms, Mr. Brown expressed a hope that they might obtain mercy of the Lord to be faithful[3], and be hailed as an omen of better things for India.

([2]) A private Letter to Dr. Kerr of Madras.
([3]) 1 Cor. vii. 25.

CHAPTER II.

COMMENCEMENT OF THE BAPTIST MISSION IN BENGAL, 1793—1806.

Mr. Thomas's first voyage to Calcutta.

1. In the history of modern Missions, few events mark the leadings of Divine Providence more manifestly than the circumstances which led to the establishment of the Baptist Mission in Bengal. In the year 1783 Mr. John Thomas, surgeon of the *Oxford* East Indiaman, sailed to India. Brought up by a pious father, of the Baptist denomination, he seems himself to have been impressed with the paramount importance of religion; and on his arrival at Calcutta, he made diligent inquiry after devout Christians, but could hear of none.[1] At last he was informed of one, who was described, he says, as "a very religious man, who would not omit his closet hours, of a morning or evening, at sea or on land, for all the world." He was impatient to meet this extraordinary person; but great was his disappointment to find him a profane man, who rejected all his attempts at religious conversation with scorn, while his belief in the Son of God was very ques-

(1) It may seem unaccountable that he heard nothing of the English Mission, which at this time had existed upwards of twenty years. But the Missionaries and their establishment seem not to have been known beyond their own immediate circle. To this day many Europeans in the immediate neighbourhood of Mission Stations in India know nothing about them.

tionable indeed. They afterwards returned to Europe in the same ship; and Mr. Thomas remarks, that he continued through the voyage "a strict observer of devotional hours, but an enemy to all religion, and horribly loose, vain, and intemperate in his life and conversation." But before he sailed, Mr. Thomas met with a better specimen of Christian character, in a European shopkeeper in Calcutta, whom he describes as "a truly pious man." From him he heard also of two gentlemen, Messrs. Grant and Chambers, who walked in the fear of God; but they were too far up the country for him to call upon them.

Such, as we have before seen, was the paucity of religious persons in India in those days. Mr. Thomas made a public attempt to ascertain whether any more were to be found, by inserting an advertisement in the Indian Gazette, inviting co-operation in a plan which he desired to form "for the more effectual spreading of the knowledge of Jesus Christ, and His glorious Gospel, in and about *Bengal*." He received two answers, couched in favourable terms; but he had no opportunity at that time to follow up the subject. On his arrival in England, he found that his advertisement had been copied into an English Newspaper, and that it had induced the friends of religion to hope that "there were some religious stirrings" in the East; but it led to no immediate result. Who can say, however, that it contributed nothing towards the movement ere long made in favour of Christianity in India? Every streak of light, though faint, accelerates the opening day.

His second voyage to Calcutta.

2. In 1786 Mr. Thomas sailed a second time to India, in the same capacity and ship as before. He was rejoiced to find that the Rev. David Brown, Chaplain to the East-India Company, had arrived just before him, and that the two gentlemen of

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whose piety he heard at the close of his last visit, were now at Calcutta. He waited upon them, was encouraged by the cordial welcome they gave him, and accompanied them to Mr. Brown's service at the Orphan Asylum.

Mr. Grant, pleased with his piety and abilities, recommended him to remain in the country, learn the language, and preach to the Hindoos; but he did not feel at liberty at first to accede to the proposal. It, however, awakened feelings within him which he could not suppress; and after a few weeks he became so concerned for the condition of the multitudes around him, that he could find no rest until he gave himself up to the work. For the present, therefore, he was induced to remain at Calcutta, and begin with preaching in English; and his instructions were, ere long, rendered effectual to the conversion of two Englishmen from the error of their ways. In 1787 he began to study Bengalee, and next year was able to converse freely with the Natives with whom he was acquainted; but he was doubtful whether his pronunciation in preaching was intelligible. With the help of a native, he translated several portions of the Old and New Testament into Bengalee, and circulated some of them in manuscript. Thus he continued to labour till about the end of 1791, and there was reason to hope that he had not published the Word of God in vain. The attention of several Natives was awakened to the subject of Christianity, and two or three of them seemed to be turning from dumb idols to the Living God; but they afterwards disappointed his expectations.[1]

(1) He gave an interesting account of these men while he thought them sincere; but knowing that they subsequently proved unfaithful, it would now be read with pain.—Vide Rippon's Baptist Register, No. V. This Chapter is drawn up from the Periodical Accounts of the Baptist Missionary Society for the first four years

3. In 1792 Mr. Thomas returned to England, where he endeavoured to open a fund for a Mission to Bengal, and inquired for a companion to return with him to India. He was soon informed of the recent establishment of the Baptist Missionary Society for the propagation of the Gospel among the Heathen, and he lost no time in applying to them for the assistance he required. Establishment of the Baptist Missionary Society.

In the narrative of the first formation of this Society, it is attributed, under God, to "the workings" in the mind of a Baptist Minister, the Rev. William Carey, of Leicester, whose thoughts for the last nine or ten years had been directed to this object with very little intermission. In order to call the attention of his brethren to the subject, he wrote a treatise, entitled, "AN INQUIRY INTO THE OBLIGATIONS OF CHRISTIANS TO USE MEANS FOR THE CONVERSION OF THE HEATHEN." His conversations, prayers, and sermons, were generally accompanied with some reference to the subject. Besides his zeal in the cause, he possessed an ardent thirst for geographical knowledge, and a remarkable aptitude at learning languages, so that his most intimate friends had been long induced to think him formed for some peculiar undertaking; but little could they imagine the extensive work for which the providence of God was preparing him.

4. The Society was formed at Kettering on the 2d of October 1792. At their third meeting, at Northampton, November 13th, they were informed, by a note from Mr. Carey, of Mr. Thomas's exertions for Bengal: at the same time he expressed Messrs. Thomas and Carey their first Missionaries.

years. As in the case of other Societies, the original documents will seldom be referred to, the dates of the transactions narrated furnishing an easy reference to the Society's Records. Most of the facts for which reference will be made to other sources of information are contained also in the Society's Reports, and the Memoir of Dr. Carey.

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his apprehensions lest this should interfere with their larger plan; and suggested the expediency of trying to unite the collections of both parties "into one fund, for the purpose of sending the Gospel to the Heathen indefinitely."

This note led to communications with Mr. Thomas, and ultimately to his engagement with the Society to return to Bengal as their Missionary. The Committee were at no loss to fix upon a person for his colleague. There could be no doubt that Mr. Carey was prepared for the work; and when asked, whether, in the event of Mr. Thomas acceding to the Committee's proposal, he would be inclined to accompany him, he immediately answered in the affirmative. Deeply affecting was the first interview between these two devoted men. Mr. Thomas arrived in the evening of the same day; fully acceded to the Committee's proposal; and when introduced to his future colleague, they fell on each other's necks and wept.[1]

Their arrival in India.

5. After receiving a charge from Rev. A. Fuller, they took leave of their Brethren with prayers and many tears, and on June 13, 1793, sailed together on board the Princess Maria, a Danish East-Indiaman. On the 11th of November they arrived at Calcutta, where they were welcomed by the Rev. David Brown and other Christian friends; but for some time the unsettled state of their affairs occasioned them much anxiety. In their engagement with the Society, whose funds were inadequate to their support, they agreed to maintain themselves as soon as practicable; and for this purpose Mr. Thomas, who was a surgeon, prepared for the practice of his profession, while Mr. Carey turned his thoughts to the cultivation of some land. This

(1) Brief Narrative of the Baptist Mission in India. Second Edit. p. 5. Morris's Memoir of the Rev. A. Fuller, p. 101. Brown's History of the Propagation of Christianity. Vol. ii. p. 128.

arrangement obliged them to part, and they felt the separation keenly. They were painfully tried by their pecuniary circumstances, which pressed with the greater weight on Mr. Carey, as he had a wife and four children, with his wife's sister, depending upon him for support. But they bore their trials with resignation to God's will, and, through His mercy, they were of short continuance.

Undertake the superintendence of two indigo factories.

6. A gentleman in the Company's service at Malda, Mr. Udny, hearing of their difficulties, invited them to his house, and soon after proposed to them to undertake the superintendence of two indigo factories, which he was about to establish, one at Mudnabatty, about thirty miles north of Malda, and the other at Moypauldiggy, a place about seventeen miles further. This proposal appeared to them so remarkable an indication of Providence; so unexpected and unsought; furnishing such ample supplies for their wants; and at the same time opening so large a field for usefulness, putting each in a state of direct or indirect influence over more than a thousand people; that they could not hesitate a moment in concluding it to be the hand of God. They therefore acceded to the proposal, Mr. Carey going to Mudnabatty, and Mr. Thomas to Moypauldiggy.

The propriety of this undertaking questioned.

7. But this undertaking did not at first give universal satisfaction to their friends at home. No one called in question the purity of their intentions; but some persons friendly to the cause entertained doubts as to the propriety of this secular engagement, its tendency to subvert the Mission, and even its consistency with its sacred character. On further consideration, however, these objections were over-ruled. "An aged and respectable Minister[2] of the Established Church," being

(2) The Rev. John Newton, Rector of St. Mary Woolnoth, &c.

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consulted in the matter, gave an opinion favourable to the undertaking, and thus combated the objections raised against it:—"As to the snares of business, it seems to depend chiefly on the state of the heart: if that be fired with a zeal for God, and love to souls, such attention to business as circumstances require will not hurt it. It is one of the first concerns of the Moravian Missionaries, who, I think, are excellent patterns for others, to find business or work wherever they go; partly that they may maintain themselves, and partly to set an example of industry to the Heathen. But then, they never *lay up:* they live upon a common stock, and impart what they can spare to the necessitous. If your Brethren can act upon this plan, business will not hurt them."

The apprehensions of others, however, were by no means unreasonable; but as they knew their brethren well enough to feel confidence in their piety and integrity, and the good promised seemed to preponderate over the evil to be feared from the undertaking, they gave their consent. At the same time "the Committee, considering the frailty of human nature, was not unapprehensive of danger, and therefore addressed a Letter to the Missionaries, full of serious and affectionate caution, entreating them to be watchful, and committing them to Him in whose name and cause they had embarked."

They commence their secular and Missionary work.

8. In the propriety of these remarks the Missionaries entirely concurred. They entered upon their charge in March 1794, when Mr. Thomas began to address the Natives around him; and before the expiration of the year Mr. Carey was master enough of the language to follow his example. Besides their stated seasons for preaching, they had frequent opportunities to discourse with the Heathen about their salvation; and from the attention paid to them they soon began to entertain hopes

that a favourable impression was made upon some, especially the Mahomedans; but a little experience of the native character taught them to moderate their expectations from first appearances. They set up a School; but the extreme ignorance and poverty of the people caused them to take away their children upon every slight occasion. To remedy this, they proposed to establish a Seminary at every Station, for the entire support and education of twelve boys in each, six Mahomedans and six Hindoos. They were to be taught Sanscrit, Bengalee, and Persian. The Bible was to be introduced, with a little philosophy and geography. They very soon began, also, to translate the Scriptures into Bengalee, and wrote home for a press, expecting, by the time it arrived, to be able to print some portions of the Bible for distribution in the country and for use in their Schools.

Their instructions were not confined to the workmen at their factories, or to the people who came from a distance to hear them. Their districts were about twenty miles square, containing about one hundred villages, among which they made frequent excursions, "going from place to place to publish the Gospel." Mr. Carey describes his congregations as varying from two hundred to six hundred, of all castes, many of them Brahmins, who listened to him with considerable attention; and he "felt some sweet freedom in pressing them to come to Christ."

They meet with impediments.

9. The impediments to their progress were similar to those which had long obstructed the Missionaries in the South. Besides the prejudices of caste, with the servility, avarice, and duplicity of the native character, the ignorance of the people was so extreme, that very few of them were found to comprehend what they had pretended to approve. The common people were so little acquainted with

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their native language, that it was with difficulty they understood one of their own countrymen who spake it well. "They have a confined dialect," wrote Mr. Carey, "composed of a very few words, which they work about, and make them mean almost every thing. Their poverty of words to express religious ideas is amazing, all their conversation being about earthly things." At a subsequent period he wrote, "Notwithstanding the language itself is rich, beautiful, and expressive; yet the poor people, whose whole concern has been to get a little rice to satisfy their wants, or to cheat their oppressive merchants and zemindars, have scarce a word to use about religion. They have no word for *love*, *repent*, and a thousand other things; and every idea is expressed either by quaint phrases or tedious circumlocutions."

Their preaching and attention to the Natives.

10. Notwithstanding this ignorance of the poor, Mr. Carey was perfectly understood by the upper classes, among whom he travelled for some miles round the place of his abode, everywhere exposing the deceitfulness of pagan worship, and pointing to the Lamb of God as the only Saviour of man.[1] While he and his colleague were thus engaged for the people's souls, they evinced a sympathy in their troubles, and gave them such relief as they could. Mr. Thomas was particularly attentive to the sick; and in many instances, under the Divine Blessing,

(1) Several specimens of their discourses are published in the Periodical Accounts of their Mission; but as they do not materially differ from those of the Missionaries in South India, already given in these pages, it is the less necessary further to notice them here. There is unavoidably a resemblance in most Missionaries' conversations with the Natives of India; for they have to combat the same system of error and abomination with the same Word of Truth: and though the mode of their teaching will vary, yet the variation is seldom of sufficient importance to require special notice in a general history.

effected cures which astonished them. His reputation was soon spread far and wide, and the suffering came to him from distant parts.

Instance of oppression detected.

11. Besides attending to their souls and bodies, they interposed between the poor and their overseers. One instance of the protection which they were often able to afford them may be given from Mr. Carey's Journal. "Detected to-day a shocking piece of oppression practised by those Natives who managed affairs here before my coming. I was glad of this detection, as it afforded me both an opportunity of doing justice among the Heathen, and of exposing the wickedness of their oppressors, one of whom was a Brahmin, who made such a deduction from the poor people's hire as discouraged them from working for us. This, I hope, will serve a little to remove the prejudice of the people against Europeans, and prepare the way for the publication of the Gospel." There can be little doubt that it would have this tendency. Such acts spake a language intelligible to every one, and could not but make a favourable impression upon all but the parties whose iniquitous conduct was brought to light.

Effect of their exertions.

12. While the Missionaries were thus exerting themselves to reduce the amount of suffering in the people around them, they never lost sight of their eternal interests, and diligently used every means to promote it. At the close of 1796 they reported, that many thousands had heard the Gospel from their lips, and that the name of Christ began to be known in several parts of the country. They ventured also to hope that seven Natives had received the Word of God effectually, though none of them had yet come forward to dedicate himself to the Lord in baptism.

Arrival of another Missionary.

13. In September of the same year they received another Missionary from England, Rev. John Fountain, whose arrival greatly encouraged them; and

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they had been previously joined by two Englishmen, named Long and Powell, who went to India with the intention of settling in Bengal. Mr. Fountain's report to the Society of the state of the Mission, two months after his arrival, was a confirmation of the above accounts. The education of native youth was well begun; the translation of the New Testament was nearly completed; they had conciliated the regard of the Natives who attended their Public Worship; while they were themselves training in the best of schools—the school of experience—for the work before them.

Journey to Bootan.

14. In the beginning of the year 1797 the Missionaries made an excursion into the Bootan country, a province of Tibet, and proceeded to the foot of the hills. They seem to have been everywhere kindly received by the Natives; and they gathered much information relative to the inhabitants, customs, and language of the country for future use. The lama-gooroo, the god of the country, is considered a representative of the Supreme Being; and the people called the Missionaries *lamas*, when they understood the nature of their office.

Opening at Dinagepoor.

15. After their return home an opening was presented to them in Dinagepoor, a large city a few miles from Moypauldiggy, through the influence of Mr. Fernandez, who resided in that city. This gentleman was born at Macao, on the east of China, and was educated for the Roman priesthood; but being shocked, as he said, at their worship of images, he determined to examine the nature of Christianity for himself. The more he read on the subject, the more was he convinced that scriptural truth was with the Protestants; and as light grew upon his mind, he gradually relinquished the Church of Rome. He came to Bengal about the year 1772, and settled at Dinagepoor. In 1794 he obtained from Mr. Thomas several religious books, the

perusal of which enlarged his knowledge and confirmed him in the faith. After some intercourse with the Missionaries, he determined to erect a house of prayer at Dinagepoor; and, when finished, the Brethren dedicated it, with three services, to the worship of God. Mr. Fernandez was much respected in the place, and a great number of Natives, some of the Rajah's servants, and others of respectability, being among them, were induced to attend. It was now arranged for one of the Missionaries to perform Divine Service in this chapel once a month, when most of the Europeans, and those from Rangpoor, when at Dinagepoor, were glad to attend. The Brethren were greatly encouraged by the attention of the English, and also by the interest which the Bengalees seemed to take in their instructions and books; and in April 1798 Mr. Carey reported favourably of the appearance of things at this Station.

Four Missionaries arrive—their object suspected.

16. While their work was thus increasing their hands were strengthened by the arrival of four young Missionaries, Messrs. William Ward, Daniel Brunsdon, William Grant, and Joshua Marshman. They sailed from England, on an American vessel, in May 1799, and reached India in October. But they arrived at a critical period. The times were troublous through the world, and not least of all in India. The French National Assembly, in connexion with the numerous societies of the Illuminati of Germany, were sending forth their Propagandists in all directions; and the vigilance of the Governor-General, Lord Mornington, afterwards Marquis Wellesley, had detected so many of their pestilent emissaries in all parts of India, that the jealousy of Government had been greatly excited in relation to all persons of a strong political bias, or of a doubtful character. In consequence, many men had been sent out of the country. It was well known,

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that, in England, many Dissenters had made themselves prominent among the partizans of French principles. The arrival, therefore, of these gentlemen, avowed Dissenters, without the usual license from the Court of Directors, and on an American vessel, caused considerable sensation in Calcutta. There seemed to be, especially in the two latter circumstances, an appearance of stealthiness and republicanism that naturally awakened suspicion. Before, however, any extreme measures were adopted against them, application was made, in a demi-official way, to one of the Chaplains, Rev. Claudius Buchanan, who was justly supposed to be competent to give some account of them. The Governor-General questioned him as to their object? How they were supported? Whether they were not of republican principles? In his answer, he first referred to the eminent Missionary Swartz, the value of whose services to the Madras Government, at the Court of Hyder Ally, at a critical juncture of the British interests in South India, were universally acknowledged;—services which his sterling character as a Christian Missionary alone enabled him to perform. Mr. Buchanan then mentioned the name of Carey, whose eminent talents and piety, enlightened zeal and upright character, were by this time generally known; and he represented him as endeavouring to do in Bengal what Swartz had done in Tanjore. Thus did he pledge the name of Carey, as it were, for the character and design of his brethren newly-arrived; and his reply, happily, so far satisfied Lord Mornington, that he did not insist, as was apprehended, upon their immediately leaving the country. Though he would not permit them to settle within the Company's territories, yet he did not object to their availing themselves of the opportunity afforded them of taking up their abode at Serampore, a

Danish settlement on the river Hooghly, about fifteen miles from Calcutta. One of them, Mr. Grant, died a few days after his arrival in the country.

17. The Danish Governor of Serampore received them in a friendly manner; and it now became a question whether it were advisable for Messrs. Thomas and Carey to join them, or to continue labouring at separate stations. Mr. Thomas had already moved to Calcutta; and Mr. Carey had left Mudnabatty, the factory at that station having been discontinued in consequence of the failure of the indigo crops, and removed to Kidderpoor, about twelve miles off, where he had taken a small factory on his own account, and intended to erect habitations for the new Missionaries. But as they were not permitted to join him, this intention was relinquished; and it was finally determined that he should dispose of his factory, which had not succeeded to his expectations, and take up his abode with the Brethren at Serampore. By this arrangement he had to make some pecuniary sacrifice; and it was not the least part of his trial to be obliged to give up a small School which he had established, containing thirty-six scholars, of all castes, who were receiving a scriptural education. But as it appeared to be the will of Divine Providence that he should depart, he soon struck his tent, and joined his brethren. Thus were they led, by circumstances beyond their controul, and contrary to their intention, to lay the foundation of an establishment which, under the title of the Serampore Mission, will ever be eminent among the most venerated of institutions for the conversion of mankind. Mr. Buchanan soon had cause to be thankful for the opportunity afforded him to intercede for their protection. He encouraged Mr. Carey in his work of translation, and explained to him the plan and progress of

Their settlement at Serampore.

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the Tamul Bible, and the circumstances attending its publication.[1]

Mr. Carey was introduced to the Governor of Serampore January 11th, 1800, who received him in a friendly manner. A few days after, the Missionaries purchased a large house of the Governor's nephew, in the centre of the town, together with suitable offices adjoining. The building stood on the banks of the river. The grounds were spacious, and walled round, with a good garden and tank. Their proximity to Calcutta was of importance to their School, printing press, and other operations, and greatly facilitated their communications with England. From this time they may be considered fairly launched on the wide sea before them, and a noble course they have steered.

Case of a Suttee.

18. Mr. Carey, returning from Calcutta not long after their settlement at Serampore, came unexpectedly upon a party who were preparing for the immolation of a widow upon the funeral pyre of her husband. He ventured to interfere; and finding that the woman was a voluntary victim, endeavoured to persuade her to desist from her horrid intention. He warned the men, also, of the dreadful nature of the crime they were about to perpetrate; but all to no purpose. After the usual ceremonies, the infatuated victim ascended the pyre, and danced about, as if to show her contempt of suffering and death, and to intimate that she was a willing sacrifice to the manes of her husband. She then lay down by the corpse, and placed one arm under its neck and the other over it. The flames were then kindled; and immediately the people set up a shout, in order to drown the poor creature's voice had she shrieked or groaned. Mr. Carey remonstrated against her being held down by bamboos to

(1) Memoirs of Dr. Buchanan. Vol. i. p. 184.

prevent her escape; but the barbarians disregarded his appeals to their sense of justice or feeling of humanity. Finding that all attempt to rescue her was in vain, he could bear it no longer, and turned away with a heart sickened at the sight.[2]

Opposition of the Brahmins.

19. The witness of such abominations was a perpetual stimulus to the Missionaries to endeavour, by every means, to pluck these deluded victims as brands from the burning. They had now printed St. Matthew's Gospel in Bengalee, an appropriate Address to the Natives on the nature and importance of Christianity, and also some Hymns. These they distributed in their excursions through the adjacent villages, and also in the streets and bazaars of the town, to all who could read and were willing to accept them. When preaching in public, many of the people heard them gladly; but they encountered much resistance from the Brahmins, who endeavoured to prevail upon the rest not to listen to them, or take their papers. They also disputed with the Missionaries, and sometimes openly insulted them. One day a man of this haughty caste demanded of Mr. Carey why they came to that country? adding, that if they would employ the people as carpenters, blacksmiths, and other handicrafts, it would be very well; but that they did not want their holiness. Another told Mr. Thomas that he did not desire the favour of God. In a word, such was the violence and influence of these men, that a person, friendly to the Missionaries and their object, told Mr. Carey, even while assuring him that the Natives met together and talked about

(2) Several other instances of this dreadful practice, sometimes when reluctant victims were forced to the fire by their own sons, occur in the Journals and Correspondence of the Baptist and other Missionaries; but that here given may suffice, especially as it is now abolished in British India. See, particularly, Ward's Account of the Hindoos.

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the Gospel, that there was little hope at present of their conversion; for that they were counting the cost, which was nothing less than the loss of caste, and the Brahmins' curse: and he declared it to be his conviction, that none of them could be expected to join him, unless some of the Brahmins set them the example. To all this Mr. Carey replied, that he expected the Brahmins to be the last to receive the Gospel; but happily, as we shall see, this was not always the case. Meanwhile the Missionaries met the invectives, the sophistry, and the violence of these men with unruffled temper, and answered them in all the simplicity of truth. They knew it to be no new thing for darkness to struggle with light; but they knew, also, what must be the issue, and zealously persevered.

Death of Mr. Fountain.

20. On the 20th of August they lost another of their company, Mr. Fountain, at Dinagepoor. He is described as a young man of great promise, and a bright example of Christian character; and the demonstration of feeling at his funeral showed that he had already secured the respect of the Judge and other gentlemen of the station, who attended to pay this last tribute of regard for his memory.

Missionaries resolve to maintain themselves.

21. We have seen that, from the first, the Missionaries found it necessary to engage in some secular occupation for their support; and as their numbers increased this necessity was felt with augmented pressure. Most of them came out married; and, on the junction of their families at Serampore, they consisted of nineteen persons, children included, with the probability of a speedy arrival of more Missionaries. It became, therefore, a serious question how to provide for so large an establishment. For a short time they were so straitened in their circumstances, that, in the beginning of 1801, they were reduced, as they expressed it, "to their very last mite." In this emergency they were obliged

to borrow four thousand rupees, which they had no other means or prospect of repaying, nor of providing for current necessities, but by drawing upon the Society at home for about fourteen hundred pounds. Knowing, however, the limited amount of the Society's income[1], they were most reluctant to press so heavily upon it, and determined, if possible, henceforth to maintain the Mission by their own exertions. This rendered it necessary for some of them still to engage in occupations not strictly of a Missionary character. But, conscious of human infirmities, they took the following precaution against the natural tendency of the heart to covetousness. "To prevent, as much as possible," they remark, "any ill effects that might arise from our being in part employed in secular concerns, we have laid it down as a fundamental rule amongst us, 'That no one shall engage in any private trade; but whatever is earned shall go into the common stock.' On the observance of this depends the salvation of our Mission. By this, avaricious exertion is checked, and trade subordinated to a nobler object."[2]

Their division of labour.

22. In prosecution of this design they divided their labours amongst them. Mr. Carey attended chiefly to the translation of the Scriptures, and also of other works from which some profit, it was hoped, would accrue. Subsequently the other Missionaries also assisted in this work. Mr. Marshman opened a respectable Boarding School; and not long after Mrs. Marshman established one for young ladies. These also became, ere long, sources of profit to the Mission. Mr. Ward, who had been brought up a printer, undertook to conduct the press; Messrs. Brunsdon and Felix Carey, son of Mr. Carey, being associated with him in this work. Their press was, ere long, much employed by Government and the

(1) It amounted this year to 3543*l.* 2*s.* 10½*d.*

(2) Mr. Marshman is the writer. Journal, Jan. 5, 1801.

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public, and yielded a rich return. By these united exertions they soon entirely relieved their Society of the burden of the Mission, and were enabled to carry forward undertakings which they could not have obtained means from home to accomplish. Mr. Thomas's medical attendance was, as heretofore, almost gratuitous.

Two Natives renounce caste.

23. In all these occupations, however, they never lost sight of their great design. Though they had laboured hard and waited long without any satisfactory result, yet they persevered, availing themselves of every opportunity to preach the Gospel to the Heathen. Towards the close of the year 1800 they reaped the first-fruits of these exertions. On the 25th of November Mr. Thomas was called to set a man's arm which had been dislocated. After the operation he spoke to the sufferer about his soul, explaining the salvation to be obtained in Jesus Christ, until the poor man wept and sobbed aloud. This was not the first time of his listening to the Gospel with attention; but now it pricked him to the heart; and, under deep conviction of sin, he cried out, "Save me, Sahib, save me!" The man's name was Kristno, and a neighbour, named Gokool, who was standing over him, also paid great attention to what was said. A few weeks after, they went together to the Missionaries, avowed their determination to embrace the Gospel, and, in proof of their sincerity, ate at the Mission table. Messrs. Thomas and Carey prayed with them before they proceeded to this act, by which they were for ever renouncing caste, and cutting themselves off from their heathen connexions. The servants of the Mission were astonished at what they witnessed, so many having asserted that no one would ever lose caste for the sake of Christ. "Brother Thomas," Mr. Ward wrote[1], "has waited fifteen years, and

([1]) Journal. December 12, 1800.

has thrown away much time on deceitful characters; Brother Carey has waited till hope of his own success has almost expired; and, after all, God has done it with perfect ease. Thus the door of faith is opened to the Gentiles: who shall shut it? The chain of caste is broken: who shall mend it? In the evening of the same day both of them, together with Kristno's wife and her sister, presented themselves before the Church, and solemnly professed their faith in Christ, and obedience to His commands."

This service was highly interesting to all who witnessed it. Mr. Thomas was peculiarly affected, being "almost overcome with joy;" and might now, after so many years of anxious watching and toil, sing his *Nunc dimittis*. In conclusion, all present stood up, and sang the hymn, "Salvation, oh the joyful sound."

When it was noised abroad that these persons had thus renounced caste, the whole neighbourhood was in an uproar; and about two thousand people, indignant at the new converts, assembled in a tumultuous manner, and dragged Kristno and his family before the Danish magistrate. But he dismissed them with commendations for having chosen the way of truth. Defeated in their attempts, the mob then charged Kristno with refusing to deliver up his daughter to a young Hindoo, to whom she had been contracted in marriage about four years before. The parties having, therefore, appeared before the Governor, she avowed her intention of embracing Christianity with her father, whilst the Hindoo who claimed her positively refused to change his religion; on which the Governor said, that he could not think of surrendering a Christian female to a heathen man, and there was, consequently, no way of his realizing his wish, but by renouncing his idolatrous practices.

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Baptism of the first converts.

24. Intimidated by these violent proceedings, or overcome by the tears and entreaties of their relations, Gokool and the two women begged to delay their baptism for a few weeks. But Kristno remained firm, and was baptized on the last Sabbath of the year in the river which flowed by the Mission premises. Mr. Felix Carey and Mr. Fernandez, of Dinagepoor, were baptized at the same time, in presence of the Governor of Serampore, and a goodly company of Europeans, Portuguese, Hindoos and Mahomedans, who seemed to be much affected.[1]

After a time Gokool recovered from the alarm into which he had been thrown by the violence of the people, and his faith was strengthened to follow the example of his friend. Accordingly, on the 7th of June 1801 he also was baptized. From the time that he renounced caste his wife had been most violent in her expressions of indignation. But of late she had listened to him and others with some attention; and now, to the Missionaries' surprise, she came of her own accord to see her husband baptized. She also was received into the Church not long after, as well as Kristno's wife and her sister.

At the time of Kristno's baptism all the Bengalee children left the Mission School, which, therefore, for the present, was given up; but as the ferment subsided they gradually returned.

Printing of the Bengalee New Testament.

25. On the 7th of February 1801 the Bengalee New Testament issued from the press. They printed two thousand copies, besides five hundred copies of St. Matthew for immediate distribution. Mr. Carey had completed this translation three years before, and purchased a press and types to print it, but was unable to accomplish his intention before

(1) Missionary Records: India, pp. 91—94. Brown's History of the Propagation of Christianity. Vol. ii. pp. 144—147.

their settlement at Serampore. Copies of this important work were presented to the Danish Governor, and also to the Governor-General, Marquis Wellesley, who received them in the most friendly manner. We have seen, in the last Chapter, that his Lordship appointed Mr. Carey to the Professorship of Bengalee and Sanscrit, a chair which he filled with great credit to himself and benefit to the Institution. In a short time his salary was raised to fifteen hundred pounds per annum, which enabled him to contribute largely to the Mission fund.

Death of two Missionaries.

26. Their happiness, however, in this improvement of their prospects, was moderated by the inroads of death. Mr. Brunsdon was taken from them July 3, 1801, at the age of twenty-four; and his death was followed in a few months by that of the father of the Mission, Mr. Thomas, who died at Dinagepoor on the 13th of October. We have seen how devoted he was to his Master's work; with what zeal he laboured for the salvation of the multitudes around him; and how ready he was at every call to relieve their bodily sufferings. But his Brethren describe him as too sensitive and irritable for his own comfort. Yet he seems, notwithstanding, to have enjoyed at times close communion with God. Like many Christians of ardent temperament, he was perpetually alternating between sorrow and rejoicing, "his joys bordering on ecstacy, his sorrows on despondency. These extremes of feeling gave a peculiarity to his writing and speaking; and it was evident that almost all he said came warm from the heart." His talents were adapted to that kind of preaching to which he was called; a lively, metaphorical, and pointed address on divine subjects, dictated by the circumstances of the moment, and maintained amidst the interruptions and con-

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tradictions of a heathen audience.[1] In the conversion of Kristno and his family, God had, in mercy, given him to see some fruit of his labours for the Heathen before his departure, and this, no doubt, contributed to his composure at the last. All his hopes centred in Christ, and his end was peace.

Varied reception of the Gospel.

27. Though death had so diminished the number of the Missionaries, the survivors, now reduced to three, continued to labour with unremitting diligence and inextinguishable zeal. After the occupations of the day, they usually went into the streets of Serampore, where they conversed or disputed with the Natives on religious subjects, and occasionally distributed papers among them, consisting of plain and forcible addresses to the conscience; and though many of the people treated them with derision and insult, yet others listened to their arguments, and received their Tracts. In fact, the very opposition which they experienced proved subservient to the cause of the Gospel, as leading to public controversy, from which the Brahmins were compelled to retreat, or to hear themselves and their religion exposed to contempt before the populace, who had hitherto almost regarded them as

(1) The following specimen, transcribed from his Memoir, will serve to illustrate his talent for this mode of address.

On one occasion, a large company of Brahmins, Pundits, and others, having assembled to hear him, one of the most learned, named Mahashoi, offered to dispute with him, and began by saying, "God is in every thing; and therefore every thing is God. You are God, and I am God." "Fie, Mahashoi!" exclaimed Mr. Thomas, "why do you utter such words? Sahib (meaning himself) is in his clothes: therefore (pulling off his hat, and throwing it on the ground) this hat is Sahib. No, Mahashoi: you and I are dying men; but God liveth for ever." This short answer completely silenced his opponent, and fixed the attention of the people; while, as he expressed it, he went on to proclaim one God, one Saviour, one way, and one caste; without, and beside which, all the inventions of men were to be esteemed as nothing.

demi-gods. One of the Brethren now and then itinerated in the neighbourhood, preaching, distributing Tracts, and leaving copies of the New Testament in such places as appeared most eligible. One day Mr. Ward was detained by a police officer, on the ground that he was acting in opposition to the views and wishes of the East-India Company, in causing the Natives to lose caste. But he assured him that the papers he distributed were entirely religious; and on his offering to sign them with his own name he was immediately liberated. The Tracts thus signed were sent for examination to Calcutta, where some persons alleged that it was improper to attack the religion of the Natives; whilst others contended that there was nothing more in the papers than had been invariably tolerated in the Roman Catholics residing in the Company's territories. The subject was therefore dropped, and, during the administration of Marquis Wellesley, nothing more was heard respecting it.[2]

Capture of Serampore by the English.

28. England being now at war with Denmark, in the month of May 1801 Serampore was taken by the English, in common with the other Danish possessions in India.[3] As the place was too weak to offer any resistance, its capture was unattended by the distressing consequences of a siege. Indeed, the British flag was hoisted without a gun being fired or a drum beaten. The Missionaries were desired to appear at the Government House, where the English Commissioner behaved to them with great civility, apologized for the trouble he had given them, and assured them that they were at perfect liberty to follow their calling as usual. This indi-

(2) Vide Memoir of Mr. John Thomas. Periodical Accounts. Vol. ii. No. X. Missionary Records: India, pp. 97, 98.

(3) Vide Tenth Decade of Tranquebar Mission, sec. 3.

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cated a great improvement already in the public feeling towards them; and, as they withdrew, they could not help contrasting their situation with what it might have been. "How exceedingly," they exclaimed, "are divine mercies multiplied towards us!"

Missionary excursions.

29. In the course of this year Mr. Ward, in company with Kristno, travelled many miles round the country, preaching and distributing books and small Tracts, which the Natives read with apparent earnestness. They seldom gave away a New Testament, unless there appeared to be a sincere desire for it, or a probability of its being taken to a distant part of the country. Some had been sent as far as Benares, the great seat of Hindoo idolatry in North India, and about three hundred miles from Serampore. In one tour of a week they gave away about ten Testaments, and several thousand small Tracts. In some places they were so pressed by the crowd for books, as to be unable to meet their demands. One man caught hold of their boat, saying that he would not let it go without a Testament. These exertions were followed by a considerable number of persons coming from different parts of the country, to inquire about the way of salvation as revealed to Christians.

Conversion and murder of a Native.

30. Of those who were led, by these means, to receive the Truth, the first was a man named Syam Doss. He had occasionally heard the Gospel in the streets and lanes of Serampore, and was at length induced to come to the Mission House, where he confessed himself a great sinner, and stated his conviction that salvation was not to be found in the religion of the Hindoos. In the public account which he gave of himself, he said that he was born a Caesto; but lost his caste in consequence of having become acquainted with a Feringa woman, with whom he had lived about thirty-five years in a

criminal manner; but since his arrival at Serampore they had been publicly married. After hearing the Truth, he said, two or three times, he was led to muse continually upon the death of Christ, and all that He suffered for sinners. He now avowed his belief in Him as God, his reliance upon His atonement for salvation, and the surrender of himself to obey all His laws. Satisfied with his confession of faith, the Missionaries baptized him April 4, 1802. After his baptism, he proved to be a simple-hearted and pious Christian, became zealous for the conversion of his countrymen, and was the means of leading one, at least, to the Saviour. A persecution was soon raised against him; and in the autumn of this year he was cruelly murdered, in returning from a part of the country where it was hoped that the Truth had begun to find acceptance with the inhabitants.[1]

History and tenets of Ram Dulol.

31. The Missionaries were visited by a Brahmin also, who stated that he lived with Dulol, the famous leader of a Hindoo sect. The founder of this sect was, by birth, a cowkeeper, who, about forty years before, gave out that he was able to cure all diseases; and, pretending to much sanctity, he drew after him a vast number of credulous people afflicted with various disorders. He professed to restore them to health with what he called the *choron amreeta*, or water of immortality from his foot. Those who happened to recover attributed their cure to his amreeta and benediction, and attached themselves to his interests. Taught by him to disregard all debtas, or idols, to believe in one God, and to obey their Gooroo, or teacher, they regarded him in this capacity, and presented to him liberal offerings. His fame spread far and wide, and he succeeded in laying the foundation of a numerous

(1) Missionary Records: India, pp. 100, 101.

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sect. There is great confusion in the tenets of his followers, who are described as "Hindoo antinomian deists."[1]

At the death of their founder, his widow dispensed the *choron amreeta*, until his son was old enough to succeed to the office, when he assumed the name of Ram Dulol, and continued to enjoy his father's reputation. The Brahmin whom he had sent to Serampore told the Missionaries that his master had desired him to get baptized first, and then to inform them that he himself would follow, and bring with him several thousands of his disciples. The Brethren, therefore, resolved to pay him a visit; particularly as Kristno, Gokool, and some other converts, who were formerly of this sect, were of opinion, that, if the Gospel were preached at Ghospara, where Dulol resided, many would cheerfully embrace it. In consequence, Messrs. Carey and Marshman, accompanied by Kristno, went to see him, when he gave them a cordial reception, and conversed with them freely; but no favourable result immediately followed their instructions in the nature and obligations of Christianity. They left him, however, with the hope that many more of his disciples might follow the example of Kristno and Gokool.

Station formed at Calcutta.

32. Mr. Carey's duties at the College of Fort

(1) His disciples seem to have but few distinguishing tenets: the principal are, that caste is nothing; that the debtas are nothing; and that the Brahmins are nothing. To the power and influence of the latter Dulol has succeeded; but in the first two points they are by no means consistent: for though they assemble and eat together every year, yet they dissemble the fact, and retain their rank in their respective castes and families; and while they profess to despise the debtas, they continue their worship, to which they give the name of "outward work." They retain the horrid idea, that God, being in us, is the author of every motion, and consequently of all sin.—Vide Mr. Marshman's Journal, April 15, 1802.

William taking him much from Serampore, the Missionaries were induced to form a Station at Calcutta. They began by distributing religious Tracts, which excited some attention: then, encouraged by appearances, they commenced a subscription for printing and circulating them more extensively. Some persons requested them to erect a Place of Worship there; but circumstances not yet favouring so advanced a step, they rented a house for the purpose, which was opened by Messrs. Carey and Marshman on the 23d of January 1803, when about twenty persons attended.

Favourable reception at Luckpool.

33. Among the various places which the Missionaries visited, they make special mention of Luckpool, in the district of Jessore, where they found about two hundred persons, Mahomedans and Hindoos, many of whom appeared to be dissatisfied with their superstitions, and desirous to hear the Gospel. They paid great attention to the Scriptures, and inquired particularly respecting Christ, the resurrection, and the future state. Their Gooroo was a grave old man, and had such a reputation for meekness of spirit, that it was said he would avoid the very spot which had been the seat of a quarrel; and whenever his followers became fretful, he desired them to bear all evils with patience, or not to come to him. He seemed to hold the whole Brahminical system in abhorrence, and recommended the Gospel to his disciples as the very revelation which he had encouraged them to expect. It was not unreasonable, therefore, to indulge the hope, that this Gooroo and his followers were not far from the kingdom of God.

Persecution of converts.

34. Such visits, even if they produced no other results, served at the time to animate the Missionaries' spirits. And this was no small advantage; for they wanted all the encouragement they could gather from their prospects to support them under

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their trials. They were called to endure the contradiction of sinners against themselves; but they were chiefly anxious on their converts' account, lest their faith should fail under the severity of persecution. The sincerity of a young Brahmin, named Soroop, who had joined them, was put to a painful test. One day when Mr. Ward was seated in the Bengalee School, hearing the scholars read the Scriptures, a grey-headed and well-dressed Brahmin came and stood before him, with his hands clasped, and said, in a supplicating tone, "Sahib, I am come to ask an alms. Yes," said he hastily, and beginning to weep, "I am come to solicit an alms." Mr. Ward requested him to explain his meaning, observing that his appearance did not indicate the want of any pecuniary assistance. At length the old man, pointing to Soroop, begged that he would give him his son. When asked which it was, with a plaintive cry he said, "That is my son." Mr. Ward endeavoured to console him, but he only wept the more, and said that the youth's mother was dying with grief; and that if he would only go home and see her, he should be at liberty to remain there, or to return again, as he chose. Mr. Ward told him that the youth was quite at liberty to do as he thought proper; but at the same time remonstrated with the old man against taking him back into idolatry now that he was learning the way to heaven; but he remained immovable. After some time he called his son aside, and set up a lamentable cry, weeping over him, and entreating him to comply with his request. The youth's feelings were greatly moved; but he firmly resolved not to return home, saying, that if he did he should inevitably go to hell. The father then left him for the night, in an agony of grief, and returned next morning with a number of people. The son, however, continued firm; but promised to return home

after his baptism. Finding that he had already eaten with the native converts and had, therefore, lost caste, they went away, leaving the father behind, who declared that he would rather lie down and die in Serampore than return home without his son. Soroop was afterwards baptized, with two Natives of the writer caste; and there was soon reason to believe that the alleged illness of his mother was a mere pretence to bring him again into the snares of idolatry.[1]

This is only one instance of the painful trials to which the Christians were exposed. Whenever they appeared in the streets of Calcutta crowds of Natives followed them, clapping their hands, and hooting after them in an insulting manner. Several of them, venturing together to visit a neighbouring town, were assailed with great violence, and even threatened with death if they ever returned. Many and serious were the personal and domestic trials they were called to endure. They had great difficulty in obtaining habitations, and were seldom allowed to dwell quietly among their own people.

They met with little better treatment from their European and American employers, who looked upon them as renegades, and treated them with scorn. And when we consider what they had to endure from all classes, we may well marvel that any of them had courage to maintain their faith. But the work was of God; and His grace in their hearts overcame alike their fear and their love of the world.

Questions relating to the heathen wives of converts.

35. The married converts had another severe trial to contend with. It was hard to decide what ought to be done by those who had several wives, which the Hindoo law permitted. The Missionaries, after

(1) Mr. Ward's Journal, August 22, 1804.

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much consideration and prayer, and consultation with their friends in England, seem to have determined, that when a man happened to have more than one wife before embracing Christianity, he should not be required to put any of them away; but that he was thereby to be disqualified for the office of the ministry. The correctness of this decision is questionable. The New Testament, as these good men were themselves aware, condemns polygamy; and the only reason that could seem to justify a Christian in retaining more than one wife was the claim which all had on him for maintenance and protection, which, however, they might still afford them after their separation. There could be little difficulty in deciding which wife should be retained; for the one first married, though not always the favourite, generally took precedence of the rest, and was *legally* entitled to the prior claim upon the husband.

The Missionaries met with another "great and pressing difficulty," as they describe it, respecting those converts whose wives were unwilling to lose caste and join their husbands, or were prevented from doing so by their parents and friends. In January 1804 they had two young converts in this predicament; and considering that they had but just begun to learn the commands of Christ; that they were yet of tender age and surrounded by temptation; the Brethren were naturally alarmed for them, lest they should be overcome. They felt it difficult, therefore, to determine what a person ought to do who was desirous of living with his wife, when she declared that she would never join him, or her parents and friends prevented her, so that there seemed to be no hope of his accomplishing his wishes from either quarter. The Missionaries were of opinion that Calvin, Milton,

and Doddridge, appeared to think that a person might marry again under such circumstances.[1] Other writers, however, equally eminent as Christian moralists, would have led to the opposite conclusion. Granted that this was a cross heavy to bear; yet it was of the Lord's appointment, and therefore it must be attended with profit to the soul, if borne with patient resignation to His will, and in dependence upon His grace. But *to cast off* the burden might be attended with deplorable consequences. Several instances occurred in the Danish Missions in the South, and one had already taken place in their own Mission, as we have seen, of women forsaking their husbands on their embracing Christianity, and long refusing to return; but who, after a while, were brought dispassionately to reflect upon their conduct, to confess their sin, and ultimately to join their husbands in following the Redeemer through evil report and good report. Had the men in the meantime married other wives, how great must have been the grief now occasioned to all the parties interested; a grief, too, caused by the husbands' want of faith and patience to endure the trial to which they were called. Undoubtedly, this is a delicate question; but it is always dangerous for a Christian to relieve himself of a difficulty by compliance with the dictates of his natural feelings; while the higher the moral standard that he assumes, the fuller the measure of grace which he may look for to maintain it; the firmer will he stand; and, whatever the issue, nothing but peace can ensue to his own mind. His example also will be profitable to the Church, and tend to exalt the Saviour's name before those who are without.

Superstitions at Saugur Island.

36. In January 1803 the Brethren were joined by another Missionary, Mr. John Chamberlain, who

(1) Periodical Accounts. Vol. ii. pp. 529—531.

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proved an active pioneer in several directions, preparing the way for the progress of the Gospel. Not long after his arrival he went, with Mr. Felix Carey and two Native converts, to the great Hindoo festival at Saugur Island, the farthest point of land where the Ganges and the sea meet. It was computed that a lack[1] of pilgrims were assembled, but he thought two lacks nearer the truth; and he gave an appalling description of their general appearance, very much resembling the accounts of similar assemblages given occasionally in the last volume, in the history of the Southern Missions. Formerly, at the Saugur festival, it was usual for devotees to sacrifice themselves, and mothers their children, to the sharks and alligators who abound there; but this was now discontinued, the Government placing sepoys along the shore to prevent it.[2] The Missionaries Chamberlain and F. Carey, with their Assistants, spoke freely to the crowds who gathered round them about the folly and wickedness of their proceedings, and explained the necessity of salvation through Christ's atonement. The people listened to them with apparent attention, and many gladly received the Tracts and books which they distributed amongst them; but no immediate result seems to have followed.

(1) 100,000.

(2) This was by order of the Marquis Wellesley, who had been informed that it was a custom of the Hindoos to sacrifice their children, in consequence of vows, by drowning them, or throwing them to sharks and crocodiles, and that twenty-three persons had perished in Saugur in the month of January 1801, many of whom were sacrificed in this manner. He immediately instituted an inquiry into the principle of this ancient atrocity; heard what Natives and Europeans had to say on the subject; and then, in August 1802, passed a law, "declaring the practice to be murder, punishable by death." The humane purpose of this regulation was completely effected without a murmur.—Buchanan's Christian Researches. 10th Edit. pp. 44—46.

37. The visits of the Natives to the Mission House for instruction in the way of truth were becoming more frequent; and in the year 1805 about thirty were baptized. Several of these were interesting cases. We will select one, as we can follow it to a satisfactory close. His name was Pitambura-Singhu, a *byragee,* that is, one who pretends to be devoid of passions. He was accounted a man of deep knowledge and clear judgment, became a kind of teacher, and had disciples who listened to his discourses, prostrated themselves at his feet, and considered him their oracle. A journey of Mr. Ward's was the means of a person obtaining a Tract, who showed it to Pitambura; but he disdainfully charged him to take it away, declaring that he had no idea of holiness coming from an Englishman. In the night, however, he reflected on the folly of his conduct, and in the morning went and obtained the Tract. No sooner had he read it than he declared to all that this was the true way of salvation, and that he would certainly go and find the European who had given it away. Seeing the word "Serampore" at the end, he went thither, and soon after renounced caste, embraced the Gospel, and was baptized. He was then appointed teacher of the Bengalee Charity School; and about this time he wrote a piece in verse, called "the Sure Refuge," which was very useful, three persons soon tracing their convictions of the truth of Christianity to its perusal. History and death of a Convert.

His conduct was exemplary, and in his conversation, writings, and sermons, his reasoning was very forcible. His understanding was naturally clear and his judgment solid; and when God opened to him the sources of truth, he was more than a match for the most subtle of the Pundits, or learned teachers. They, therefore, commonly avoided an encounter with him: the keenness of his words they

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could not bear. He was advanced in years when he went to Serampore; but so long as he could hold a pen he was usefully employed, and, towards the close of his career, in writing the life of Christ, in verse; but though he went through a good part of this work, he could not finish it, and the deficiency was afterwards supplied by another hand.

Addressing Mr. Ward, in the midst of his illness, he said, "I do not attribute it to my own wisdom, or to my own goodness, that I became a Christian. It is all grace! It is all grace! I have tried all means for the restoration of my health: all are vain: God is my only hope. Life is good; death is good; but to be wholly emancipated is better." When he was told of the use of afflictions to wean us from the world, he answered, "I have a wife, a daughter, and a son-in-law. I have tried to induce them to embrace the Gospel by every means in my power, but they refused. I am, therefore, weaned from them all. I can only pray for their salvation." Many of the native converts stood around his bed, to whom Mr. Ward recommended the dying counsel of the venerable Christian as most weighty and solemn. He now continued gradually to decline; but as his affliction increased, so did his patience and resignation. He would say, with a moving and child-like simplicity, "He is my God, and I am His child. He never leaves me: He is always present." Alluding to the introduction to several of the Epistles, "Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ," he said, several times, "Peace! peace! I now find in my own heart that peace." About two months before his death, having perceived in his wife a change of mind respecting the Gospel, he began earnestly to press upon her to make an open profession of it. He warned her against returning to idolatry, or recurring to a Bengalee spiritual

guide; desired her, after his death, to reside wherever her spiritual interests would be best secured; and, above all, entreated her to make Christ her refuge, that ultimately they might meet again in heaven.

On the morning of his death, he called the native converts to come and join in praise. While they were singing a hymn, the chorus of which is, "Eternal salvation through the death of Christ," the tears of joy ran down his cheeks; and at that moment his happy soul departed, leaving such a smile on his countenance, that it was some moments before his friends could convince themselves that he was really dead. This venerable man was about sixty years of age. His widow was led, under God, by his patient resignation and happy death, to embrace the Gospel.[1]

Arrival of four Missionaries.

38. In the year 1805 four more Missionaries arrived, Messrs. Biss, Mardon, Moor, and Rowe. Touching at Madras, they were detained there some weeks; and Rev. Dr. Kerr, and other friends to the Missionary cause, expressed a wish to have two of them stationed on the Coromandel coast. The question was referred to the senior Brethren at Serampore, who decided, for reasons that were satisfactory to their friends at Madras[2], that it was not advisable to accede to the proposal. In consequence, the new Missionaries proceeded to their original destination, where they arrived in the month of May. Sickness soon compelled Mr. Biss to leave the country, and he died on the passage to America. The other three were spared for useful labour.

(1) Missionary Records: India, pp. 115—119.

(2) One of these reasons was too creditable to their candour to be omitted. Considering the peculiarity of their views on baptism, they were apprehensive lest they should interfere with the other Protestant Missions on the coast.

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Unstable character of Converts.

39. In the same year thirty-one Natives were baptized. The Missionaries were very careful whom they admitted; but notwithstanding all their endeavours to test the converts' sincerity, they were sometimes deceived; and in some of those whose motive in embracing Christianity there seemed to be no reason to question, enough of natural infirmity remained to grieve their teachers. Even Kristno, their first convert, caused them much anxiety, at one time creating "a schism," at another committing irregularities, which called for his suspension from the Lord's Table. There was no doubt of his sincerity, and he was a diligent labourer; but he had to contend with a proud heart and an irritable temper, which occasionally betrayed him into conduct unbecoming a believer in Christ. Others, also, were suspended for similar behaviour; but the discipline to which they were subjected generally led to their repentance, when, in due time, they were restored. There was no attempt on the Missionaries' part to conceal these trials, for they recorded them in their journals as they occurred; and the following remarks of Mr. Carey on the subject[1] express the sentiments of his Brethren also: "With regard to the Natives, the Lord has, on the one hand, stopped the mouths of malignant opposers, and, on the other, we have enough of labour with them to check, on our part, security and pride. It would indeed give you great pleasure could you step in among us on a Communion Sabbath, and witness the lively affection with which such a number of persons, of different colours and of distant tribes, unite in commemorating the death of Christ. You must not, however, suppose that the converts are without their faults, or even that

(1) In a Letter to a friend.—Vide Brown's History of the Propagation of Christianity. Vol. ii. pp. 162, 163.

in knowledge and steadiness they equal the same number of Christians in England. We have to contend with their versatility, to bear with their precipitancy, to nurse them like children in the ways of righteousness. Sometimes we have to rebuke them sharply, sometimes to expostulate, sometimes to entreat; and often, after all, to carry them to the throne of grace, and to pour out our complaints before God. Our situation, in short, may be compared to that of a parent who has a numerous family. He must work hard to maintain them; is often full of anxiety concerning them; and has much to endure from their dulness, their indolence, and their perverseness: yet still he loves them, for they are his children, and his love towards them mingles pleasure with all his toil." These remarks must commend themselves to the judgment, and awaken the sympathies, of every Christian.

Native Preachers.

40. Several of the converts were found very useful in preaching to their countrymen. There were already six employed in this way; and the advantages of Native Preachers are too obvious, and have been too frequently seen in the history of the Southern Missions, to be further explained here. One or two of them usually accompanied the Missionaries in their excursions. Sometimes they went alone, when they kept journals of what transpired; and their visits generally proved very acceptable to the people. Mr. Ward, describing[2] a Bengalee Service at Calcutta, in which three of the Native Teachers took part, says, "Kristno Presaud preached an excellent sermon on the way of salvation." "A Brahmin boldly preaching the Gospel, on the day five years after we landed in this country, at Calcutta, the capital of Bengal, and the seat of the Government of the Company; a Brahmin, too, avowing

(2) Journal, October 14th, 1804.

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his own conversion, and preaching to the admiration of Europeans a consistent Gospel sermon, with fluent language, and in that place where, two years before, he was an idolater;—this is the Lord's doing, and it is marvellous in our eyes."[1]

Bengalee, Hindostanee, and Persian Testament.

41. In 1804 they printed a second edition of the Bengalee Testament, of 1500 copies, with 10,000 copies of St. Luke, the Acts, and the Epistle to the Romans. At the same time the three senior Missionaries, Carey, Marshman, and Ward, undertook to translate, between them, the Testament into Hindostanee and Persian, not intending to divulge it until they had made some progress in the work. In the meantime, however, Mr. Buchanan informed them that an officer, Major Colebrooke, had translated the Gospels into both those languages, and presented them to the Council of the College of Fort William, who had determined to print them. Mr. Carey then told him of their own project, which they dropped on finding it superseded. "We will gladly do what others do not do," remarked Mr. Carey[2], "and wish all speed to those who do any thing in this way."

Project for an extended translation of the Scriptures.

42. We have already seen, that besides these two languages, the Gospels in Malay also were published at the College press[3]; and that a Chinese class was formed at Serampore, under Mr. Lassar, with a view to the translation of the Scriptures into that language.[4] As far back as December 1803 Mr. Carey remarked, in his Letter to Dr. Ryland just

(1) In October 1805 the Missionaries entered into a "Form of Agreement" for the conduct of their Mission, which breathes a Christian spirit, and shows the wisdom of their plans; but it does not materially differ from the mode of proceeding in the South-India Missions, as recorded in the last volume.

(2) In a Letter to Dr. Ryland, December 14, 1803.

(3) Vide the last Chapter, sec. 23.

(4) Ibid. sec. 24.

quoted, "We have it in our power, if our means would do for it, in the space of fifteen years to have the Word of God translated and printed in all the languages of the East. Our situation is such as to furnish us with the best assistance from Natives of the different countries. We can have types of all the different characters cast here; and about seven hundred rupees per month, part of which I hope we shall be able to furnish, would complete the work." Then, after enumerating nine languages, he concludes, "On this great work we have fixed our eyes. Whether God will enable us to accomplish it, or any considerable part of it, is uncertain." This was indeed a great conception; and God did enable them to accomplish it, and even to exceed their original design.

From the first they found in Mr. Buchanan a steady friend, who took a special interest in this department of their labours. It was his desire to connect it with the College, for the sake of the facilities which would be thereby afforded, both in the work of translating and in printing; and also because of the wider circulation that would be obtained for them by the College *imprimatur*. Accordingly, early in the year 1806 he drew up "Proposals for a Subscription for Translating the Holy Scriptures" into fifteen Oriental languages[5], containing a prospectus of Indian versions, and observations on the practicability of the general design. The Missio-

(5) These languages were, the Sanscrit, Bengalee, Hindostanee, Persian, Mahratta, Guzarattee, Orissa, Kurnata, Teloogoo, Burman, Assamese, Bootan, Tibet, Malay, and Chinese. A few years before this period the Rev. J. D. Carlyle, Professor of Arabic in the University of Cambridge, had called public attention to the utility of printing the Holy Scriptures in that language; and the Rev. William Moseley had conceived the design of printing part of the Scriptures in Chinese, and circulating the work in that populous country.—Report of the Church Missionary Society, 1801, pp. 83, 84, and 94.

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naries at Serampore, who furnished the principal materials for this proposal, subscribed their names to it. Mr. Buchanan first submitted it to the Governor-General, Sir George Barlow, with the hope of his allowing it to be issued from the College, under the sanction of Government; but, although personally disposed to favour the undertaking, he declined authorizing a measure which might appear to identify the Government too closely and prominently with so extensive a plan for promoting Christian knowledge amongst their native subjects. He, however, permitted Mr. Buchanan to send the proposals, in his official character as Vice-Provost of the College, free of expense, to all parts of the empire. They were distributed in England, also, to the Court of Directors, the Bench of Bishops, the Universities, the President of the British and Foreign Bible Society, and to some other public bodies, as well as to many private gentlemen.[1] The result of these proposals, which were issued in March, and the successful prosecution of the design, will be recorded in the next Decade of this Mission.[2]

General alarm at the Missionaries' proceedings.

43. While their plans were thus favourably advancing, the alarm felt at this time in South India, as already noticed, at all Missionary proceedings, reached Bengal, and gave a sudden check to all their operations. The mutiny, with the massacre of British officers at Vellore, in July 1806, filled all men with consternation; and though, as we shall see in the sequel, it had nothing to do with religion, yet evil-disposed persons instantly took advantage of the general alarm to connect the dire occurrence with the Missionaries' exertions; at the same time foreboding the most ruinous consequences if they

(1) Memoirs of Dr. Buchanan. Vol. i. pp. 385, 386.
(2) See History of Bible Society. Vol. i. pp. 275—278.

were allowed to go on in their attempts at conversion. Unhappily, this malicious attempt succeeded too well with the Governor-General, Sir George Barlow, who imbibed the apprehensions thus awakened to a degree that influenced all the subsequent proceedings of his government in Bengal, and even afterwards, when removed to the government of Madras. His mind seemed also to have been inflamed by reports of rude and irritating attacks, not only upon the general superstitions of the Natives; but particularly upon the persons of the Brahmins, which the Missionaries were alleged to have made when preaching in the streets and bazaars of the city, and also in the Tracts which they put into the people's hands. Under these impressions, he interdicted their preaching and distributing any more Tracts in Calcutta, which were therefore suspended for a time; and in August 1806, on the arrival of two fresh Missionaries, Messrs. James Chater and William Robinson, he peremptorily ordered them to return forthwith by the ship on which they came, adopting the extreme measure, to enforce the order, of forbidding the clearance of the vessel from the Custom House without them. They soon made their way to Serampore, and prevailed with the Danish Governor to throw over them the shield of his protection. He could not, however, have secured them, had Sir George Barlow insisted upon their being given up. But at this anxious moment a tried friend, the Rev. David Brown of Calcutta, interceded for them. He had, from the first, taken a lively interest in the Serampore Mission; and having easy access to the Governor-General, he explained to him the whole subject in a way which so far proved satisfactory, that the Missionaries were allowed to remain without further molestation; and the restrictions which had been laid on the Brethren's preaching and distributing

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Tracts was mitigated, and allowed silently to die away.[1]

Review of the state of the Mission.

44. By this time the journeys of the Missionaries and their Assistants through the country embraced an extensive circuit. For the last three years they had been gradually extending their operations. Their first Out-Station was, as we have seen, Dinagepoor; the next was Cutwa, about seventy miles north of Calcutta, which was formed by Mr. Chamberlain, who, while prosecuting his Missionary work with his characteristic ardour, contributed towards his maintenance by trading in cloth. Great were the impediments which he had to surmount; and while contending with them it pleased God to deprive him of his wife, the only partner of his toils and cares. But the hand which laid the trial upon him also sustained him; and after labouring here about two years, he thus showed that his constancy had not failed: "Though secluded from the society of the good, and exposed to the insults of the Heathen, with a heavy weight of afflictions upon me, yet I am fully satisfied with my situation, nor would I change it for that of the greatest emperor in the world; nay, I sometimes think, not even for that of an angel in heaven. Oh what a prospect!—a preacher of the Gospel, not to hundreds, or to thousands, but to myriads of immortal souls now covered with the grossest darkness."

This made their fifth Station—Serampore, Calcutta, Dinagepoor, Malda, and Cutwa, where small congregations were forming, and Schools established. At Erunda, also, and Luckpool, in Jessore, with a

(1) The above account was given by Mr. Brown to the Rev. Marmaduke Thompson, who arrived at Calcutta, as mentioned at the close of the last chapter, shortly after the event. The particulars may be seen more amply detailed in the Periodical Accounts of the Baptist Mission. Vol. iii. No. XVII. pp. 276, &c.

few other places, a footing had been gained, and efforts were making for the instruction of the people, with varied success. Wherever they went they circulated the Scriptures among those who seemed likely to make a good use of them, and distributed many thousand Tracts, some of which had already proved messengers of truth to the souls of men. During the past six years they had baptized ninety-six adult Natives, nine of whom were Brahmins—so much for the alleged impossibility of converting this sacerdotal caste—six were Mahomedans, and some others of respectable castes. They had been obliged to suspend several for unchristian conduct. Six had died, among whom was their first Brahmin, Kristno Presaud, who had given so much promise as a preacher of the Gospel.

Towards the close of 1806 they acknowledge the receipt of liberal contributions from England and America towards their project for the translations of the Scriptures into all the languages of the East. Their pecuniary embarrassments, also, were happily removed; and they declared, with heartfelt gratitude to God, that they were "enabled to go on with a degree of vigour." With such indications of the Lord's approval they might well take courage to advance.[2]

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(2) In Mr. Carey's correspondence, published in the Society's Periodical Accounts, some useful information may be found on the Natural History of India. Like Drs. John and Rottler of Tranquebar, he was very successful in the study of Botany.

CHAPTER III.

REFORMATION AT MADRAS.

Low state of religion at Madras.

1. We close the first century of Protestant Missions in India with an account of the Reformation commenced at this period at Madras. The state of European society at that Presidency had for some time been waning to the lowest ebb of morals and religion. The Lord's Day was so disregarded, that few persons ever thought of attending Church. It was a rare occurrence, about this time and for a few years after, for more than one lady or two to be seen there, or any gentleman whose official situation did not require his presence. The only exceptions were Christmas and Easter Days, when it was customary for most persons to go to Church; and on these occasions the Natives used to crowd into the fort to see the unusual sight. They looked upon these festivals as the gentlemen's Poojahs, somewhat like their own annual feasts; and this thronging to Church created quite a sensation throughout the settlement. Every other Sabbath in the year was set apart as the great day of general amusement and dissipation. The most favourite diversion was billiards, at which many persons were accustomed to spend the whole day. Tennis, also, was a common game; and a pack of hounds was at one time kept at the Mount, with which parties frequently went out on this hallowed day to hunt jackalls. In a word,

the European society of India generally, high and low, was like the nation of Israel when without a king—"Every man did that which was right in his own eyes."

Remonstrance on the subject from the Court of Directors.

2. These immoralities at length became so notorious, that the Court of Directors remonstrated, especially against their shameful profanation of the Lord's Day; for they evidently began to be apprehensive for the honour of Great Britain, and the security of their eastern empire.[1]

(1) In a *General Letter from England in the Public Department*, dated the 25th of May 1798, the following paragraphs occur:—

51. "We are here naturally led to express an earnest hope, that our servants high in station will set an example to their inferiors and others of a regular attendance on Public Worship on the Sabbath Day; and we think it incumbent upon us at the same time to direct, that if any public diversions have been tolerated on that day, the same be from henceforth discontinued.

52. "To preserve the ascendency which our national character has acquired over the minds of the Natives of India must ever be of importance to the maintenance of the political power we possess in the East; and we are well persuaded that this end is not to be served, either by a disregard of the external observances of religion, or by any assimilations to eastern manners and opinions; but rather by retaining all the distinctions of our national principles, character, and usages. The events which have recently passed in Europe point out that the present is least of all the time in which irreligion should be countenanced or encouraged: for with an attachment to the religion which we profess is found to be intimately connected an attachment to our laws and constitution; besides which, it is calculated to produce the most beneficial effects in society, to maintain in it the peace, the subordination, all the principles and practices on which its stability and happiness depend.

53. "We must here remark, that the general tenor of the Indian newspapers and periodical publications, which come under our inspection, as well as the private informations which reach this country, concur in exhibiting an increasing spirit of luxury and dissipation in our principal settlements, and even at some of the subordinate stations.

54. "This suggests to us much matter of very serious concern and apprehension. It points to evils incalculable in their consequences. One inference immediately arising from it is, that either the

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Arrival of Rev. R. H. Kerr at Bombay.

3. This public remonstrance from the highest authority produced little or no effect; but the Great Head of the Church was at this time raising up an agent at Madras, by whose instrumentality was laid the foundation of a general reform. This was Richard Hall Kerr, a young Irish Clergyman, who, in 1790, went to Bombay on his own responsibility, having obtained letters of recommendation to some gentlemen at that Presidency. Soon after his arrival he was appointed to superintend the Portuguese College at Mankeim, in the island of Bombay; a situation which, although by no means congenial to his wishes, he held during the space of nearly two years. After that period had elapsed, he determined to return to Europe, chiefly for the purpose of obtaining Priest's Orders, to which, when he embarked for India, he had not attained the requisite age to be admitted.

Is taken to Madras—opens a seminary.

4. Having obtained the appointment of Chaplain to the Perseverance frigate, which was shortly to sail for England, he went on board; but the providence of God interposed for his detention in India, and another Presidency became the scene of his future labours. Contrary to his expectations, the Perseverance proceeded to Madras, where she arrived on the 3d of June 1792. Here Mr. Kerr was attacked with a severe fever, in which he lingered long, friendless and forlorn, at St. Thomas's Mount, and the frigate sailed without him. On his recovery, he was enabled, by the aid of a friend, the Hon. Basil Cochrane, to establish a seminary, on a respectable and extensive scale, in the Black Town of

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the general scale of allowances and emoluments in our service is too large, or that, by an improvident use of them, a principle of new wants and new desires is kept in too much activity, and thus a tone given to the general manners most contrary to that regulated economy on which so much turns the welfare of Governments, and the comfort, independence, and respectability of individuals."

Madras. To this object he exclusively directed his attention; and he had the satisfaction, in a short time, of succeeding beyond his expectations.

Appointed Chaplain at Ellore.

5. His conduct in this situation was such as to attach to his interest some friends, respectable from their worth, talents, and official employments. Occasionally he was solicited to officiate for the Chaplains at Madras; and Sir Charles Oakley, at that time Governor of Fort St. George, was so gratified with his discourses, and held his character in such high estimation, that, unsolicited by Mr. Kerr, in April 1793 he appointed him one of the Company's Chaplains. He now discontinued his school, and shortly after proceeded to Ellore, at that time the principal Station in the northern territories subject to the Madras Government. Here he evinced his zeal in his sacred profession by a sedulous attention to its duties. Finding that the observances of the Sabbath were totally disregarded, and, in general, all the established rites of religion, he exerted himself, with God's assistance, to overcome this prevailing indifference to Divine institutions, and to excite and keep alive in his congregation that devout and reverential feeling which constitutes one of the chief benefits to be derived from a serious attention to religious ordinances. For this purpose he considered it highly desirable to erect a building exclusively for the performance of Divine worship. His sentiments on this subject being approved by the principal officers of the district, he was encouraged to address the public, soliciting contributions towards erecting a Church at Ellore. His exertions to promote the subscription were unremitted; and, with this object, he undertook a journey through the Northern Circars, performing Divine Service at every Station. A considerable sum was thus obtained through his individual exertions, which, with the addition of one thousand pagodas engaged for

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by the Government when it should be required, was deemed adequate to defray the expense of the building; the erection of which, together with a Free School adjoining, was begun about the month of February 1794.

His appointment not confirmed at home.

6. While diligently occupied in collecting materials for his Church, and in the performance of his ministerial functions, in January 1795 he received the intelligence that the Court of Directors had annulled his appointment as a Chaplain in their service; a resolution which was adopted, not from any personal objection to Mr. Kerr, but because the appointment had not been conferred upon him, in the usual way, by the Directors in England. Lord Hobart, however, who had succeeded to the Government of Fort St. George, knew his worth too well not to regret the loss of such a Chaplain; and accordingly his Lordship took upon himself the responsibility of suspending the execution of the Directors' order, waiting the result of a further reference of Mr. Kerr's case to their favourable consideration.

Removes to Masulipatam.

7. His apprehensions respecting the confirmation of his appointment called for no little exercise of patience; and his resignation to the Divine will was further tried in the following month, by orders for the removal of the troops from Ellore to Masulipatam. He was directed immediately to desist from his preparations for the Church; and besides the disappointment which this occasioned him, it subjected him to serious pecuniary inconvenience; for, in the expectation of Ellore being made a principal military station, he had expended a considerable sum in building a suitable habitation for his family. These circumstances, together with a domestic calamity, conspired to render his present situation peculiarly distressing. But he was able to cast his burden on the Lord, who, besides the conso-

lations of His grace vouchsafed unto His servant, raised up a friend in this time of need to administer to his pecuniary necessity. His benefactor was anonymous, and Mr. Kerr never could discover to whom he was indebted for this act of generosity. This, however, is only one of the numerous instances, given at the present time and afterwards, of the estimation in which he was held, for his work's sake, by all in India who could appreciate ministerial worth.[1] Such an instance of genuine benevolence would at all times command our admiration, though at any subsequent period of this History it might, perhaps, be deemed of too private a nature to call for so public a notice. But in the present incipient state of Christianity at Madras its record will hardly be thought obtrusive, as it tends to mark the rise of religious feeling at this Presidency; while the public acknowledgment of his unknown friend's generosity from the pulpit was not less honourable to the character of Mr. Kerr.[2]

Appointed to the Asylum at Madras. Confirmed in his Chaplaincy.

8. In August 1796, upon the retirement of Dr. Bell from the Male Orphan Asylum, the Directors of that Institution selected Mr. Kerr as the fittest person to succeed him. Shortly after entering upon this important charge, he received the gratifying intelligence

(1) The donation, 500 pagodas (200*l.*), was sent by post, with the following note:—

5th March 1795.

"A friend to virtue in distress takes this method of contributing to its relief. It will be sufficient satisfaction to him to know, by a line in the Courier, that A. B. has received the favour of *a Christian*."

(2) Besides acknowledging this act of kindness in the way required, Mr. Kerr made special mention of it in one of his sermons, published in the Fourth Volume of his Religious Tracts: Sermon VI. He there described it as the act of one "who confers the greatest obligation, without exacting the blush of the receiver; who lets not his left hand know what his right hand doeth; who, actuated by the pure motive of benevolence, seeks from his own heart his own reward."

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that the Court of Directors had confirmed his appointment also as a Chaplain on the establishment; and this was soon followed by his promotion to the junior Chaplaincy at the Church of Fort St. George.

Establishes a printing press in the Asylum.

9. The superintendence of the Asylum afforded him a sphere for the exertion of his talents and the exercise of his benevolence, more extensive than any that he had hitherto occupied. The Institution was then on a small scale, and the inadequacy of its funds necessarily excluded many destitute objects from its benefits. Under these circumstances, Mr. Kerr felt the necessity of forming some plan by which the orphans themselves might be made to contribute towards the support of the Institution, and also benefit the public by their labours. After various attempts to ascertain the best means for the attainment of so desirable an end, he found that none promised to be so lucrative, or so extensively beneficial to the public, as the establishment of a printing press at the Asylum. Finding, however, that he could obtain neither assistance nor encouragement from others, and being convinced of the practicability of his scheme, he made the experiment on his own responsibility; and having purchased a press and types, he employed a few of the orphans in working them. He himself knew nothing of the art of printing, and could procure no person duly qualified to instruct his young pupils. Nevertheless, by his personal attention he succeeded beyond expectation; and he had the satisfaction of presenting to the School, in 1799, one thousand pagodas as the produce of the work.[1] With this solid proof of the

(1) In a private memorandum-book of Dr. Kerr's, in possession of his family, the following entry occurs:—

"1799, *July the 30th*—Sent a note to Lieut. Shaw, with 500 pagodas, being the profits of my printing for the Asylum."

A similar note is made, on the same day, of the same amount sent, arising from the sale of the Madras Register.

excellence of his undertaking, the Directors of the Asylum no longer refused to give it their sanction and support. Mr. Kerr still met, however, with great opposition from interested parties[2]; but this, instead of discouraging, served rather to stimulate him to greater exertions; and the increasing revenues hence accruing to the Institution soon enabled the Directors to augment the number of children to three hundred.

Public benefit of his Press.

10. Besides promoting the interests of the Asylum, the printing establishment was, ere long, made available for the public service, the Government of Madras entering into a permanent arrangement to have all its printing done at the Asylum press; and hence have flowed effects reciprocally advantageous to the community, the Institution, and the Government. It was calculated, that, by this means, the East-India Company saved annually four thousand pounds. To the Asylum the profits of the press constituted its chief support on its present extended scale; while to the public it was the source of benefits not to be estimated. By the gratuitous printing of moral and religious publications in English, and also of similar works, to a great extent, in the Persian, Teloogoo, and Tamul languages, this press became a principal engine, with God's assistance, in bringing to pass that reformation with which Madras was, ere long, to be blessed.

Establishes a School of Industry in the Asylum.

11. Encouraged by the success of his printing establishment, Mr. Kerr was led to extend his views, for the further benefit of the children of the Asylum, by proposing that the boys should be taught the business of cabinet-makers, bookbinders, smiths,

(2) By means of the Asylum Press the "Committee of Reform" were enabled to check the expenses of printing at the other offices, and to reduce them to one-half.

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engravers, and some other handicraft employments —occupations which would always afford support to the industrious, and contribute greatly to the convenience and advantage of the public. Owing to the difficulty of procuring proper masters to instruct the boys, and other unexpected impediments, the plan could not be carried out to the extent that its benevolent projector designed; but it was sufficiently successful to be appreciated by the European tradespeople at Madras. Some persons, indeed, apprehended that employment could never be found for the new and increasing class of subjects brought up at the Asylum; but experience soon proved these apprehensions to be groundless. The boys had scarcely time to attain the rudiments of education, before applications were made for them, from various quarters, to be indentured as clerks, accountants, farriers, assistants in the medical department of the army, and artisans of various descriptions. Had this been the only reform which Mr. Kerr was enabled to effect, it were hard to estimate the benefits resulting from it to the community at large. A number of young men went forth from the Asylum every year, educated in the principles and duties of the Gospel, and well trained for the occupations of life. They not only supplied Madras with a class of superior workmen, but were dispersed through the country; and who can tell what influence they had, directly or indirectly, upon the progress of Christianity in India?

Builds a Chapel in Black Town.

12. Mr. Kerr did not, however, suffer his attention to the interests and improvement of the Asylum to interfere with the duties of his sacred profession. Soon after his removal to Madras, in 1796, he suggested the erection of a Chapel in Black Town, for the convenience of the East-Indians and other Protestant inhabitants of that settlement speaking English. The proposal being seconded by the wishes

of many respectable persons, he undertook to address the Government on the subject, soliciting that the balance of the thousand pagodas, which they had formerly granted towards the erection of a Church at Ellore, together with the residue of the materials which he had begun to use there, might be allowed to form the basis of a fund for erecting the proposed Chapel at Madras. To obviate any objection that might be made to the proposal, as involving a permanent additional charge to the Government, he pledged himself to perform gratuitously the duties of the Chapel, in addition to his other ministerial functions. This application proving successful, he next appealed to the public[1]; and his exertions to obtain contributions were as ardent and unremitted as they had formerly been at Ellore. As soon as he had procured a sufficient sum, he commenced the building; which was finished towards the end of the year 1799, and opened with Divine Service on the first Sabbath of the year 1800. Mr. Kerr, except when prevented by sickness or absence, continued regularly to officiate at the Chapel every Sabbath evening till within a short period of his death. It was surrounded by the

(1) In this Address, after adverting to the temporal prosperity of the British in India, he adds, "It is a truth too glaring to require illustration, that the religious interests of so flourishing a branch of the British nation remain almost wholly unattended to; and amidst the distinguished liberality which so peculiarly marks the European character in this country, in forwarding and supporting, with the most unexampled benevolence, every plan, whether useful or charitable, it appears strange that our own religious concerns have been nearly, if not entirely, neglected. It is a melancholy, and I might say, a shameful fact, that whilst the religious wants of the native inhabitants of this country have ever been scrupulously attended to, and we behold mosques and pagodas arise in every direction, scarce three Churches are to be found throughout the Carnatic, and not one in the Circars." —Vide his published Letter to the Court of Directors. Appendix, p. 26.

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native population, and attended chiefly by the English tradesmen and the East-Indians, some of whom were persons of great respectability; and the sacred light which emanated from this first Christian temple in that distant quarter of Madras, soon began to invade the darkness which had hitherto been undisturbed, and proved the harbinger of a brighter day.

And here we cannot but pause to admire the zeal and ability thus far displayed by this disinterested man, and to render unto God the tribute of praise for putting it into the mind of His servant to conceive designs, and to open sources, whence unnumbered immortal benefits have flowed. It shows what one individual of benevolence and piety may do, with Divine assistance, under the most difficult circumstances; and his success may well encourage others, engaged in similar undertakings, to work with his energy and perseverance, depending on the help of the Great Head of the Church, until their task is done.

Appointed senior Chaplain. Persecution raised against him.

13. In September 1801, on the departure of the senior Chaplain for England, Mr. Kerr succeeded to his situation during his absence; but not being in full orders he was not qualified to perform the functions of the priesthood. Some of his predecessors had been in a similar dilemma. The Rev. R. Palke, afterwards Governor of Fort St. George[1], from 1763 to 1767, performed the functions of the priesthood for nine years, with no other ecclesiastical authority than the possession of Deacon's orders. The Rev. Mr. Millingchamp, a name long remembered at Madras with respect, exercised the same

(1) In the list of Governors of Fort St. George, published in the Madras Almanac, this gentleman is mentioned as a layman, doubtless because, by acting in a civil capacity, which, as a Deacon, he was at liberty to do, he was henceforth regarded as having relinquished his clerical office, and designated Robert Palke, Esq.

functions for seven years under similar circumstances. Both these gentlemen acted, indeed, under the sanction of the civil authorities; and as this was recorded in the archives of the Church, and Mr. Kerr had received the same sanction for his acts, he was induced to follow their example. It should be mentioned, also, that in 1794 he had received, from the Bishop of Sodor and Man, who ordained him Deacon, what he calls his "appointment to the priesthood."[2] He seems, therefore,

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([2]) There is an instrument also on record amongst the Church papers at Madras, purporting to grant permission to RICHARD PORTMAN to perform all the offices of Priest, as a Curate in Madras: it is directed to STREYNSHAM MASTER, by HENRY Bishop of London. It is dated the 20th day of December 1679, and it appears to be signed by RICHARD NEWCOURT. The writing is so faint, and the parchment so worn, that a regular copy of it cannot be taken.

The singular document which Mr. Kerr also had received was submitted to Sir Henry Guillim, the first legal authority then at Madras, who had no doubt of its invalidity. He had no copy of the paper at the time he wrote, but he described it thus:—"The operative part of it is in the following words, or words to the same effect:—'We give and grant full leave and license to our dearly-beloved in Christ, Richard Hall Kerr, A.B., to perform all the offices of a Priest, and to discharge all the duties of his function, according to the rites and ceremonies of the Church of England as by law established.'" It purported to be given under the Episcopal seal, which was not pendant, but was on the same paper with the instrument itself: it had the Bishop's signature, and every other mark of an authentic document.

The writer then pronounces the following judgment upon it:—"I have no conception that this instrument can be of any validity. It gives a general power, exercisable anywhere; and as authorizing a man to perform all priestly offices is pretty much the same as making him a Priest, it would, if allowed, at once set aside the ordination ceremony, repeal all the Statutes of Uniformity, and elude the guards which the law has thrown round the Church, to secure to it an able, an orthodox, and a respectable ministry.

"Such is my opinion of the paper, in point of law; but as coming from a Bishop it is entitled to respect. It is not lightly to be blown away, and it justifies Mr. Kerr in what he has done; for the Bishop, not Mr. Kerr, is responsible for its efficacy.

(Signed) "HENRY GUILLIM."

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never to have suspected the irregularity of his proceedings. He was, however, too bold a reformer for such a departure from ecclesiastical order to be suffered to pass without observation. A junior Chaplain circulated the report that he was not a Clergyman; and persons who gave no heed to the irregularity in the cases of Messrs. Palke and Millingchamp, condemned it in him with the bitterest invectives. They raised a severe persecution against him; but this tended to good; for it induced him to reflect more seriously upon the conduct into which he had been betrayed, and to adopt the only means of its correction.

Proceeds to England for Priest's Orders. Obtains degree of D.D. at Dublin.

14. For this purpose he determined to proceed to England, and, by obtaining Priest's Orders, effectually to counteract his enemies' designs against him. This step, however, called for no little sacrifice of domestic feeling; for the low state of his finances did not admit of his family accompanying him; so little had he consulted his own pecuniary interests while labouring and studying to promote those of the Asylum and the Church. When his determination became known, he received from the Government, from the Directors of the

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The correctness of this opinion will not now be questioned. Mr. Kerr at once admitted the informality of the document, and does not appear to have officiated again under its sanction.

Lord Hobart, the Governor of Madras, in Council, recorded "his perfect approbation of the correct manner in which" Mr. Kerr had performed the important duties entrusted to him; also his testimony to his exemplary behaviour in private life; and to the zeal and attention that he had uniformly paid to the interests of religion and society. These sentiments his Lordship communicated to the Court of Directors.

Similar testimony was borne by the leading members of society in their private capacity, all concurring to expose the injustice of the persecution raised against this estimable Clergyman.

The circumstances and documents referred to in the text and this note are detailed in Mr. Kerr's published Letter to the Court of Directors, and the Appendix. London. 1803.

Asylum, and from some of the most respectable inhabitants of Madras, testimonials expressive of the high sense entertained of his public services and of his private character. Nor were these attestations unnecessary; for, on his arrival in England, he found that his character had been represented in a manner as remote from the truth as it was injurious to his reputation. Happily, however, he had the means of entirely effacing the unfavourable impressions hereby made, and of thoroughly conciliating the good opinion of the Court of Directors, and also of his ecclesiastical superiors. On the 23d of February 1803 he was ordained Priest; and, shortly after, the University of Dublin conferred on him the degree of D.D., an honour not often more deservedly bestowed.

Returns to Madras.

15. Dr. Kerr soon sailed again for India, and arrived at Madras on the 1st of December, where he was cordially welcomed by his friends, who, besides their congratulations on the improved state of his health, rejoiced with him in his triumph over so great opposition.[1]

(1) In confirmation of this account of the feeling with which Dr. Kerr's return to India was hailed, the author cannot refrain from inserting here one of the numerous Letters which he received on the occasion from persons of the first respectability. The writer of this Letter was the late Sir John Malcolm.

"My Dear Sir—

"I return your papers, which I have perused with much attention. I sincerely congratulate you on the complete success which has attended your animated exertions to relieve yourself from the attack which was made upon you, and to prove yourself fully worthy of the good opinion of those respectable and exalted characters by whom your cause was espoused; and I am satisfied that the energy with which you have fought this good battle will prove a source of consolation to you and to your family which will far outbalance any losses you may have sustained.

"I am, with much respect,

"Yours faithfully,

"*October* 24, 1804." "John Malcolm."

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Finding the senior Chaplain returned to Madras, he resumed his duties as junior; and on February 5th, 1804, he had the satisfaction of consecrating his Chapel in Black Town, by special commission, which he had received from the Archbishop of Canterbury. The ceremony was performed in presence of a numerous and respectable congregation. After this he appears to have officiated for a short time as Chaplain at Trichinopoly.[1]

Consecrates Black Town Chapel by commission.

16. In the following June the senior Chaplain died, when Dr. Kerr again succeeded to that responsible situation. His active mind was constantly directed to objects of benevolence and public benefit; and he was now enabled to proceed, with more commanding influence, with his plans for the moral and religious improvement of society. He is described, by a Chaplain[2] who knew him, as "a strenuous preacher of repentance, going forth in the spirit of John the Baptist to prepare the way for greater things than he was permitted himself to see accomplished. His zeal was quite a new thing in South India, and he was happily supported and encouraged in all his measures of reform by the Governor, Lord William Bentinck, and his lady. From the Chief Judge, also, Sir Thomas Strange, he met with the kindest countenance; and many persons were induced to think more seriously about religion than heretofore. Others became much displeased with him, and tried to thwart him in various ways; but this tended rather to increase than check the general awakening." It caused some to inquire what these things meant who had hitherto been indifferent about them; and the manifest

Appointed senior Chaplain. His zeal rouses opposition.

(1) Society for Promoting Christian Knowledge Report, 1805, p. 152.

(2) The Rev. Marmaduke Thompson, in a communication to the author.

injustice of the allegations brought against him kept the current of public feeling flowing in his favour.

17. Infidelity prevailed in India at this time to an alarming extent. Too many persons of education, and holding the highest offices in the state, were totally ignorant of the evidences and first principles of Christianity. To remedy this crying evil, Dr. Kerr began, in May 1805, to publish, in weekly numbers, a selection of the most approved religious Tracts and Sermons. These treatises increased to five volumes[3], which were published at the Asylum press; whereby he hoped, with the Divine blessing, to accomplish an object, the anticipation of which had sustained and animated him in his anxious labours to introduce the art of printing into that Institution, which was, to render his press instrumental in the diffusion of moral and religious truth. The profits arising from the publications were appropriated to charitable purposes; and the Government encouraged the undertaking by permitting the weekly numbers to be transmitted up the country exempt from postage. The collection contained some of the best treatises in the English language, on the evidences, doctrines, and duties of Christianity; also extracts from the writings of the ablest and most admired English divines; to which Dr. Kerr added some original compositions of his own. They were circulated throughout the continent of India, and in the island of Ceylon; and he had the

Publishes weekly a series of Religious Tracts.

(3) In the Preface to the Fourth Volume the Compiler thus described the necessity of their publication:—"We find in the world a host of opposers to the doctrine of original sin, the doctrine of faith, the doctrine of the Holy Spirit, the doctrine of the Trinity, the doctrine of Regeneration and Justification, the power of grace in the heart, the insufficiency of works, the necessity for humiliation, the doctrine of a particular providence, and the doctrine of Predestination or Election; and yet all these are the sound fundamental doctrines of our excellent Church."

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satisfaction of hearing frequently from all parts that they were read with great acceptance. These were the first publications in South India that awakened attention to the truth and importance of Christianity; and several Missionaries, there and in other parts of the country, gratefully acknowledged their influence as auxiliary to their own exertions to spread abroad the light of Truth. Dr. Buchanan, in his extensive tour from Bengal to the western coast of India, wrote to assure him that he found "the Tracts had been highly useful in the Circars and the Carnatic;" while another friend in the north declared his conviction that "all these efforts were preparing the way for better times."[1]

His firmness and consistency of conduct.

18. Possessing the esteem and confidence of successive Governors of Madras, he always used the influence which he had thereby acquired in behalf of religion; and in February 1805 he ventured to suggest, for the consideration of Government and the Court of Directors, the necessity of augmenting the number of Chaplains on the establishment, and of paying strict regard to purity of mind and conduct in those Clergymen who might be sent to India. He also recommended the erection of Churches at the principal military stations; proposed regulations for the guidance and conduct of the Chaplains; and suggested several other changes, all tending to promote the cause of Christianity, by securing the regular and correct discharge of religious ordinances.

Not long after, an event occurred which required him to act upon the principles which he had laid down for the guidance of Government in the selection of Chaplains. One had recently come out with

(1) This statement is made from original Letters now before the author, which were addressed to Dr. Kerr by Missionaries and Chaplains in all parts of India.

a particular introduction to the Commander-in-Chief. Dr. Kerr showed him great attention, until his disreputable conduct became so notorious that he could no longer countenance him without compromising his own character and the honour of the Church: accordingly, he refused to allow him again to officiate in St. Mary's. The Commander-in-Chief, who had been absent from the Presidency, expressed a wish, on his return, to hear this young Chaplain preach, and requested of Dr. Kerr the use of the pulpit, as a personal favour to himself. On Dr. Kerr's declining it, though with the utmost civility and respect, the Commander-in-Chief was greatly offended, and applied to the Governor for the purpose. In consequence, the Governor, Lord William Bentinck, wrote to him, which put his integrity to a severe trial; but he was enabled, with God's help, to be firm, again refusing, for the same reasons, to comply. Even the Governor was now instigated to take offence; and he wrote to him, questioning his controul over the pulpit, and desiring that the gentleman might be allowed to preach in it on the ensuing Sunday. To this application Dr. Kerr sent the following reply:—"My Lord, I have fully informed your Lordship of the reasons for which I am very sorry that I cannot meet your and the Commander-in-Chief's wishes; and have now only to add, that if your Lordship in Council pleases to issue an Order in Council for it, it shall be done; but, I must repeat, on no other authority can it be." The Governor, however, could not be induced to place himself in collision with the senior Chaplain, by issuing such an order as this: here, therefore, the matter dropped. But the incident may serve to exhibit the character of the man whom God had raised up to commence the reformation of South India. Considering what attention he had received from the Governor, who

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highly esteemed him, and how much, humanly speaking, the success of his plans depended on his Lordship's countenance, it might have appeared to some minds expedient to yield the point. But Dr. Kerr was too upright a man to have recourse to this crooked policy. Such an application of the rule of expediency is the ruin of consistency. He determined wisely and faithfully in resisting this private interference with the discharge of his ministerial responsibility. Whatever chagrin the Governor might feel at the moment, he knew how to honour his principles; and we find his Lordship not long after writing him a friendly note, informing him that he had received a long letter from Mr. Grant, the Chairman of the Court of Directors, upon the subject of the ecclesiastical establishment, which his Lordship said he thought very satisfactory, and from which he expressed himself sanguine in the hope that his recommendation of Dr. Kerr's suggestions would be confirmed.[1]

Appalling description of Europeans at Madras.

19. Dr. Kerr lost no time in communicating this gratifying intelligence to one who was actively engaged in a similar work of reform at Calcutta—the Rev. David Brown; whom he assured that Lord William Bentinck was most sincerely desirous of establishing the Church on a respectable footing, and that it was by his desire that he drew up his Report, to send home, regarding the shocking state of religion amongst them. He concludes his Letter with this appalling description of the state of the European community:—"I have lived many years here, and I may be ashamed of my unprofitableness; but it is no more than truth to say, that if ten sincere *Christians* would save the whole country from fire and brimstone, I do not know where they could be found in the Company's civil or military

(1) The author is still writing from an original Letter.

service on this establishment. But we are told that God is not without witnesses everywhere, though to our eyes they are not amongst *us*."[2]

The Court of Directors, also, frequently noticed this painful subject, in several communications received about this time. They declared that they attached "a great degree of importance to the correct discharge of all the ministerial functions, and the general observance of the ordinances of religion;" and expressed "very great concern," on the receipt of Dr. Kerr's Report, at the deplorable degree of neglect into which religion had fallen in that part of India. From this state of society they drew this just inference—"There can be little expectation that the British character will be held in estimation by the Natives, when they see one of its most essential requisites—the due performance of Religious Worship—so grossly neglected."[3]

Dr. Kerr's second Letter to the Directors.

20. This result of his former Letter encouraged Dr. Kerr to address another, to the Governor, for transmission home, in which he entered more into detail respecting the religious destitution of the country, enclosing official Reports to that effect from four Chaplains in the interior. After again urging the necessity of an increase of Chaplains and Churches, he remarked upon the expediency of the appointment of a Bishop to preside over the Clergy, and to perform all the episcopal functions, so that the Church might exist in India, as in England, in her full efficiency. Then follows his plan for such an ecclesiastical establishment as the present state of India seemed to him to require.[4]

In the next place he noticed the evil reports

(2) The author is still writing from an original Letter.

(3) Ibid.

(4) His plan differs very little from that which, as we shall see in the next Chapter, was not long after adopted.

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which were industriously circulated against Missionaries and their labours, and entered into an able vindication of those exemplary men. After stating the good effects of their exertions in times past, he added, "The lives of such men in India have always been a blessing to the country; and I heartily wish that all such characters may be encouraged to come amongst us." He deemed it advisable, in conclusion, to anticipate any imputation of ambitious motives in his suggestions relating to the appointment of a Bishop, by stating that he expected to take his last farewell of India long before the subject, which he had now thought it his duty to bring forward, could be discussed and acted upon. "I think it proper," he added, "to make this declaration, lest an object of the first importance may be lost through a mean suspicion of the proposer."[1]

Vellore massacre —attributed to attempts to convert the troops.

21. The view which Dr. Kerr had taken of European society in India, and of the means required for its reformation, were confirmed about this time by a similar report from a very different quarter. On the 10th of July 1806 the native troops at Vellore, as mentioned in the last Chapter, mutinied against their officers, whom they massacred, together with many other Europeans. From evidence taken on the spot immediately after this fatal event, it was proved that the family of Tippoo, more especially the eldest son, Moiz ud Deen, took an open and active share in instigating the troops to revolt. The insurgents were subdued, and mostly put to the sword.[2] But notwithstanding the incontestible evidence produced that this atrocious deed originated in a different cause, the enemies of religion in India

(1) Dr. Kerr published this valuable Letter at the Madras Asylum Press in 1807.

(2) Fullarton, Wilks, Hamilton, &c. &c.

did not scruple to attribute it to attempts made to convert the native troops to Christianity: and with such confidence was this asserted, both in India and at home, that the Court of Directors wrote to the Madras Government to ascertain whether there was any truth in the allegation; and, in the event of its appearing to be well founded, directed the formal publication of certain Resolutions to counteract any apprehension of this kind among the troops. Accordingly, the question was submitted to the Commander-in-Chief, General Hay M'Dowall, and the following extract from his answer triumphantly confutes the slanderous report:—

Commander-in-Chief contradicts the report.

"22. It may occasion some degree of surprise that the people of this country should be brought to believe, that those who apparently conduct themselves with so much apathy in respect to what concerns religious worship, should have formed any serious scheme for converting whole nations, of different castes and persuasions, to the Christian faith. None but the weakest and most superstitious could have been deluded by so improbable a tale; and accordingly we find the rumour alluded to was by no means general, and, except at Hyderabad, it had made little or no impression.

He recommends greater attention to religious duties.

"23. In making the above remark on the indifference which is manifested in the adoration of the Supreme Being, I must add, in justice to the military character, that it chiefly proceeds from a want of places (and, at several stations, of Clergymen) exclusively appropriated for Divine Service; and I trust I shall be excused if I suggest the propriety of having convenient Chapels, of moderate price, constructed in all situations within the Company's territories where European troops are likely to be quartered. Whatever may be urged to the contrary, I am convinced that such an improvement, independent of the obvious advantages, would render

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the British character more respected by the Natives, and be attended by no evil consequences."

Upon the receipt of this report, the Governor in Council directed the Commander-in-Chief to issue such directions as he might deem most proper for ensuring the regular performance of Divine Worship at the military stations; but without incurring expense in the construction or hire of buildings for that particular purpose, until the pleasure of the Court of Directors should be known.[1]

The whole of the proceedings at Madras on this important question, and the special recommendation of the subject to the attention of the Court of Directors, mark a considerable progress of religious feeling among those in authority; but matters were not yet in a position at home for the adoption of the measures suggested by the Government and the senior Chaplain: they were, however, preparing the Court of Directors for the extension of their ecclesiastical establishment at the approaching renewal of their Charter.

Dr. Kerr's health declines.

24. The incessant exertions of Dr. Kerr, together with the heat of the climate, had latterly affected his health to an alarming degree. In 1805 it was deemed proper to try the cooler climate of Mysore; and scarcely had he ascended the hills which divide that country from the Carnatic before a perceptible amendment took place; and so rapid was his recovery, that, in the course of a few days, he was restored to perfect health. But on his return to Madras, during the hot season of the following year his health declined again, which induced him to return to Mysore. This visit was attended with the same result as the former, though the effect was not so immediate.

His report on the state of Christians in Malabar.

25. During his second excursion to Mysore he received instructions from the Government of Madras

(1) Dr. Buchanan's Apology for Christianity in India. App. III.

to proceed to the coast of Malabar, and collect information relative to the early establishment of Christianity, and to the present state of the Native Christians inhabiting the provinces in that part of the peninsula. After his return to Madras, he drew up the result of his inquiries on these interesting subjects, in the form of a Letter to Lord William Bentinck. This Letter was printed for private distribution; and as the Syrian Christians in Malabar were at that time little known in other parts of India, Dr. Kerr's Report excited considerable interest. In conclusion, he adverted to the means, in his opinion, best adapted to lead to an improvement of the moral character of the Hindoos; to augment their attachment to their British rulers; to destroy the effect of any influence which might be exerted by those who were disaffected to the British nation to alienate the Natives from their allegiance; and, finally, to the means by which the blessings of the Gospel might be extended to the Indian subjects of Great Britain.[2]

Is induced to remain at his post.

26. In 1807 Dr. Kerr's health again declined; and finding that his constitution was too much debilitated to struggle longer with the climate, he entertained serious thoughts of returning to Europe. But the friends of Christianity in India were alarmed at the thoughts of losing him. Among others who expressed their solicitude on the subject, Dr. Buchanan wrote to him, in 1807, to deprecate his retirement, saying,

(2) This Report was published in the Christian Observer for November 1807; also in the Philosophical Magazine and other Periodicals about the same time. That part of it which relates to the Syrian Christians was published by Dr. Buchanan in his Christian Researches, pp. 146, &c. As it adds nothing to the account of that Church given in the first two volumes of this History, and Dr. Kerr's suggestions for the improvement of the Natives of India have been given more at length by Swartz and other writers, it is unnecessary here to introduce his Report or its appendage.

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"You are the representative and sole public supporter of the Christian religion in the peninsula;—I say, public supporter, for other labourers are under your general direction: and I pray that while the battle lasts, you may be enabled to hold up both hands, like Moses when he fought against Amalek. Our armour in this contest is certainly *spiritual;* and if we try a mail of any other temper we shall be foiled." "As for your retreat to some sylvan scene, to enjoy *otium cum dignitate*, it is a pleasing thought *in prospectu*. But do not flatter youself that it will ever be realized. You are better fitted for active life than perhaps you think, now at least that a grand and important object fills your mind, and you have already experienced that the advancement of it is not above your strength. Other people must teach *your* children, and you must teach children *six feet high*."[1]

Dr. Kerr was not of a spirit to resist appeals like these. Humble and diffident as he was, he knew the importance of his services, and acquiesced in the opinion of his friends. Already he had written to Mr. Brown of Calcutta, "Fain would I remain to *see* some objects carried regarding the establishment of Christ's Church on the coast. I think the good work now in train, and perhaps I am vain in imagining that my life on earth may forward or retard it."[2]

His death and burial.

27. But the Master of the vineyard had done with his services. His health now rapidly declined. On the 1st of April 1808 he was attacked with fever, which, on the 15th of the same month, terminated his valuable and useful life, at the early age of thirty-nine, but looking, writes the Rev. M. Thompson[3],

(1) Transcribed from the original Letters.
(2) Ibid.
(3) In a private Letter to the author.

"looking, inestimable man, more than fifty: but from what good cause!"

He was interred with every mark of respect, and in the presence of numerous spectators, in the Black-Town Chapel, an edifice, as we have seen, projected by himself, erected by subscriptions chiefly of his own raising, consecrated by him, by commission from the Archbishop of Canterbury, and in which he gratuitously administered Divine Service so long as his health permitted. How appropriate a sepulchre for his remains! On Sunday the 24th a funeral discourse was delivered in the Government Church in the fort, accompanied with Psalms, Hymns, and Lessons adapted to the melancholy solemnity; and, as a further mark of public respect for his memory, the Church was hung in the sable drapery of mourning.

These tokens of general regret for his loss may serve to indicate the religious improvement of the English community at Madras under his ministrations. But a few years before too many would have regarded his removal as a happy deliverance from the importunity of his admonitions and rebukes; whereas now not a voice seems to have been raised but in mournful concert with the public sorrow.

Delineation of his character.

28. In an obituary which was published in the Government Gazette, after adverting to his services, which have been recorded in the foregoing pages, the writer concludes with the following delineation of his character, which is described with equal elegance, discrimination, and truth:—

"His ardour was the flame of practical piety; his zeal was the emanation of active benevolence.

"He was a plain but an impressive and an edifying preacher.

"With the accomplishment of the scholar he combined the manners of the gentleman, and great knowledge of the world.

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"He possessed a generous, a disinterested, and delicate turn of mind, rendering him a respectable and valuable member of society, an agreeable companion, and an affectionate friend.

"His soul was susceptible of all the charities; and he might be truly held out as an exemplary pattern of the filial, conjugal, paternal, and social relations."

Such was the man who may justly be designated *The Madras Reformer.* It is interesting to know the works and the character of one who was employed to lay so important a stone on the foundation of that great building which has since risen in India to the Redeemer's glory. May He continue to send forth many such builders to that benighted country, and cause His Church soon to fill the land![1]

([1]) This Chapter is drawn up from an account of Dr. Kerr, published in the Christian Observer for 1812; from original communications received from his family for the purpose; and from the account already mentioned, written expressly for the author by the Rev. Marmaduke Thompson, late Chaplain at Madras. The same authorities will be used in any further reference that may be made to Dr. Kerr's exertions, though it may not be necessary again to refer to them.

BOOK X.

CHAPTER I.

EXTRAORDINARY EXERTIONS IN ENGLAND IN FAVOUR OF THE PROPAGATION OF CHRISTIANITY IN INDIA.

Necessity of increased exertions at home.

1. While the Christian community in India were becoming ready for extended Missionary work, the same gracious Providence, to whom this change in the public mind is to be attributed, was preparing all classes of Christians in England to meet the reiterated cries from the East for help. There were abundant means at command, could a lever of sufficient power be found to raise the heart of Great Britain to the level of her obligations. Hyder Ali, the late usurper of Mysore, concluded her military resources to be inexhaustible. After a long and strenuous endeavour to crush the British power in South India, he grew weary of the struggle, and felt convinced that he had been instigated to a hopeless undertaking. A confidential counsellor, to whom he avowed this conviction, reminded him of his success against one or two British detachments; to which he replied, with his wonted sagacity, "Yes, I have destroyed them, and I might defeat more; but I cannot dry up the ocean." He thought there was no end to the means of England to carry on war, though he had not always found her troops invincible;

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and hence his conclusion that he was engaged in an interminable contest.[1]

The application of this reasoning to the Missionary enterprise is not inappropriate. As in her earthly, so in her spiritual warfare, England has ample stores for all demands that have been made upon her, if the public mind were but adequately impressed with the necessity that exists, and with the duty of meeting it. But in failure of this, the work so well begun in India would soon come to nothing. Witness the decline of the Tranquebar Mission from the time that the supplies from Copenhagen failed: but for the aid received from the Christian-Knowledge Society it must at once have ceased to exist. And it was evident to persons of any observation, who had attended to the subject, that the English Missions also must soon come to nothing if greater efforts were not promptly made for their support. The first step to be taken was to excite a more general interest in the Missionary cause; for this purpose, secondly, the public must be supplied with ample information; and, thirdly, it would be necessary to obtain a legislative enactment, granting to Missionaries free access into India, and protection in their work.

Missionary Societies in Great Britain.

2. The first step was already begun. The interest in this subject had been growing in Europe for some time past. During nearly the whole of the last century the Society for Promoting Christian Knowledge had published Annual Reports of its East-India Missions, which, though awakening but little general attention, served at least to keep the duty constantly before the Church. In the year 1769 was formed the Wesleyan Foreign Mission, though its operations were for some years confined to North America, the West Indies, and Western Africa. But in 1792

(1) Colonel M. Wilks: History of the South of India.

the importance of a Mission to the East-Indies was presented to the notice of the Wesleyan Methodists, and the measure was favourably received, though not then carried into effect.[2] We have seen, in the last Chapter, that in the same year (1792) the Baptist Missionary Society was instituted; and that in the following year they commenced operations in Bengal. In 1795 was established the London Missionary Society, which, in 1804, sent out Mr. Forsyth to commence a Mission in Bengal.[3] Then followed, in 1796, the Edinburgh, or, as it was afterwards called, the Scottish Missionary Society, consisting of members of the Church of Scotland, and of other Christian communities.

Need of a Missionary Society for the Church.

3. While Christians of various denominations were thus forming Missionary Societies for their respective bodies, several members of the Church of England, also, were desirous of engaging in the duty of diffusing the Gospel through the world; and as they had no opportunity of fulfilling their intentions in a manner consistent with their principles and to the extent of their views, they resolved to establish a Society for this specific purpose. Not that the Church had wholly neglected this duty: on the contrary, she had taken the lead in it, and set an example that all would do well to follow. We have seen that, for almost a century, the Society for Promoting Christian Knowledge supported several Missions in India, besides liberally contributing to the Danish Mission at Tranquebar. But this was not professedly the object of its institution; and at

(2) Arminian Magazine for 1792. Wesleyan Mission to Ceylon and India, by W. M. Harvard, pp. 9, 10.

(3) Mr. Forsyth resided at Chinsurah, and is occasionally mentioned in the Correspondence of the Baptist Missionaries, with whom he was in habits of friendly intercourse; but his own Mission was at this time in a very incipient state.—London Missionary Society's Eighteenth Report.

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no time, as we have shown, was it adequately supported in this department of its operations. For the past two or three years its expenditure on the East-Indian Missions had been taken wholly from the Society's general fund[1]; and the extensive establishments in Tanjore and Tinnevelly must long since have been reduced, if not discontinued, but for their endowment from the legacies of Swartz, Gericke, and others. It was obvious, therefore, that this Society could not think of extending its Missionary operations.

As little was to be expected from the Society for the Propagation of the Gospel in Foreign Parts, which was established, as before recorded, in 1701. Its benevolent exertions had been principally extended to the British Plantations in North America. Although the Committee had not been backward, wherever a proper opportunity occurred, to instruct their Missionaries to preach among the neighbouring Heathen; yet the primary and direct object of this Society was the religious benefit of the British Colonists, and those Heathens immediately dependent upon them, and not the conversion of the Heathen in general. It was for this reason, as already explained[2], that this Society at an early period transferred the patronage of the Danish Mission at Tranquebar to the Society for Promoting Christian Knowledge.

Church Missionary Society established.

4. From these considerations it appeared that room was left for the institution of a Society which should consider the Heathen as its exclusive care.

(1) In 1799 the salaries and presents remitted to the East-Indian Missions amounted to 1185*l.* 15*s.* 11*d.*; and in 1800, to 1000*l.* 7*s.* 3*d.*; whereas the Society received no special contributions in either of those years towards this object. This was a heavy deduction from its income, which in the former year was only 9965*l.* 13*s.* 10*d.*, and in the latter 10,199*l.* 11*s.* 7*d.*—Vide Reports for 1799 and 1800.

(2) Book vii. c. 3. ss. 29. 33.

The whole continent of Africa, and that of Asia also, with the exception of a few places, were still open to the Missionary labours of the Church of England. Accordingly, in the year 1799, a few private individuals, members of the Established Church, as we have seen was the case in the formation of the Christian-Knowledge and Gospel-Propagation Societies [3], resolved to form a Missionary Society, entitled, A SOCIETY FOR MISSIONS TO AFRICA AND THE EAST.[4] This denomination, however, was not considered as binding the Society to refrain from making attempts in any other unoccupied quarter which might present a prospect of success to their labours.

Ancient office of Catechist.

5. A difficulty was felt in obtaining the services of persons in Holy Orders, according to the constitution of the Church of England. It was not to be thought of that a Church-of-England Society should carry on its Missions by Ministers who had not been episcopally ordained. What, then, was to be done? Anticipating, as they might from the experience of the Christian-Knowledge Society, the difficulty of finding persons already in Holy Orders to offer themselves for the work, they resolved to have recourse to the expedient of sending their unordained Missionaries in the capacity of Catechists only, with the prospect of their being afterwards ordained, should they prove themselves fit for the ministerial office.[5]

Herein they followed the practice of the Primitive Church, in which the office of a Catechist was exer-

([3]) B. vii. c. 3. ss. 29. 33.

([4]) Account of the Church Missionary Society: First Report. See also a Funeral Sermon for the Rev. Josiah Pratt, with Appendix, by Rev. Henry Venn.

([5]) The following is the Rule of the Society on the subject:—

"XVIII. A Missionary appointed by the Society, if not already ordained, shall consider himself only as a Catechist. Should it please God

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cised by any of the inferior ecclesiastics. It was his business "to address, in continued discourses, the Gentiles or unconverted Jews, in behalf of the Christian doctrine; to expose the folly and absurdity of the Pagan superstition; to remove prejudices; and to answer objections. He also instructed those who had embraced the Christian faith, but had not a sufficient knowledge thereof to qualify them for baptism; who were, therefore, only admitted Catechumens, which was done, in process of time, with great solemnity, by the imposition of hands; whereupon they were esteemed a sort of Christians, and were divided into several classes."[1]

Besides the practice of the primitive Church, this Society had the example of the Missionaries under the Society for Promoting Christian Knowledge for resolving to employ Catechists in their Missions. Several instances have occurred, from a very early period of the Indian Missions, of the ablest converts being selected, and employed as Catechists, with singular benefit to the Christian cause; and some of these, having approved themselves faithful la-

God to bless his labours with success in founding a Christian Church, it is proposed, either that he should be sent for, and application humbly made for him to be episcopally ordained to the charge of it, in case he should be found a proper person; or else that some person in Holy Orders should be sent out to superintend it and to administer the Sacraments."

([1]) Clemens Romanus plainly distinguishes the Catechist from the Bishops, Priests, and Deacons; for, comparing the Church to a ship, he says, the Bishop resembles the τρωρευς, or pilot, the Presbyters the ναυται, or mariners, the Deacons the τοιχαρχοι, or chief rowers, and the Catechists the ναυτολογοι, or those whose office it was to admit passengers into the ship and contract with them for their passage. Though no distinct order of the Clergy, being chosen out of any other order, yet they were esteemed as candidates under trial and probation for Holy Orders; and the Church took this method to train up fit persons for the ministry, first exercising them in the lower offices, that they might be the better disciplined and qualified for the duties of the superior functions.—Vide Bingham's Eccl. Ant. B. III. c. 10. ss 1—4. Also Bishop on the Catechism.

bourers in the vineyard, were afterwards admitted, with the Society's sanction, into the Order of Priesthood, according to the rite of the Lutheran Church.

Church Missionary Society's primary Address.

6. Such was the design of the Church Missionary Society; and in their primary address to the public they disclaim all intention to interfere with any existing Institution, in the following words:—"Let not this Society be considered as opposing any that are engaged in the same excellent purpose. The world is an extensive field, and in the Church of Christ there is no competition of interests. From the very constitution of the human mind, slighter differences of opinion will prevail, and diversities in external forms; but, in the grand design of promoting Christianity, all these should disappear. Let there be cordial union amongst all Christians in promoting the common salvation of their Lord and Saviour."[2]

Notwithstanding the undoubted necessity for such an Institution, the importance of its object, which no Christian could dispute, and the respectability of its founders, it did not escape opposition and misrepresentation. But we need not perpetuate objections and calumnies, some of which are no longer heard; and those that may still linger in the minds of some persons will also, it may be hoped, yield to the growing piety and intelligence of the Church, and so pass into oblivion.

Institution of the Bible Society.

7. In the year 1804 was established the British and Foreign Bible Society, for the single purpose of circulating the Sacred Scriptures, without Note or Comment, both at home and abroad. The reasons which were thought to call for such an Institution were, chiefly, "the prevalence of ignorance, superstition, and idolatry, over so large a portion of the

(2) Page 13, prefixed to the First Report of the Church Missionary Society.

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world; the limited nature of the respectable Societies" then "in existence, with their acknowledged insufficiency to supply the demand for Bibles in the United Kingdom and foreign countries; and the recent attempts which" had "been made on the part of infidelity to discredit the evidence, vilify the character, and destroy the influence of Christianity."

The principles upon which this undertaking was to be conducted were as comprehensive as its design. In the execution of the plan, it was proposed "to embrace the common support of Christians at large; and to invite the concurrence of persons of every description who professed to regard the Scriptures as the proper standard of faith."[1]

The parties who combined to form this Institution were of every rank in society, and of every denomination of Christians. It has proved an important auxiliary to the various Missionary Societies in promoting the translation and printing of the Scriptures in numerous languages; and it will appear, in the sequel of this History, that its operations have materially contributed, with the Divine blessing, to further the progress of Christianity in India.

By means of these Societies a general interest in the cause of Missions was awakened in England. Though not immediately called into active operation, yet they were laying their foundations deep and wide, and preparing materials for the superstructure which, it was believed, the Lord would at no distant period raise by their means.

(1) Vide History of the Origin and first Ten Years of the British and Foreign Bible Society, by the Rev. John Owen. Also the Society's First Report. Mr. Owen has given a detailed account of the circumstances which led to the formation of the Society, and also a digest of the controversy which its friends had to maintain for some time with its opponents.—Vide the Preface and First Chapter of his History.

8. The second desideratum was, ample information. While, in the course of Divine Providence, this machinery for Missionary operation was being constructed, the public mind was furnished with the information required to set it to work. Not long after the establishment of the College of Fort William, the Rev. C. Buchanan endeavoured to obtain assistance from the English Universities; but he soon found that the public mind was not alive to the subject, and deplored the general apathy. With a generosity which characterized all his plans for the moral and religious improvement of India, he said, "I would willingly at this moment give 50,000 rupees for two religious and respectable young men established in the Church of Calcutta, and capable of conducting the studies of the College. Foreseeing where we were likely to fail, I took early measures to procure such from home, both by addressing Lord Wellesley, and by writing myself; but we have not succeeded. But this also is directed by an all-wise Providence; and He will accomplish His glory by any means." [2]

Rev. C. Buchanan calls attention to the necessities of India.

The failure of his private applications convinced him that nothing would be done unless the public mind were better informed on the subject, and a general feeling excited in its favour; and, in the present stage of the question, he adopted the most likely means of producing such a result. In the year 1803 he proposed to the members of the Universities of Great Britain, and to the senior scholars of the principal public schools of England, certain subjects of prize composition, connected with the civilization and the moral and religious improvement of India. These proposals originated solely with Mr. Buchanan, who appropriated, out of his own private resources, the sum of sixteen hundred and

(2) Memoirs. Vol. i. p. 254.

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fifty pounds to this benevolent and patriotic purpose.[1]

Compositions for his prizes.

9. This appeal to the flower of the British nation met with a response that must have satisfied the munificent proposer's expectations. The compositions were sent in to the respective judges towards the end of 1804, and the prizes awarded early in the following spring. The competitors were young men of the first talent and attainments in the country; and of their productions, some attracted general admiration, while all tended to promote the object designed. The Essays exhibited considerable historical and political research, together with enlightened and benevolent views of the duty of Great Britain to promote the important objects submitted for examination; and they concurred in recommending the adoption of certain direct means for diffusing the blessings of Christianity in India. The poems, while directing the public attention to the revival of learning in the East, also excited it to the duty and the privilege of improving the condition of the degraded Natives of Hindostan, and of spreading throughout our oriental empire the blessings of literature and religion. Several of the writers recognised the utility of the labours of Missionaries, and the establishment of Schools for the Natives.[2]

(1) For the best Essay in English prose on "The best means of extending the blessings of civilization and true religion among the sixty millions, inhabitants of Hindostan, subject to British authority," in each University, one hundred pounds. For the best English Poem on "The revival of Letters in the East," sixty pounds. For the best Latin Ode or Poem on "Collegium Bengalense," twenty-five pounds; and the same sum for the best Greek Ode on "Γενέσθω φῶς." The sum of fifty pounds each for the best Latin and Greek Poems was offered to the successful candidate at each of the public schools.—Memoir. Vol. i. p. 280.

(2) Ibid. pp. 306—309. Several of the unsuccessful compositions were published, and extensively read.

10. These academic exercises were immediately followed by a "Memoir of the Expediency of an Ecclesiastical Establishment for British India, both as the Means of perpetuating the Christian Religion among our own Countrymen, and as a Foundation for the ultimate Civilization of the Natives." This "Memoir" was published by Mr. Buchanan in 1805.[3]

Memoir of an Ecclesiastical Establishment for India.

(3) In the *first* part of it he exhibits the very inadequate state of the clerical establishment in India at that period, for the great purposes of the instruction and religious communion of our resident countrymen. Upon this point, the facts and arguments adduced were conclusive as to the obligation and the policy of a more suitable provision for the due performance of the ordinances of the established religion.

In the *second* part, supposing such an establishment to have been given to India, he proceeds to consider the result with respect to the civilization of the Natives. In expanding this observation, after describing in just and forcible terms their actual condition—the pride, immorality, and bigotry of the Mahomedans, and the vices, enormities, and barbarities of Hindoo superstition and idolatry—he discussed, at some length, the *practicability* and the *policy* of attempting to civilize and improve them. Anticipating the objections of persons in England who might be alarmed at the proposal, he asserted that the apathy of the Natives was extreme, and that no efforts to instruct them, except such as partook of a compulsory nature, ought to be considered as attended with danger to the British Government; that their prejudices were daily growing weaker in every European settlement; that they were a divided people; that they were less tenacious of opinion than of custom; and that to disseminate new principles among them was by no means so difficult as was frequently represented.

Next he discussed the *policy* of the proposed measure; arguing, that the attachment of a people separated from their governors by a variety of moral and physical distinctions, without any mutual bond of union, must necessarily be precarious; and that such a connecting link can only be afforded by means of our religion. But, in obviating objections founded on the supposed impolicy of civilizing our Indian subjects, he advanced to higher ground.

"The progressive civilization of India," he observed, "will never injure the interest of the East-India Company. But shall a Christian people, acknowledging a Providence in the rise and fall of empire, regulate the policy of future times, and neglect a present duty, a solemn and imperious duty, exacted by their religion, by their public principles, and by the opinion of the Christian nations around them? Or can it be gratifying to the English nation

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Its arguments were considered unanswerable, and its appeal irresistible; and, in the Appendix, the author gave a variety of important, novel, and interesting information on the superstitions of the Hindoos, and on other matters connected with the subject in hand. The body of facts related in this work, and its forcible appeal to British Christians, deepened the general impression already made in favour of the evangelization of India; for it was published before the public interest produced by the prize compositions had time to subside. From the peculiar subjects of which it treated, it was calculated to excite general attention, and to provoke both discussion and animadversion. But all this worked for good: it kept the public mind awake, and ended, as will be seen, in the attainment of the object in view.[1]

Dedicated to the Archbishop of Canterbury.

11. The Memoir was with great propriety dedicated to the Archbishop of Canterbury, having been transmitted to England for publication before the death of the Primate was known in Bengal. When the author received intelligence of that event, he addressed a Letter of considerable length to the new Archbishop, upon the great and important duty of promoting Christianity in India, chiefly with reference to an ecclesiastical establishment and the translation of the Scriptures into the Oriental languages. This Letter was accompanied

nation to reflect that they receive the riches of the East on the terms of chartering immoral superstition?"

In the *third* part of his Memoir he confirmed his argument in favour of the practicability of the proposed attempt, by showing "the progress already made in civilizing the nations of India." This he proved by reference to the extent to which Christianity had existed on the western coast of India from the earliest ages, and also to the successes of the Protestant Missionaries on the eastern coast during the past century.

(1) Memoirs. Vol. i. pp. 309—314. *Memoir*, &c.

with a splendid copy of the Korân for the archiepiscopal library at Lambeth Palace.

At the time it arrived the Archbishop was anxiously employed in communicating with those who were best acquainted with the wants of Protestants in British India, and best able to supply them; and he postponed his answer in expectation of being able to report some progress in the great work of regulating the Church in those distant regions. Seeing, however, no hope of immediate success, he at length wrote to Mr. (now Dr.)[2] Buchanan. After explaining the cause of the delay, and expressing his disappointment, the Archbishop added, "Nevertheless, Sir, I will not despair of ultimate success. The object we have in view is a reasonable object, and must not be lightly abandoned. It is not the spirit of making proselytes by which we are actuated; but the sober wish to maintain, in its purity and strength, Christianity among Christians. If it shall please God, through these means—the best, I had almost said the only means, in the hands of man—to spread the blessings of Christianity, it is a result devoutly to be wished, but not impatiently pursued. Experience may have taught us that they are blessings that will not bear to be crudely and prematurely obtruded: they must be left to grow at their ease, and to ripen out of the character, and discipline, and doctrine of that Church which is planted in India, and which is necessarily the object of daily and curious observation."[3]

12. This letter shows how deeply the Primate

Approved by English Bishops.

(2) In the course of the preceding year Mr. Buchanan received from the University of Glasgow, of which he had been formerly a member, a diploma conferring upon him the degree of Doctor in Divinity. This title was subsequently confirmed by a similar honour from the University of Cambridge, to which he more immediately belonged.—Memoirs. Vol. i. p. 390. Vol. ii. p. 212.

(3) Ibid. Vol. ii. pp. 196—198.

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felt the importance of the object to which Dr. Buchanan had called his attention. The Bishop of London also took a lively interest in it, as he did likewise in the proceedings of the various Societies recently established for the propagation of Christianity in all parts of the world.[1] The Bishops of Durham, Exeter, and St. David's avowed their approval in the same general movement[2], especially of the proposed ecclesiastical establishment for India, in which the remaining Bishops soon concurred. The Bishop of Llandaff, in acknowledging to Dr. Buchanan the receipt of his "Memoir," remarked, among other matters, "Twenty years and more have now elapsed since, in a sermon before the House of Lords, I hinted to the then Government the propriety of paying regard to the propagation of Christianity in India; and I have since, as fit occasions offered, privately, but unsuccessfully, pressed the matter on the consideration of those in power." He then promises to use his best exertions to promote the object of the Memoir; and, after adverting to other matters, goes on to remark, "Whether it be a Christian duty to attempt, by lenient methods, to propagate the Christian religion among Pagans and Mahomedans, can be doubted, I think, by few; but whether any attempt will be attended with success till Christianity is purified from its corruptions, and the lives of Christians are rendered correspondent to their Christian profession, may be doubted by many; but there certainly never was a more promising opportunity of trying the experiment of subverting Paganism in India, than that which has for some years been offered to the Government of Great Britain."[3]

(1) Hodgson's Life of Bishop Porteus. Owen's History of the British and Foreign Bible Society. Vol. i.

(2) Ibid. (3) Buchanan's Memoirs. Vol. ii. pp. 104, &c.

Such was the interest taken generally in the object of the "Memoir" by the ecclesiastical rulers of the Church. The publication had, as the Bishop of Llandaff told him, given to persons in England a great insight into the state of Christianity in India, as well as into the general state of learning in the East; and to this was to be ascribed the advance made at this time in the public mind in favour of the cause which it so ably advocated.

England's responsibilities in India.

13. The concluding sentiment just quoted from the Bishop of Llandaff's letter to Dr. Buchanan, was in full accordance with his own views of Great Britain's position, and consequent responsibilities, in India, as he had thus recently expressed them:— "India is nothing to me in the sense in which some value it. I am about to leave it. But truth and the honour of the nation are something. There is a yet more solemn sanction. The Word of God is everlasting; but our dominion in India is temporary. That dominion has been exercised in succession by the other powers of Europe; but Providence did not intend that the Romish faith should be given to Asia. Now we reign; but we do not fulfil the purpose for which the sceptre was given. Why, then, should Providence withhold the country from a new invader? If we ultimately lose it, let us acknowledge the justice of God in the dispensation."[4] And again, "What other people can begin this work"—the publication of the Gospel among all nations—"like us? It would require three centuries, judging by past history, for any other nation to be so matured by power and will to evangelize the Heathen as we now are, or rather as we shall be when the usurper of many crowns (Napoleon) shall

(4) Letter to the Archbishop of Canterbury.—Memoirs. Vol. ii. pp. 272, 273.

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fall like Lucifer, and we shall be delivered from that dreaded event, his expedition to the East."[1]

Second Prize Compositions.

14. In order to place his views of England's obligations prominently before the nation, and to call the attention of influential members of Society to the subject in a way likely to interest them, he made a second proposal to the Vice-Chancellors of Oxford and Cambridge, offering five hundred pounds to each University for the best Essay on the subject[2]; and also presenting the sum of thirty guineas to a preacher of each University, to be selected by the authorities, for a sermon upon the translation of the Scriptures into the Oriental languages. The Essays and Sermons were published, and the information brought out by them, and the appeals made to the public in behalf of India, were preparing the way, like "the advanced guard," for "the main body which was now hastening to its support, and whose united exertions were even-

(1) Letter to C. Grant, Esq., East-India Director.—Memoirs. Vol. i. p. 378.

(2) The following were the subjects for the Essays:—

1. "The probable design of the Divine Providence in subjecting so large a portion of Asia to the British dominion."

2. "The duty, the means, and the consequences of translating the Scriptures into the Oriental tongues, and of promoting Christian Knowledge in Asia."

3. "A brief historic view of the progress of the Gospel in different nations since its first promulgation; illustrated by maps, showing its luminous tract throughout the world; with chronological notices of its duration in particular places."

The prizes were to be determined on the 4th of June 1807, the birth-day of George the Third, a sovereign "whose religious example," Dr. Buchanan remarked, "had extended its influence to that remote part of his empire." The prize was adjudged at Oxford to the Rev. Hugh Pearson, the present Dean of Salisbury. At Cambridge the only performance deemed worthy of so magnificent a prize came a few days after the time, which prevented a decision in its favour. The author was the Rev. John W. Cunningham, of St. John's College, the present Vicar of Harrow-on-the-Hill.

tually crowned with the most gratifying and decisive success."[3]

Controversy raised by these proceedings.

15. But it was not to be expected that all classes of the community would regard these proceedings with equal favour. While the more religious part looked on with satisfaction, and hailed Dr. Buchanan's Memoir on the Expediency of an Ecclesiastical Establishment for India as presenting facts and arguments of a most important nature, and as opening a boundless sphere of exertion to the newly-awakened and expanding energies of Christian benevolence and zeal; others considered it as at best a rash and unauthorised publication, and even deprecated it as tending to excite dissatisfaction at home and disturbances abroad. The design, also, of circulating the Word of God in India was viewed with sensitive alarm for the security of our empire in the East. All this gave rise to an opposition that has not often been surpassed in vehemence. The sentiments expressed in the "Memoir" were strangely misrepresented. The Hindoos were said to be slandered by the description given of their religion and character; their morals and humanity were spoken of as worthy of emulation in Europe; so that, it was said, Christians would be much better employed in following their example, than in endeavouring to convert them to Christianity. While dealing plentifully in general protests against the statements of Dr. Buchanan and others, they produced no definite proof of their inaccuracy. All their allegations were met by the friends and advocates of Christianity in India, with answers

([3]) Memoirs of Buchanan. Vol. i. pp. 389, 390. Vol. ii. pp. 175, 176. The works published in England, on the Civilization of the East, between the years 1805 and 1808 inclusive, amounted to twenty-one, being the successful and unsuccessful prize compositions.—Vide Christian Researches, pp. 299—304.

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from the press which more than kept pace with the pamphlets of its adversaries; and this opposition to the cause actually contributed materially to promote it, for it gave greater notoriety to the subject. The outrage done to truth and all propriety of feeling, in the denial of Hindoo abominations now become notorious, filled some persons, who had hitherto taken little interest in the subject, with disgust. The contrast which some affected to draw between Christianity and Hindooism, to the prejudice of the former, showed that they did not understand their own religion, and that therefore they were incompetent to the task which they had so gratuitously undertaken. Some of their own friends even began to think they had gone too far: many persons felt indignant at their manifest injustice towards their opponents; until, at last, the public became weary of the contest. It was generally felt that the question had been agitated almost to satiety; while experience has proved the best answer to predictions of ruin to our Eastern empire from the propagation of the Gospel, for its extension and consolidation have actually kept pace with the endeavours to evangelize that portion of the world.

Some persons were alarmed lest the new Religious Institutions should operate to the injury of the long-established Societies of the Church; but they also soon had substantial proof that their apprehensions were groundless. Besides the advantage of a division of labour, which, as in all other departments of human enterprise, was soon experienced in this, the funds of the old Societies actually increased in the same ratio with the progress of the new. Such being the result of these multiplied exertions, it were to little purpose now further to discuss the controversies to which they gave rise. When we behold the seed growing in the fields and ripening for the harvest, we think no more of the

lingering frosts, and driving rains, and sweeping winds, which, in the spring-tide, threatened the husbandman with disappointment.[1]

Dr. Buchanan's rupture with the Bengal Government.

16. While the leading opponents were silently retiring from the contest, the respondents were urging forward the cause with accelerated zeal. Towards the close of the present discussion, in 1808, Dr. Buchanan arrived from India; and by his presence and exertions he deepened the impression already made by his writings, and gave a new impetus to the public mind. At the India House he found that "a grand discussion on Indian Missions" was to take place in a few days, in consequence of a Letter which he had addressed to the Governor-General, Lord Minto, before his departure from Calcutta. The circumstances which led to his rupture with the Supreme Government may serve to illustrate the impediments which at that time lay in the way of the propagation of Christianity in India.

(1) An analysis of these discussions may be seen in the Memoirs of Dr. Buchanan. Vol. ii. Part 3. ch. 1. Also, in Owen's History of the Bible Society. Vol. i. The subject was ably reviewed in the Christian Observer for 1807 and 1808, and in other religious periodicals of the day. Though it were needless to give all the names of the combatants in this contest, yet we cannot refrain from naming two. One is, Dr. Porteus, Bishop of London, who wrote some remarks on the first pamphlet which appeared "in a strain of animated and well-directed irony, defending the measures of the Bible Society, and what he termed 'Dr. Buchanan's invaluable Memoir.'" The other champion alluded to was Lord Teignmouth, formerly Governor-General of India, and for several years President of the Bible Society. His publication appeared towards the close of the controversy, and was entitled, "Considerations on the Practicability, Policy, and Obligation of communicating to the Natives of India the knowledge of Christianity, with Observations &c." This production was "a temperate and enlightened apology for Christian principles, as affording the only security for sound legislation and permanent obedience; and it united most happily the wisdom of the Statesman with the piety of the Christian."—Owen's History of the Bible Society. Vol. i. pp. 349—356.

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Not long after his return to Calcutta from the Malabar coast he preached a series of discourses on the subject of the Christian Prophecies relating chiefly to the Divine predictions concerning the future universal diffusion of the Gospel. His object was both to call public attention to the subject, and to encourage those who were engaged in promoting the advance of religion in the country. These discourses met with so much acceptance that he was requested to publish them; but on transmitting the advertisement of their publication to the Government Gazette, he was surprised to find that its insertion was refused, and that an order had been issued to the printers of the other newspapers, forbidding them to publish the notice. Shortly after, he received a Letter from the Chief Secretary to the Presidency, desiring that he would transmit the manuscript of these sermons for the inspection of Government. To this unexpected demand he gave no immediate answer. Since the departure of Marquis Wellesley he had observed with pain the adoption, by Government, of several measures which appeared to him to operate very unfavourably for the interests both of learning and religion; and, in November 1807, being on the eve of quitting India, he took the opportunity of addressing a Memorial to the Governor-General regarding the present state of the Christian religion in Bengal. In reference to the measures that appeared to him objectionable, he specified the four following facts:—"First, the withdrawing of the patronage of Government from the translation of the Holy Scriptures into the Oriental languages." "Secondly, attempting to suppress the translation of the Scriptures." "Thirdly, suppressing the encomium of the Honourable the Court of Directors on the venerable Missionary, the Rev. M. Swartz." "Fourthly, restraining the Protestant Missionaries

in Bengal from the exercise of their functions, and establishing an *imprimatur* for theological works." The existence of these grievances, and their injurious tendency, formed the substance of his Memorial. At the same time, while declining to commit his discourses on Prophecy to the hands of the officers of Government, for reasons which he assigned, he offered to submit them for the perusal of the Governor-General; and also informed his Lordship, that as he did not wish to give any unnecessary offence to Government, he should not publish them.

He arrives in England.

Nothing could be more reasonable or respectful than the terms of this document; yet Lord Minto, unhappily, took a different view of its character. Without accepting Dr. Buchanan's offer to submit the discourses to his perusal, he viewed the Memorial as disrespectful to his Government, and transmitted it to the Secret Committee of the Court of Directors, by the fleet which conveyed Dr. Buchanan to England, accompanied by a Letter of his own, commenting upon its contents. This was the subject which was soon to be discussed by the Court, and it was expected to lead to a warm debate. Both the Chairman and Deputy Chairman were friendly to the object of Missions; but it was very doubtful how many, if any, of the Directors would concur with them. They were, therefore, desirous that Dr. Buchanan should endeavour to conciliate them, previous to the discussion, by waiting on them individually in the usual manner.[1] He accordingly paid his respects to them all, and the matter passed off quietly. A few minutes personal

(1) Buchanan's Apology for Promoting Christianity in India, pp. 60 &c. 90 &c. 125 &c. Memoir. Vol. ii. pp. 129 &c. This subject will be noticed again in the next Chapter on the Baptist Mission in Bengal.

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intercourse removed their apprehensions of danger from a man who, at the distance of India, had appeared so formidable. He was much encouraged on finding that a great deal more good had been done by his proposition of the literary prizes than he ever expected. He found, indeed, some commotion prevailing wherever he went, "a conflict between light and darkness, which was not known when" he left England twelve years before; but from this his faith and experience induced him to augur well.

His "Star in the East."

17. His first public appearance, to be specially noticed, was at Bristol, where, on the 26th of February 1809, he preached his celebrated Sermon, entitled, "The Star in the East," for the benefit of the Church Missionary Society. The object of this sermon was to detail some of the more prominent proofs, that "the day" had at length begun to "dawn," and "the day-star to arise" on the benighted inhabitants of Asia; and its peculiar excellence consisted in the strength and simplicity with which these evidences were exhibited. It was immediately published, universally circulated, and generally productive of a correspondent feeling in the minds of its numerous readers.[1]

His Church Missionary Sermon.

18. On the 12th of June 1810 he preached the annual sermon in London before the Church Missionary Society. From the text, "Ye are the light of the world," he forcibly addressed his Christian audience on the solemn duty attached to their profession of giving light to a benighted world. This is described as "a grand occasion; and a collection of nearly four hundred pounds proved the interest excited by the preacher on behalf of the great objects of that important Society."[2]

(1) Memoir. Vol. ii. pp. 188, &c. (2) Ibid. pp. 228, 229.

19. On visiting Cambridge, his *Alma Mater*, he was gratified to find a movement among those in authority there in favour of the cause so near his heart. When he received his Doctor's degree the Regius Professor of Divinity delivered a speech, in the name of the University, in which he referred to the evangelization of the East, and particularly to Dr. Buchanan's endeavours to promote that great design. The Chancellor, the Duke of Gloucester, and many of the nobility, were present. The Bishop of Bristol afterwards assured him that he would ever support the cause in which he had been so long engaged; and all the Heads of Houses whom he saw professed their gratification at the public notice which the University had taken of the subject.[3]

Favourable movement at Cambridge.

20. Shortly after, on the 1st of July, he was appointed to preach two commencement sermons before the University; and notwithstanding the unusual length of his discourses, the attention with which he was listened to throughout showed the interest taken by his numerous auditors in his subject. "There was the most solemn stillness: the church was crowded." A striking impression was made on many of the undergraduates, several of whom afterwards became active in promoting the Missionary cause. The subject of these sermons was similar to that of his "Star in the East," and of his sermon before the Church Missionary Society; and they were subsequently published, with the *imprimatur* of the University, together with much important matter as an Appendix.[4]

Dr. Buchanan's Commencement Sermons.

21. Not long after the appearance of these sermons, the author published his celebrated "CHRISTIAN RESEARCHES." His twofold object in all his productions was to reveal, as the result of his own experience, the gloomy recesses of Asiatic super-

His Christian Researches.

(3) Memoir. Vol. ii. p. 212. (4) Ibid. pp. 232—242.

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stition; the thick darkness which covers the people of that widely-extended region; and then to unfold the splendid and unlimited prospects of their illumination and relief, by the vigorous and persevering adoption of the ordinary means within the power of Christians, and particularly by the universal circulation of the Holy Scriptures. In his "CHRISTIAN RESEARCHES" he developed more fully both parts of this picture—the light as well as the shade. Some of his statements, illustrative of the idolatries of India, were read with thrilling interest; others, relating to the people's preparation for instruction, with emotions of deep piety; while his stirring appeals to Christians to afford them the light of the Gospel produced an abiding impression, which led to the desired exertions. The circulation of this work was immense; and its success must have exceeded the author's most sanguine expectations.[1]

Other means used to inform the public mind.

22. But while Dr. Buchanan was the acknowledged leader of the forces now brought against the ignorance, the apathy, or the prejudice of the public mind, on the question of Indian Missions, we must not forget that others contributed to remove these impediments to the Missionary cause. We have already alluded to the powerful champions who defended it at home. The periodical publication also of the Missionaries' trials and successes in India, together with the translation of the Scriptures into the various languages of the country, and their extensive circulation, tended to confirm all Dr. Buchanan's statements, and to give effect to his appeals.

(1) Memoir. Vol. ii. pp. 245—249. This valuable publication has been largely quoted in former parts of this history, and we shall have occasion again to make use of its materials. It was the thirteenth work which its author had published on the subject in about three years.

Dr. Buchanan's visit to Ireland.

23. This year Dr. Buchanan visited Dublin, in the hope of engaging some leading persons of the sister island to enter into his designs for the evangelization of India. He had much friendly intercourse with the members of Trinity College, and was encouraged by the favourable disposition which they manifested towards his benevolent plans. After his return home, he carried on an extensive correspondence with the friends in Ireland, and was exceedingly gratified by the good spirit awakened there, even amongst the nobility.[2] The characteristic energy with which the Irish Clergy and laity soon entered into the Missionary work, showed that his visit to them had produced more than an ephemeral excitement.

Need of an Act of Parliament to facilitate the evangelization of India.

24. By this time the public were prepared to take the *third* step in this important movement. They possessed ample information to interest their feelings in behalf of India, and to stimulate them to action; but they yet wanted liberty to carry on their operations. The Missionaries hitherto sent out to India had remained and laboured there by sufferance, and were at all times liable to be sent away at the will of the Local Governments. At Calcutta, especially, we have already seen[3] that they met with considerable interruption; there was a determination to "discourage any accession to the number of Missionaries actually employed under the protection of the British Government in India in the

(2) Buchanan's Memoirs. Vol. ii. pp. 259. 277.

It appears that the interest awakened in England by Dr. Buchanan's Memoir for an Ecclesiastical Establishment in India soon crossed the Atlantic; for in 1811 two editions of that work were published in America (Ibid. p. 263); and it is very probable that the zeal which it was the means of exciting in that country in behalf of the Heathen, led to those extensive Missionary undertakings in the East which our American Brethren have since conducted with so much ability and success.

(3) B. ix. c. 2. ss. 16. 38. 43. Baptist Mission in Bengal.

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work of conversions"[1]; and as late as the year 1813 several Missionaries, from different Societies, were ordered to quit the country without delay. By the intercession of friends, and the concurrence of favourable circumstances, most of them were at last suffered to remain; indeed, all but one. The only individual actually compelled to return home was a Baptist Missionary, Mr. Johns, who was informed, that unless he immediately took his passage he would be apprehended and carried on board ship. Finding that there was no alternative, he did not give the authorities the trouble of apprehending him, but submitted quietly to the will of Government, and returned to England, after having spent only a few months in the country.[2]

Distressing as these occurrences were to the parties immediately concerned, yet they had a good effect on the public mind; for they materially contributed to accelerate the movement, already so well and so generally begun, to obtain for India the free introduction of the Gospel. Enough had occurred before to show the necessity of obtaining protection for Indian Missionaries, against all arbitrary interference, while lawfully pursuing their peaceful avocations; and it was seen that this was to be accomplished only by legislative enactment.

Such was, accordingly, the *Third* object to which attention was now directed, and present circumstances favoured its attainment. The East-India Company's Charter was to expire in May 1814; and early in 1812 the friends of Missions began to move in the question. We have already seen the strenuous exertions of Mr. Wilberforce, the disinterested advo-

(1) Buchanan's Apology for Christianity in India, pp. 64. 74. 149.

(2) Periodical Accounts of the Baptist Missionary Society. Vol. v. No. XXVI. pp. 198 *et seq.*

cate of the Negro in bonds, in behalf of the benighted Hindoo also, at the last renewal of the Company's Charter in 1793. God had graciously prolonged his life, again to take the lead in the same enterprise; and he now worked with a zeal as indomitable in the cause of India as he had ever put forth in behalf of Africa. He first waited upon the Prime Minister of the Crown, the Honourable Spencer Perceval, who, without hesitation, professed himself favourable to the introduction of Christian light into India; but remarked, that he saw great difficulties in the way, and asked for some distinct proposition. Not being prepared with one, Mr. Wilberforce gave him a general reply at the time[3]; and immediately afterwards consulted with his friends, with whom he had before conferred on the subject, how to obtain fuller information to put before the Premier. Those friends were active members of the Committee of the Church Missionary Society, and, in conjunction with their colleagues of the Committee, they immediately resolved to apply to Dr. Buchanan for the information required. "Anxious to enlighten the public mind on the great question of the introduction of Christianity into India and into the Colonial Possessions of the Crown," the Committee "expressed their wish and request to Dr. Buchanan, that he would avail himself of the opportunity afforded by the state of affairs to press on the public and the Legislature the expediency and necessity of a general Colonial Ecclesiastical Establishment. Dr. Buchanan, in a very short period and under circumstances of great infirmity," drew up such a prospectus as seemed to be required; which, meeting with the concurrence, first of his confidential friends to whom he submitted it, and then of the Church Missionary Society's Committee, was transmitted to the

(3) Life of William Wilberforce. Vol. iv. c. 26.

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Ministers of the Crown. Shortly after it was printed, under the title of Colonial Ecclesiastical Establishment, at the expense of the Church Missionary Society, in order that the author might be enabled to circulate it freely. Eight hundred copies were in consequence distributed, in his name, among the members of both Houses of Parliament; and others were employed in awakening the attention of persons in authority, in 'the Foreign Territories of Great Britain' and in various other parts of the empire, to the interests of religion in its Colonial Possessions."[1]

Prospectus of an Ecclesiastical Establishment for India.

25. In his prospectus, Dr. Buchanan did not propose to urge the Legislature to adopt any direct means in the way of expensive establishments for proselyting the Natives; for he considered, that all which could be expected at present in regard to them was, that the governing power would not show itself hostile to the measure of instructing them. "Great Britain," he alleged, "owed her primary obligations to her own children," and for their instruction and superintendence he proposed to divide her eastern territories into four Dioceses[2], to

(1) See Twelfth Report of the Church Missionary Society. Also the Missionary Register for June 1840, p. 279.

(2) The author reckoned that the local extent of each Diocese, supposing them to be defined by the present limits of the three Presidencies, would be not less than that of the whole island of Great Britain. The Protestants consisted of the Civil and Military Officers of Government and the European inhabitants; the King's troops and the East-India Company's European regiments; the East-Indian population and the Native Protestants. He calculated that the total in each Diocese would be as follows:—

In the Diocese of	Bengal	63,308
.....	Madras	65,555
.....	Bombay	27,783
.....	Ceylon, including Java, and other eastern islands in possession of Great Britain	520,500
	Total	677,146

Buchanan's Colonial Ecclesiastical Establishment, pp. 145—153.

place a Bishop at the head of each, and to provide them with a competent number of clergy.

This able appeal to the British Legislature was, as will soon appear, crowned with the desired result; and the Church Missionary Society, at whose instance it was composed, and by whom it was first presented to the public, is certainly entitled to the honour of taking the lead, on this occasion, "in rousing the public attention to the opening of India to Christianity." It may be "stated with perfect truth, that the Episcopate of India owes its establishment, under God, to the instrumentality of" this Society.[3]

Interruption from the Prime Minister's assassination.

26. While drawing up this valuable document, Dr. Buchanan was greatly encouraged by the receipt of "a very kind letter" from Mr. Perceval himself, in which the Premier assured him that he had a respect for his character and exertions. The business was thus proceeding with the best prospect of success, when suddenly this hope was covered with a deep gloom. On the 11th of May 1812 Mr. Perceval fell by the hand of an assassin when passing through the lobby of the House of Commons. This atrocious deed produced a sensation throughout the kingdom beyond any thing which was remembered on any former occasion. The high station and distinguished talents of this great and good man; his private worth and numerous family; the critical state of public affairs both at home and abroad; together with other circumstances; combined to give a deeply painful interest to the catastrophe. And when to these considerations was added the recollection that Mr. Perceval was a man who feared God, who loved His worship and His Word, who was zealous for the honour of religion, and was ready to promote every good work, the Christian, in

(3) Missionary Register for June 1840, p. 279. Note,

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deploring the sudden extinction of such a light, could only turn in submission to Him by whom the hairs of our head are numbered, and without whom not even a sparrow falleth to the ground.[1]

Christian-Knowledge Society memorialize Government and the East-India Company.

27. When the public feeling was beginning to recover from this shock, the distinguished individuals engaged in securing for India the blessing of religious instruction resumed their task. On the 1st of June Mr. Wilberforce presented a copy of Dr. Buchanan's prospectus to the East-India Mission Committee of the Christian-Knowledge Society, which was shortly after approved by the General Board, and a series of important resolutions grounded upon it. The Society also presented an appropriate Memorial to the Ministers of the Crown, and to the Court of Directors, a body from whom they and their Missionaries had uniformly received the kindest attention.[2]

Lord Liverpool's proposals.

28. Not long after, a deputation of gentlemen, Messrs. Wilberforce, Grant, Babington, and others, waited upon the new Premier, Lord Liverpool, on the subject of evangelizing India, and found his Lordship so favourable to their object, that he was ready to grant even more than they had ventured to expect. He intimated his intention to carry the three following important measures: 1st. To establish a seminary at each Presidency in India for instructing Natives for the Ministry; 2dly, To grant licenses for Missionaries, not from the Court of Directors, but from the Board of Controul; 3dly, To consecrate Bishops for India.[3]

([1]) Christian Observer, 1812, pp. 330—332.

([2]) Vide the Society's Report for 1812. Appendix, pp. 211—228. This Appendix (No. IV.) contains an Abstract of Dr. Buchanan's Prospectus, &c. The Society's proceedings on this occasion, together with the documents here referred to, may be seen also in the Missionary Register for 1813.

([3]) Buchanan's Memoirs. Vol. ii. p. 281.

29. Every means was now used to bring the influence of public opinion to sustain these comparatively private efforts. The press was put in requisition in every form in which it could be made available. Then, besides petitions from the Religious and Missionary Societies, no less than nine hundred addresses from the cities, towns, and even villages of the United Kingdom, crowded the tables of both Houses of Parliament, imploring the interference of the Legislature in behalf of the moral and religious interests of India.[4] Favourable manifestation of public feeling.

30. Such an expression of public feeling it would have been inexpedient to resist, even had the Government been opposed to it; but, with their disposition to grant the boon so generally craved, the voice of the people was readily responded to by their rulers. On the 16th of June 1813 various Resolutions were proposed to Parliament, as the ground-work for the new Charter of the East-India Company. The 12th Resoluton related to an Episcopal Establishment for India; the 13th, to the duty of Government to afford facilities to persons desirous of promoting the moral and religious improvement of the Natives.[5] Enactment favourable to Christianity in India.

(4) Memoirs. Vol. ii. p. 302. Evangelical Magazine, Vol. xxi. A description of this general movement, together with the names of the places from which the addresses came, may be seen in the Christian Observer for 1813. An account of the proceedings of Religious Societies and Public Bodies on this occasion is given also in the Missionary Register for 1813.

(5) These important Resolutions were thus expressed:—

"12th. Resolved, That it is the opinion of this Committee that it is expedient that the Church Establishment in the British territories in the East Indies should be placed under the superintendence of a Bishop and three Archdeacons; and that adequate provision should be made, from the territorial revenues of India, for their maintenance."

"13th. Resolved, That it is the opinion of this Committee, that it is the duty of this country to promote the interest and happiness of the native inhabitants of the British dominions in India; and that such measures ought to be adopted as may tend to the introduction among them of useful knowledge, and of religious and moral

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The passing of these Resolutions was a great triumph of religious principle over the clamour raised against them; but the desired object was not yet attained. It has been seen, that, in 1793, Mr. Wilberforce succeeded in passing similar Resolutions, without obtaining their introduction into the Bill: it was necessary, therefore, to use every exertion to prevent the measure from being again defeated. On this occasion, however, Government continued firm to its Resolutions; and on the 21st of July 1813 a Bill incorporating them both passed the House of Lords, and received the Royal Assent. This important enactment was strenuously opposed in every stage of its progress through the Commons: it was carried, however, on every occasion, by decisive majorities. It went through the Upper House without opposition.[1]

Ecclesiastical Establishment for India.

31. This Act was to take effect from the 10th of April 1814. It erected the territories of the East-India Company into one vast diocese, stretching from Delhi to Cape Comorin, with an Archdeacon to be resident at each of the three Presidencies—Calcutta, Madras, and Bombay. Although this provision for the Church in India came very short of Dr. Buchanan's prospectus, and was obviously

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moral improvement. That, in the furtherance of the above objects, sufficient facilities should be afforded, by law, to persons desirous of going to, and residing in, India, for the purpose of accomplishing those benevolent designs. Provided always, that the authority of the Local Government, respecting the intercourse of Europeans with the interior of the country, be preserved, and that the principles of the British Government, on which the Natives of India have hitherto relied for the free exercise of their religion, be inviolably maintained."

([1]) Christian Observer, July 1813. Missionary Register, June and July 1813. Le Bas' Life of Bishop Middleton. Vol. ii. chap. 2. In these works may be seen copious extracts from the speeches in Parliament on the occasion. That of Mr. Wilberforce is specially noticed: it was published in a separate pamphlet.—Life of Mr. Wilberforce, by his Sons. Vol. iv. chap. 28.

inadequate to the spiritual exigencies of the country, yet it was a good beginning, and the friends of India were thankful to God for the boon.

Buchanan's Apology for Christianity in India.

32. The next subject of interest was the selection of a suitable person for this extensive and important See. It was natural for many eyes to be turned towards Dr. Buchanan; and his friends, both at Calcutta and at home, earnestly desired his appointment; while some, whom his successful exertions seem to have filled with all the bitterness of personal enmity towards him, alleged that this was the great object of his ambition. But little did they know the man or his principles: he had far other thoughts in his mind. "The battle," he said, "the battle is now, I hope, over; and I would gladly forget all that is past, and turn my face Zionward for the rest of my pilgrimage." He had, indeed, borne the brunt of this hard-fought contest. In the course of the debates in the House of Commons, his name and his statements had been treated in a manner which nothing but a departure from truth on his part could have justified. But these invectives, like those against Swartz at the last renewal of the East-India Charter, led only to the more complete discomfiture of the persons who used them; for it induced him to publish "An Apology for Christianity in India," which work contained a series of documents that met the principal allegations of his enemies with facts which none could dispute. He challenged the speakers who had inveighed the most positively against him to point out wherein he had dealt in misrepresentation; but not one of them specified a single instance of mis-statement in any of his volumes; and he was left to spend his few remaining days in comparative peace.

His death.

33. But he could not be idle. Since his return to England his attention had been directed to the publication of the Scriptures in Arabic, Persian,

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Malayalim, and Syriac, and the last he undertook to revise and carry through the press; but the hand of death arrested him before he had completed it. On the 8th of February 1815 he had advanced as far as the twentieth chapter of the Acts of the Apostles, which contains St. Paul's affectionate address to the Elders of Ephesus, concluding with the expression of his conviction that they would see his face no more. This chapter closed the labours of Dr. Buchanan. He returned from India with his constitution much debilitated; "and the repeated shocks it had subsequently sustained led him habitually to regard his continuance in life as extremely uncertain and precarious; while various afflictions, personal and domestic, had tended to withdraw his thoughts and affections from the world, and to fix them on spiritual and eternal objects." In this position was he found, with his lamp burning, his loins girded, and waiting for the coming of his Lord, when, on the 9th of February 1815, in the forty-ninth year of his age, he was called to his heavenly rest.[1]

Dr. Middleton first Bishop of Calcutta.

34. This eminent servant of God was not removed, however, before the appointment of the Indian Bishop. The person selected was Archdeacon Middleton, whose learning and services to the Church, as well as his appropriate address delivered in 1813 to M. Jacobi[2], a Missionary of the Christian-Knowledge Society, pointed him out as peculiarly fitted for this arduous trust. "Overpowered by the vast magnitude and appalling novelty of such a charge, Dr. Middleton was at first tempted to decline the offer. His maturer thoughts, however, condemned this determination as unworthy of a Christian Minister; and he found no peace of

(1) Memoirs of Buchanan. Vol. ii. pp. 366—369.

(2) Society for Promoting Christian Knowledge Report, 1813, pp. 58, &c.

mind until he had recalled his first decision, and had formed a resolution to brave the difficulties of the office, and the dangers of a tropical climate in the service of his Saviour."[3] He was consecrated at Lambeth on the 8th of May 1814. On the 17th he attended a Special Meeting of the Society for Promoting Christian Knowledge, to receive their valedictory address, which was delivered by the Bishop of Chester. To this address he replied in terms expressive of diffidence of his capabilities for the arduous duties entrusted to him, and commended himself to the Society's sympathies and prayers. The Society placed one thousand pounds at the Bishop's disposal, for the extension of its efforts in the East.

The Bishop and two Archdeacons sail for India.

35. On the 8th of June he sailed from Portsmouth for Bengal, invested with the most important charge with which any English Clergyman had at that time ever left his native shores. The Archdeacon of Calcutta, the Rev. — Loring, and the Archdeacon of Bombay, the Rev. George Barnes, sailed in the same fleet. The Archdeacon of Madras, the Rev. — Mousley, one of the Company's Chaplains at that Presidency, was already on the spot.[4]

Concluding Remarks.

36. Thus the commencement of the second century of Protestant Missions in India was not only a new epoch in the history of Christianity in that region, but was also marked by events which greatly accelerated its progress, and opened a wider field for Missionary operation. In the combination of circumstances which led to this result, we must be inattentive indeed to the providence of God in the world, and especially in the Church, not to recognise His power, wisdom, and goodness, through-

(3) Le Bas' Life of Middleton. Vol. i. p. 51.

(4) Ibid. c. iii. Society for Promoting Christian Knowledge Report, 1814.

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out the transactions here briefly narrated. Who can think it happened by chance, that such suitable agents for the work rose at this favourable juncture; that persons of power, influence, and ability, and in every way qualified to defeat the design, should have their very hostility so controlled, as to be made actually subservient to the cause which it was their one object to suppress? Then, there has been no period of the history of British India when such a movement on the part of the Christian public was so required as at the commencement of the present century; for the patronage of idolatry was then unblushingly avowed by persons in authority, though bearing the Christian name. Next, as the natural consequence of this monstrous concession, the Missionaries' exertions began to be decried, and attempts were now for the first time made, by Englishmen holding responsible stations, to stop the work of those devoted men. This formidable array against Christianity in India would have yielded to no human power but that of the Government of Great Britain. To call that power into the field required the united strength of the friends of religion in England to be put forth in one simultaneous, one mighty effort. We have seen how the effort was made, and with what success. The voice of truth, the zeal of integrity, the love of God and man, prevailed. An Ecclesiastical Establishment was given to India. The bar of adamant, with which it was attempted to shut that country against the Gospel, was shivered to atoms, and the territories under British sway or influence were thrown open to the Christian Missionary. Could this victory have been achieved by mortal arm? Did all this happen without the direction and controul of Him, to whom, as Head of the Universal Church, all power is given in heaven and in earth[1], for her

(1) Matt. xxviii. 18—20.

protection and prosperity? The united exertions of Christians to evangelize the world, recorded above, were regarded at the time as an evidence, such as might be expected in the common course of providence, that the kingdom of Christ was approaching; and subsequent events have tended to confirm this anticipation. In India, for example, the face of society soon wore another aspect. The influence of the Bishop, his Archdeacons, and the augmented establishment of Chaplains; the numerous Missionaries who, from that time, began to pour into the country, and spread themselves far and wide; soon began to make a beneficial impression upon the European community, as well as upon the Heathen. Among the civilians and military officers, at almost every station, were to be seen men of eminent piety, using their influence to protect the humble Missionary, contributing of their substance towards the support of his institutions, and not unfrequently co-operating with him, by personal exertion, to propagate the Gospel. The opponents of these improvements rapidly disappeared; and in a few years the moral and religious character of Indian society became entirely changed. Such an effect can be attributed to only one cause. Had the work been of men, it would soon have come to nought. But it was of God, from beginning to end, and therefore could not be overthrown.[2] His Name alone be praised!

We must now return to the East, and see how India was preparing for her first Protestant Bishop.

([2]) Acts v. 38, 39.

CHAPTER II.

TRANQUEBAR MISSION FROM 1807—1816.

Straitened circumstances of the Mission.

1. The circumstances of this Mission continued in the same state of depression as at the close of the last Decade. Soon after the surrender of Tranquebar to the British, the resources from Denmark were cut off, when the Missionaries applied to the Madras Government for pecuniary assistance. After some time they were allowed two hundred pagodas a month, under an engagement that they would endeavour to repay it at the end of the war. They also met with much personal kindness from the Commandant and other British officers of the garrison; but the aid thus afforded them was so inadequate to their wants, that they experienced great difficulties, and were obliged to conduct the different branches of their operations upon a more limited scale than heretofore. Had it not been for the continued supplies sent them by the Christian-Knowledge Society they must have drawn the Mission within a still narrower compass.

Notwithstanding these difficulties, the Missionaries were not without encouragement in their work. In 1807 there were seventy-eight souls added to their Church, fourteen being adult converts from idolatry. One of these they describe as a Mahratta Brahmin, from the Teloogoo country, who had become not only a theoretical, but a real and practical Christian, whose consistent walk gave his teachers

great satisfaction. The communicants this year are said to have amounted to one thousand and forty-eight. The disturbances which some evil-disposed persons had excited in the congregations were now composed, and many who had been led astray testified their repentance for their misconduct.

Need of Missionaries and publications.

2. But the Missionaries were as much in want of teachers as of funds. Dr. John, in addition to the maladies from which he had long been suffering, was now almost deprived of sight, so that he could no longer see to read or write, or take his usual share in the different branches of the Mission; but he was still able to preach, both in Tamul and Portuguese. The European Catechist, also, M. Schreyvogal, was almost in the same predicament with respect to his eyes; so that, though he also continued to make himself useful, the Mission was deprived of much of the valuable service which he had rendered to the Schools, as well as the Tamul and Portuguese congregations. The weight of these duties, therefore, devolved chiefly on M. Cæmmerer, assisted by the Native Catechists, and M. Younker, a pious and promising young man, who was employed as a Portuguese Reader, and Master to the English Charity School. The Missionaries had for some time contemplated ordaining some Catechists for the priesthood, and they never stood in greater need of such assistants than at present: nevertheless, they now deemed it prudent to postpone their ordination, "till," as they remarked, "a more favourable period should arrive, when a more regular Church Establishment should take place, which the Indian religious public and the Missionaries so much wish for, and when Ordinations might be performed with more authority and regularity."[1] The books, also, which issued from

(1) Christian-Knowledge Society's Report, 1810.

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their press were inadequate to the demand of the Schools and congregations in the South, especially for the Scriptures.

State of the Congregations at Tranquebar and Negapatam.

3. In the present state of the Mission, the *Notitia* were not transmitted with the same regularity as heretofore. In 1812 M. Cæmmerer speaks of baptizing, on one occasion, eighteen Heathen, and receiving five Romanists into communion. In the course of the following year the increase of their congregations amounted to one hundred and five, of whom only nineteen were adults.[1] The increase after this period cannot be ascertained.

The Dutch Station at Negapatam was likewise brought to a low state by the recent hostilities. M. Cæmmerer went occasionally to inspect the School, baptize, and perform Divine Service. In 1814 he speaks of having administered the Sacrament there to eighty-five Christians. The School at that time contained between sixty and seventy children, and he described it as in a very promising state. He appointed M. Younker as Reader to the congregation; and finding his labours increasing, M. Cæmmerer gave him a Native Assistant. Both the Dutch and the Tamul Churches were in a dilapidated condition, having been neglected during the wars; but there was now some prospect of having them repaired.[2]

Dr. John's zeal for reform.

4. The venerable Dr. John mourned over the troublous times on which he had fallen, and exerted himself to correct the evils he deplored. But for some time before the fall of Tranquebar he had met with no countenance from the Local Government, many influential members of which were grievously tainted with the infidelity then prevalent in France and Germany. He was in correspondence with

(1) Christian-Knowledge Society's Reports, 1813, 1814.
(2) Ibid. 1815.

Dr. Kerr, of whose work of reform at Madras he wrote in terms of admiration; and he desired nothing more ardently than to follow his example. Amongst other measures for this purpose, he firmly resisted the deplorable effects of caste, which some of the Christians pertinaciously maintained. They contended for distinct places at Church, and even for two cups at the Lord's Supper, for the higher and lower castes. The latter, however respectable for wealth or moral and Christian character, were compelled to sit apart from the rest, and to have their separate cup. At last Dr. John resolved to endure this antichristian custom no longer, and gave notice, that if they would not, of their own accord, put an end to these odious distinctions, especially at the Lord's Table, he would himself abolish them. His admonitions being obstinately resisted, he executed his threat, with regard to the Sacrament at least, by melting the two cups into one. This effectually settled the matter. The men of caste made a great outcry at first, and left the Church; but finding that they could not intimidate their faithful Pastor into a compliance with their wishes, they gradually returned, and henceforth drank out of one and the same cup with the Parriah.[3]

His establishment of Free Schools.

5. Dr. John, though now old and blind, showed that his spirit retained much of its wonted vigour. The plans which he formed for the instruction of native youth, and the energy with which he directed others to carry them into effect, would have done honour to any Missionary in the prime of life. In 1811 the Missionaries, no longer able to print the Tamul Testament in sufficient quantities for the growing demand, furnished the Calcutta Bible Society with a corrected copy, from which an edition

(3) This account is given from original communications in the author's possession.

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of five thousand copies was printed. Of these they now received a large supply from Calcutta, which were distributed among the people, Christian and Heathen; but finding that many persons could not read them, or even their own writings on *ollas* (leaves), Dr. John took the books from them, promising that they should have them again when they had learned to read. But he knew it was necessary to provide them with opportunity, as well as inducement, to learn; and for this purpose, "encouraged," as he says, "by the Twenty-fifth Psalm," he established, upon his own responsibility, what he called "Free Reading Schools" in several parts of the Tranquebar districts, and in some villages of the kingdom of Tanjore. In 1812, three years after their commencement, they were increased to twenty, and contained nearly six hundred children. The greater part of the scholars learned only Tamul; but about one hundred and fifty were taught English also. Though most of them were Heathen, yet they were all instructed in the principles of Christianity, and many could repeat several Psalms and other portions of Scripture; while their parents, many of whom were Brahmins, expressed their approval of these lessons, and acknowledged that the children taught in the Schools grew wiser than themselves. Instead, however, of showing any jealousy on this account, many who could read desired to possess the book which the scholars read, and applications for it soon flowed in from all parts of the country.[1]

(1) Dr. John received about this time more than one hundred letters and petitions from Natives of all castes for copies of the Word of God in their own tongue. Copious extracts from these interesting documents were given in the First Report of the Calcutta Auxiliary Bible Society; also in the Ninth Report of the British and Foreign Bible Society.

Assisted by Government and other parties.

6. But Dr. John had not the means of keeping pace with the increasing demand for Schools. He applied, therefore, to the public authorities and to individuals for help, when the Madras Government, and several benevolent persons, responded to his appeal. He makes mention of the aid afforded him in books from the stores of the Christian-Knowledge Society, and of the generous contributions collected for him by the Rev. Marmaduke Thompson of Madras, and the Hon. Colonel Molesworth of Jaffna. But his Schools required yet further support; and in order to bring them to the notice of the British public, he drew up a "Memorial on Indian Civilization," and sent it to England, in manuscript, for publication.[2] The Society for Promoting Christian Knowledge, considering the suggestions it contained reasonable and judicious, and the plan worthy of countenance and support, contributed towards it fifty pounds, besides an ample supply of books for the Schools. At the same time they recommended the design to their Missionaries and friends in India as highly deserving of their regard, and professed their readiness to co-operate in any undertaking which might be set on foot, under proper regulations, in furtherance of so desirable an end.[3]

Assisted by the Church Missionary Society.

7. In November 1812 Dr. John applied also to some friends at Calcutta, who were known to be favourable to the Christian instruction of the Natives. After mentioning the necessity of reducing his Schools, for want of funds, he stated, that he would suspend these and other reductions in contemplation till the following January, "in order,"

(2) It was published by Messrs. Rivington about the year 1813. It is given, also, in the Missionary Register for November and December of the same year.

(3) Society for Promoting Christian Knowledge Report, 1813.

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he added, "not to grow too soon weary in well doing, but wait to see if God Almighty will not open another spring to nourish my already begun Moral Nursery." Then, having described the beneficial fruits he had already gathered from his "Nursery," he concluded with an energetic appeal to the friends in Bengal to assist him with about thirty pagodas a month, that he might not be forced entirely to give up these Schools.

This appeal was responded to in a manner that encouraged him to go on with his work. Some time before his application arrived, a few gentlemen in Calcutta had received authority from the Church Missionary Society to draw annually for the sum of five hundred and fifty pounds, to be appropriated principally to the promotion of the translations of the Scriptures and the support of public readers of the Gospel in the different towns of India.[1] Dr. John's Schools appeared to these friends to be so important, that they devoted one hundred rupees a month towards their support; and the Parent Society cordially approved of this appropriation of their funds.[2]

Death of Dr. John.

8. Christmas was always a happy season with the Tamul Christians, and the unexpected intelligence of this donation gladdened the heart of Dr. John, and caused him and his numerous flock this year to commemorate their Redeemer's birth with peculiar thankfulness and joy. But this venerable man did not long survive the brightening hopes of his education establishments. In the following September he died of a paralytic affection, after an illness of a few hours. On that very morning he was occupied in the business of his Schools, so near were they to his heart to the last moment of his conscious-

(1) Ninth Report of the Church Missionary Society.
(2) Missionary Register 1813, pp. 298, &c.

ness. His loss was deeply, and generally deplored, especially by those around him. Feeble as he was, his very presence among them, in his arm-chair, was of inestimable value, for he could direct them like no one else. His prayers, also, for the prosperity of Zion were unceasing: his influence, though old and blind, was very great: he was a centre of union to the Missionaries in South India, their patron, their example, their friend. Crowds followed him to the grave sobbing aloud; and on the following Sabbath, when all the Tamul congregations, the country Catechists, and Schoolmasters, were assembled in the town Church, his mourning colleague, Mr. Caemmerer, poured out his heart in the words of Israel to his son Joseph, Genesis xlviii. 21: "Behold, I die; but God shall be with you." The preacher improved the affecting event of their venerable Jacob's death to the awakening and edification of his auditors. He especially admonished all the Catechists and Schoolmasters to increased faithfulness and activity in the discharge of those duties for which their deceased father had trained them.[3]

([3]) Missionary Register, 1814, pp. 121—124. 414.

The following tribute to the memory of this estimable Missionary was published at Calcutta. After mentioning his death, and the esteem in which he was deservedly held both by Christians and Heathen, the writer proceeds—

"But the object which, above all others, occupied his attention, was the education of the native children. To this he had applied himself from the beginning with great success; and feeling more and more sensibly, with his advancing years, its great importance as a means of effecting a radical improvement in the moral and religious state of India; and assured of the general acceptableness, even to persons of the highest castes, of the system of education invariably pursued by the Mission Schools; he had matured and drawn up a plan for the establishing of Native Free Schools throughout the country, to be open to children of every caste and religion, which he was preparing to submit to the different Governments in India. Dr. John was no theorist: his plan was the result of many years' study, of the freest communication with Natives of every rank, and of actual experience in six Schools, established and

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9. The Schools, at the time of Dr. John's death, amounted to twenty-three, and contained about

State of his Schools.

and long supported at his own expense, in which even Brahminy children take their places, and learn the same lessons as any other children. On this, as an approved means of doing the greatest possible moral good, of imparting the greatest possible benefit to the Natives, his heart was particularly bent through the last closing years of his valuable life. It was the matter of experiment from day to day, with still accumulating proofs of its practicability, and its desirableness to persons of all castes: it was the subject of his correspondence with his friends, and it drew forth his most fervent prayers to God. His Schools, increased lately by the liberality of the Church Missionary Society, through its friends in Calcutta, remain; and may they remain, with increasing prosperity, monuments of the wisdom and piety of their excellent founder, the guide and encouragement of the benevolent who wish well to India, and the blessing of long succeeding generations!

"Dr. John was a man of a liberal and highly-cultivated mind, rich in human learning and acquirements, and full of the Word and grace of God; of a disposition most affectionate, and abounding in goodwill to all men; and of unwearied industry and activity. For some years previous to his lamented death he was nearly blind; yet still he maintained, through an amanuensis, an extensive correspondence throughout India and Ceylon; and continued his ministerial duties to the last, in preaching, superintending the Schools, and directing the general concerns of the Mission. In short, in the simple language of his afflicted surviving colleague, 'In him the world has lost, in every respect, an active and much industrious man, and Christianity a faithful servant, having devoted himself forty-four years to the Mission.'—'The memory of the just—of Swartz, and of Gericke, and of John—shall live.'—May it so do, particularly in the minds of their surviving colleagues and successors, and of all who give themselves to the service of God in India! May these all 'so follow their good examples, that, with them,' and with multitudes redeemed through their ministry, they may rejoice together in the resurrection of the just." [a]

([a]) This document, composed by the Rev. M. Thompson of Madras, appeared in one or more of the Bengal papers. It is doubtful whether it was published at Madras, either in the Government Gazette or any other paper. Probably not; as it was written particularly with reference to the establishing of Schools, by Government, for every purpose of instruction except religion; the error of which system was here proved, by reference to the undoubted fact, that Natives of all castes highly appreciated Dr. John's Christian Schools, and sent their children to them without hesitation. As the Madras Government were at that time decidedly opposed to religious instruction in their own Schools, it is not likely that they would allow this article to appear in any of the public prints at that Presidency.

seven hundred children. The Church Missionary Society soon increased the monthly allowance to one hundred and fifty Sicca rupees.[1] For this timely aid Dr. Cæmmerer expressed his grateful acknowledgments; for without it, he declared that, humanly speaking, the Schools could not have been continued. "Several Schoolmasters also," he adds, "especially John Devasagayam[2], late writer to Dr. John, and a pleasant man, who has the inspection of several Schools, express their thankfulness to Almighty God, that, just at the time of need, your grant of money arrived, and cheered their downcast minds."

On another occasion he writes to a friend, "I receive almost daily requests for more Schools, especially in Tamul, from many towns and villages where numbers of children are either dreadfully neglected, or imprudently instructed for several years in vain, without being able to write a line with a proper orthography. But the present support being entirely employed in paying salaries to Schoolmasters and encouragements for poor children in clothes, &c., and in preparing a few youths of promising talents as Seminarists, whose present

(1) About 180*l.* per annum.

(2) This young man has since been ordained in the Church of England, and is now, in 1844, a Missionary of the Church Missionary Society in the Tinnevelly District. He was educated by Dr. John, and afterwards became his amanuensis. Among the numerous Missionary Letters addressed to Dr. Kerr, now in the author's possession, he finds one from Dr. John, which he recognises as the handwriting of John Devasagayam, dated Dec. 3, 1807. It contains nothing of sufficient importance to be introduced into these pages; but it is interesting to trace the useful labours of this Native Clergyman so many years back. Such a specimen, also, of Dr. John's pupils may encourage the hope, that his instructions were equally blessed to the souls of others, though circumstances have not brought them into notice. The history of John Devasagayam speaks much for the religious character of these Schools.

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scanty monthly allowance could hardly be increased, I can much less add a new School.

Two Missionaries from the Church Missionary Society.

10. The Church Missionary Society followed up their pecuniary assistance with still more valuable aid. The Schools required Missionaries to superintend them, as well as money for their support; and as there was no immediate prospect of either being sent from Denmark, in 1814 the Society sent out two Missionaries on this service, Messrs. Schnarrè and Rhenius, who were welcomed at Tranquebar by Messrs. Cæmmerer and Schreyvogal.[1] After their appointment, peace was restored between England and Denmark; when the Society wrote to the College at Copenhagen, offering to continue, if desired, either wholly or in part, the support which they had rendered to the School establishments, so long as they should be conducted to the satisfaction of the Society's representatives in India. In April following (1815) the Right Reverend Dr. Frederick Múnter, Bishop of Copenhagen, wrote to the Society, in the name of the College, acknowledging, with gratitude, the assistance hitherto afforded to the Schools, accepting the offer of its continuance, and assuring them of a kind reception for their Missionaries at Tranquebar.[2]

While at Tranquebar, Messrs. Schnarrè and Rhenius made considerable progress in the Tamul Language, and were of essential benefit to the elder scholars, whom, by their own desire, they instructed in the Word of God, and in English Grammar. They also made themselves acquainted with the state and progress of Dr. John's Schools within the Tranquebar Districts, which they reported to be very promising. The dispositions of

(1) Fifteenth Report of the Church Missionary Society. Missionary Register, 1814, p. 24. 1815, p. 39.

(2) Missionary Register, 1815, pp. 80, 81. 357—359.

the children seemed to them to answer the wishes of such as would zealously labour, under the blessing of God, for their eternal welfare, and for the cultivation of their minds. But for this they found little provision in the place; and the only bond which kept the Schools together was the grant of money from the Society, together with their own exertions.

The Missionaries called to Madras.

11. Before they had an opportunity to visit the remainder of the Schools, they were invited to return to Madras, where a Corresponding Committee was formed about this time; and as the English Presidency was deemed a more eligible station for the commencement of the Society's operations in South India, they quitted Tranquebar in January 1815, and looked forward with pleasure to the prospect of occupying a post that promised to be more permanent.[3]

Bishop of Calcutta visits Tranquebar.

12. In February 1816 Tranquebar was visited by the Bishop of Calcutta, in the course of his Lordship's first visitation of the southern provinces of his vast diocese. He had previously heard of the distressed state of this Mission, and was much concerned to find it in the lowest stage of embarrassment. Debts had been unavoidably contracted, for the payment of which the creditors had become urgent; and, in order to liquidate them, it was deemed necessary to dispose of some Mission property which was indispensable towards carrying on its designs: the Columbo Bible Society were actually in treaty for their presses and their types. Notwithstanding this state of depression, the Bishop was pleased with much that he heard and saw at this station. "The place is indeed," he remarked,

(3) Missionary Register, 1815, pp. 412 &c.; 1816, pp. 61, &c. The circumstances that led to this arrangement will be more appropriately detailed in the account of the Church Missionary Society's operations at Madras.

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"in great distress, and the people are living on incomes which, in this country, appear still smaller by comparison; but I never saw poverty so respectable. The Mission there is every thing, and the Missionaries are the regular clergy of the place." Considering the relation that had long subsisted between the Society for Promoting Christian Knowledge and this Mission, the Bishop adds, "I have thought it right to grant it, at the expense of the Society, and out of the credit voted, an aid of about two hundred pounds." This was a seasonable relief. More than one hundred children had recently been dismissed from School, for want of means to support the teachers; but now they all returned.[1]

Mr. Schnarrè's return to Tranquebar.

13. But the Mission required more permanent support, and additional labourers, to save it from ruin. These, however, the Society for Promoting Christian Knowledge had not the means of affording. Dr. Cæmmerer was induced, therefore, to solicit the return of Mr. Schnarrè to Tranquebar, to resume the charge of the Schools, and assist him in the general work of the Mission; and the Corresponding Committee at Madras deemed it right to comply with this request, as will be explained in a subsequent chapter.

Congregations transferred to Tanjore Mission.

14. Notwithstanding this seasonable relief, the charge of the Mission still continued too great for its resources; and eleven of the country congregations, comprising thirteen hundred souls, being situated in the kingdom of Tanjore, Dr. Cæmmerer entreated Mr. Kohlhoff to receive them, and to request the Christian-Knowledge Society to sanction their transfer to the Tanjore Mission, and allow ten pounds per month for the payment of their Cate-

(1) Society for Promoting Christian Knowledge Reports, 1814, 1817. Life of Bishop Middleton, Vol. i. pp. 190. 209—211.

chists. The Rajah of Tanjore, on being informed of this proposal, in December 1816, immediately granted a monthly allowance of twenty pagodas for their support; but as this contribution was not expected to continue long, the original proposal was still pressed upon the Society, who adopted it, on the Bishop's recommendation.[2]

Pecuniary relief from the King of Denmark.

15. In 1816 the Missionaries drew on the Royal Mission College at Copenhagen for eighteen hundred pounds, which amount the King of Denmark ordered to be remitted to them in the following year.[3] This relieved the Mission from its present embarrassments; and, with the money, they received a very encouraging letter from the College, informing them that His Danish Majesty had taken upon himself the support of the Mission, and assuring them of whatever assistance they might require, with a promise that their bills drawn on the College should be paid. At the same time they were recommended to use all possible economy, in consequence of the Mission Fund having suffered severely by the late war. Under these circumstances, the Missionaries could not venture to resume the charge of the country congregations and Schools which had been transferred to the Christian-Knowledge and Church Missionary Societies. Their remittances from Copenhagen scarcely enabled them to keep their Portuguese and Tamul congregations together, with one small School for each.

Concluding remarks on the decline of this Mission.

16. During the next Decade very few statements were published from Tranquebar[4], except such as

(2) Society for Promoting Christian Knowledge Reports, 1818 and 1821. The state of these congregations will be explained in the account of the Tanjore Mission at the time of their adoption.

(3) Ibid. 1819. It arrived at Tranquebar in the month of March 1818.

(4) In the Notitia for four years of the following Decade, which

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were connected with the two Societies which had entered into the Missionary labours of this Station. Here, therefore, we may close our account of the Mission; but we cannot take leave of this first Protestant Church in India without the expression of gratitude to God for what He has employed it to achieve. Jesuits, as frequently shown in the foregoing pages, have exulted over its decline, and pointed to it in proof of the fallacy of the religion here inculcated; but it is nothing new for them and other orders of their Church to inveigh against every modification of Christianity more pure and scriptural than their own. This mode of reasoning, however, proves too much for their purpose. If the mere fact of a Mission's decline is to be regarded as proof that the principles on which it was conducted were erroneous, we remind Romanists of the fall of their once flourishing Missions in Japan, China, Abyssinia, and others in different parts of the world, and press on them the conclusion of their own reasoning. But, in the first two volumes of this history, the fallacy of their religion, and the base methods they used to propagate it, have been proved in a less questionable way: we need not, therefore, dwell longer here on their ungenerous endeavours to heap contempt on Churches with which they have nothing to compare.

As for the Tranquebar Mission, the circumstances that reduced it to so low a condition have already

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are all that were published, we have, Baptisms of children, 249, of adults, 9; Converts from Romanism, 28; Communicants, in 1818, 881; in 1821, 125. The two Schools contained, together, about 100 children.

In the year 1825, when the Christian-Knowledge Society's Missions were transferred to the Propagation Society, Mr. Schregvogal transferred his services to that Institution, when Dr. Cæmmerer was left alone in charge of the Danish Congregation and Mission at Tranquebar.

been detailed above; and to every candid mind they will sufficiently account for its present state, without any imputation on the character or doctrines of its Missionaries. Deprived of the ordinary means of instruction and support, nothing but a perpetual miracle could have preserved it; and God has never wrought miracles to prolong a Church without wise and devout teachers and the temporal succour needed to carry on their work. Witness the decline of the seven Churches of Asia, and the dispersion of others of the earliest and best Churches in Christendom, founded by the Apostles and their immediate successors, till not a vestige was left to mark where they had flourished. Several of them did not survive so long as the Tranquebar Mission, which had now existed one hundred and ten years: nor let it be supposed that it existed in vain. Of the Missionaries sent to India during this period, only twenty-four laboured all their time at Tranquebar; yet the number of souls they admitted into the Church, as appears from their published Notitia, was, at the very lowest computation, nearly twenty-one thousand. How many more than these were baptized, or how many of them were faithful to the Lord, cannot be known until all shall stand before the Judgment-seat of Christ.

We have seen, also, to what extent Truth was disseminated from this station, and that it was, for a long time, the centre and spring of all the efforts to propagate Christianity in the country. The Missions that grew out of it, to the West, the North, and the South, still exist to do the work of the Lord. The Bibles and other numerous publications that issued from the press at Tranquebar for the instruction of old and young, show what blessings it showered over the South of India; and the translations and compositions of these first Missionaries, together with their numerous congregations and Schools,

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formed the groundwork of much that has since been accomplished. Who can contemplate all this without rendering unto God the tribute of praise for the manifold benefits conferred on India by means of this Mission? The trunk of an umbrageous banian may rot in the ground; but the branches it has sent forth, each supported and kept alive by its own prop, and clothed with perpetual verdure, give ocular demonstration of the character of the parent stock. So let the flourishing Missions that sprang from this whose decline we now have to record, proclaim to the Christian world what it once was. And when the Churches of Christ shall fill the land of Hindoostan, each sustained by faith in Him, their common foundation, and clad in unfading righteousness and truth, then the Church of Tranquebar shall not be forgotton in the Hosannas that will ascend to the skies.

CHAPTER III.

MADRAS MISSION FROM 1807 TO 1816.

State of the Mission.

1. At the close of the last Decade we left the affairs of the Vepery Mission in a very unsatisfactory state; but they had not then come to the worst. M. Pæzold had so succeeded in misrepresenting his estimable colleague, Dr. Rottler, to the Christian-Knowledge Society, that they rescinded his appointment as one of their Missionaries, which proved of serious consequences to the Mission. Pæzold, when in sole charge of the establishment, proved incompetent to manage the disaffected members of his flock. A letter of remonstrance from the Secretary of the Society restored peace for a while to the congregation generally; but a few remaining refractory, Pæzold applied to the magistrate to restrain their violence, which, however, produced only a partial effect.[1]

Charity of poor Christians.

2. In his Report for 1809, Pæzold mentions a pleasing instance of Christian charity in the little flock at St. Thomas's Mount. After publicly examining and baptizing seven adult Heathens, receiving two Romanists into communion, and administering the Lord's Supper to twenty-one persons, when about to depart, the people opened their alms-

(1) Society for Promoting Christian Knowledge Report, 1810.

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box, which was found to contain between nine and ten Pagodas.[1] Putting this money into his hand, they said, "This collection is intended as a charity to our poor fellow-Christians at Pulicat, who, we are informed, are suffering from want; and we beg you will take charge of this charitable mite, and distribute it among them as you think proper." Though poor themselves, they promised, should God spare their lives and bless their undertakings, to continue their weekly collections for the same purpose. Having taken charge of their alms, he thanked them in the name of the Lord, and blessed them in His words—"Verily, I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25. 34, &c.[2] We do not record this act of generosity because we think it extraordinary for Christians to exercise charity towards their brethren in need; but to give another proof how little the native converts in South India merited the reproaches that have been so unsparingly heaped upon them. Here we see them contributing out of their deep poverty towards the relief of their poor brethren; and it would be hard to find a Christian congregation in any land that understood their duty better, in this respect, than the little flock at the Mount.

Accessions to the flock.

3. In a visit to Trippatore, in 1811, M. Pæzold found nine Heathen ready for baptism, and three Romanists waiting to be received into the Church. They had been carefully instructed by the Tamul Catechists and Schoolmasters, and went through his examinations, private and public, in a satisfactory manner. Besides these, he baptized twenty-three children; and after his return home five more adult Heathen followed him from this place,

(1) 4*l.* sterling. (2) Christian-Knowledge Society's Report, 1810.

and three from Bimlapatam, who were desirous of Christian instruction preparatory to their baptism.[3]

He occasionally went to the Dutch Settlement at Pulicat, until the year 1813, when, unable to continue his visits, the poor Christians there applied to the Madras Government for help, who directed one of the Chaplains of Fort St. George, the Rev. Edward Vaughan, to visit them; and in future they applied to this gentleman for instruction and the administration of the Sacraments. By this arrangement they hoped to be brought under the protection of the British Government, and into connexion with the Church of England.

The Notitia of this Mission, which are published for only six years of the present Decade, give a total of baptisms, children and adults, three hundred and seventy. The greatest number of communicants at one time was two hundred and eighty-four. This was in the year 1812.[4]

Misconduct of the Missionary.

4. But notwithstanding the fair appearance presented by these numbers, the Vepery Mission was in a state that caused great anxiety both to the Society at home and its friends in Madras. The dissensions between Pæzold and his unruly congregation increased, and their appeals to the secular courts, to their mutual shame, were more frequent. Besides his questionable application, before noticed, of the money bequeathed to the Mission, chiefly by his worthy predecessor Gericke, he was accused also of selling the printing-press; but this could not be proved.[5] It was, however, notorious that he sold the Society's paper and other stores, as well as the books printed at their press, of which no account appears to have been rendered. Far more apparent were his failings and misconduct in the

(3) Society for Promoting Christian Knowledge Reports, 1812.
(4) Ibid. 1814. (5) Ibid. 1813.

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moral and religious management of the Mission. The children were left untaught; the duties of the Church were irregularly and negligently performed; and so utterly indifferent and careless did he become, that he suffered the people to fall into many Heathen and Popish practices, in their marriages, funerals, and other ceremonies, until too many of them became a disgrace to the Christian name.[1]

Dr. Rottler, though no longer engaged in the Mission, could not regard these scandalous proceedings without deep concern. On the eagerness of Pæzold to hale Christian offenders to the magistrate he remarked, that hitherto it had been the practice of Missionaries to follow the scriptural injunction, first to endeavour to reconcile the offending parties in private; and then, on the failure of this attempt, to bring the matter before the Church.[2] By this means the culprit was often reclaimed, and public scandal prevented; whereas Pæzold, by exposing the misconduct of a few, was the cause of scandalizing the whole flock. "The world is sufficiently prejudiced against the name of Christian in a Native," Dr. Rottler remarked; "and it is certainly not becoming a Missionary to give occasion of increasing this prejudice by publicly exposing to the world the faults of some who act contrary to their profession."[3] That, under the circumstances here detailed, the Mission was falling to decay, ought to surprise no one; but let this failure be attributed, in all candour, to the right cause.

(1) This statement is made from an original communication in MS. by one of the Madras Chaplains at that period; also from information which the author received at Madras, in 1816, from some respectable Native Christians of the Vepery congregation. See, also, Life of Bishop Middleton. Vol. i. p. 200.

(2) Matt. xviii. 15. &c. 1 Cor. vi. 1. &c.

(3) From an original letter to Dr. Kerr.

5. Though the Vepery Mission was in this unsatisfactory state, the revival of religion among the Europeans at Madras, commenced, as we have seen, under Dr. Kerr's ministrations, was still going on. The tide had turned, and it continued to flow through the remainder of this Decade. In February 1807 the Rev. Marmaduke Thompson arrived from Calcutta, and he describes the state of religion at that time in no flattering terms.[4] After adverting to the manifest improvement which had taken place, he remarks, that nevertheless, even among the best in the settlement, he looked in vain for one who was clearly, competently instructed in the Gospel of Christ. He speaks of the preaching of one or two faithful Missionaries, and also of Henry Martyn, on their way to Bengal, as having made a considerable stir in the place, and tending, where they produced a beneficial effect, to strengthen Dr. Kerr's hands.

Continuation of the reform at Madras.

6. At this time Lord William Bentinck, the Governor of Fort St. George, took great interest in the moral improvement of the army, as well as other departments of the public service, and would have retained Mr. Thompson at Madras, to co-operate with Dr. Kerr; but for a peremptory order from the Directors that the succession to the Presidency should always go by rotation. He therefore sent him to Cuddalore, to watch over the establishment there for the reception of Cadets on their arrival, where they were in some measure prepared for their future occupation. Lord William Bentinck was desirous of having them carefully instructed in their moral and religious duties also, as well as in those of their profession; and in his communication with Dr. Kerr on the subject of Mr. Thompson's appointment to Cuddalore, he

The Governor concerned for the religious improvement of the Service.

(4) In a letter to the author.

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remarked, "I am anxious that he should go there. You know my opinion, that the old are incorrigible; but I am convinced that many of the young may be saved, and may be sent forth armed against the temptations of vice and of bad examples. Mr. Thompson has, I think, the means of making many young men, who would not be so otherwise, good Christians, good soldiers, and good servants of the Company."

Dr. Kerr, concurring in this proposal, replied, that Cuddalore appeared to him to afford the best field of usefulness for Mr. Thompson's labours; at the same time he expressed his dissent from the Governor's opinion, that no impression could be made elsewhere. "On the contrary, I do believe," he remarked, "that a spirit of inquiry is now going forward—slowly I must confess—which must produce better effects than all that the wisdom of man can devise for the happiness and prosperity of this country."[1]

Low state of religion at Cuddalore.

7. Mr. Thompson proceeded to his Station towards the end of April 1807, where he soon discovered that he had a difficult duty to perform. The religious aspect of the place was very discouraging. The habits of many of the cadets, youths, for the most part, from sixteen to eighteen years of age, were very dissolute, being actually led astray by the example of those whose duty it was to instruct and reclaim them. Such was the character of the flock which he was appointed to guide, and he found no assistance on the spot. There was no building set apart for Divine Service, which was, therefore, performed in the mess-room; a most unsuitable place, from its every-day associations, for so sacred a purpose. It was also very ill furnished for Public Worship, and the young men were too

(1) From the original documents in the author's possession.

easily allowed to absent themselves without reproof. Mr. Thompson applied earnestly for a Chapel; but his application was unsuccessful. Neither could he obtain religious books of any description to distribute among the young people[2]; so that every thing to be done for their edification depended on his own personal exertions.

Cuddalore Mission fallen to decay.

8. But great as were his trials and difficulties in the exercise of his ministry at Cuddalore, the state of the Mission caused him still greater distress. This, once the seat of the devoted Gericke's labours, and, in his time, a well-ordered, respectable, flourishing establishment, had been for some years well nigh prostrate in the dust. We have already seen how it suffered, in common with the other Missions on the coast, from the calamities of war; but the injury which it had thereby sustained might easily have been repaired by a diligent labourer. But M. Holzberg, under whose charge it still remained, was not a man for work like this. Unhappily for him, and for all connected with him or dependent upon him, the two principal officers of the station, civil

(2) Writing to his friends at Madras to procure some Bibles for his people, they informed him, that, after a thorough search of the shops in the place, not a single copy was to be found. There was no demand for such a thing: it was not a saleable article; and actually not a copy arrived in Madras till the year 1809. Religious books of every description were at a similar discount. We have often had to notice a famine of perishable food in the Carnatic; but such a famine of the Word of God was infinitely more calamitous. (Amos viii. 11.)

Mr. Thompson mentions an anecdote of the late Henry Martyn, illustrative of the general ignorance of the Scriptures at Madras in the year preceding. Being invited to preach, while stopping there on his way to Bengal, he quoted in his sermon James iv. 4. "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God?" These words aroused quite a storm in the place. The preacher was charged with having made use of language in the pulpit so gross as was not fit to be used in any decent place in the presence of decent company.

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and military, especially the latter, were men of intemperate lives; and justice to the cause of Missions constrains us to declare that Holzberg associated with them, until he adopted their habits, and became a confirmed drunkard. The effects on the Mission were lamentable in the extreme. The congregations and the Schools dwindled to nothing, and scarcely a vestige of its institutions remained. The Christian-Knowledge Society, informed of Holzberg's proceedings, had warned him of the consequences of such misconduct; and was at length compelled to suspend him, as incorrigible, from their service.[1] Dr. Kerr also obtained his removal to another station, upon Mr. Thompson's going to Cuddalore, in hope of his being recovered from the grievous sin into which he had fallen, when separated from his evil companions.

Cuddalore Chaplain called to Madras.

9. But Mr. Thompson had scarcely begun to carry out his plans for the spiritual benefit of the people committed to his charge, before he was called to a more important sphere of action; yet his exertions here were not altogether fruitless. He was permitted to see a striking instance of their effect in one person, at least, against the opposition of peculiarly strong prejudices. It was the case of the second officer in command, a man of the highest moral principle, of unusual benevolence, and of great independence and decision of character; but he was a stranger to the beauty and the actuating power of religion. At length, however, he was brought, by the operation of Divine grace on his heart, to the obedience of faith. He was then first taught, as he expressed it many years after, that he had a soul to be saved.

Just as his ministrations at Cuddalore were thus happily beginning to take effect, Mr. Thompson was

(1) Life of Bishop Middleton. Vol. i. p. 206.

unexpectedly called to a fixed settlement at the Presidency, on the decease of Dr. Kerr, and the promotion of the Rev. Edward Vaughan to the senior Chaplaincy. About three months before, Sir George Barlow had succeeded to the Government of Madras, on the arrival of Lord Minto in Bengal to supersede him as Governor-General. Sir George, who was probably not aware of the Directors' order, just mentioned, relating to the appointment of Chaplains to the Presidency in rotation, immediately called Mr. Thompson to Madras, thus lifting him over the heads of all his seniors in the service. His reason for this preference was, doubtless, his knowledge of Mr. Thompson's faithful, uncompromising character in the discharge of his ministry; for he had become acquainted with him during his detention at Calcutta, noticed above, and had heard him preach his last Sermon there, when he boldly proclaimed the way of salvation in all its fulness; identified himself with Martyn, Corrie, and Parsons, whose preaching had just before caused a great sensation in the place; and declared that he, as they, desired to commend the Gospel which he preached to the consciences of men in the sight of God: that they preached not for party or contention sake, but sought to lead their hearers to happiness by the way in which they had found peace to their own souls.[2]

Sir George Barlow expressed at the time, to Mr. Brown, a very favourable opinion of what he heard: there can be little doubt, therefore, that this induced him, contrary to the usual practice, to promote Mr. Thompson at once to the Presidency. Thus did the providence of God manifestly prepare the way for his removal to that station where he could best

(2) This is taken from an account of the sermon in MS. preserved by the Rev. David Brown.

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perform the service to which he was called, in promoting, for several years, the cause of Christianity in South India.

Additional service in the Church at Madras.

10. In describing the improvement at Madras, we have spoken comparatively in reference to its former state; but its European inhabitants were yet only on the threshold of reform. There was but one Church at the settlement, and only one service in that Church; and during the hot season this single service was often performed at seven in the morning, leaving the remainder of the Lord's Day, without interruption, to the dissipations of idleness. Mr. Thompson, soon after his appointment, seeing the congregation increase, prevailed on his senior colleague, Mr. Vaughan, to consent to have a second service in the afternoon. To several persons this arrangement was most acceptable; and the still improving attendance encouraged the Chaplains in their performance of the additional duty which they had spontaneously undertaken.

Increasing demand for Bibles and religious publications.

11. The dearth of Bibles at Madras in 1807 has been stated above; nor could Mr. Thompson, who was always on the look out for them, find one for sale before 1809, when *two* arrived from England, and were sold at a very high price. There was a similar scarcity of other religious publications[1]; but the time was approaching when they were to be more justly appreciated. The instructions now received at church began to awaken a desire for the Word of God and religious works; and so rapidly

(1) One morning, in 1809, Mr. Thompson went through the principal shops at Madras in quest of religious books; and after a diligent search, he found one, and only one work of that description, literally in the dust. It was Whitfield's Works, in four volumes. On asking the price of this rarity, the shopkeeper, a respectable person, answered, lightly enough, "O Sir, you may have it for what you please." So cheap did the Christian community of Madras, in those days, hold religion and religious works.

did the demand increase, that in 1813 the Missionary at Vepery reported to the Secretary of the Christian-Knowledge Society, that he now found no difficulty in distributing the books sent to him by the Society, both at Madras and the Out-stations; and that applications were made to him almost every week for English Bibles, Common-Prayer Books, Catechisms, Spelling-books, and religious Tracts.[2] For some time, however, the supply was so inadequate that they sold for very high prices.[3]

Commencement of Bible Society's operations.

12. In this dearth of the Scriptures, Mr. Thompson had been strongly urged to establish an association of the Bible Society at Madras; but for some time he found this impracticable. The consternation of the Vellore mutiny had not yet subsided in the mind of the Governor, who peremptorily prohibited the formation of a Bible Association or Committee, or even the general circulation of a subscription paper; adding, however, that Mr. Thompson was of course at liberty to apply to his private friends. His friends were not appealed to in vain. They gave him their money freely, and he was enabled annually to send a liberal remittance to the Calcutta Bible Society; while these contributions flowed back in an ample supply of the Scriptures, in English, Portuguese, Tamul, and other languages used in the South.

The collection of the subscriptions, and the circulation of the books, which for some time depended solely on Mr. Thompson's personal exertions, entailed upon him a considerable weight of business; but he was not without recompense in the result of his labours, as one instance will show. Having succeeded in supplying the soldiers who went to the

(2) Society for Promoting Christian Knowledge Report, 1814.

(3) So late as 1816 the author paid, at Madras, seven pagodas (2*l.* 16*s.*) for one of the Society's sixteen shilling Bibles.

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capture of Java with a large number of Bibles and Testaments, he had afterwards the gratification of knowing that they were well used, and that they were "often the resort, the refreshment, the consolation, of many a brave man returned from battle." His circulation of the Tamul Scriptures also was equally satisfactory. Children and adults, Schoolmasters and Catechists, and occasionally even Romish Priests, expressed great anxiety to possess them; and he received abundant evidence "that both Heathens and Christians perused them with pleasure and edification."[1]

Opposition to the progress of religion.

13. It must not be supposed, however, that the improvement in the state of religion at Madras flowed on in an untroubled course. Such an opinion would be contrary to the record of the progress of the Gospel in any age or place from the beginning. The natural mind is not, in any instance, soon brought to the obedience of faith. Even in its best state, as in the Pharisees of old, proud, and going about to establish its own righteousness, it will not submit itself to the righteousness of God. And as with the doctrines, so with the precepts of the Bible. St. Paul's description of it is the same

(1) Mr. Thompson thus expressed himself at the time on this subject:—"As to the disposition of the Natives themselves, of the best caste, towards the Bible, take the following, among other no less striking evidences. A Nair of Travancore even reproached one of our Zillah Judges on the coast for not giving them our Scriptures. The Judge had been reading to him some passages from the Malayalim Gospel; when, on his stopping, the man, full of admiration of its divine sentiments, rather abruptly addressed him thus:—'What, Sir! and are these indeed your Shasters? Why have you not given them to us? We have not kept back ours from you; why have you not given us yours?' I could give you affecting instances of the lively gratitude with which many have received the Tamul Scriptures, and the veneration they have expressed for them by word and action."—History of the British and Foreign Bible Society. Vol. iii. pp. 118—120.

everywhere. "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be."[2] This enmity it will show, in such a way as it can, wheresoever it is brought into collision with the Truth. So it was in Madras under the preaching of Mr. Thompson. His full exposition of the Gospel, and faithful application of it to the consciences and lives of his auditors, gave great offence to many, and raised against him revilings of disdain, cruel mockings, and evil speaking; and such persecutions of the tongue are often harder to bear than persecutions of violence to the body.

Two circumstances may be mentioned as specially concurring to raise against him, on the one hand, this spirit of hostility, and, on the other, to extend and deepen the favourable impression of religion in the place. One was, his notice from the pulpit of a public masquerade during Lent. He was not in the habit of attacking the usual frivolities of the world, aiming rather at the great essential of making the tree good, that the fruit might be good also[3]. But this was an outrage against the solemnities of the season, which, as a Minister of the Established Church, he could not suffer to pass unnoticed. He knew not of it until the evening of its exhibition, so that he had no opportunity beforehand of protesting against it; but he did not suffer it to go unreproved. On the following Sunday, having preached on the subject of a broken and a contrite heart, and the special call of the Church at that season upon all its members to humble themselves before the Lord, in conclusion, he addressed himself with much solemnity to those who had so lately offended against it, pointing out the inconsistency of their conduct who had made so easy a step from the solemnities of the season to the

(2) Rom. viii. 7. (3) Matt. xii. 33.

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frivolities and dissipations of a masquerade, and were now returned to their places in the humiliations of the Church. Deep was the impression produced. The congregation retired in silence; and long was it remembered, and variously discussed, not at Madras only, but in distant parts of India. One lady, the chief patroness of the masquerade, was much offended, and endeavoured, in the following Lent, to get up a grand ball, as though in defiance of her bold reprover; but the attempt proved almost a total failure, not more than twenty accepting her invitation. The address of the last year was not forgotten, and few were found daring enough to expose themselves to a similar rebuke.

While the report of these matters spread far and wide, with exaggerated and erroneous representations of the facts[1], at Madras itself the impression, on the whole, was favourable; far more so than might have been expected, considering that the chief offenders were the principal families in the settlement.[2]

(1) One friend, from the extremity of Travancore, wrote to Mr. Thompson, that it was reported there, that such was the offence he had given, especially to the leading party, that he was to be sent home. Another, in Calcutta, wrote, in some anxiety, to know *what he had been doing!*

(2) The behaviour of the Governor, General Abercrombie, on the occasion, was honourable to himself, and will serve to show the propriety with which several persons of distinction viewed the subject. He was the son of General Abercrombie, who fell in Egypt. Though not at church himself, his staff were; and from their various reports of the sermon, he was favourably impressed. A few days after occurred the anniversary of the battle of Alexandria, in which his father so nobly conquered, but was slain; and, according to custom, he had invited a numerous party to celebrate the event. But he now felt some misgivings as to the propriety of such public festivities at the present season, and consulted the chaplains on the subject; promising, that if it would be *offensive to the religious part of the community* he would put it off, though many persons had come from the country to attend it. The party was connected, also, with the anniversary of some Scotch Benevolent

The other circumstance referred to above occurred in the autumn of the same year. At that time the Lord's Supper was administered only four times a year at St. Mary's, in Fort St. George, and great was the neglect of this sacrament. Mr. Thompson therefore preached, at this season, a special sermon, explanatory of the nature of the ordinance, setting forth the obligation of all to keep it, and closing with a powerful and direct appeal to those who neglected this duty. The effect produced was such as had never been witnessed at Madras. The whole congregation kept their seats as if conscience-smitten. Except the soldiers, who were marched out of Church as usual at the conclusion of the service, not one left his seat until Mr. Thompson quitted the pulpit, and eighty remained to the Sacrament. Such a number had never before been seen at the Lord's Table. Thus was the Lord carrying forward the work of reformation so well begun by Dr. Kerr. While many opposed Mr. Thompson, he saw a goodly company of attached friends gradually gather around him, receiving the Truth in love. These greatly strengthened and encouraged him, and so adorned the doctrine of God their Saviour by a holy consistency of life and conversation, as abundantly to vindicate the doctrines he preached. When attacked by others, he could appeal to them, as blameless and harmless, sons of God without rebuke, and shining as lights in the world.[3]

14. The congregations at the Church continuing to improve, and the Fort, in which it stood, being

Erection of St. George's Church.

lent Institution, which was to be held on the same day. Considering all the circumstances of the occasion, the Chaplains expressed no objection to it, merely remarking, that they thought it should be *as quiet* as possible. "*It shall*," was the Governor's generous reply. Accordingly, he would not allow the band to attend, and broke up the party at a very early hour.

(3) Phil. ii. 15.

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at an inconvenient distance from the habitations of the gentry, of whom an increasing number were now constant attendants, the Madras Government undertook to build a new Church, both larger and in a more commodious situation. The spot selected was Choultry Plain, about two miles from the Fort on the Mount road, and surrounded by the garden-houses of the civilians. The foundation-stone was laid on the 28th of September 1812, with the usual solemnities; the edifice was completed in 1815, when it was opened by commission; and, on the 8th of January 1816, it was consecrated by the Bishop of Calcutta, under the name of St. George's. It is a spacious and handsome building, supported on eighteen Ionic columns, which are covered with a preparation of chunam, so highly polished, that an inexperienced eye would scarcely, at first view, distinguish it from marble. It has, moreover, a lofty and elegant spire; it stands in a field of five or six acres, surrounded by palm and other eastern trees; and the whole conveys a magnificent idea of CHRISTIANITY IN INDIA.[1]

Chaplains appointed.

15. As the time for opening this splendid edifice approached, a question arose as to the Chaplains who were to officiate in it. It was the general expectation that the two Presidency Chaplains would be removed to it; and, but for an influential party to whom Mr. Thompson's faithful preaching was obnoxious, this arrangement, no doubt, would have been made at once, as a matter of course. But the persons in question exerted their utmost to keep that "disturber" out of *their* Church, as they chose to call it, using all their interest with the Governor, the Honourable Hugh Elliot, to appoint another. Mr. Thompson took no step to counteract this influence, leaving himself and the decision of the

(1) Life of Bishop Middleton. Vol. i. p. 193.

contest with God, who has all events at His disposal, and all hearts under His controul. And it soon appeared that herein he acted wisely; for upon his competitor, who was a frequent and favourite visitor at the Government House, applying for the appointment, the Governor, in justice towards Mr. Thompson, desired first to know his wishes respecting it; and having sent for him, he at once offered him the appointment, expressing, at the same time, his wish *personally* that he would continue in the Fort Church, for that he himself still meant to attend there. Considering, however, the comparative importance of the two positions, Mr. Thompson did not hesitate to prefer St. George's, whither he accordingly removed, with his colleague, the Rev. E. Vaughan. Besides the Chaplain who succeeded them at St. Mary's, another was shortly after appointed to the Black-Town Chapel, built, as we have seen, by Dr. Kerr; thus making four Chaplains at Madras instead of two, together with an Archdeacon. This was a considerable advance in so short a time.

Improved attendance.

At St. George's the Chaplains established regular Weekly Lent Services, for the first time in Madras; also a Monthly Communion, which was as well attended as the former four administrations of the Sacrament. The large and attentive congregation was sufficient proof of the more general interest now taken in religion, and of the necessity of this increased accommodation to meet the growing demand. Both morning and evening services were well attended, and there was often great difficulty in providing for all who wanted seats. The Fort Church also continued to be well attended by the military; and the Black-Town Chapel was filled by the tradespeople and others in its vicinity. Indeed, from this time the moral and religious improvement in the Madras community became so general, that at

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last it was found impossible to get up a play, or even a monthly assembly. In consequence, the Pantheon, where they had both been held and exhibited, was actually shut up, and ordered to be sold.[1]

The Friend-in-Need Society.

16. To show that at Madras, as at Calcutta, Charity accompanied Religion in her progress, we may mention the establishment of a Society in 1813 for the general relief of the poor. The settlement was greatly troubled by a number of bold beggars and begging letters; but the certainty that, with much imposture, there was also much real distress, especially among the Portuguese and East-Indian population, made Mr. Thompson anxious to discriminate between the deserving and undeserving, with a view to relieve the one and expose the other; but this could only be done satisfactorily by visiting them at their houses, and instituting searching inquiries personally into their real circumstances and connexions. This, however, was impracticable on the part of the gentry, both from the nature of the climate, their occupation, and other impediments obvious to every one acquainted with the circumstances of Europeans in India. It therefore occurred to Mr. Thompson, that his design might be effected through the agency of respectable East Indians; and he communicated it to Mr. Loveless, a Missionary of the London Society, whose ministrations had been very successful with that class of persons, by whom he was highly esteemed. Mr. Loveless informed him, that, some time ago, he had an Institution of this nature among the members of his own congregation, called "The Friend in Need;" but that he had failed chiefly from want of funds. Here, then, was the very agency required: and Mr.

(1) The author cannot ascertain whether this order was executed.

Loveless having brought twelve of the members together again, who were ready to resume their work, the plan was fully discussed.[2] Mr. Thompson, at whose house they met, consented to be President, both as originator of the plan, and because of his easier communication with the higher grades of society. They immediately commenced operations, under their old designation, on a small scale, chiefly with the subscriptions of private friends. After a trial of three months, the experiment having answered their expectations, Mr. Thompson waited on the Governor, General Abercrombie, with the plan of the Society, and an account of the proceedings of the Committee, which he requested him to leave till next day. On his calling again, he found that the Governor had carefully read the papers, of which he cordially approved; gave him a donation of twenty-five pagodas, with a monthly subscription of five pounds; and requested that he would freely apply to him for more if that should not be sufficient. At the same time he specially admonished him, in the future conduct of the Society, strictly to adhere to its fundamental rules, and never to suffer them to be interfered with by persons, who, on the

(2) The visitors were to be under the management of a Committee, consisting of a President, Secretary, and twelve members. Madras and its precincts were divided into districts, and the visitors were required to visit every case referred to them by any member of the Committee, with power to give prompt relief, with the concurrence of any two members of the Committee, to a certain amount, in urgent cases. Where the necessity did not press, they were first to send a written report to the Secretary, to be submitted to the Committee for discussion. The subscribers were requested to send all petitions and petitioners to the President, for investigation; and to relieve none, except temporarily with small sums, without reference to the Society. Workshops were established, for the employment of those able to work until situations could be procured for them; and the children were required to attend the Schools in the districts where they severally resided.

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mere ground of a subscription, might consider themselves warranted to attempt it. After the zealous and munificent patronage of the Governor, which he continued as long as he remained in India, the gentry in general followed his example with great liberality. The Society was thus firmly established, and the Committee worked harmoniously together. They were the means of detecting several long established impostors, and of relieving the public of their importunity; and they realized their title to *Friends in Need* to many hitherto unheeded, deserving objects.[1] The Society soon became very popular in the settlement, and it flourishes in undiminished favour to this day.

Corresponding Committee of the Church Missionary Society.

17. We have seen, in a former Chapter, that, in 1813, India was opened to Christian Missionaries of all denominations; and the cordiality with which they were now received at Madras, though far from general, was yet sufficient to mark the favourable change in the public feeling towards them; while the attention which their presence called to the propagation of Christianity in India tended to accelerate the religious improvement going on throughout the Presidency. In July 1814 two Missionaries arrived from the Church Missionary Society; and in consequence of a suggestion to Mr. Thompson from the Committee, a Corresponding Committee was formed in November, to promote the designs of that Institution in South India. The Corresponding Committee no sooner began to survey the wide field before them, than they found several promising openings inviting their attention. Accordingly, with the account of these preliminary proceedings, they transmitted an earnest appeal to the Society for a further supply of Missionaries; and

(1) The Committee publish annually, with their Report, a list of the parties relieved, together with the character and circumstances of each case.

in the course of the next two years three more arrived.[2]

Increase of Chaplains.

18. Mention has been made of Dr. Kerr's Report to Government, in 1806, on the great want of Clergymen for India; but it was not attended to for ten years, when, in consequence of the Bishop's representation to the same effect, the clerical establishment was augmented at all three Presidencies. Madras received six additional Chaplains in the course of 1816; and before the close of the year they were distributed, and at work at the stations where they were most needed. Although it were premature here to enter upon the result of these important movements; yet we cannot close this Chapter without rendering the tribute of praise to God for the bright prospect that smiled on Madras at the close of a Decade which had opened in gloom. The operations thus far were small, compared with what has since been achieved. In an age when religion pervades all ranks of society, and the light of truth is scattering the darkness of Hindostan, we may be tempted to undervalue the incipient efforts which opened the way for the success which has followed. But history must be more just to the memory of those who, at a vast expenditure of time, energy, and money, inserted the wedge that is moving the pantheon of Indian idolatry from its base.

(2) The proceedings of the Bishop of Calcutta and the Archdeacon of Madras will be more appropriately recorded in the Chapter on the Bishop's episcopate.

CHAPTER IV.

TANJORE, TRICHINOPOLY, AND PALAMCOTTAH.
1807—1816.

The Missionaries' varied labours.

1. Messrs. Kohlhoff and Horst continued in charge of this Mission, which gradually improved under their care. At this period they baptized several persons of high caste, who endured with meekness and patience the opposition of their heathen kindred, and gave other satisfactory proofs of their sincerity. Of the Christians who died in 1807, the Missionaries specially mention a Catechist, named Gabriel, aged seventy-three, and a woman aged sixty, who had adorned their religion in health, and found it their consolation in sickness, and their support in death.

Besides their usual Services in English, Tamul, and Portuguese, the Missionaries now held Divine Worship in German and French, for the benefit of the Swiss and Hanoverian regiments, in the English service, quartered in their neighbourhood. In these duties they were greatly encouraged by the moral and religious improvement effected in some of the men and their families. There were several Romanists among them, who, convinced of the falsehood of their creed by the teaching of the Scriptures, renounced their errors and joined the Protestant Church.

The Schools had undergone little variation. The Provincial School at Tanjore contained about forty

scholars, and the Mission School about one hundred, boys and girls. The most promising of the boys, both European and Native, were taught Latin and German, that, in the event of their entering into the service of the Mission, they might be able to read the books of divinity in those languages which the library contained.

Rajah's kindness to the Christians.

2. The Rajah of Tanjore seemed never to be weary of showing his regard for the memory of Swartz. The Missionaries, after describing some of his charities for the Heathen, mentioned the provision he made, in the village of Kaunaudagudi[1], for the education and support of fifty children of poor Christians, who were numerous in those parts. At the same time he provided for the permanent relief of thirty of these people, and of a larger number of Christians in poverty and affliction in the vicinity of Tanjore. He also issued orders that the Christians in his service, civil and military, should always be excused from duty when they had to attend Divine Worship on the Lord's Day and the festivals of the Church.

General fidelity of the Christians.

3. M. Kohlhoff, though in delicate health, was able to visit the country congregations, whom he exhorted to be steadfast, unmoveable, always abounding in the work of the Lord. Their continuance in the faith, notwithstanding the numerous temptations they were exposed to from without and from within, gave him great satisfaction; and the more so, as almost all of them were of the Collary caste, and had therefore been, before their conversion, daring robbers and murderers by profession. He found three families, indeed, amongst them who had violated their Christian engagements by forming marriage connexions with Heathens. These he severely rebuked for their misconduct, when the

([1]) Sometimes spelled Kanaudhacudhee.

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head of one of the families expressed great remorse for what he had done; but the others remained hardened in their sin, and were therefore separated from the flock. Painful as were these circumstances, it was matter for gratitude to God that so small a number had proved unfaithful.[1] The more distant congregations were visited by the Native Assistants. Sattianaden went as far as Combaconum, and there made the circuit of the stations, travelling westward; and the other Assistants were equally diligent: yet little more could be expected from their exertions than to keep the congregations together, building them up in their most holy faith, and securing the instruction of the young.

Conversion of a Brahmin and his family.

4. The Report for the last half-year of 1807 gives an addition of thirty-five to the Tanjore flock, and two hundred and fifty-three communicants. Among the adult converts, the Missionaries speak of a Brahmin, who, in 1806, manifested a desire to understand the nature of Christianity, and they took pains to instruct him; but subjected him to the same discipline as the other Catechumens of inferior castes. While he remained at Tanjore he was very attentive to their instructions, and acquired a competent knowledge of the principles of the Gospel; but he had not yet received grace enough entirely to overcome the evil habits in which he had been brought up. The Missionaries had reason, however, to believe him to be sincere in the desire which he continually expressed to become a true Christian: they had, indeed, occasionally to reprove him for his faults, when he showed great humility and solemnly promised amendment.

The privations and persecution to which he was

(1) Society for Promoting Christian Knowledge Report for 1809. In the account here given of the Mission at this period, use has also been made of a private letter from M. Horst to Dr. Kerr at Madras, dated Tanjore 14th March 1807.

exposed also served to test his sincerity. It has been seen above, that when a Brahmin resolves to embrace Christianity, he not only draws upon himself the indignation of his own caste, and that of all other Hindoos; but also forfeits the privileges and emoluments which he formerly enjoyed, and henceforth has none to look to for support but Christians. Such was the state of dependence to which this man was reduced; but the Missionaries were unable to afford him all the relief he required. He was very willing to be employed in any situation that they might give him in the Mission; but as their income was already inadequate to cover their necessary disbursements, they were under the necessity of directing him to look out for assistance from the Missions on the coast. This was in 1808; and we have no further account of him till 1810, when the Missionaries report his baptism, after a trial of about four years, and certify, that he had evinced the sincerity of his profession, not only by leading a Christian life, under many sufferings, privations, and difficulties; but particularly by his endeavours to prevail on his family to follow his example. Through God's blessing, his exertions were attended with success; and, among all the Catechumens, his family gave the greatest satisfaction to their teachers, by the love they evinced for the Truth, their attention to the public instructions and ordinances of religion, and by their devout frame of mind.[2]

Death and character of two Catechists.

5. Among the deaths in 1809 two Catechists are mentioned, who had both been converted from Paganism, and trained up and employed as Teachers by M. Swartz. Although their abilities were not so great as those of some other native labourers, yet they were faithful in improving them, and were

(2) Society for Promoting Christian Knowledge Reports, 1809, 1810, 1811.

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made serviceable to many. They were much esteemed by the Heathens as well as Christians, for their kindness and attention to all, their unfeigned piety, and their prudence and zeal in the discharge of their duties. They now closed their useful course, leaving behind an encouraging example of the profit which may accrue, with the Lord's blessing, from the diligent employment of a single talent in His service.

Want of funds for their growing expenses.

6. In the same year the Court of Directors, in answer to an application from the Missionaries, added seven hundred pagodas per annum to their grant of five hundred which they had for some time allowed for the support of education in South India, especially the Provincial Schools. They were grateful for this seasonable relief; but it did not meet their wants for the maintenance of their growing congregations in Tinnevelly and other distant parts. The enlargement of old Chapels, the erection of new ones, the increase of Catechists, and other unavoidable expenses, exceeded the funds at their disposal; but they put their "trust in the Lord of the harvest, as they expressed it, to incline the hearts of His servants in England to enable them vigorously to carry on His work in India." There was also, as mentioned above, a greater demand for Bibles and other books than the Tranquebar press could now supply; and the Missionaries were desirous to set up a printing establishment at Tanjore[1], but as yet they had not the means.

Death of M. Horst.

7. In 1810 these labours were interrupted by the death of M. Horst. This distressing event deprived M. Kohlhoff of an able and active colleague, and the Mission of a faithful pastor. His patience

(1) Society for Promoting Christian Knowledge Report, 1811.

under suffering, and his hope in death, were some mitigation of their sorrow for his loss; but it was long before his place was supplied. He left a widow and numerous family, whom he commended to the Society's care; and his expectations for them were not disappointed.[2]

Ordination of four Native Priests.

8. The declining health and advanced age of the Native Priest, Sattianaden, induced M. Kohlhoff to apply for permission to ordain some of the Native Catechists. The Society having complied with his request, and promised an adequate maintenance for the Priests, if they continued faithful, he selected four, named Nianapiragasam, Adeykalam, Wedanayagam, and Abraham, and, after careful examination, ordained them, assisted by the Missionaries from the coast, on the 17th of March 1811. After their ordination, Wedanayagam was sent to Palamcottah, and the other three were distributed among the country congregations of Tanjore. Fervent were the prayers offered to God with and for these Pastors, that He would vouchsafe to them the gifts of the Holy Spirit, and make them blessed instruments in the promotion of His glory and the salvation of many souls.

Increase of the flock.

9. The baptisms reported this half-year were one hundred and thirty, including fifty-seven children: there were also six converts from Romanism. Thirty-eight of the Hindoo converts inhabited a village near Tanjore; and one family, of the Collary caste, who joined the Church, resided in the fort. The subsequent walk of all this company confirmed the Missionary in his belief of their sincerity, and caused him to rejoice over them. The communicants were this year increased to four hundred and thirty-seven.[3]

(2) Society for Promoting Christian Knowledge Report, 1811.
(3) Ibid. 1812.

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Appointment of M. Jacobi to the Mission.

10. We have often seen, in the foregoing pages, the difficulty of the Christian-Knowledge Society to obtain devout and able men for their Missions; and we have also shown that this difficulty was greatly increased by the prevalence of infidel principles in Germany; but in December 1812 Dr. Knapp, of Halle, sent them a young man fully qualified for the sacred office. His name was Christophilus Augustus Jacobi. After his ordination by the Bishop of Zealand he proceeded to England; and on the 23d of March 1813 the Society, in full assembly, dismissed him to his Station in the usual manner. The charge was delivered on the occasion by the Rev. Dr. Middleton, Archdeacon of Huntingdon, who was afterwards, as we have seen, appointed to the Bishopric of Calcutta. His was no ordinary address. The learning and piety with which it was fraught, and the emphatic manner in which it was delivered, made a deep impression, not only on the candidate, but also on all the audience.

M. Jacobi's reply was no less affecting, especially the account he gave of his early conviction of the importance of Missionary work, of his reasons for going to India, and of the grace and providence of Almighty God, which had brought him safely through all the difficulties of his way unto their present happy termination.[1]

His arrival, and death.

11. He sailed from Portsmouth in April, and reached Madras in September. His particular Station was left to the judgment of the Missionaries; and as M. Kohlhoff stood most in need of his assistance, he was appointed to Tanjore, whither he proceeded in October. M. Kohlhoff went out as far as Combaconum to welcome him; but his joy at

(1) Both the addresses are published at length in the Society for Promoting Christian Knowledge Report for 1813, pp. 58 *et seq.* Also in the Abstract of the Society's Reports, pp. 657 *et seq.*

the meeting was soon clouded by his young brother's sickly appearance. On the voyage he had enjoyed uninterrupted health; but shortly after his departure from Tranquebar he was attacked by disease, attended with alarming symptoms: his chest was affected, and he soon proved to be in a rapid consumption. On his arrival at Tanjore, every thing was done that medical skill could devise to arrest the disease; but all proved of no avail. He lingered till February 22, 1814, when God was pleased to deliver him from suffering, and translate him to everlasting rest. He met death with calm resignation to the Lord's will. The hymns and portions of Scripture read to him were balm to his spirit; and without a groan or struggle he breathed his last, as one falling asleep.

The funeral of this young Missionary was an affecting scene. Though his residence at Tanjore had been short; yet he had lived there long enough to awaken a tender interest in his behalf. He is described as one of those singularly amiable, lovely, and exemplary characters whom almost every one instinctively loves and admires, and bewails when removed. The high character which he brought with him for piety and talent had raised great hopes for India from his labours; but these hopes were now to be shut up in his grave. The funeral was attended by the Resident and other gentlemen of the Station, as well as the Native Christians, who greatly lamented his premature death.

This is not the least remarkable of those dispensations of a similar nature which are recorded in the course of this History. Here is one who, called to the work from childhood, delivered from the perils in his way, disciplined for the trials and instructed for the duties before him, conducted to the field where his exertions were most required, has hardly pressed his foot on the soil before he is snatched away.

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What can this mean? The Lord knows, and in due time will cause it to be seen that it was well. Before this event, the Mission was reduced to great extremity for want of assistance; and it was now still more deeply depressed; but God was about speedily to arise for its deliverance, and the present disappointment was calculated to teach His servants to rely the more absolutely upon Himself for aid.

A caution for future Missionaries.

12. While, however, it becomes us to look above second causes, and to attribute such disappointments to the Almighty's inscrutable will, we may mention, as a caution to others, a circumstance which seems to have accelerated Jacobi's death. He was so sedentary in his habits that it was with great difficulty he could ever be induced to take the recreation needful for his health. While at Madras he would often shut himself up the whole day, reading with an almost insatiable eagerness, omitting to take exercise, and declining to move out in the morning and evening to breathe the open air. Such application, especially in a tropical climate, might be expected to undermine even a healthy constitution, much more one previously disposed, as his appears to have been, to pulmonary affection. In the ardour of his mind he did not consider the natural effect of this imprudence; but we may hope that its fatal termination will not be forgotten by others who may dedicate themselves to the service of the Lord in a heathen land.[1]

Increase of the Mission.

13. The Notitia received with this painful intelligence announced an increase to the congregations, for 1812 and 1813, of three hundred and three souls. The communicants amounted to seven hundred and six. This improvement is attributed,

(1) Society for Promoting Christian Knowledge Report, 1814. Missionary Register, 1815, pp. 367—371.

under God, to the efficiency of the Native Priests recently ordained, which furnishes another proof of the importance of this class of labourers.[2] We have no further particulars of the progress of this Mission for the remainder of the Decade, M. Kohlhoff's incessant occupations, no doubt, leaving him little time for correspondence.

TRICHINOPOLY.

State of the Mission.

1. Trichinopoly, like the other South-India Missions, was at this time languishing for want of labourers, M. Pohle being still alone in this field, and growing very infirm. He continued to send home the Notitia with tolerable regularity; by which it appears that the Portuguese and Tamul flocks were gradually increasing. The united congregations, in 1807, amounted to four hundred and twelve[3], and, in 1816, to five hundred.[4] Of the baptisms, which, during the present Decade, amounted to two hundred, about one-third were adult Heathens; and there were nearly fifty converts from Romanism. The greatest number of communicants in one year was three hundred and forty-three.[5] The average number of scholars in the English School was forty; and in the Tamul, sixty. The small congregation at Dindigul was nearly doubled in the course of this Decade, amounting, at the close, to fifty souls.

M. Pohle's application for help.

2. This state of things did not satisfy the aged Missionary, whose zeal for the extension of the Redeemer's kingdom had outlived his ability to carry forward the work. Frequently and urgently did he call for help; and in a Letter dated March

(2) Society for Promoting Christian Knowledge Report, 1815.
(3) Ibid. 1809.
(4) Ibid. 1817. Memoir of Bishop Middleton. Vol. i. p. 221.
(5) Society for Promoting Christian Knowledge Report, 1812.

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3, 1810, after acknowledging the safe arrival of the Society's stores, he added, "Would to God that we could also receive new Missionaries. I am upwards of sixty-six years old: my strength faileth me, and I may soon be gone, and the Mission be an unprovided-for orphan, whereof to think only is painful to me. From the Syrians I expect no help, as they do not suit us.[1] May the Lord hear our prayers, and help us for His mercy's sake!"[2] In his Report of the following year he resumed this anxious subject, and expressed his sorrow that, for want of European help, the Missions were exposed to the danger of falling into other hands.

Fatal pestilence in Madura and Dindigul.

3. The heavy monsoon of 1810, and the pestilence that prevailed in the South, for a time cut off all communication with Madura and Dindigul. In the latter district alone not less than thirty-four thousand people were swept away by this plague in the course of nine months. M. Pohle could not feel justified in sending a Catechist into the midst of such desolation. He was able, however, to visit other parts; and he expresses the satisfaction he experienced, in his way to and from Tanjore, when passing through some places inhabited by Christian congregations of the Collary caste, to see them, with their Schools, come out to meet him, and receive him with joy and gladness.[3]

(1) Allusion is here made to the united Report of the Missionaries, in reply to a query of the Society, whether they could make use of Syrian Priests from the Malabar Coast. They were unanimous in declining a union with those Priests, finding that they held doctrines which militated against the Thirty-nine Articles of the Church of England, the Augustine Confession, and the Nicene Creed. Their "Memorandum" on this question was published in the Society's Report for 1811. A similar testimony of earlier Missionaries has also been noticed in a former part of this History. See Vol. ii. Book vi. c. 2. s. 40.

(2) Society for Promoting Christian Knowledge Report, 1811.

(3) Ibid. 1812.

In 1812 the epidemic broke out again; but this awful visitation produced little effect on the minds of the people. M. Pohle remarks that they were alarmed; but that infidelity and superstition also prevailed in the country, and carried away many before them into spiritual death, just as the pestilential fever infected numbers, and hurried them into eternity.

Labourers and wants of the Mission.

4. The Native Labourers in the Mission at this period were, two Catechists of the higher caste, and two of the lower, one of the latter acting as Tamul Schoolmaster. They had likewise two Masters in the English School, both East Indians. About the same time M. Pohle was relieved of great part of the duties which he had hitherto performed for the Europeans, Government having appointed a Chaplain to the cantonment, and erected a Church for the troops, who had heretofore attended the Mission Church. His infirmities were now increasing fast, and his health had become so precarious, that he could no longer go from home; but he was able still to superintend the business of the Mission, and to distribute the charities of the neighbourhood to the thousands of poor Natives driven by fever and famine to Trichinopoly for support. In this state of affairs he could still hope in God, devoutly remarking, "I look up to the Lord for help! May I experience it, if it be His gracious will, and may I praise Him with joyful lips."[1]

Adverting to the exertions of his fellow Teachers and Schoolmasters, he remarked, that the effects were far from being so considerable as they could wish; but such as knew the circumstances, hindrances, obstacles, and disadvantages of the Mission, which they had to struggle with, would not wonder

(1) Society for Promoting Christian Knowledge Reports, 1813, 1814.

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that their progress was slow. Their difficulties were known to God, and He was their best helper in distress.[1]

Bishop of Calcutta's appeal in its behalf.

5. In 1816 the Bishop of Calcutta visited the Mission, and was greatly interested in its behalf. He remarked, that the Tanjore and Trichinopoly Missions, from their contiguity and close relation, might be considered as one; and notwithstanding their present state of depression, which, under present circumstances, the Bishop knew to be unavoidable, he observed that they formed together, in a Christian point of view, the noblest memorial, perhaps, of British connexion with India. He then recommended that speedy and effectual aid should be sent out, to preserve these Missions from decay. M. Pohle, he stated, was far advanced in life, and his energies were beginning to fail. M. Jacobi's death had left him without a successor; and if none were appointed, especially considering the insufficient establishment of Country Priests, the more distant Christian flocks might be dispersed, and not reclaimed. M. Kohlhoff would exert himself to the utmost; but no man could be equal to such a charge, considering that the congregations were spread through a district extending more than two hundred miles. The Bishop, therefore, suggested that a new Missionary be engaged as soon as possible; and that Kohlhoff be allowed to employ three Native Priests, in addition to those already on the establishment.[2]

PALAMCOTTAH.

State of the Mission.

1. Of the Christians in Tinnevelly we have little account at this period. A Mr. Sawyer, a person of respectability, residing at Palamcottah, had for some

(1) Society for Promoting Christian Knowledge Report, 1815.
(2) Ibid. 1816 and 1817. Life of Bishop Middleton. Vol. i. p. 220.

time afforded them protection and pecuniary assistance; and the Commandant of the district, Lieutenant-Colonel Charles Trotter, gave them every encouragement and support in his power. The death of Mr. Sawyer in 1816 deprived the Christians of the entire province of a kind friend. Pastor Abraham was then appointed to Tinnevelly, where he presided over the congregations with fidelity and acceptance for several years. But during the whole of this Decade they do not appear to have had one visit from either of the Missionaries at Tanjore or Trichinopoly.

In the autumn of 1816 the author was appointed Chaplain at Palamcottah, where he found Pastor Abraham diligently employed, and the Christians living together in peace. They consisted of three thousand one hundred souls, scattered in no less than sixty-three places, their numbers in each town or village varying from two individuals to between four and five hundred. Some of these Christians were respectable inhabitants, such as farmers, and others of that class; but the majority were mechanics and shanars, cultivators of the palm tree[3]: there were but few of the lowest castes among them. The increase during the last three years of this Decade amounted to four hundred and seventy eight.[4] The establishment was possessed of little property in the district. Besides the Chapel at Palamcottah, built, as mentioned above, by the

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([3]) Commonly called the "Toddy caste."

([4]) They were as follows:—

Children of the Christians.....	314
Heathen Converts..... ...	141
Romish.....	22
Mahomedan.....	1
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This account of the Palamcottah Mission is drawn up from the author's own correspondence with the Society's Diocesan Committee at Madras.

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Brahminy woman, together with a Mission House adjoining, there was a substantial Church at Mothelloor. The remaining Places of Worship were composed of mud walls, thatched with the palmyra leaf. There were a few Schools, which, being without one regular teacher, were conducted by the Catechists, who had little time to attend to them. There were very few books, either for the Schools or the congregations. A Tamul Testament was preserved here and there in the Chapel; but very rarely was such a treasure found in possession of an individual. The scholars were taught to read out of such cadjan writings, or native compositions written on the palmyra leaf, as they were able to procure, the general subject of which was little calculated to improve their minds.

While unacquainted with the native language, the author could do little for the improvement of this Mission; but no time was lost in establishing regular Schools in the principal villages, providing the Liturgy, Scriptures, and other books for the Schools and the community, and obtaining a second Country Priest. The result of these arrangements it were premature to detail in this place.

Concluding Remarks.

2. We cannot conclude this brief account of the primitive Missions in South India without one word more in their vindication. We have seen how unjustly they were aspersed, both by Protestants and Papists; but those who are candid enough to consider the unfavourable circumstances in which they were placed for the last few years, will know how to account for their decline without impugning their character, and cordially assent to the observations we have just quoted from the Bishop of Calcutta.[1]

(1) The Bishop's further testimony in favour of the Missionaries and their establishments is reserved for the account of his first Visitation.

The tide of hostility, on the part of Europeans in India, had for some time been swelling high and running strong against Missionary operations; and when we consider the difficulties, from this and other causes, with which the Missionaries had to contend, we shall think them entitled to our admiration for keeping the machinery at work, rather than reproach them for not accelerating its motion. In the Society's present inability to send out a sufficient supply of labourers it were unreasonable to expect more to be done. It was during this Decade that the contest described in a former Chapter[2] was maintained in England between the friends and enemies of the Indian Missions; the one party seeking to have the door opened wider for the Missionaries' entrance into the country; the other desiring to see it shut more closely against them. The question, we have seen, was not decided in their favour before the year 1813; and, while in suspense, little progress could be made in the work. In 1814 labourers from various Societies began to arrive in the country; but it is obvious that there had yet been no time for improvement in the Missions. They were in a state of preparation for future progress; and if it were premature in this place to state the result of the vigorous operations now commenced, it were equally unjust to draw any conclusion to their prejudice from their previous state of comparative inaction.

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(2) Book x. c. 1.

CHAPTER V.

LONDON MISSIONARY SOCIETY IN SOUTH INDIA.
1804—1816.

VIZAGAPATAM.

Three Missionaries sent to India.

1. THE establishment of the London Missionary Society in 1795 has been mentioned above.[1] In the month of February 1804 three Missionaries were sent to India, the Rev. George Cran, Augustus Des Granges, and William T. Ringletaube. Mr. Ringletaube was the Missionary who, in 1798, deserted the Calcutta Mission of the Society for Promoting Christian Knowledge in so extraordinary a manner. They arrived at Tranquebar early in December, where they were instructed to establish a Mission, if thought expedient; but the choice of their Station was left to themselves, under the intimations of Divine Providence, and the advice of some friends with whom they were directed to communicate on their arrival.

Two of them go to Vizagapatam.

2. The Rev. Dr. Kerr and other friends invited them to Madras; but finding that they would not be allowed to remain there, and not wishing to seem to interfere with the Missions already established in the South, they were recommended to remove to Ganjam, four hundred and sixty miles

(1) Book x. c. 1. s. 2.

north of Madras. This Station, however, being near the extremity of the Teloogoo country, Vizagapatam was deemed a more eligible post for them to occupy. It was more central, was about one hundred and twenty miles nearer Madras, and would give them an ample radius for their movements: and as this sphere was altogether unoccupied by preceding Missionaries, Messrs. Cran and Des Granges readily acquiesced in the proposal to remove thither. "With the Bible in our hands full of promises," said Cran; "with the permission of the Honourable the Governor in Council; and with a number of introductory letters from gentlemen of the first respectability at Madras; my dear brother Des Granges and I are just going to embark for Vizagapatam."

Extent to which Teloogoo is spoken.

3. This place is situated on the coast, in one of the Northern Circars. It contained at that time above twenty thousand inhabitants, and in its vicinity were many large villages, inhabited by thousands of the Heathen, who were sunk in the grossest idolatry. The language of the country is Teloogoo, which is computed to be spoken by not less than ten millions of people, a number far exceeding those who speak Tamul.[2] This station presented

(2) This language is spoken by the inhabitants of the province of Telingana, and is thus described in the introduction to a Grammar of it published by A. D. Campbell, Esq. of the Honourable Company's Civil Service on the Madras Establishment. "It is the Andhra of Sanscrit authors; and, in the country where it is spoken, is known by the name of Trilinga, Telinga, Teloogoo, or Tenoogoo. This language is the vernacular dialect of the Hindoos inhabiting that part of the Indian Peninsula, which, extending from the Dutch settlement of Pulicat, on the coast of Coromandel, inland to the vicinity of Bangalore, stretches northwards along the coast as far as Chicacole; and in the interior, to the sources of the Tapti, bounded on the east by the Bay of Bengal; and on the west by an irregular line passing through the western districts belonging to the Soubahdar of the Deccan, and cutting off the most eastern provinces of the new state of Mysore, a tract including

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an opening to the Cuttack and Mahratta countries, where the Teloogoo is generally understood.

Missionaries welcomed at their Station.

4. On the 25th of July 1805, and the two following days, the Brethren wrote to Dr. Kerr, announcing their safe arrival, describing the cordial reception they had met with from the gentlemen of the place, especially the Collector, Mr. Robert Alexander, and expressing in warm terms the grateful emotions of their hearts for all his kindness to them at Madras. Though not of the Church of England, yet Dr. Kerr advised them, amongst other means of making themselves useful to the English residents, to conduct the Public Worship according to the ritual of the Church. Mr. Cran was brought up in the Church of Scotland, and his colleague in the Protestant Church of France; but they did not scruple to follow Dr. Kerr's advice, which made them the more acceptable to the gentlemen, and seems to have been attended with a blessing to their own souls. Early in August Mr. Cran wrote to Dr. Kerr: "We are well and happy. I read Prayers last Sunday for the first time in my life. I bless God who put it into your heart to advise us to come hither. The Europeans and the Natives

including the five Northern Circars of Ganjam, Vizagapatam, Rajahmundry, Masulipatam, and Guntoor, the greater portion of the Nizam's extensive territories, the districts of Cuddapah and Bellary, ceded by him to the British, the eastern provinces of Mysore, and the northern portion of the Carnatic. Nor is this language unknown in the more southern parts of India; for the descendants of those Teloogoo families which were deputed by the kings of Vidianagara to controul their southern conquests, or which occasionally emigrated from Telingana to avoid famine or oppression, are scattered all over the Dravida and Karnataca provinces; and, even retaining the language of their forefathers, have diffused a knowledge of it throughout the Peninsula." Mr. Campbell further speaks of the Telinga, or Teloogoo, as "one of the most ancient, useful, and elegant languages of India."

An interesting account of the Teloogoo country, language, and inhabitants, is given in the Missionary Register, 1840, pp. 425—428.

are very kind to us." The Collector, unknown to them, wrote to the Governor in Council, requesting that they might be allowed some acknowledgment for these services: accordingly they received an allowance of ten pagodas per month. Dr. Kerr also obtained for them the privilege of sending their letters postage free.

A young Arab convert.

5. Some time before, Dr. Kerr had baptized a young Arab, who was now at Vizagapatam. This year he was seriously ill; and during his sickness the Missionaries visited him, prayed with him, and were happy to find that his greatest consolations arose from the blessed truths contained in the Word of God. After his recovery they began to instruct him in the English language. He was very zealous in endeavouring to gain converts to the Christian religion, and kept several Natives in his house, under a continued course of religious instruction. In those days of moral dearth in India, one instance of this kind was encouraging to those who were labouring for the conversion of the Natives, and it must have rejoiced the heart of Dr. Kerr to find that his disciple continued so steadfast in the faith, and so diligent for the salvation of others.

Commencement of operations.

6. While studying the Teloogoo language, the Missionaries continued to officiate in English on the Lord's Day, and also set apart three evenings in the week for the instruction of the East Indians who were engaged in the military service. They likewise opened an English School, under a Native Christian, who accompanied them from Madras. Among the scholars were three young Brahmins; and the School was so highly appreciated, that several of the pupils came thirty miles to attend it, and others from shorter distances.

In the following January (1806) they were encouraged by the frequency with which the Brahmins called on them to converse about religion. They

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had seldom less than four or five with them, some of whom spake openly in favour of the Gospel; others opposed what they heard; and a third party endeavoured to parry the truth with affirming, "that it is all one, and he that adheres strictly to the tenets of the religion of his country, will be accepted of God, and admitted into heaven." The Missionaries, however, did not attend exclusively to the Brahmins. When able to speak the language well enough to enter into conversation with the Natives, they visited the surrounding villages, and proclaimed to their numerous inhabitants of all castes the Gospel of Salvation.

Mission House and Free School.

7. Through the exertions and influence of the Collector, they obtained from the Zemindar a spot of ground for their Mission premises. This gentleman having procured for them the sanction of the Madras Government to build upon it, they began to erect a habitation, which was finished by the month of November. By this time they had under their care between thirty and forty young persons, twelve of whom were children of caste, and the rest East Indians. Several of them could already repeat the Catechisms and other elementary works put into their hands. The good effects of these incipient exertions were soon apparent.

The miserable state of the numerous youth in their neighbourhood induced them to devise more extensive means for their instruction; for which purpose they drew up an address, accompanied with a plan, for a Free School, which was circulated through the settlement, and met with general support. The European community contributed liberally towards the erection of a School-house, besides monthly subscriptions for the maintenance of the scholars whose parents could not afford to pay for them. The Governor, Dr. Kerr, and other friends at Madras, contributed to the same object, and they

met with every encouragement to go forward. By the liberality of their friends they were enabled also to distribute rice on the Lord's Day to the numerous distressed objects who came to them for charity. Their Free School contained an equal number of boys and girls, and they procured the services of a pious young Englishman to instruct them.

Missionaries' encouragement and trials.

8. While encouraged by the steady increase of their English congregation, and also by the improvement of some, their patience was greatly tried by the drunkenness which prevailed among the soldiers, invalids, and pensioners; for besides their anxiety for these men's own souls, they were pained at the scandal which their intemperance presented in the sight of the Heathen, and feared that it would hinder the propagation of the Gospel among them. They met, also, with other difficulties; but in them all they consulted their steady friend, Dr. Kerr, how to proceed, and he never failed to give them the wisest counsel. Mr. Cran[1], in one of his letters acknowledging this kindness, after rendering thanks to God for raising up one who was both able and willing to strengthen his hands and encourage his heart, added—"I will not thank you, however, for what you have done in support of the Missionary cause. The spread of the Gospel is as dear to you as it can be to me." "May you shine in this dark country till you behold the Sun of Righteousness rising to shine on India for ever. Then, and not till then, may you say, 'Lord, now lettest thou Thy servant depart in peace, for mine eyes have seen thy salvation.'" He then encouraged himself by reference to the Saviour's meek endurance of the contradiction of sinners against Himself.

Their Teloogoo Translations.

9. They studied the Teloogoo language with such

(1) Mr. Des Granges was gone to Calcutta to be married.

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diligence, that this year they produced the translation of some Tracts, composed chiefly of texts of Scripture, which Dr. Kerr printed for them at the Asylum press. They were greatly pleased with the type, and the accuracy with which the work was executed. "This specimen," Des Granges wrote, "brightens our prospect of one day seeing God's Holy Word printed in the native language." "What pleasure would it be," wrote Cran to the same friend, "to have a few thousand copies of the Scriptures circulating among the Natives in their own language. But this will be a work of immense labour. It is our firm opinion—I believe we borrowed it from you—that a native can give but very little assistance in translating the Bible. After making many trials of the most capable Natives around us, we find that no dependence can be placed on a single sentence. Hence, till we get a more extensive acquaintance with the Teloogoo, our intended translation will not go on very fast. We make some attempts however every day." "That Missionaries, who believe the Scriptures, should execute the work in preference to employing a graceless Brahmin, few will deny; not to mention, that a Brahminical translation would only be of use among his own tribe; for the lower classes would not understand it."

At the same time they were at work upon a translation of the English Liturgy, several parts of which they had executed. Mr. Cran, though a Presbyterian, wrote to Dr. Kerr, "The Articles of the Church of England express our religious sentiments, while we consider the Form of Prayer as one of the most noble specimens of human composition." But as yet they had no native congregation to use it, and do not seem to have been sanguine in their expectation of speedy conversions from among them. Already they might have baptized several, had they

allowed them to retain any vestige of caste; but this they determined to resist at the outset, rightly judging it to be the safest way of commencing their career, both to test the sincerity of those who proposed to join them, and also to raise a barrier in the way of others "who might have selfish ends in view."

Progress of their Schools.

10. The success of their School at the end of the first year was sufficient to encourage them to proceed. While some of their pupils made good progress in elementary knowledge, the hearts of others, they remarked, seemed to be under the influence of Divine Grace. These manifested a cordial affection for their teachers, and their attachment to heathen rites and superstitions was rapidly decreasing. Their prejudices of caste, also, were wearing away by the silent influence of education. After School the young Brahmin was to be seen working in the garden with the Parriah, and that of his own accord; for the Missionaries avoided every unnecessary interference with their feelings. It was already pleasing to find many of the scholars unwilling to leave School when their education was completed, "though they received nothing for their attendance but their learning, and," as the Missionaries expressed it, "that degree of civility which one man owes to another." Some of their scholars boarded with them; and they considered that the establishment of such Schools would prove highly conducive to the spread of Christianity.[1]

But they did not confine their attention to these Schools. Their Journals furnish pleasing proofs of their constant endeavours to enlighten the minds of the adult Heathen, by embracing every opportunity

(1) The above is written chiefly from their private letters to Dr. Kerr of Madras. We now proceed to use the Reports and Missionary Transactions of the Society.

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to converse with them on the great principles of the Christian Revelation; and they were assisted in their exertions by the liberality of the English in the Settlement.

Conversion of a Teloogoo Brahmin.

11. About this time Messrs. Cran and Des Granges gave the following account of a converted Teloogoo Brahmin, named Subbarayer, who had joined them in their labours. He was previously an accountant in a regiment of Tippoo Saib's, and after the death of that prince he held a similar situation under an English officer. Anxious to obtain eternal happiness, he was advised by an aged Brahmin to repeat a certain prayer four hundred thousand times. This task he more than performed, and accompanied it by many fatiguing ceremonies; but finding no satisfaction from them, he resolved to return from the pagoda he had visited to his family. In his way home he met with a Romanist, who conversed with him on religious subjects, and gave him two books on the Christian religion, in Teloogoo, with which he was so much pleased, that he began to think of embracing Christianity. No sooner was this discovered by his friends, than they became exceedingly alarmed, and offered him a large sum of money, and the entire management of the family estate, hoping thus to prevent reproach being brought on his caste. These temptations, however, did not move him: he declared that the salvation of his soul must be preferred to all worldly considerations; and leaving his wife behind, who was unwilling to accompany him, he returned to the priest, and was subsequently baptized by the name of Anundarayer. Before his baptism he voluntarily delivered up his Brahminical thread and cut off his hair, which rendered it impossible for him to resume his caste.

A few months having elapsed, he was sent by the priest to Pondicherry, where he met with his wife,

who, after suffering much persecution from her relations, had determined to join him. With her he afterwards removed to Tranquebar, where he was much gratified to find that the Bible was translated, and that there were *no images in their Churches*, which he always much disliked, and against which he had often argued with the priests. Though treated, at first, with suspicion by the Danish Missionaries, they were afterwards sufficiently satisfied with him to admit him to the Lord's Table. He studied the Scriptures, which he had never seen before, with great diligence, and made some translations from Tamul into Teloogoo, which language he wrote with elegance, as well as the Mahratta. He declined all the offers of his friends to recommend him for secular employment at Madras or Tanjore, being earnestly desirous of occupation in the service of the Church of Christ.

His reception and labours at Vizagapatam.

12. Having heard of the Missionaries at Vizagapatam, he expressed a strong desire to visit them, hoping that he might be useful among the Teloogoos: and the Missionaries, being satisfied with his testimonials, received him, and afterwards baptized his wife. He shortly after made a tour up the country, and preached the Gospel with great zeal and acceptance. He was also very useful in the work of translation; and his exertions in every respect fully realized the hopes entertained of him at his reception. But he had yet much to suffer for the Name of Christ. Besides the reproaches of his *caste*, he was sometimes beaten by the Heathen to whom he spake on the doctrines of Christianity, and he bore the marks of violence on his forehead. But he patiently endured their persecution, declining to make any complaint.[1]

(1) Appendix to Sixteenth Report, No. III. Seventh Report of British and Foreign Bible Society. Also, Owen's History of the Society. Vol. ii. p. 19.

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Death of Mr. Cran.

13. On the 8th of January 1809 Mr. Cran died of a bilious fever, with which he was attacked in the previous November. Notwithstanding his debilitated state, he exerted himself to the last, and preached to the Natives in Teloogoo but a few days before his death. Des Granges was for a time almost overwhelmed by this calamity. "Reflection on my loss," he says, "creates in me sensations of grief which I cannot easily suppress." But deeply as he deplored the death of his colleague, his complicated labours often left him little time to reflect upon it. From the dawn of day until nine or ten o'clock at night he considered every moment not employed in his proper duties as "*stolen.* I can give no better appellation," he said, "to time spent that has not the welfare, enlargement, and stability of the Mission as its chief object. If God spare my life I will endeavour to perform this duty as a testimony of my esteem and respect for departed worth." An appropriate way for a Missionary to improve the death of a brother.

Arrival of two Missionaries.

14. In the same year two Missionaries, the Rev. Messrs. Gordon and Lee, arrived to strengthen this Mission. They had sailed from England in 1807, by way of America, where they were detained in consequence of the differences between the governments of Great Britain and the United States[1];

(1) The following instance of generous conduct on the part of an American captain during this war is worthy of being recorded:—

"An American privateer having captured, in the Irish Channel, a sloop from Cardigan, laden with coal, the captain of the privateer entered the cabin to survey his prize. Observing there a small box, with an aperture in the lid, similar to a Poor's Box, and an inscription on it, 'Missionary Box,' he inquired what it was. The Welshman, apprehending the destruction of his vessel and property (according to the recent practice of the Americans to burn their prizes), replied with a sigh—'Ah, it's all over now! You must know that I and my poor fellows have been accustomed to drop a penny

but they usefully employed themselves at New York until the termination of the war. They then sailed, with their families, from Philadelphia, in May 1809, and arrived at Calcutta in September. Steps were soon taken to facilitate their journey from Bengal to Vizagapatam, where they arrived just in time to supply the place of Cran, and to gladden the heart of Des Granges before he was called to follow his departed friend.

Death of Mr. Des Granges.

15. He was taken ill on the 4th of July 1810, and died on the 12th, in the thirtieth year of his age. Mrs. Des Granges was lying ill at the same time in the next room, and being, by his wish, carried through his chamber a few hours before his death, they took their last farewell till they should meet again beyond the grave. His children were also, at his request, brought to his bed-side. The scene was affecting beyond description. "In regard to the state of his mind, during his affliction," said his surviving colleagues, "it was calm and serene from first to last: his words were few, owing to his great pain and weakness. When asked what he was most anxious about, he replied, 'The concerns of the Mission, more particularly the translation of the Scriptures; but,' added he, 'God can carry that on without my means, so that my life is not necessary on that account.'" He then gave particular directions to his young colleagues respecting this translation, the management of the Schools, and the general concerns of the Mission. A number of persons

penny a piece into that box every Sunday morning, to help to send out Missionaries for the preaching of the Gospel.'—'Indeed!' said the American: 'that is a good thing—a good thing indeed!' After a short pause, he put out his hand to the master of the sloop —'I will not touch a hair of your heads, nor injure your vessel'— and immediately departed, leaving the astonished and grateful Welshman to pursue his course unmolested!"

Missionary Register, 1811, p. 514.

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standing around his bed, he was asked whether he wished to meet them in heaven. "Oh yes," he answered, "and, if I could, I would now tell them how good the Lord has been to me."

Poor Anundarayer was much affected; and on being assured that the same care should be taken of him by the surviving Brethren as he had received from Des Granges, he burst into tears, and pressing to his lips the hands of his dying father, as he called him, he kissed them, and cried—"Will you pray to Jesus to give us His blessing?" The dying Missionary then closed his hands, and prayed for him. Anundarayer then said, "I will not go from this place; but will go on translating the Old and New Testaments as long as God shall give me power. In the place where you die, I will die, and will not leave this compound to go anywhere else." Soon after this affecting interview, Des Granges breathed his last in peace. His remains were conveyed to the European cemetery, attended by nearly all the gentlemen in the settlement, the members and scholars of the establishment, and a vast number of the Natives of every caste.

His character and labours.

16. Des Granges was a man of prayer, much acquainted with his own heart, and one that abhorred sin in all its forms. The great work on which he set his mind was the translation of the Scriptures, upon which he had laboured for five years, and had just completed the first three Gospels at the time of his death. His other numerous avocations prevented his making greater progress, and he was much employed in distributing copies of them in manuscript in the country. He was universally esteemed in the place, and the very Heathen were constrained to acknowledge that "he was a good man."

Another Missionary arrives.

17. Messrs. Gordon and Lee entered on their work with zeal; but they soon felt the heavy loss

they had sustained, and found that they should require two more Missionaries. Taking into view the extent of country over which the Teloogoo language prevails, one hundred Missionaries, they declared, would be insufficient for its due cultivation. The field of labour was vast, but they occupied it with diligence; and in 1812 the Mission was strengthened by the arrival of another Missionary, Rev. Mr. Pritchett, who was originally destined for a Mission to Burmah, with Mr. Brain, who died a short time after his arrival. On the death of his colleague, Mr. Pritchett joined the Brethren at Vizagapatam, at their urgent request. As soon as they had all acquired a competent knowledge of the language, they carried on the various departments of the Mission with considerable energy; and the following summary, drawn up from their journals and letters for the next three years, will show with what result.

Summary of the state of the Mission.

18. They went, by rotation, thrice a week into the populous villages, and read to the inhabitants a portion of the Scriptures in their own language, conversing with them on the subject read, and distributing copies of the New Testament to those who could read and were willing to accept them. They stated, however, with much concern, that, in several villages, few persons beside the Brahmins were able to read or willing to learn.

In their Teloogoo School they had forty scholars; and in the English, twenty. "At first," they observed, "with all our solicitude to exclude every thing heathen, we were careful not to be too rigid, lest we should defeat our own object; but we have gradually prevailed, so that it is now altogether a Christian Seminary. Instead of a prayer which the scholars were accustomed to present to a female deity, whom they suppose to preside over letters, and whom they in some way identify with their

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books, and even with the sand in which they inscribe the characters (so that these are objects of their adoration), Anundarayer composed for them a suitable address to the True God. Before they are dismissed school, one boy repeats this prayer, and is followed by the others sentence by sentence."

Their visits to the Native Schools sometimes afforded them great pleasure. When they entered one of these they found a number of children repeating aloud the first chapter of St. Luke's Gospel, which they had begun to transcribe upon their palmyra leaves. Copies of the Word of God were thus quickly multiplied, and that by the hands of the Heathen themselves.

The Missionaries concluded this Report with the remark, "We have no trust in ourselves, nor distrust in God. We would fain hope that the fields are whitening unto the harvest. With gratitude and pleasure we inform you that Divine Providence has opened for us a way of disseminating the Word of Truth in the Native Schools of this town. Some of the Teachers have eagerly embraced it: many of their pupils are copying it; and several have committed a considerable portion to memory." The novelty of catechizing the children brought together many adults to hear them; and the promptitude of their answers awakened general interest, and afforded topics for conversation on the spot.

The wives of the Missionaries attended daily to a Free School, which they had established for the instruction of girls, both Native and East Indian.

A Brahminy reader of the Scriptures.

19. In their visits to the native villages they were assisted by a Brahmin named Narasimooloo, who, though a Heathen, bore a good character, and took great interest in the study of religion. This man for some time, of his own accord, spake with great firmness and freedom to the Natives in behalf of Christianity; and the Missionaries were at length

induced to employ him as a Scripture Reader from place to place; but not content with merely reading the Gospel, he endeavoured to explain it according to the best of his ability. When one of the people reproved him for reading a Christian book, not having courage to avow his belief—if he did believe what he read—he answered the man, that he came there as his master's servant and merely executed his orders. It appears that many of the Brahmins were willing to do any thing for money, and were so destitute of every principle of conscience, and even of common consistency, that, for the sake of a pecuniary reward, they were not unwilling to unite in any efforts to instruct their countrymen, though it tended to undermine their own religion and influence. But there was reason to hope that Narasimooloo engaged in the work from a better motive, though as yet ashamed to avow his convictions.

Influence of the Gospel in the country.

20. This Station was deprived of the services of Mr. Lee in 1813, when he removed to Ganjam; but his place was supplied in September 1815 by another Missionary, Mr. Dawson. Not long after, Mr. Gordon, who had been absent from sickness, returned, with his health established, and he was soon enabled to exert himself with renewed vigour. The influence of Christianity appeared to be gradually diffusing in the country; so that the attachment of many Heathens to their superstitions was evidently diminished, and their attention to the Gospel increased. Having heard that at Chicacole, a town about sixty miles north of Vizagapatam, some persons had been induced to forsake the pagoda and throw away a favourite token of their idolatry, which they used to wear on their persons, one of the Brethren paid them a visit. Upon ascertaining the fact, he inquired into the cause; when he found, that, by reading the True Vedas, as they

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called the New Testament, which the Missionaries had sent them, and also by conversation with Anundarayer, who had formerly visited them from Vizagapatam, they had resolved to renounce their superstitions.

The translation of the Scriptures.

21. Mr. Pritchett had for some time been engaged in the translation of the Scriptures into Teloogoo, in which he had now made considerable progress. The first edition of the Gospels which they had printed was disposed of, and the call for more copies was very urgent, especially to the southward of their station, and at Madras.[1]

GANJAM.

A Missionary removes to Ganjam.

1. In 1813 Mr. Lee, as we have just seen, went to Ganjam, a considerable town on the coast, about one hundred and twenty miles to the northward. He removed thither, with the consent of his brethren, at the invitation of some friends on the spot who were desirous of his ministerial services. Here he was surrounded, not only by a vast body of the Natives, but by a multitude of Portuguese and East Indians. He soon opened a School for children of the latter description, and another for the Natives, in which were taught both English and Teloogoo; and thereby he had an opportunity to introduce and explain the doctrines of the Gospel. He obtained the appointment of officiating Chaplain to the set-

(1) Mr. Pritchett finished the Teloogoo New Testament in the following year. Of the excellence of the version a judgment may be formed from the opinion given by Mr. Campbell, reputed to be the best Teloogoo scholar on the coast, and by the most learned Shastroo attached to the College of Fort St. George; both of whom, on inspecting the translation, spoke of it in very favourable terms, "as a plain, intelligible version, suited to the people, and adapted to general use."—History of the British and Foreign Bible Society. Vol. iii. pp. 462, 463.

tlement, and the attendance of Europeans and others on the Church Service was encouraging: about one hundred persons assembled twice on the Lord's Day for Divine Worship. After the Evening Service, he read a portion of the Scriptures to the Natives who were present, and explained it to them in Teloogoo. He also attended once a week at the hospital, to instruct his sick and dying countrymen, many of whom he found hardened by sin, and in a state of almost heathen darkness.

His promising exertions.

2. He proceeded, also, with the translation of the Book of Genesis into Teloogoo: he likewise translated Dr. Watts's First Catechism, a Spelling-book, and Bishop Wilson's little work written for the instruction of the North-American Indians. The Odea being also spoken at Ganjam, he was desirous that a colleague might be speedily sent out to him, to study that language, as the Orissa country adjacent presented a wide field of usefulness for one who could converse with the people.

Mr. Lee received an invitation to another large town, where the friends who invited him pledged themselves for his support whilst among them; but he did not deem it expedient to remove thither, unless his present station could be supplied by another Missionary. He distributed a great number of the Gospels in Teloogoo, most of which were applied for. This afforded him a favourable opportunity to speak to the people on their important contents; but he found it necessary to proceed with caution in his endeavours to instruct the Natives, the alarm which prevailed on this subject at Madras having reached this distant station.

Compelled to relinquish the station.

3. This promising commencement soon met with a serious interruption. In 1815 Ganjam was visited by a malignant fever, which had its origin, as was supposed, in an extensive overflowing of the low country from a violent storm. Most of the

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Europeans quitted the station. Half the houses in the native quarter of the town were left without inhabitants; and a stop was put to the Missionary's efforts, both his congregation and the scholars being dispersed. His own constitution suffered so severe a shock that he was under the necessity of retiring from all labour for a season. Indeed, it was providential that he was obliged, by his illness, to withdraw from Ganjam, for the place was soon after invaded by the Pindarees; and had he been there at the time, it is probable that he and all his family would have been murdered. Two thousand of those freebooters invaded the place on the 24th of December 1816; and his house, in which he had left most of his effects, was plundered. Mr. Lee, after having taken a voyage to Vizagapatam and Madras, not finding his health restored, removed, with his family, to the Cape of Good Hope, whence he subsequently returned to England.[1]

MADRAS.

Arrival of two Missionaries.

1. In the year 1804 the Society resolved to establish a Mission at Surat[2]; and in December two young men—one, Dr. Taylor of the medical profession, and the other, Rev. William C. Loveless—were set apart for that service, and sailed for India. They arrived at Madras on the 24th of June 1805, where they met Cran and Des Granges, who introduced them to the Christian friends from whom they

([1]) The fever prevailed at Ganjam five or six years, when it altogether ceased, and the place has since been again considered more healthy than even Vizagapatam. Such are the vicissitudes of a tropical climate.—Hamilton's East India Gazetteer. The Ganjam Mission was now relinquished, and not resumed for some years.

([2]) The reasons for projecting this Mission will be explained in the sequel.

had themselves received so much attention; and the strangers were welcomed with equal cordiality. Conferring together in what way they could best promote the object of their Society, it was deemed advisable for Dr. Taylor to visit the Baptist Missionaries in Bengal, in order to gain from their experience such information as might be useful in their future course.

One appointed Master of the Asylum.

2. It seemed desirable for Mr. Loveless to remain at Madras until his colleague's return, and make an attempt to preach to the English and the East Indians, many of whom appeared to be anxious for religious instruction. The importance of Madras as a Missionary station was obvious to them all; but at this time Mr. Loveless had no intention to occupy it permanently, merely intending to employ himself usefully as opportunity might arise during the absence of Dr. Taylor. But the providence of God was about to direct his steps in a way that he knew not. The Male Asylum was much in want of an English Teacher, and the Rev. Dr. Kerr, with the consent of the Governor and the Directors, offered him the appointment, which, after much deliberation, he was induced to accept. He found the situation arduous, having three hundred boys under his care. He undertook the general superintendence of all the classes, both in their ordinary school exercises, and also in their moral conduct and religious instruction. This establishment presented a large field for useful labour, several of the scholars having arrived at years of maturity. There were also five families upon the premises, who manifested a pleasing disposition to attend to his religious instructions.

His application to be relieved.

3. Mr. Loveless exerted himself, also, among the East Indians residing in Black Town, assembling them in a private way in the houses of different friends, and preaching to them the Word of God. They were thankful for this service; and, on the

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whole, at the expiration of little more than a year after his arrival he was able to report, that the state of things at Madras appeared favourable to the cause of Missions; that he continued to meet with much encouragement from his clerical friends, the Chaplains; and that he was fully—he hoped usefully—employed. But his diffidence made him feel unequal to the situation to which the Divine Providence had so unexpectedly called him. In this impression, however, none of his friends participated. He did not know the power of that simplicity of character and unobtrusive perseverance in his work for which he was so remarkable. He was the very man to begin the Mission in those days of jealousy; for he quietly gained upon the confidence of some who would have looked with suspicion on a Missionary of a more self-confident and stirring spirit. Yet it was long before he could be persuaded that he was in his right place; and his earliest Reports to his Society contained earnest applications for a suitable person to relieve him, that he might join his colleague, who was at Surat. He wrote, towards the end of 1806, "Aversion to visit the great has prevented me from acquiring that knowledge of others, or so frequently visiting them, as might be proper and useful. However, I trust a more able Missionary is on his way, whose zealous and prudent attention to this part of his office will soon make up this deficiency, and convey to you the pleasing intelligence of many new and able friends to the cause of Christ. I feel anxious for his arrival, being persuaded that much good may be done in this way which I have not been able to accomplish." Others, however, knew him better, and encouraged him to remain; and he occupied this commanding station to the satisfaction of many, and with great advantage to his Society, so long as he remained in India. In the year 1808 he was

deprived of his kind friend, Dr. Kerr; but he continued to enjoy the countenance and friendly assistance of the Rev. M. Thompson, on the removal of that gentleman to Madras. Yet, as his services were wholly in English, and he had no time to attend to the native language and the heathen population, he was not satisfied with his position, and continued to be urgent with the Society at home to send him a colleague, who should devote himself to the Natives at the Presidency. When he heard that they intended to comply with his request he was greatly rejoiced, and wrote, "His services here, no doubt, would be of great benefit to the work, as Madras may be said to be the head of information and influence to an immense portion of British territory in India. Should he be a man of good abilities, both natural and acquired, united with great wisdom and prudence, and all under the controul of those dispositions which the Great Head of the Church alone can bestow, his usefulness to the Missionary cause would be very extensive."

Erection of a Chapel and two Schools.

4. In the meantime his ministrations among the class to whom he had specially devoted himself were so prospered, that the place of their assembly, after two or three removals, still proving too small for his increasing audience, they agreed, on his proposal, to commence a subscription among themselves to build a Chapel in Black Town. Their contributions were small, as their means were limited; and though Mr. Loveless obtained some assistance from a few more wealthy friends; yet they advanced but slowly towards the sum required, until a benevolent individual, William Harcourt Torriano, Esq., an aged and retired civil servant of the Company, well known in the Settlement for his piety and benevolence, came forward with a liberal donation, which enabled them to purchase a piece of ground, conveniently situated in the street

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called Popham's Broadway. Here they immediately commenced building a Chapel large enough to contain six hundred persons, which was carried on without interruption. When completed, it was opened for Public Worship, with the consent of Government; and Mr. Loveless officiated here with great acceptance. His congregation consisted chiefly of East Indians, many of whom were writers in the public offices; and the beneficial effect of his ministry upon them was remarkable and extensive. Their numbers rapidly increased; and their improvement was such as to be distinctly acknowledged by their superiors, the civil servants of Government under whom they were employed.

After a time, two Schools were added to the Chapel, for boys and girls; one on the north and the other on the south side, each calculated to hold one hundred and fifty children.

Mr. Loveless resigns the Mastership of the Asylum.

5. In the year 1812, finding his time much occupied with his Chapel and Schools, and meeting with great encouragement in his work, Mr. Loveless judged it expedient to resign his situation in the Asylum, and opened a private school at Vepery, for the maintenance of himself and his family. In this new situation he found himself much more at liberty, and less interrupted in his ministerial work, which was increasing upon him; and he became more importunate with the Society for an assistant.

Arrival of a Missionary.

6. But they were unable to comply with his request before the year 1816, when, in August, he hailed the arrival of the Rev. Richard Knill, who, during the short time that his health permitted him to remain, proved an active and useful colleague. He was able immediately to assist in the English Services of the Chapel, and also among the soldiers in the fort and at St. Thomas's Mount, where they assembled in a house left for the purpose by a pious Sergeant-Major.

The Chapel was well attended, and continued to be supported by the hand of munificence. The Boys' School contained, at the close of 1816, one hundred and forty-seven children: the Girls' School was not yet opened. They had besides five Native Schools in the vicinity, containing, together, two hundred and fifty scholars. These establishments were yet in a state of infancy, but they promised to be productive of much good; and the children are described as intelligent and active, and as exhibiting to the attentive eye, amid the ruins of fallen nature, much that encouraged the hope of their becoming wise unto salvation.

We have seen above[1] the exertions of Mr. Loveless, with some of his congregation, in the establishment of the Friend-in-Need Society; and in 1814 he and his friends formed another Institution, called the Missionary Friend Society, which, at the close of 1816, had remitted to the Parent Society three hundred and forty pagodas[2], a considerable sum for persons in their circumstances.

SOUTH TRAVANCORE.

1. The next Station occupied by this Society in South India was Malaudy, in South Travancore. When Messrs. Cran and Des Granges proceeded to Vizagapatam they left their companion, Ringletaube, at Tranquebar, he having preferred the South for his sphere of action. He soon followed them as far as Madras, where he also was welcomed by Dr. Kerr, who supplied him with some school-books and other necessary articles for his Mission, with which he returned to Tranquebar. Here he remained several months, assisting the venerable Danish Missionary, Dr. John, studying the Tamul

Mr. Ringletaube prepares for his work.

(1) Ch. 3. s. 16. (2) 136*l.* sterling.

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language, and collecting information relating to the labours of previous Missionaries and the natural history and the languages of India. He studied Tamul with such success, that within a twelvemonth he composed a sermon in that language, and also a short Dictionary in English and Tamul.

His thoughts on the prospect before him.

2. In acknowledging the protection which Government had afforded to the Missionaries, he expressed his persuasion that a still more decided patronage of them would have the most beneficial influence on its own interests. Tracing the operations of Divine Providence in this respect, he observed, "They are slow but sure." "The tooth of time seems to gnaw incessantly here as well as elsewhere; and God will finally lay rocks in the dust. The Missionary aspect of the country is so much changed since the English came into these parts, that, the Lord helping His servants, we need not despair of final success. I am one of the greatest cowards that ever went forth shod with the preparation of the Gospel; but the Lord in mercy comforts my wretched heart more and more as I approach the field of action. He has indeed appeared for us: whom shall we fear? and if we fall in the heat of the battle, before success decides in favour of our beloved Leader, we shall only be sorry that we cannot die ten times for Him."

His peculiarity of character.

3. This extract from his correspondence may serve to explain his character. A Chaplain [1] who knew him remarks, "He was an eccentric; but, I really believe, a truly Christian man." It may partly account, also, for his behaviour to the Society for Promoting Christian Knowledge, whose Mission in Calcutta he deserted [2], and for some irregularities in his subsequent conduct. Eccentricity is often a

(1) The Rev. Marmaduke Thompson.
(2) Book ix. c. 1. dec. 5. s. 4.

great misfortune: it has rendered the finest abilities of little avail for practical purposes, and diverted good men from the straightforward course of duty. This ought to be borne in mind in judging of the aberrations of a Christian brother, lest we censure with severity conduct which might admit of some extenuation.

He sails for Tuticorin.

4. In the spring of 1806 Ringletaube concluded to go to Tinnevelly and South Travancore, with a view to help the destitute congregations of Christians in those parts, as well as to attempt to diffuse the knowledge of salvation among their heathen neighbours. He sailed from Tranquebar to Tuticorin, where he introduced himself to the Christians as a Missionary, and preached to about fifty of them his first *extempore* sermon in Tamul, from the words of St. Paul, "The Spirit itself beareth witness with our spirit that we are the children of God."

Traverses the Tinnevelly province.

5. From Tuticorin he proceeded to Palamcottah, where he was kindly received, and preached both in English and Tamul. He then made a tour through the South of Tinnevelly, travelling as far as Manapar, accompanied by an aged Catechist, and everywhere preaching the Word of God. After visiting several other places, he returned to Palamcottah, and thence travelled again in other directions. In these journeys he met with numerous incidents, some encouraging and some of a contrary nature. He travelled upwards of a thousand miles from congregation to congregation, preached the Gospel to multitudes, and baptized many adults, besides the children of Christian parents. Subsequently he took a journey to Trichinopoly, where he baptized thirty-six adults. He reckoned the Christians to the South at about five thousand, who were under the care of thirty Native Teachers. He found many of them very ignorant of the first principles of the

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Gospel, which he justly attributed to the want of a Missionary among them; and proposed to the Tanjore Missionaries to take up his abode at Palamcottah, and superintend these numerous congregations; but as he was now pledged to another Society it was not deemed advisable to accede to his proposal, though the Brethren were thankful for his visits to their people while without a Missionary of their own.

Resolves to settle in South Travancore.

6. He next turned his thoughts to the western coast, and in the autumn of this year made a journey through the kingdoms of Travancore and Cochin, with a view to his future settlement. The British Resident of Travancore, Colonel Macaulay, entertained him with hospitality, and assisted him in the prosecution of his design. Through the influence of this officer, the Rajah of Travancore granted him permission to fix his abode and build a Church at Malaudy, near Oodagherry, to the south of the Ghauts, and adjoining the Tinnevelly province. For the present he occupied a small native hut near the spot, ten feet by six, furnished with a common wooden table, one or two stools, and a mere native cot, thus living in the simplest manner, with little regard to his personal comfort. He had two promising young men under him, whom he was training for the ministry; and he proposed to establish a Seminary for twelve youths to be instructed for the same work. The expense of maintaining the whole he reckoned at eighty-two pounds per annum.

The result of these preliminary exertions and arrangements greatly encouraged him to go forward; and he acknowledged that he had reason to bless the Lord of the harvest that He had graciously owned his feeble endeavours. But his labours here were suspended, for the present, in consequence of the war in Travancore, particularly by a treacherous assault upon the British troops, which produced a

complication of distressing events in those parts, and obliged Ringletaube to seek refuge at Palamcottah, where he was detained a considerable time. While there he continued to perform Divine Service both in English and Tamul, and studied to improve himself in the latter language.

Returns to the South —numerous baptisms.

7. Peace being at length restored, he resumed his labours, and established six principal stations, where he was assisted by Native Catechists. His journal in 1810 contains an account of his having baptized between two and three hundred persons, and mentions that there were many more candidates for the ordinance. At some of these stations he had built and opened Places of Worship, and in others, ground and timber had been purchased for the purpose. At Auticada, after preaching to a considerable number of Natives under a mango tree, he baptized an old man from Covilvilley, ninety-seven years of age, whom he called, the Patriarch Jacob. This aged convert, leaning on his two sons, who were baptized at the same time, shed tears of joy for their conversion as well as his own. But a more interesting figure, if possible, in this group, was a Schoolmaster, crippled in both legs by a fall from a tree, who had been brought ten miles on men's shoulders to hear the Word. "Since," said this man, "I lost the use of my legs I have had nothing but Heaven in view."

Extreme ignorance of the people.

8. Ringletaube did not neglect "to exhort these converts to be obedient to their masters, and particularly to the magistrates, and to wave all views of temporal advantage by professing Christianity, and not to imagine that they would be exempt from the cross, or discharged from the obligation of their relative duties." This admonition he found very needful, for the people in general were extremely ignorant, and he had reason to question the motives of some in offering to embrace Christianity. In one place, none of the congregation could answer the

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simple question, "What must you do to be saved?" In another village about three hundred people requested him to baptize them; but when he asked their reason for desiring it, they could not tell. The best instructed of them replied, indeed, "For the good of my soul;" but here their knowledge ended. One assigned the following reason for desiring baptism: "My two brothers, coming down from a palmyra tree, received a mortal blow from the devil in their chests. I want to be baptized, in order to avoid a similar fate." Another person gave him this answer: "Formerly I paid ten panchukrums to Government; this year the Collector demands twelve; therefore I desire to become a Christian;" expecting thereby to be exempt from this tax. There is a district in that province inhabited chiefly by Mahomedans, who embraced the faith of the Arabian impostor in order to escape a small tax of about eighteen pence a year, which the Shanars are obliged to pay, while the followers of Mahomet are exempted from it. Thus, for the sake of so trifling a sum, these people had agreed to change their religion; but Ringletaube, unlike the Mahomedan Moollahs or the Romish Priests, determined to sanction no such base motives, and faithfully warned the people against them. Several men of high caste, both Hindoos and Mahomedans, intimated to him their readiness to become Christians if he would pay their debts; but, upon his declining their proposal, they did not call again. He said, that for two hundred rupees he might have bought them all.[1] And such is the character of the inhabitants of every part of India.

Benefit of his exertions.

9. In the progress of his Missionary work, Ringletaube distributed, with good effect, copies of the

(1) Brown's History of the Propagation of Christianity. Vol. ii. pp. 475, 476.

Scriptures in Portuguese and Tamul. In 1811 he also baptized above four hundred persons, including children, and might have baptized many more adults, had he not suspected their motives to be mercenary. He had to contend with many difficulties, arising chiefly from the duplicity, indolence, and cupidity of the people; but there is reason to conclude that his labours were rendered effectual to the real conversion of several individuals, and that they contributed to diffuse the knowledge and influence of Christianity among the Natives in general.

His varied labours and success.

10. Besides the Catechists who were stationed at his principal villages, he employed five or six Native Schoolmasters for the instruction of youth. He had likewise several boys in training, who assisted him in reading, writing, and singing. One of them always accompanied him on his preaching excursions. He also occasionally sent them into the villages, among the scattered proselytes, to teach them the Catechism. In 1812 he took a journey to the eastward, visiting several places on the coast. At Negapatam he was happy to meet with some of the fruits of former Missionaries' labours. At Tranquebar he was taken dangerously ill; and on his recovery returned home, and resumed his work. He visited his several congregations twice a month, and every evening addressed as many as were willing to attend. In some of these places the people were irregular in their attendance; in others they were more constant; and at one of them, Auticada, the congregation so much increased, that he found it necessary to enlarge the Church. About this time a new congregation sprang up in another village, where the people erected a small Church for themselves. His Report this year gives one hundred and forty-six baptisms, and the number of communicants amounted to about six hundred and seventy-seven; but he does not give the number of Christians

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under his care. About sixty children were in the School, which he personally superintended.

He leaves the country.

11. Thus did he continue to labour until the year 1815. With all his eccentricities, which led to conduct that sometimes seemed incompatible with his office, he was devoted to his work while in Travancore. We have given above a description of his humble dwelling, and he continued to live in the same simple manner while he occupied this post. Scarcely an article of his dress was of European manufacture. He seldom had a coat to his back, except when furnished with one by a friend in his occasional visits to Palamcottah.[1] Expending his stipend upon his poor people, his personal wants seem never to have entered into his thoughts.

But simply and heartily as this singular man appeared to be given to the instruction of the poor people while he remained among them, in the year 1815, in the full tide of his useful labours, he suddenly left them—no one seemed to know why, only that something appeared to have come into his strange head of other more hopeful work somewhere to the eastward. While at Madras, whither he went to embark for that place, he called on the Rev. Marmaduke Thompson, with whom he spent an evening, in a very ordinary costume, for he had no coat even then, though about to undertake a voyage to sea: the only covering for his head was something like a straw hat of native manufacture: yet, wild as was his appearance, Mr. Thompson was greatly interested in his conversation, and helped him on his way.

Character of the Catechist in charge of the Mission.

12. Thus did poor Ringletaube close, as he had commenced, his Missionary career under a cloud.

(1) The author received this information on the spot from Ringletaube's friend at Palamcottah, the late Lieutenant-Colonel Charles Trotter, Commandant.

No one ever knew whither he went, nor was he heard of again. But he did not run his course in India quite in darkness. He was made the means of diffusing some light in South Travancore; and the Missionaries who followed him found several of his disciples walking the path of life. In August 1816 two Missionaries arrived at Madras for South Travancore, Rev. Messrs. Mead and Render; but the latter joined another Station, and Mr. Mead was prevented from proceeding to Malaudy before December 1817. He found the Mission in charge of a Catechist, named Samuel Stephen Greathead, whom Ringletaube had instructed for the office; but his knowledge of Christianity was yet very imperfect. Afterwards, under the Missionaries' instruction, he rapidly improved, and their Reports show that his labours were then of great service to the Mission.[2]

(2) These Reports are dispersed through the volumes of the Society's Missionary Transactions, beginning with that for 1818. Several cases of conversion are given in the Missionary Records also, India, pp. 257, 258, 294, 295, 298 &c. 300 &c. 307 &c.

In 1818 Mr. Knill, constrained by sickness to quit Madras, joined Mr. Mead; and though it were premature here to enter into any account of their labours, yet we will give Mr. Knill's description of the people as they found them. In a Letter dated October 27, 1818, he remarked—

"You are not to imagine, that, out of these ten congregations, amounting to 2000 people, there are many real Christians. The best idea of them that I can give you is this:—Depict to your imagination a large parish, on the forest of Dartmoor, who are called Christians; but had never heard the Gospel. A Minister goes to reside among them: he finds a very few who appear to be hopeful characters; many, who have a little knowledge of the Bible; some, who can talk pretty fluently about religion; hundreds, who can read; but yet the greater part are involved in gross darkness. He begins his work by increasing Schools; opens places for prayer and reading the Scriptures; preaches every day; and is continually going about, attempting to do some good among his people.

"Just such is the state of the people where we dwell, and just such are our labours among them.

"What is very remarkable, they all voluntarily give a note-of-hand

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BELHARY.

Commencement of the Mission.

1. The Society having been recommended to establish a Mission at Seringapatam, in Mysore, in 1809 Rev. John Hands sailed for that station, and arrived at Madras in the following year. Not having obtained the sanction of the Court of Directors, and Sir George Barlow receiving express orders from the Court not to countenance the Missionaries, it was resolved to send him home again. The Rev. M. Thompson pleaded hard in his behalf, referring to the acknowledged benefits which had accrued from the exertions of Missionaries in various parts of India. He appealed especially to the recorded testimony of the Directors themselves, in the noble monument which they had erected in the Fort Church to the memory of Swartz, together with the public solemnities at its erection by their express orders. He referred also to the valuable services of Mr. Loveless, recorded above, with which Sir George was acquainted; and after two or three objections, which Mr. Thompson succeeded in removing, the Governor allowed Mr. Hands to remain.

It appearing to his friends not advisable for him to proceed to Seringapatam, in consequence of a malignant fever which prevailed there, they recommended him to go to Belhary, above three hundred miles from Madras, in the north of Mysore, and surrounded by an extensive population. A large military cantonment was formed at this station; and Mr. Hands was welcomed by the European residents, among whom he soon commenced the regular per-

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hand, declarative of their renunciation of idolatry, and their determination to serve the True God. Does not this illustrate that promise (Isaiah xliv. 5), *Another shall subscribe with his hand unto the Lord"?*

The head-quarters of the Mission were at this time removed to Nagracoil.—London Missionary Society's Reports: 23d, p. 15. 24th, p. 20.

formance of Divine Service every Lord's Day. There were also great numbers of East Indians resident there, among whom scarcely a family could be found able to read, or willing, at first, to learn. After a time, however, some of them attended his ministry; and he had soon reason to hope that his labours were blessed among them. Several of the European soldiers, likewise, were brought to the knowledge of Divine Truth by means of his instructions, and gave satisfactory tokens of the sincerity of their profession. Nor was the effect of his exertions confined to this station. At a camp about a hundred miles from Belhary a spirit of religious inquiry was awakened by his visits, and the troops and others were eager to obtain the Bibles and Testaments procured for them. "The Bible," he remarked, "has become the inmate of the knapsack, and is to be found under the soldier's pillow." Tracts were also highly valued by them. Many of the soldiers took great care of these little treatises, collecting and binding them up in small volumes, to read and to lend to their comrades.

The Missionary's studies and converse with Natives.

2. But Mr. Hands, while thus attending, in the first instance, to his countrymen, did not forget his proper Missionary work. He diligently employed himself in learning the language of the country, the Canarese [1], which is spoken from the borders of the Mahratta country to the bottom of the Mysore. This language approaches nearer to the Teloogoo than any other; and such was the Missionary's progress in its acquisition, that in little more than a twelvemonth he had collected several thousand words, which he formed into a lexicon, and composed a short grammar, the first, probably, that had

[1] This is the name by which the language is commonly called. It is also called the *Kurnata*, and the Kandada. Mr. Hands adopted the latter name.—19th Report of the London Society.

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been attempted in the language. He soon translated the Gospel of St. Luke, and composed a Catechism; and was able, also, to converse with the Natives in their own language with sufficient freedom to impart to them some religious instruction. Several Brahmins visited him, with whom he conversed on religious subjects. Like the men of their caste everywhere, they employed their usual sophistry in the defence of their superstitions, and in their opposition to the Truth; yet were they sometimes constrained to allow its superiority to their own tenets. When the conversion of several Brahmins in Bengal was reported to them they expressed great surprise, and concluded that the end of the world must be at hand.

Establishes an English School.

3. For some time Mr. Hands resided in an old pagoda, with several huge gods of stone lying about his premises; but upon his dwelling becoming dilapidated by a violent hurricane, he erected a small house, with an English School adjoining for the East Indians. In this undertaking the British residents afforded him their countenance and support; and he afterwards received from Government a grant of about eight acres of land, to be held rent free so long as it was appropriated to the use of his Charity School. He was supplied with timber, also, for the building, and every facility was rendered him in its erection. When finished, the School soon contained about fifty children, the greater part of whom were, before their admission, in a more wretched state than the very Heathen. They now received a scriptual education, and their progress was very encouraging. This School was conducted, under Mr. Hands' superintendence, by a devout soldier, whose officers excused him from military duty for the purpose.

Opens a Native School

4. The friends by whose assistance this Charity School was erected and maintained encouraged

him to erect another School in the Mission garden for the Natives, and about fifty children of different castes were soon admitted. Having no Native Christian to conduct their education, he employed a respectable Brahmin, the brother of his Moonshee. The employment of Heathen Masters in the Schools of Christian Missions has been deemed questionable; but the earlier Missionaries, surrounded by none but a heathen population, had no alternative, as we have seen in other instances, but either to leave the mass untaught, or to make use of such instruments as were at their disposal. Mr. Hands, in order to stimulate the scholars to exertion, promised to select the most diligent for the Charity School. As most of them desired to learn English, this promise tended to conciliate the parents, to win the hearts of the children, and to prepare the way for the gradual instruction of the people in the knowledge of Christianity, without alarming their fears, or giving a sudden shock to their prejudices.

Intercourse with Natives.

5. In respect to the said prejudices, Mr. Hands soon found that the Natives' apprehensions had been greatly exaggerated, both in England and in India, by those who ought to have known them better. In 1812 he was sufficiently master of their language to converse with them in a familiar manner on the doctrines and precepts of the Bible; and, after several conversations with them, he remarked, "The people in general are ready to hear, and to confess the folly of their superstitious customs; but not so ready to leave them. They acknowledge the superiority of the Gospel of Christ; but do not feel its power on their hearts. Scarcely a day passes without a visit from some of the most respectable Natives at the Mission House. A Vakeel belonging to the Court generally visits me two or three times a week, and has introduced me to the heads of villages, who have come to Belhary to

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transact business in the Court; and I hope this will prove a considerable advantage to us when we begin to itinerate in the surrounding villages."

Arrival and death of a Missionary.

6. In 1812 another Missionary, Mr. Thompson, arrived at Madras for this station; but he, like Mr. Hands, having sailed without a licence from the Court of Directors, was officially informed, that the Governor in Council, by orders from the Supreme Government, was precluded from permitting him to reside in any place under this Presidency; and that he must return to the Isle of France, or to Europe, by the first opportunity. The Chaplain, his namesake, who had interceded so successfully for Mr. Hands, was now at the Isle of France for the recovery of his health; and no one being on the spot to undertake his cause, and a respectful letter from himself to the Governor proving of no avail, he was preparing, with no little reluctance and grief of heart, to obey the peremptory order to depart, when he was seized with an acute attack of the liver complaint, which in a few days terminated his life. Though he had been greatly troubled at the thought of returning to England, yet he was quite prepared to depart to a better land, and his end was joy and peace.

Another assistant.

This was a great disappointment to Mr. Hands; but it pleased God to raise up for him another colleague. While sojourning at Madras he had assisted Mr. Loveless; and one of the fruits of his ministrations there was a young man, born in the country of European parents, named Taylor, who, about this time, joined him at Belhary, and made himself very useful in the Schools, and in discoursing in Tamul with the Natives who understood that language. He was afterwards received, and ordained as a Missionary, under the patronage of the London Society. With the Tamul he was acquainted from a child. He soon commenced the

study of Canarese, then of Teloogoo; and was able, before long, to render very essential service in the different departments of the Mission.

Mr. Hands' journey to the coast.

7. Mr. Hands soon had reason to mark the gracious providence of this appointment. In 1813, suffering severely from the liver complaint, he left home for Vizagapatam, a journey of more than five hundred miles, and thence proceeded to Madras. Wherever he halted he endeavoured to publish, among those who knew the Canara language, the truth of the Gospel; which, in general, the people were so ready to hear, that they crowded the *choultry* from the time he entered till his departure. He passed through several hundred towns and villages, in some of which he found congregations of Romanists, especially in the large towns near the Coromandel coast. In some of the villages the greater part of the inhabitants were Christians of that communion; but, alas! too generally they were scarcely to be distinguished from their heathen neighbours.

Joined by a Romish Catechist.

8. Not long after his return home, in the year 1814, he was joined by a person who had for many years held the situation of a Catechist under a Romish Priest. He was an intelligent and pious man, named Xavier; and he went into the surrounding villages, in each of which he continued five or six days, distributing the Gospels, and conversing with the people.

Some copies of the New Testament in Teloogoo, which Mr. Hands brought with him from Vizagapatam, were distributed among the Teloogoos at Belhary, and several were sent into the adjacent, districts by strangers who had called to visit him. He had also a class in the Native School who read the Teloogoo Gospels.

Favourable reception by the Heathen.

9. In 1815, his health being re-established, he was enabled to persevere in his Missionary work

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with renewed energy. Though he could not, he said, send home accounts of the poor Hindoos around him having openly embraced the Gospel; yet he was persuaded that many were convinced of its excellence and divinity, and were desirous of becoming better acquainted with it. The Gospels in the language of the country, together with Catechisms, were extensively circulated; and they excited so much attention, that scarcely a day passed without several persons calling upon him for books, and making inquiries.

He occasionally visited the temples of the Heathen, at the seasons of their religious festivals, when he embraced the opportunity of distributing among them the Word of Life, and conversed with them on its contents. On one long journey he visited the Native Schools in the towns and villages, addressed the children, and supplied them with books, which, in general, were eagerly and thankfully received, and many heard with attention the glad tidings of the Gospel.

In these journeys he distributed great numbers of Tracts, and thus described the general anxiety to obtain them:—"In some places there was quite a strife among the people to get near me, in order to obtain a book; and I was much pleased with the gratitude with which they were sometimes received. At one village, a man who had received a Tract made me accept in return a bunch of plantains; another, without inquiring whether I wanted it or not, ran to his house, and fetched me a vessel full of milk; another thrust into the palankeen a quantity of tobacco. These were, indeed, but trifles in themselves; but the disposition with which they were bestowed gave them no small value in my estimation."

In this manner did the work continue to advance during the present and the following year; and at the

close of the Decade the Mission was in a prosperous state.

Progress of translations.

10. In the translation of the New Testament into Canarese the Missionaries had finished the four Gospels, part of the Acts, the Epistle to the Ephesians, and St. John's three Epistles. They had also translated the first ten chapters of Genesis, and a large Tract composed of extracts from the Sacred Scriptures. Matthew and part of Luke had been several times revised, and the former was now ready for the press. They felt the vast importance of this part of their work, and were anxious to proceed in it as fast as possible; but they wished also to send out their translations as correct as they could make them. They were at a loss for want of a press, having to transcribe every copy of their *Catechisms* and Tract of *Scripture extracts* for the use of their pupils.

Account of the Schools.

11. A Boarding School was kept in the Mission House, which contained twenty-four scholars, some of whom appeared promising children. The profits arising from this School, with the Missionaries' salaries, were united in one common fund, by which they were enabled to support three Native Schools, two or three moonshees, a public reader, several writers for copying Tracts and other works, and to defray the expenses of a large and increasing establishment.

Besides this, which must be considered a private establishment, they had two English and six Native Schools in and around Belhary, containing, together, about three hundred and twenty scholars. The following account which Mr. Hands gave of their progress will show that he was encouraged in this department also of his Mission:—"Several of these children afford reason to hope that God is beginning to work upon their hearts. Some of them voluntarily learn from three to six chapters or psalms

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every week, besides hymns. Thus, a number of poor children, who, a short time ago, were more ignorant, wretched, and depraved than the Heathen, have acquired a large portion of valuable knowledge, and promise to become blessings to the world and to the Church of Christ. Many of the Hindoo children, also, are coming on very well: they are employed daily in reading, copying, and committing to memory parts of the Gospels."

Many applications were made by the inhabitants of other villages; and it was intended to form more Schools in eligible stations, as soon as the funds would admit of it. In some of the Schools prejudices had been at first excited by requiring the children to read the Sacred Scriptures and learn the Catechisms; but in general the people's objections soon subsided. "We feel," the Missionaries said, "much interest in this part of our establishment, and hope in time to see it prove eminently useful. Lord, smile upon the precious seed thus sown, and make it fruitful!"

Distribution of Scriptures and Tracts.

12. Of Tracts and portions of the Sacred Scripture for distribution they had at present but a small variety; but the few which they possessed kept several writers constantly employed in copying them. Thousands had been distributed in Belhary and the country round, and more applications were made for them than the Missionaries could supply. The Catechisms, they were credibly informed, were introduced and taught in several Schools in the country, besides their own. Scarcely a day passed without many persons coming to them for Tracts, which afforded them opportunities to explain their contents. Several Natives, whom they had endeavoured to instruct in the Gospel, for a time appeared under concern for their souls, and greatly encouraged their hopes. Two of them were desirous of being baptized; but it was thought prudent to

keep them a while in a state of probation; and, alas! time proved of some that their hearts were not right with God.

Arrival of another Missionary.

13. Their ministrations among the European soldiers and East Indians were attended with the happiest results. In the autumn of 1816 another Missionary, Rev. W. Reeve, arrived from England for this station, and immediately entered with activity upon the English Services. Mr. Reeve was also very successful in the study of Canarese, and, before long, took part in the translation of the Scriptures, and in the compilation of a Grammar and Dictionary in that language.[1]

Such was the auspicious commencement of a station which, in a few years, proved one of the most prosperous of the London Missionary Society in India.

([1]) In a few years Messrs. Hands and Reeve finished the translation of the whole Bible into Canarese; a language said to be spoken, like the Teloogoo, by not less than ten millions of the human race. The Romish proselytes were very numerous in Canara, and for this reason the Archbishop of Cranganore, within whose spiritual jurisdiction they resided, succeeded in putting a stop to the first proposal of the Calcutta Bible Society to obtain a translation of the Scriptures in that language. (History of British and Foreign Bible Society. Vol. i. pp. 120, 121. Vol. ii. pp. 56, 57.) The version of Messrs. Hands and Reeve, also, was severely criticized by the Abbé Dubois (Letters on the State of Christianity in India, pp. 213 &c.); but the very specimen which he published of this translation speaks much more in favour of the Missionaries as translators, than of the Abbé as a philologist. It was submitted to every Canarese scholar known to the Sub-Committee of the Bible Society at Madras; and so favourable was the impression made upon the Committee, by the careful examination of all the opinions received upon this specimen, that it was resolved to proceed with the remainder of the work in the same way; and a Special Committee of Canarese scholars was appointed at Belhary to revise the whole, prior to its being submitted to the Sub-Committee at Madras.—The Author's Reply to the Abbé Dubois, pp. 126—131.

CHAPTER VI.

CHURCH MISSIONARY SOCIETY IN SOUTH INDIA. 1814—1816.

MADRAS.

A Corresponding Committee of the Church Missionary Society formed at Madras.

1. THE arrival of two Missionaries, Messrs. Schnarrè and Rhenius, from the Church Missionary Society, their appointment to Tranquebar, and subsequent recall to Madras, were mentioned above.[1] In the autumn of 1814 the Rev. M. Thompson and a few of his personal friends at Madras formed themselves into a Corresponding Committee, for the purpose of directing the movements of the Missionaries, affording them what encouragement and assistance they might require, and promoting the general objects of the Society in South India. The Committee held their first meeting on the 30th of November, when Mr. Thompson read to them a communication which he had received from the Rev. Josiah Pratt, Secretary to the Parent Society, on the great advantage of the proposed Committee to the acting Committee in England. All present heartily concurring in this view, they proceeded to business, and began by forming rules for their own guidance.

Grant from the Parent Society.

2. Meanwhile the Society, on receipt of the first intelligence of this intention, placed the sum of five hundred pounds per annum at the disposal of their

(1) Book x. c. 2. ss. 10, 11, 13.

representatives at Madras, for the support of the Missions and Schools in the peninsula, encouraging them, at the same time, to look for further support from home, to any reasonable extent.[2]

Missionaries stationed at Madras.

3. One of the first steps of the Corresponding Committee was, as we have seen, the removal of the Society's Missionaries, Schnarrè and Rhenius, from Tranquebar to Madras. Two Stations had been proposed for them—Madras and Travancore. The Committee deliberated on the comparative claims of these stations for an immediate supply, and their unanimous choice fell on Madras.[3]

Their favourable reception by the Governor.

4. The Missionaries were removed accordingly; and shortly after their arrival, Mr. Thompson waited upon the Governor, the Hon. Hugh Elliott, in order to obtain his permission for them to remain at the Presidency. His Excellency, with an expression of goodwill toward Missionaries, desired to see them, gave them a very kind reception, and, after a short conversation, and a slight survey of the Summary of the Designs and Proceedings of the Society, not only permitted them to settle in Madras; but assured

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(2) Church Missionary Society's Reports, 15th and 16th. Missionary Register, 1816, pp. 32—34.

(3) This station was preferred for the following reasons:—

"Its high consideration, as head of the whole peninsula; the desire for Christian knowledge which appears to prevail therein; the frequent demands for the Scriptures in three or four languages; the consideration that the Rev. Dr. Rottler has there already a Malabar congregation, a secession from the Roman Catholics; the Chapel, in which he officiates by appointment of Government being open to the Missionaries; and a translated Liturgy of the Church of England just completed by him, for the use of his congregation. It is manifestly important to occupy Madras by Church Missionaries; to provide for the Tamul congregation, small as yet, but increasing, against the possible failure of their present venerable Minister, and thus keep open the Chapel for Tamul Divine Service. All this the Committee persuade themselves that they may accomplish by means of the Society's Missionaries. The Society will thus commence its career in the South, at the seat and under the eye of the Government."

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them of his countenance, so long as they conducted themselves with prudence. The Governor was, in fact, predisposed in favour of Missionaries in general, from the good conduct of the Moravians in Antigua, where he had been Governor; and there were two or three other circumstances of less moment which inclined him to afford them his countenance.

Their residence in Black Town.

5. The next object was, to obtain for them a suitable residence. The Committee hired a good house in a very eligible part of Black Town, in the midst of a garden, with every convenience that they required, and sufficient space for the erection of Schools and any other buildings that might be wanted. In a word, these premises afforded every facility for the formation of a complete establishment, such as both the Society and their Corresponding Committee desired to form at the headquarters of their South-India Missions. Here the Missionaries were soon settled, when they began diligently to prepare for their future work. They had improved their time at Tranquebar in the study of Tamul, and the acquisition of such knowledge of the Natives and the country as they were likely to require. They also brought away several Tamul books, which were useful at the commencement of operations.

Interview with an Idolater.

6. A few extracts from the Missionaries' Journal will serve to illustrate their situation, and their capabilities for the duties to which they were called. Mr. Thompson had remarked, "From the front of their house they have perpetually in view four or five ugly little mementos of the work for which they are come out, which will prove, I hope, an useful stimulus to increasing diligence in their studies and fervour in prayer."[1] The following

(1) Missionary Register, 1816, p. 34.

extract from the Missionaries' Journal will describe these things, and show how they endeavoured to turn the opportunities thus afforded them to good account:—

"*Feb.* 17, 1815—It has been, for some days," Mr. Rhenius states, "my wish to throw the net of the kingdom of God in the place nearest to us; I mean, to speak with those men who worship every morning their stony gods behind our house. This morning they were late enough there, and I embraced the opportunity. I had the following conversation with the idolater:—'Why do you do this?' pointing to the stones. 'Sir, that is our god.'—'But can this stony god hear you? Can he see you?' He laughed, and of course would not say yes.—'Such worship,' I said, 'does not please the only True God. He is angry.' 'True, Sir: you are a good master, for another would have turned me out of this place by force.'—'Well,' said I, 'the reason that we do not turn you out by force is, not that we are indifferent about your worship, but that we wish to instruct you in the knowledge of God, who has made you and all things; and of the salvation which God has given to all men by Jesus Christ; so that, by these means, you may abandon that folly, and throw these stones into the tank. By such worship you will go to hell; your soul will be lost; your sins remain without forgiveness: seek, therefore, the salvation of your soul.'"

After a few days the man discontinued his attendance upon these idols, wearied, no doubt, with the Missionaries' admonitions, though he appeared to receive them in good part.[2]

7. "*March* 9—I visited the School in the adja- Interview with Romanists.

(2) They subsequently give a similar account of their conversation with a Brahmin and others who came every Sunday to worship a kite on a tree in their garden, until they discontinued it for shame.

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cent village, Raypooram, which will shortly be removed into our garden, and found them tolerably to my satisfaction. A Roman-Catholic Priest lives not far from the School: I therefore took the liberty of visiting him. I found two priests, one of whom had lately come hither. I acquainted them with the design of our coming, and was received in a friendly manner." Then, after some conversation on the necessity of giving the people the Scriptures to read, and the priests declining his offer of some copies of the Tamul Testament, they parted on friendly terms.

Care in distributing the Scriptures.

8. The Romanists in general were glad to receive a copy of the Testament; but the Missionaries soon found it necessary to be very careful to whom they gave them. The Natives of all castes would seldom decline the offer of a book; but unless disposed and able to read them, they have sometimes made a bad use of them, and thereby brought discredit upon those who, though with the best intention, have committed the Sacred Volume to their hands. The Missionaries therefore remarked—"In order to prevent all possible abuse of this gift, according to Mr. Thompson's custom and advice I wrote in each copy, on the title-page, 'This is a gift of the Calcutta Auxiliary Bible Society,' with our names; and, on the last page, the name of the receiver, and the date.

Commencement of Religious Service in Tamul.

9. In reading the next extract, it should be borne in mind that the Missionaries had now been little more than nine months in India. This will sufficiently speak for their diligence in the acquisition of the Tamul language.

"*April* 12, 1815—We held, this evening, the first religious meeting in our house. Some of the Roman-Catholic Christians had applied for Old Testaments, which, however, we could not give them, having but few copies; and there is not yet any prospect

of its being reprinted. I proposed, therefore, to hold, every Wednesday evening, an Old-Testament Lecture, which they might attend, if they wished. About fifteen persons were assembled; but of the Roman Catholics, only one, a boy. I began with the first chapter of Genesis. May God graciously grant His blessing on this small beginning!"

Increase of visitors at the Mission House.

10. The visitors of all castes at the Mission House were becoming numerous, especially Romanists, who, when asked the reason of their desiring the Tamul Testament, replied, "In our Church we hear Latin, which we do not understand: we wish to read and understand for ourselves." This anxiety on the part of the people began to alarm their priests; and the Missionaries remark, in their Journal April 21—"We were told to-day that a Roman-Catholic Priest had, last Sunday, exhorted his congregation, from the pulpit, to take care; for there had wolves and tigers come among them, who will ensnare them—probably referring to us."

A Free School for all castes.

11. "*May* 1, 1815—We opened the Free School in our garden. About twenty 'Christian and twelve Heathen children made the beginning.' The new plan of education which we wish to introduce, both in Tamul and English, being strange alike to the children and the Schoolmaster, will require some time to bring them into the desired practice of it. Most of this day was, therefore, taken up with arranging the School."

The Missionaries set out upon the plan of freely receiving children of all castes for instruction, hoping that they would thereby learn from their youth to become by habit indifferent to distinctions so repugnant to the principle of Christianity.

They resolved, also, to let those scholars pay who could afford it, regulating the amount by their circumstances. The poor were admitted gratis. Every Wednesday one of them catechized the children in

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Tamul, and, on Saturdays, examined them in English; the subjects for these exercises being what they had committed to memory during the week.

Steady progress of the Mission.

12. The steady progress of this Mission will be seen from the following extracts:—

"*May* 28, 1815: *Sunday*—We first held Divine Service in Tamul in our Schoolroom;" the Government Chapel in Black Town, which was lent them for this purpose, being required at other times of the day by the Chaplain for his own congregation. The Journal proceeds—"The Service began at ten o'clock. Most of the Christian children, the Schoolmasters, and several others, were assembled. Mr. Rhenius preached on the first of St. Peter i. 3, 4.

"*June* 4: *Sunday*—In the Morning Service Mr. Schnarrè read the Lessons, and Mr. Rhenius continued preaching on the text of last Sunday. A few were assembled.

"*June* 19—There are now above one hundred and ten children in the School, consisting of children of Protestant Christians, of Roman Catholics, and of Heathen. We have the satisfaction to see little scruple about their castes. High and low castes learn together."

From the first they encouraged the Natives to send their daughters to School, and the Committee built a separate room for the purpose, which was finished in June, and opened with some Christian children. The Missionaries remarked—"We made it expressly known that all girls should be admitted free; because the Heathen, together with the thought that they need no instruction, would consider the money given for them as thrown away, especially since it is very hard to get money from them for any good purpose." The girls were taught to knit stockings; but the School did not advance as the Missionaries desired, the Natives, even Chris-

tians, being very slow to relinquish their prejudices against female education.

First Anniversary of the Mission.

13. Such was the state of this Mission at the close of its first year. The Missionaries had acquired the Tamul language sufficiently to compose, converse, and read publicly in it; they had opened two Native Schools, besides the small School for girls, in their garden, already containing, together, about one hundred and thirty Scholars; and the members of the Corresponding Committee united with them in thanksgiving to God for the past, and in prayer for His future guidance, aid, and blessing.

On the receipt of all this information the Parent Society augmented the grant of five hundred pounds, for this Mission, to fifteen hundred; and at the same time expressed the hope, that as the wants of India were opening, Christian liberality would supply them.[1]

A Scripture Reader.

14. Among the various characters who resorted to the Missionaries, they thus mention one who promised to be servicable to them:—

"*July* 26—A Native Christian, named Christian, formerly of Tranquebar, and of respectable Christian parents, applied to us some months ago, for relief in his family distresses. We were inclined to help him, as far as we could; and he stating that he understood book-binding and making ink-powder, or that he would teach children, we employed him in copying Tamul manuscripts."

This man having manifested some zeal for the religious instruction of his countrymen, and conducted himself with a propriety which gained the Missionaries' confidence, the Committee were induced

(1) The communication from Mr. Thompson mentions other opening prospects also in South India, which it would be premature to introduce here. Church Missionary Society's Sixteenth Report. Missionary Register, 1816, pp. 38. 61.

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to sanction his employment by them as a Scripture Reader. A great part of their journal is taken up with details of his activity. In addition to what they there say of him, they observe—"Christian found himself stirred up to make the reading and publishing of the Word of God to his still deluded countrymen his daily employment. We look upon this event with gratitude toward the Lord, it appearing to pave the way for the reception of the Gospel. The extracts which we have made from his Reports are often literally translated; and they are copious, in order to give you a specimen of his proceedings. We have, of course, encouraged him in his labours; and see, with pleasure, that he goes on to our satisfaction, though we feel ourselves obliged to use great caution."

Rayappen, a Catechist.

15. Rayappen, a Catechist sent to them from Tranquebar, proved an active assistant. Mr. Rhenius thus speaks of him July 28. After relating the particulars of an interview which he had with a Native Romanist of respectability, he adds—"Another Roman Catholic had spoken with Catechist Rayappen, some days ago, on the same topic; observing, that he also would send his children to School were it not for our non-distinction of caste. I was glad to see that Catechist Rayappen endeavoured to convince him of the evil of the custom, to which he himself had seemed too much inclined. We may observe, on this occasion, the pleasing hope which we have respecting Rayappen, that we shall one day see him a useful labourer in the Lord's Service.

Advantage of distributing the Scriptures.

16. The following is one instance among many of the interest awakened by the distribution of the Scriptures."

"*August* 25, 1815—A Portuguese came with his English Bible, which I presented to him some time ago, and asked where it is mentioned about the Assumption of Mary; this feast having lately

occurred, and his minister having preached on the subject. Of course, I could not show him any passage; but took opportunity to state to him the delusion in which they are kept. He asked, likewise, an explanation of several other passages, which had appeared dark to him in the course of reading; saying, that he likes to read the Word of God, and his wife and mother too, to whom he translates it into Portuguese.

Decline of prejudice against the Schools.

17. "*Sept.* 11, 1815—The gardener of this place, together with his wife, would not suffer, formerly, the heathen boys of his caste, who attended our School from a distance, to eat their dinner in his house, unless they had previously washed themselves, on account of the pollution which he imagined they had received in our School from associating with Parriah boys. This man brought to-day his own son into our School." Some of the heathen scholars were also become so much interested in their Scripture lessons as to ask for a copy of the New Testament to read at home. The Missionaries were glad to comply with their request, only requiring that every Saturday they should show the books which they had received.

Religious Services in Tamul.

18. The attendance upon Public Worship in the Schoolroom, besides the members of the Mission, was now increased to about fifty persons, of all descriptions, among whom several strangers were generally seen. The strictest decorum was observed, and great attention seemed to be paid to what was said. Some reported to their friends the instruction they had received, and in this way the neighbourhood was becoming interested in the subject of Christianity. November 5th they administered the Lord's Supper for the first time in Tamul, with a few Native Christians, with whom they had a preparatory meeting the day before. They had begun to preach in Tamul to Dr. Rottler's congregation, to

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the great satisfaction of that venerable Missionary, who reported most favourably of their knowledge and pronunciation of the language. They regularly divided the Tamul Service with him in reading and preaching, and they closed the year together in the following manner:—

"*December* 25: *Christmas Day*—In union with the whole Church of Christ, we celebrated the Nativity of our Lord. The congregation in the morning was pretty large. We received new blessings, and found new cause to praise and to adore Him for His deep humiliation. And may He graciously bless the Word, which, in these days more especially, will be preached here and in all the world; so that the song of the holy angels may resound from those that hitherto have sat in darkness and under the shadow of death!

"*December* 31: *Sunday*—We concluded this year, in the Afternoon Service, by contemplating the words of David (Ps. cxix. 52.), *I remembered thy judgments of old, O Lord, and have comforted myself.*"

Romish opposition to the Schools.

19. In the month of March 1816 they had an evidence of the jealousy with which their proceedings were regarded by the Romish Priests. One of their scholars, a Romanist, was drowned in the tank [well] at the end of their garden; and at the burial of the body on the following day, the Romish Bishop told the relations of the boy, and the congregation, that the event was a consequence of their sending their children to the Mission School. This induced the parents of about twenty scholars to withdraw them; but others had the good sense to express their conviction that there was no harm in sending their children, because they heard and learned good things, and were taken care of by the minister himself, which, they said, their own Priests never did.

Manifest advantage of the Schools.

20. But, notwithstanding this opposition, the Schools were appreciated by many, and became

the means of diffusing the Gospel in the neighbourhood. Among their scholars they had youths and young men from sixteen to twenty years of age, who received Christian instruction with manifest pleasure, and imparted what they learned to their friends. The first class in Tamul, containing twenty-three scholars, was composed principally of these young persons, who attended the Mission House on Fridays, to receive special instructions in the Scriptures, which they were taught to regard as an honour. On July 17, 1816, after describing these scriptural lessons, the Missionaries remark—"The children, in general, hear attentively. The manner of instruction pleases them. They themselves have something to think of and to do. Their memory greatly improves. It is our joy to see small and great learn the Parables, and other parts, often of a considerable length. Praised be the Lord God, who so graciously directs and blesses!

"It is interesting to see a small Parriah boy, seven or eight years of age, teach Tamul to a Brahmin of twenty-two years. The Brahmin pleases us very much by his diligence and his quiet behaviour; nor does he seem to be ashamed of his little instructor.

"*July* 22—A proof that the Lord leaves us not without a blessing on our School is what the Catechist related to me to-day. When speaking with the father of one of the boys, a Roman Catholic, about the Christian Religion, he said, 'I tell you the truth. My sons have just got the knowledge of the truth, which I did not know before. By the good instructions of your Minister, they now understand what is the Gospel of our Saviour—what is the Lord's Prayer, and the meaning of it. Sir, you may believe me, by giving instructions like these, the schoolboys, whether Heathen or Roman, will, by and bye, become good Christians.' "

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Various visitors to the Mission House.

21. On the 31st of July Mr. Schnarrè returned to Tranquebar, when Mr. Rhenius was without a colleague for several months; but the Corresponding Committee were always at hand to assist him. Among the numerous inquirers at the Mission House, special mention is made of a Mahomedan officer, a respectable Teloogoo, and several Brahmins, who seemed to be interested in the Missionary's conversation; but the result is not stated.

An impostor.

22. There was one, however, who occasioned him no little anxiety—a Gooroo, or spiritual guide. He first visited the Mission House in November 1815, and afterwards had frequent interviews with Christian, the Reader, who saw and conversed with him every week, and gave to Mr. Rhenius satisfactory reports of their conversation. The man's interviews with the Missionary tended to confirm the impression of his sincerity; and in March 1816 Mr. Rhenius visited him at his habitation in Vepery, when he and all about him seemed to be very attentive to what was said. At the close of the conversation, the Gooroo showed him, as well as Rayappen and Christian, who were present, the accustomed tokens of respect, in the presence of his heathen disciples. He was of a great age, and professed to have received instruction in Christianity from a Minister at Negapatam. For some time he continued his intercourse with Mr. Rhenius, who has reported, in his journals, many long and interesting discussions which seemed to indicate an anxiety on the man's part to know the Truth, and a preparation of mind to receive the Gospel in all its freedom.

This went on for some months. At length he gave reason to question his sincerity, until there could be no doubt, as appears from an entry in Rhenius's journal, June 27, that his motives, from first to last, were purely mercenary. He hoped for assistance in a dispute which had been pending

between himself and another Gooroo, who laid equal claim to the revenues and honours of their caste which this man enjoyed. Besides this leading quarrel, there were, it appeared, several minor disputes; and it was for the prosperous termination of these that he sought to obtain the influence of a Missionary's name and interest.

Unfaithfulness of the Scripture Reader.

23. The worst feature of this case remains to be told. It was discovered that Christian, the Reader, who had made favourable reports of his interviews with the Gooroo, was all the while in league with him for the accomplishment of his purpose. Mr. Rhenius was much grieved at this discovery; but those acquainted with the duplicity of the native character, will not be astonished at their success in imposing so long upon a Minister of little experience in the country; while every one whose heart is warmed with the love of souls, and filled with the charity which hopeth all things of the promising inquirer after Truth, cannot but sympathize in the disappointment of the young Missionary on this occasion. He felt it most acutely, and complained that his spirits were much oppressed, and that the burden seemed too heavy; "So that I wished," he wrote, "to go out of the way for some time, to draw fresh strength and comfort in private devotion and meditation."[1]

Appavoo, a Native Christian.

24. But all did not disappoint him. Besides Rayappen, the Catechist, who remained faithful, he had two other Assistants who were becoming very

(1) Rhenius's Memoir, pp. 49—62. This is from his Journal, Dec. 19, 1817, a short time after the detection of the Reader's hyprocrisy. We have anticipated the close of this painful transaction, that there may be no necessity again to refer to it. The Journal of this man may be seen in the Missionary Register for 1817; also Mr. Rhenius's long conversations with the Gooroo. These were read with great interest so long as the men were supposed to be sincere; but they would now be perused with very different feelings.

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useful in preparing his way for future operations. The name of one was Appavoo, a Native Christian, who became attached to the Missionaries from the beginning of their residence at Madras, and had often manifested a real care for the salvation of his own soul, and a love for his Saviour. By Mr. Rhenius's recommendation, he obtained employment under a gentleman, who soon found that he could place confidence in him, and sent him into different parts of the country, in search of antiquities. While thus employed, he improved every opportunity to make known the saving Name of Jesus to Heathens and Romanists. He was not ashamed of Christ and His Gospel. His letters to Mr. Rhenius, detailing his proceedings, showed that he grew in zeal for the kingdom of God; and the account he gave him of his progress greatly encouraged and refreshed his spirit. These letters contained, also, important hints with regard to Missionary operations. There is an intelligence and feeling in them which cannot fail to gratify the Christian reader: we will therefore give an extract from one of them, dated Conjeveram, about forty-six miles south-west of Madras, October 25, 1816:—

"My master appointed me to take a long journey, in which I have explained the truth of Christianity to several of my friends. Some of them much desired of me the Sacred Scriptures. I replied, that those volumes will be given to them by benevolent Societies, which are formed in different places. They expressed their joy, and said that they should be ever obliged by such valuable books. I promised to get them such, as soon as possible; and, in the meantime, I have explained to them some passages out of my own book. They are all well satisfied.

"Conjeveram is very ancient. There are two pagodas, which have marks of great antiquity. There are now many hundred inhabitants, whose

hearts are wholly darkened with gross superstition. About their religion they entertain an opinion of it as of the highest antiquity. I pity to see so many hundred souls perishing for lack of knowledge. Many hundred children are neglected in their religion and learning. Here the Christians are much despised. Not a single soul of this description in this populous city! Here, without a suitable Establishment, Christianity cannot be introduced in the hearts of this people." He then strongly urges the establishment of Schools in the place. "In doing this," he concludes, "the contempt of Christians will be rooted out, and the foundation of a Christian Church will be easily laid here; and thus the benevolent design of the Society will be accomplished."[1]

Sandappen, a Native Assistant.

25. The name of the other Native Assistant was Sandappen, a respectable Christian of the old Vepery congregation, who resided at Vadadelli, about thirty miles north-west of Madras. During the year 1816 he wrote repeatedly to Mr. Rhenius, requesting him to visit the place, and expressing a great desire for the establishment of Schools there and in the neighbourhood. He also spake of the various disputes which he held with the inhabitants on religion, and encouraged him to form a Mission at that place. Circumstances preventing the Missionary at that time from making this excursion, he instructed Sandappen to take preliminary steps for establishing Schools; gave him a Tamul New Testament and a few School books; and desired him to report, at the end of the month,

(1) Missionary Register, 1818, pp. 153, 154. His next Letter, dated January 8, 1817, it would be premature to introduce here; and enough has been given to illustrate the character of this disinterested coadjutor, raised up by the Lord for His servant. Works of some importance were the result of his suggestions.

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what he had done. The proceedings, in consequence of these directions, were commenced in January 1817, and will therefore be matter for future history. Meanwhile, however, we may regard all this as an answer from God to the Missionaries' prayers, that He would awaken men from among the Natives themselves to become proclaimers of the Gospel.[1]

Temporary Place of Worship.

26. The service in the Schoolroom on the Mission premises was now so well attended, that they became very anxious to obtain a more commodious Place of Worship. In the month of May Mr. Thompson remarked, in a letter to the Secretary of the Society—"We must, if possible, get a Chapel of our own; but, alas! it is no easy thing, from the crowded state of Madras, and the excessive price of the ground. The Missionaries have public services every Sunday in the School, but this building is too humble to attract many persons.[2] For the present, the large verandah at the back of the Mission House was fitted up for the purpose, and opened on Sunday October 13, 1816. The congregation was respectable; and several strangers, a Heathen and some Romanists, were present."

Ground obtained in Black Town for a Church.

27. This, however, was only regarded as a temporary accommodation, until an eligible spot could be obtained for the erection of a Church. After a diligent search, a very suitable piece of ground was discovered in the middle of Black Town, "in the finest part of the town," Mr. Thompson wrote, "that we could have wished. It has cost us much trouble to discover and secure it, and a sum of four hundred pounds, for which we have drawn on the Society. The building materials on the ground are

(1) Missionary Register, 1818, pp. 74, 75. Rhenius's Memoir, p. 75.

(2) Missionary Register, 1817, p. 69.

valued at more than two-fifths of the money. It is an event of great, of very great joy to us," (owing to the scarcity of ground in the town, and the reluctance of the Heathen to have the Mission extended in their neighbourhood). But, "happily, for us," Mr. Thompson continued, it "proved to belong, not to a Tamul or Gentoo (Teloogoo) man, but to a Mussulman, who was much more ready to let us have it than any common native of caste would have been. We shall be very careful to have the title-deeds well examined and approved. We will build away as fast and as strong as we can. Happy, happy the day, when we shall open a Church Missionary Church for Public Worship!" [3]

Opening of a third School.

28. The reluctance of the Heathen to let them have ground arose, no doubt, from the alarm they took at the progress of education in the place. "The whole city, I am told," said Mr. Rhenius, November 11, 1816, "speaks of our establishing Schools. Heathen men come and offer themselves as Schoolmasters, and discover strange notions about a School plan. In the second School, the parents of the children are afraid of the mode of instructing them, and have spoken with the Schoolmaster about it; but he has quieted them. A little boy, who had been only once in the School, coming home, cried several times to his father, 'I will have no more Ramasamy's name: I will have a Christian name.' The father grew alarmed at this, and would not send him any more to the School; but by the Reader and the Schoolmaster he has been quieted. Satan fears the overthrow of his kingdom; but this city also is the Lord's husbandry and His building, and we are but the planters and the labourers."

On the 23d of December they opened the third Tamul and English Free School, in Sengakadai

(3) Missionary Register, 1817, pp. 339, 340.

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Street. It was hardly to be expected that the Natives should silently submit to all this aggression upon their indolence, ignorance, and superstitions; but their resistance was of no avail. By might shall no man prevail against the work of the Lord.

A Christian Congregation gathering together.

29. While preparations were making for the erection of a Church, a little flock was gathering together to occupy it.[1] On Sunday November 24 Mr. Rhenius celebrated the Lord's Supper with twelve of them, exclusive of the Catechist and English Schoolmaster, who were absent on account of sickness. He had previously conversed with each of them on the extent of their religious knowledge and convictions, and had a satisfactory impression of their state. One, in particular, expressed herself in a very impressive manner, saying, with tears, that the mercy of the Lord was her daily delight.

Missionary's varied occupations.

30. Besides Divine Service on Sundays and Wednesday evenings, Mr. Rhenius had weekly catechizings and examinations, and delivered lectures in the School, both in Tamul and English. He was also engaged in the study of Teloogoo, as well as Tamul, in the preparation of School-books, in the superintendence of the Schools, and in frequent conversations with Heathens and Romanists. He had likewise commenced a revision of the Tamul Scriptures: not that he could think himself competent yet for such an undertaking; but the exercise was profitable to his own mind, and he knew that his performance would be carefully examined by others previous to its adoption.[2]

([1]) The congregation was regularly formed in the beginning of the year 1817, when it consisted of nineteen souls.—Rhenius's Memoir, p. 75.

([2]) To prove that this important work, though begun so early, was not finished off in a perfunctory manner, it may suffice to state that it was twelve years before Mr. Rhenius's version of the New Testament was printed.—Memoir, p. 44.

But he felt that he could not carry on all these operations alone. "I wait and long for assistance," he wrote, in September, to the Secretary of the Society. "Many of those employments, which are my heart's desire, must be laid by, so long as I have no help. I anxiously wait, therefore, for fellow-labourers from you."

Such was the state and prospect of this Mission at the expiration of two years after its establishment. The impression already made in the neighbourhood is thus described in the communication just quoted:—"Christianity is more, and, I may say, generally, known in this place. It has made, on the whole, a favourable impression on the minds of the Heathen. They begin, here and there, to think more liberally of Christians. The name is no more exposed to so much opprobrium as it was; and the Heathen seem to approach, as it were, a little nearer to us."

This representation of the present state of the Mission was confirmed shortly after by the Report of the Corresponding Committee at Madras.[3]

TRANQUEBAR.

Mr. Schnarrè's return to Tranquebar.

1. We have already mentioned the return of Mr. Schnarrè to Tranquebar in July 1816, at the earnest solicitation of Dr. Cæmmerer, the senior Missionary at this Station. The Corresponding Committee at Madras could not but regard this appeal as a call of Divine Providence to enter upon the field of labour opened there. They saw,

(3) Church Missionary Society's 18th Report, pp. 104—117. Letter from the Rev. M. Thompson to the Secretary, dated January 20, 1817. Missionary Register, 1817, pp. 339, 340. As their communication, here referred to, includes the general state of the South-India Mission at the present period, it will be more appropriately quoted at the end of this chapter.

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indeed, the inconvenience of separating Mr. Schnarrè from his colleague; but were convinced of the necessity of it. It was of great consequence that they should have at Tranquebar, distant as it was from Madras, a confidential agent, in every way competent to take charge of the Schools; and such they knew Mr. Schnarrè to be. He was of one heart and mind both with them and the Parent Society, and precisely the man required to carry on the good work already begun by the late revered Missionary, Dr. John. He knew, also, the intention of the Society to establish an Institution at Madras for training Native Schoolmasters and Catechists; and he was instructed to select the most promising scholars at Tranquebar to supply this establishment. On the whole, therefore, how undesirable soever to weaken the infant Mission at the Presidency, it was deemed right to incur this inconvenience, rather than deny to Tranquebar the aid so urgently desired.

His reception at Tranquebar.

2. It was a severe trial to Schnarrè to separate from his colleague, and relinquish a sphere of labour in which he was beginning to take a lively interest; but, in the true spirit of a Christian Missionary, he would not allow his personal feelings to interfere with his duty to the sacred cause in which he had embarked.[1] Therefore, a few days after he had received his instructions (July 31, 1816) he set out from Madras for the South. With the Committee's concurrence, he visited Trichinopoly and Tanjore, in order to obtain some information respecting the Missions and Schools in those places, and to become acquainted with the Missionary Brethren there. He arrived at Tranquebar on the

(1) Mr. Schnarrè's feelings on quitting Madras, and his resignation under them to the will of God, are given in the text from a letter which he addressed, shortly after his arrival at Tranquebar, to the author of this history, then at Palamcottah.

24th of August, and Dr. Cæmmerer and Mr. Schreyvogal received him with thankful joy. A few days after (September 5th) Dr. Cæmmerer wrote to the Rev. Josiah Pratt—"I am much gratified with the goodwill of your Committee at Madras, and with Mr. Schnarrè's readiness to take charge of all the Free Schools which your worthy Society supports; and feel myself happy in the valuable assistance which I have to expect from him." [2]

State of the Schools.

3. Mr. Schnarrè lost no time in entering upon the examination of the Schools committed to his charge, of which there were twenty-one. It appeared, at the close of the year, that the number of scholars had gradually decreased from the time that he left them, in January 1815. At that period they contained between ten and eleven hundred children; and the number was now reduced to eight hundred and seventy-five.[3] On Mr. Schnarrè's first inspection of the Schools, undertaken in the early part of the next year, he found the number reduced to eight hundred and twenty-five, which he accounted for in the following manner. When Tranquebar was under the English Government two hundred sepoys were quartered there, who

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([2]) Missionary Register, 1817, pp. 123—126

([3]) The following is a summary account of the Schools at Christmas 1816:—

Children admitted into the English and Tamul Schools:		Low-Caste Schools:	
Protestant Christians	183	Soodra	17
Romanists	139	Protestant Boys and Girls,	387
Brahmin Heathen	96	Romanist Boys	38
Soodra Heathen	1401	Heathen	101
Mahomedan	44	Mahomedan	4
1863			547
Total admitted			2410
Total left School			1535
Total remaining			875

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sent their children to the Schools; but at present there were only fifty. Besides this, at Kareical, about five miles from Tranquebar, where the School was large and acceptable to the people, the Romish Priests, taking the alarm, had opened a School for the children of their own congregation; in consequence of which about fifty scholars had been withdrawn from the Mission School. Besides, the distress and poverty among the Natives in the surrounding country was so great, that many families had left their places of abode, and were travelling to other parts in quest of subsistence. From this cause, therefore, he expected a still further reduction in their numbers. About one-third of the scholars were Christians, a few were Romanists, and the rest Heathen.

In the progress of his examination, Mr. Schnarrè observed that the Heathen Schools were generally, with respect to diligence and learning, in a better state than the Christian. The reason was, that the scholars in the Christian Schools were, for the most part, of the low caste; and as their parents were very poor, and had no prospect in life but those inferior employments which none of the other castes would undertake, they knew that their children would obtain no better occupation, and therefore took them early from School, seeing no advantage that they could derive from much instruction. In all the Schools, both Heathen and Christian, the same religious books and lessons were taught, and they opened and closed with Christian prayers. The prayers used in the Heathen Schools contained the same petitions as those in the Christian, but turned into verse, the Heathen being accustomed to chant their prayers, and, indeed, whatever they read aloud. One of the three Schools at the paper-mill was called the Seminary, in which were some youths under education for the offices of School-

master and Catechist. There were several heathen youths also among them, from sixteen to twenty years of age, who had been receiving Christian instruction for three or four years; but they did not yet manifest any desire to embrace Christianity. Mr. Schnarrè remarked, however, a great difference between them and other heathen youths who had not received the same education. This was one of the most promising features in these Schools, which he found in general not in an encouraging state, and he saw at once that it would require great diligence to restore them to the condition from which they had declined.

Besides his attention to them, he assisted the Danish Missionaries in their various duties as often as he could; and his knowledge of Tamul was sufficient for the people to understand him well.

He closed his first Report to the Society with the following notice of two Native Assistants who have since realized all the hopes then entertained from their fidelity, abilities, and zeal:—

"I am happy that I have two Natives with me at the head of our Schools, John Devasagayam and the Catechist David, who are both faithful in their duty, and of a pious disposition."[1]

TRAVANCORE.

1. The attention of the Church Missionary Society was directed to the Syrian Christians in Malabar, by the late Dr. Kerr's official report of their condition mentioned above[2]; by communications from Colonel Macaulay, Resident of Travancore; and by the Researches of the Rev. Dr. Buchanan. Though not prepared at the time to adopt any measures for

Three Missionaries sail for Ceylon.

(1) Missionary Register 1818, pp. 32—37.
(2) B. ix. c. 3. s. 25.

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the assistance of that ancient Church, yet the Society brought the subject prominently before the public[1], abiding the season when it might be in a position to enter upon this promising field of labour.

Shortly after, an urgent appeal was made to the Society in behalf of Ceylon, by the Chief Justice, Sir Alexander Johnstone[2]; and the local circumstances of that island appeared to give it the prior claim to attention. In consequence, the Society set apart its first two English Missionaries, Rev. Thomas Norton and Rev. William Greenwood, with a Lutheran Clergyman, Rev. Christian F. G. Schroeter, for Ceylon. Meanwhile, however, information arrived from India which rendered it doubtful whether this, under the present altered circumstances, would be the most eligible station for them to occupy. The Committee, therefore, obtained from the Court of Directors licences for their Missionaries to reside in the Company's territories, should that be found expedient on their arrival in India. On the 27th of May 1815 they sailed for Ceylon, with instructions to hold themselves at the disposal of the Society's friends at Calcutta and Madras. They arrived at Trincomalee in October, and, by invitation from the Governor of Ceylon, Sir Robert Brownrigg, they proceeded shortly after to Colombo. Messrs. Greenwood and Schroeter were soon removed to Bengal, by the directions of the Calcutta Corresponding Committee; while the Rev. M. Thompson of Madras had apprised Mr. Norton, before he left Trincomalee, that Travancore was deemed a more important station than Colombo. Accordingly, he held himself ready to embark for Madras by the earliest opportunity.[3]

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(1) In its Twelfth Report.

(2) Church Missionary Society's Fifteenth Report. App. IV. Missionary Register 1815, pp. 85—88.

(3) Missionary Register, 1816, pp. 107, 108.

2. This alteration in his sphere of labour was made in consequence of an urgent application from the Resident of Travancore, Major John Munro[4], for assistance in his generous and comprehensive designs for the benefit of the Syrians of Malabar. In the year 1813 he circulated a series of queries to the authorities of their Church; and the Reports which he received in reply exhibited them in a state of depression which moved his sympathies, and he resolved to exert himself to improve their condition. He learned that "on their separation from the Roman Church," as described in the former parts of this History[5], they "were exposed to powerful enemies and various dangers." The Romanists, "regarding their secession as an act both of apostasy and rebellion, persecuted them with unrelenting animosity; the princes of the country, seeing their defenceless state, considered them as fit subjects for plunder and insult; they were destitute of religious books, pastors, and instruction; they had lost, in their union with the Jesuits, the pure system of religion and morals, and the high spirit by which they were formerly distinguished; and the Dutch, formerly in possession of Cochin, whose policy was marked with perfidy and meanness, abandoned them to their fate." They "were exposed to still greater calamities, in the conquest of their country by the Rajah of Travancore. The blighting influence of that despotic and merciless Government was felt by them in the most aggravated degree, and they were reduced to the lowest state of poverty and depression." But notwithstanding the misfortunes which they had suffered, and the disadvantages of their situation, they were said still to retain some of the virtues by which they were formerly distinguished.

Depressed condition of the Syrians.

(4) Now Major-General.

(5) Vol. ii. B. vi. c. 1. ss. 10. *et seq.*

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The Resident proposes the erection of a College.

3. Major Munro, from his first arrival in Travancore, afforded the most decided protection to all classes of Christians, and in particular to the Syrians. For a time, however, he experienced some difficulty in improving the condition of the Syrians, in consequence of internal dissensions among themselves. Their Bishop, consecrated in an irregular manner, and unqualified for his office, was opposed by a large party among the clergy and the people; and this division prevented them from co-operating in the execution of any plan for the benefit of the whole. But the Resident was able, notwithstanding, with the aid of the Ramban[1] Joseph, a man eminent for piety and zeal, to make arrangements for the erection of a College at Cotym—which is a central position in Malabar—for the education of the clergy and the Syrian youth in general. The death of the Bishop, and the elevation of the Ramban Joseph to his office, removed some of the impediments which had opposed the measures that appeared to be requisite for the general melioration of the Syrian community.[2]

Requires Missionary agency.

4. But the Resident soon found that the assistance of intermediate agents was essential to the success of his measures, for the Syrians themselves were lamentably deficient in knowledge, energy, and ability; and, with a view to obtain such assistance, he opened the communication with Mr. Thompson referred to above. He wished to extend the plan of the College beyond his original purpose; to establish a printing press on the premises; to send some Syrian Priests to Madras to learn the art of printing; and to make an endowment on the College for the

(1) There does not appear to be an ecclesiastical officer in the Syrian Church of Malabar at present bearing this title. He is supposed to have performed the functions of an Archdeacon.

(2) Church Missionary Society's Twentieth Report. App. VIII.

support of a certain number of teachers and students.

5. Mr. Thompson entered cordially into the designs of this intelligent officer, and urged upon the Home Committee the importance of attending to this call for help with the least possible delay.[3] The Resident anxious for English Clergymen.

As soon as he heard that Mr. Norton was placed at the disposal of the Madras Corresponding Committee, he wrote to the Resident, to ascertain whether he still wished for an English Clergyman in Travancore, and where he would propose to place him, so as not to interfere with the sphere of Mr. Ringletaube's Mission.

The Resident replied, on the 7th of August 1815—

"I am more anxious than ever to attach a respectable Clergyman of the Church of England to the Syrians in Travancore; and I should wish that Mr. Norton might be sent to me, for that purpose, at the earliest convenient period of time. He should proceed, in the first instance, to Quilon; and remain there, without any ostensible employment, for some months, in order to obtain a knowledge of the Malayalim language, and the peculiar usages of the Syrian Christians. He ought, perhaps, to be placed at my disposal; and he may depend upon receiving from me the most cordial support and assistance.

"During my absence from Travancore a considerable degree of animosity was manifested by certain Nairs and Brahmins against the Syrian Christians; a circumstance which I regard as fortunate, because it will convince these Christians of the advantages which they will derive from the presence and protection of an English Clergyman.

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(3) His stirring Letter on the subject may be seen in the Missionary Register, 1816, p. 37.

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"I propose to proceed to Quilon early in September, and I shall employ the best endeavours in my power to obtain a good translation into Malayalim of the whole of the Syrian Scriptures. I am now in communication with the Syrian Bishop on this subject; but the unfortunate difference between him and the Ramban opposes many difficulties to the execution of all the plans which I have had in view for the benefit of the Syrian Christians."[1]

The Resident's views relating to the Syrians.

6. Upon the receipt of this letter the Corresponding Committee requested Mr. Norton to hold himself at the disposal of the Resident. Owing to the prevalence of the north-east monsoon he was detained a few months in Ceylon; and in the meantime an active correspondence was kept up between the Corresponding Committee and the Resident, who gave some useful information respecting the Syrians, and developed his plans for their improvement. After stating his general views of the benefit of Missionary operations; "the most sincere pleasure" with which he regarded the commencement of a systematic plan for "the diffusion of genuine Christianity in India, a measure equally important to the interests of humanity and to the stability of our power;" he proceeded to enlarge on the importance of diffusing a knowledge of the English language, and on the advantage of appointing Christian Judges, which he had succeeded in procuring for the Native Courts in Travancore;—an arrangement, he remarked, "highly favourable to the protection and respectability of the Christians." Then, after adverting to the present unsatisfactory state of the Syrians, he entered more into detail respecting the condition and objects of the

(1) Missionary Register, 1816, p. 387.

College which he had established for their improvement.[2]

Remarks on his project.

7. Such was the project of this Christian statesman for the melioration of the Syrian community. If framed by the Council of a European University, or by the Convocation of an enlightened Church, instead of being conceived by an individual educated in a Military School, and at that time holding a very onerous and responsible civil appoint-

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(2) That part of the Resident's communications relating to the College we will give entire:—

"In the meantime the College proceeds under the present superintendence of the new Bishop, Joseph; and it is my intention to adopt the best measures in my power for placing it in a state of efficiency, and combining its operations with a system of Parish Schools among the Syrians, which already exists in a certain degree, and is susceptible of much improvement.

"The principal object of the establishment of a College in Travancore was, to instruct the Catanars and officiating Priests among the Syrians in a competent knowledge of the Syriac language, in which they are at present too generally deficient. The Ministers of the Syrians, in order to inculcate with effect the motives of religion, ought evidently to understand its principles, and believe its truths. For these purposes, a knowledge of the Syriac language is more necessary to them than a knowledge of Hebrew and Greek to our Clergymen; for the former want the excellent translations and explanations of the Sacred Books in the popular language of the country, which we possess.

"With the study of the Syriac language would, of course, be combined that of the Scriptures, and other religious books written in that tongue. Another object was, to procure copies of the Scriptures in Syriac; and it was intended that the students, in the course of their education, should transcribe the Bible to the greatest possible extent. Many, I may say most, of the Churches are destitute of the Bible, either in the Syriac or the Malayalim languages; and the duty of transcribing the Scriptures would supply the Churches with Bibles, while it would promote the instruction of the young men who copied them. A printed version of the Scriptures in Syriac would be extremely useful. The laity were also to be taught the Syriac. The plan of the College was also intended to comprehend a system of instruction in Malayalim to Priests and laity, and of translating the Scriptures and religious books into that language for general circulation and use."—Missionary Register, 1816, pp. 452, *et. seq.*

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ment, it could hardly have been better adapted to the end in view. No interference was contemplated with the constitution or practices of this ancient and independent Church. He simply proposed to place at the disposal of the ecclesiastics, and teach them how to use, the means of their own reformation; and he only wanted an agency equal to the design to raise this prostrate Church from its degraded condition, and weed it of the errors and superstitions which the Church of Rome had introduced into it.[1] It was justly remarked, when the plan was first proposed to the Church Missionary Society, for their assistance, "In such a noble design the Resident has a strong claim to the thanks and the support of the Christian world."[2] Mr. Thompson, in transmitting these communications to the Society, accompanied them with the following urgent appeal:—

"The Mission to Travancore should not be delayed one day unnecessarily. We could greatly wish for an establishment there, of three Missionaries at least. Soon might we then hope, through Divine mercy, under their Ministry and the patronage of the Resident, that the Syrian Churches might revive; and Travancore not only yield a large increase of Native Christians, but also supply Missionaries, peculiarly qualified above Europeans themselves, to a large extent of country, and gather in multitudes to the fold of Christ."[3]

Rev. T. Norton stationed at Allepie.

8. Mr. Norton was detained in Ceylon till the month of April 1816, when he sailed from Columbo for the Malabar coast, according to the suggestion of Colonel Munro, as he had now become, and

(1) The Syrian Liturgy and Services, given in the Appendix to this Volume, will show what correction they required to restore them to the standard of Scriptural truth.

(2) Missionary Register, 1816, p. 37.

(3) Ibid. 1815, p. 82. 1816, p. 387.

reached Cochin on the 8th of May. Shortly after his arrival he was placed at Allepie, a populous town on the Malabar coast about forty miles north of Cochin. This was a convenient station for the reception of new Missionaries for Cotym, and their initiation into the Malayalim and Syriac languages. It also possessed several facilities for Missionary operation, being in the vicinity of the Syrian Christians, and having a ready communication by sea with the Presidencies of Bombay, Madras, and Bengal. It was a place of great commerce, and the chief port at which the East-India Company's ships called to take in pepper and other spices. There were about thirteen thousand inhabitants, of various countries and religions, with but few Brahmins or Hindoo pagodas. It was therefore well chosen by the Resident for the first Missionary Station in Malabar; and most suitable, also, not merely with reference to the Society's general designs for the Natives; but especially for the attainment of Colonel Munro's immediate objects for the Syrians.

Liberal grant from the Travancore Government.

9. Mr. Norton soon received substantial proofs of the Resident's friendly interest in his undertaking. At his recommendation, the Government of Travancore presented to the Mission a large house and garden at Allepie. Mr. Norton next began to circulate an address among the Europeans to obtain subscriptions for the erection of a Church, and he almost immediately received names for three hundred and fifty rupees, with expectations of a considerable addition to this sum; "but," he wrote, "on representing it to the Resident, when he was in Allepie last week, he immediately fell in with it, took the list, and gave me to understand that he should get the Sircar (an officer of the Native Government) to build it; and he would have it commenced immediately, that it might be covered in by the next rains. The site I proposed, in reply

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to a question of his on that head, is our own premises, on condition of the whole being secured to the Society. To this he acceded without hesitation, considering it the most suitable spot, in a public situation near the sea; and particularly as the Mission House, as he termed it, with the School, would then be all together. He wishes it to be a respectable Church, at least equal to any of the Portuguese Churches. It will cost between two thousand and three thousand rupees; and the ground, if not the house on it, will be made over to the Mission."

The issue was, that the Travancore Government presented the whole to the Society, as a free gift in perpetuity. And thus, through the powerful aid of this valued friend, a PROPERTY was obtained in a most desirable situation—"a regular, respectable Church Mission Establishment."[1]

Rev. T. Norton's reception by the Syrians.

10. In the month of July Mr. Norton visited Cotym, where he was received in a friendly manner by the Metrân Joseph. Some apprehension, however, existed in the mind of this prelate, and in those of his clergy and people, arising from the former conduct of the Romanists toward their Church, that the English also meant to innovate, and to bring them under English ecclesiastical authority. These apprehensions Mr. Norton and Colonel Munro succeeded in removing; when the proffered assistance of the Church Missionary Society towards the restoration of their Church to its primitive truth, purity, and vigour, was gratefully accepted. When the object of the Society's Missionaries was understood, the Syrians declared that they should hail them as protectors and deliverers; and the Bishop expressed his anxiety for the arrival

(1) Church Missionary Society's Eighteenth Report. Missionary Register, 1817, p. 339.

of the day when their knowledge of the language would enable them to preach in all the Syrian Churches.[2]

College endowed by the Rannee.

11. The Resident, in a communication to the Society shortly after this visit, expressed his hopes that a system of instruction on an extended scale would be commenced there in the course of that year. At the same time he stated, that an endowment in land, equal to the support of forty or fifty students, had been given to the College in perpetuity; and that he hoped that, in a short time, this establishment would assume a character of efficiency and usefulness. The endowment here mentioned was made, on the Resident's recommendation, by the Rannee of Travancore.

The Resident calls for more Missionaries.

12. The Colonel was very urgent with the Metrân to hasten the translation of the Scriptures; but was apprehensive, from the prelate's age and infirmities, that the completion of the work was not to be expected until Mr. Norton should be able, by his knowledge of Malayalim, to take part in its superintendence. At the same time the Resident became very anxious for more Missionaries from England; expressing to the Society his persuasion, that if a sufficient number could be obtained, they might be able, not only to put the Syrians upon a respectable footing, and to instruct and improve the two hundred thousand Romanists in Travancore and Cochin, whose "ignorance, corruption, depravity, and sloth" he described as "lamentably conspicuous;" but also, after this was accomplished, to lay a foundation for the gradual extension of Christian knowledge among the other classes of the people.[3]

Arrival of two Missionaries at Madras.

13. While this appeal was crossing the seas, two Missionaries were on the way from England for

(2) Church Missionary Society's Eighteenth Report.
(3) Church Missionary Society's Seventeenth Report.

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Travancore, the Rev. Benjamin Bailey and the Rev. Thomas Dawson having sailed for that Station on the 4th of May 1816. They arrived at Madras on the 19th of October; and after not many days Mr. Bailey proceeded overland to Travancore, and joined Mr. Norton at Allepie on the 19th of November. Mr. Dawson remained for the present at Madras, until the Corresponding Committee were able to fix his Station.[1]

Death of the Metran—his successor.

14. Within a week after Mr. Bailey's arrival at Allepie, the Syrian Metran Joseph died. Philoxenus, a retired Bishop of excellent character, was appointed his successor, as Metran of the Syrian Church. He accepted the office on condition that the Resident and the Missionaries would render him the assistance which had been given to the late Metrân; and the year 1816 closed upon the Missionaries in Travancore with this bright prospect dawning on their path.[2]

Review of the South-India Mission.

15. In a review of the Society's South-India Mission, drawn up by the Rev. M. Thompson in January 1817, he remarks, "All is well: I have nothing very great to report; nothing to make a show; but I feel a great satisfaction, great comfort, that things are as they are. The call on you, and on us all, at present, is, and will be for some time to come, firm faith and patience. The harvest-man must wait."

But when we remember that the progress already effected in South India by the Church Missionary Society, and their preparations for future operations, were the work of little more than two years, we cannot but look upon the success as great, and render thanks to God who had brought so much to pass.

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(1) Missionary Register 1816, pp. 185, 186.
(2) Church Missionary Society's Eighteenth Report.

BOOK XI.

CHAPTER I.

CALCUTTA MISSION FROM 1807—1816.

1. At the close of the last Decade of this Mission mention was made of the arrival of three Chaplains for Bengal, zealous for the diffusion of Christianity in India. Previously to separating for their respective stations, they agreed to remember each other and their work in prayer, and to assist and encourage one another by the free communication of such facts and observations as they might glean from passing events.[3] Mr. Brown, who had the most information to give, after adverting, in his first communication, to the manifest improvement in the European society of Calcutta, concludes, "In what remains, I shall confine myself to the signs of the times. What is going on in our own confined spheres of action is but as the dust of the balance. I suppose we are each looking forward to the evangelizing of the whole earth, and that we shall think nothing done while any people or nation remains unconquered by the Cross. All our Governments in India have opposed the diffusion of the knowledge of Christianity among the Natives. This opposition, however, the effect of mere panic, is vanishing fast away like smoke."

Improvement in European Society.

(3) A copy of these communications, in manuscript, is in the possession of the Rev. M. Thompson.

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Effect of Dr. Buchanan's misunderstanding with Government.

2. Dr. Buchanan's misunderstanding with the Bengal Government, on his declining to submit his Discourses on the Prophecies to their censorship, has been mentioned above.[1] He took the opportunity which the occasion afforded him to memorialize the Governor-General on the present state of Christianity in Bengal; and, from the correspondence and discussion to which the question gave rise, the happiest consequences resulted in the minds of several persons, whose attention was thereby drawn to the subject. The Governments of Bengal and Madras had also suppressed a paper of his on the State of Christianity in India, which he had advertized in the Gazette at Bombay. He was induced, however, to print some copies for private circulation among his friends; and wherever they were distributed they increased the religious interest already awakened in the country. Notwithstanding the unfavourable indications called forth in some quarters by his extraordinary exertions and extensive proposals[2], which alarmed many who could not enter into his design, and doubted whereunto this zeal would grow[3]; yet there was, unquestionably, an improvement in the

([1]) Book x. ch. 1. s. 16.

([2]) In his communication of July 6, 1807, Mr. Brown speaks of "The Christian Institution" as his most important article of intelligence. At his suggestion, Dr. Buchanan had drawn up the plan of a College for Translations into the Eastern languages, to be called, "The English Propaganda;" but the name was afterwards changed into "The Christian Institution." The object was, to engage all the talent of good men in India to contribute their aid to the undertaking, and it was hoped by these means to promote the interests of Christianity in India, without involving Government, should they support it, in any ecclesiastical plans or doubtful measures. As circumstances did not then favour the completion of this design it is unnecessary to dwell upon it in this History. It is fully explained in Dr. Buchanan's Memoir. Vol. ii. pp. 113—121.

([3]) Acts v. 24.

feelings of some persons in authority towards the diffusion of Christianity, though they desired that it might be carried on with less of public display, lest it should awaken the jealousy of the Natives, and lead to consequences injurious to the British rule in India.

Increase of the Evangelical Fund.

3. A member of the Mission Church, a lady of property, born in India, who died in 1807 at an advanced age, bequeathed sixteen thousand rupees to the Evangelical Fund, which was formed by Mr. Brown and his friends for the maintenance of a special Minister for the Mission Church, distinct from the Company's Chaplains. Encouraged by this liberal bequest, he and the subscribers to the Fund prepared for the settlement of a future Minister of their own for the Mission, by building a house for his residence within the premises.

Rev. T. Thomason appointed to the Mission Church.

4. During the progress of the building, he was gratified by intelligence from England, that, on a special application to the Court of Directors, they had taken the Mission Church under their own patronage, and appointed a Chaplain to it—one admirably suited to its peculiar situation—on the footing and salary of the other Chaplains in their service. Under the stimulus occasioned by these tidings, the erection of the house was carried on with increased alacrity, and it was finished and completely furnished in time for the reception of the Chaplain in the month of November 1808.[4] This Chaplain was the Rev. Thomas T. Thomason, a gentleman of high standing in the University of Cambridge, and of fair prospects in the Church at home. For some time past, however, his heart had been strongly set upon the Ministry of the Church in India; but domestic circumstances prevented the immediate accomplishment of his wishes, and he had married, and was

(4) Brown's Memorial Sketches, pp. 66. 114—121

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happily settled in life in the vicinity of Cambridge, when his attention was again unexpectedly called to the subject, and his chief impediment removed. Immediately, through the influence of the Rev. Charles Simeon, Mr. Charles Grant, who was still an East-India Director, obtained for him the appointment on the advantageous terms above described; and he embarked with his family for India in the month of June 1808.[1]

His shipwreck.

5. After a prosperous voyage to the Bay of Bengal, the ship on which they sailed was suddenly wrecked on the coast of Pegu, from which Mr. Thomason and his family escaped, with the loss of all his property on board, and arrived at Calcutta on the 19th of November, with little more than their clothes on their backs.

His reception at Calcutta.

6. Their wants, however, had been anticipated by friends who had heard of their calamity, and they were soon able to think of the past only with feelings of gratitude and joy for their almost miraculous deliverance.[2] Whatever were Mr. Thomason's temporal privations, he had not endured the greatest of all losses in such trials—the loss of faith, and of the spiritual benefit mercifully intended by his

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(1) Memoirs of the Rev. T. T. Thomason, pp. 115, *et seq.*

(2) Ibid. pp. 141—154. Mr. Thomason's account of the Divine Providence that watched over him on this trying occasion is interesting and edifying in a high degree, but too long for insertion here. We will not, however, omit his account of his first interview with Mr. Brown:—"We both sat down," he remarks, "but it was long before my tears suffered me to speak. They were tears, I told him, not of sorrow, but of joy and thankfulness, wonder and praise. He told us to look around the walls: the furniture and the house were our own. It was a house built in faith and prayer as the residence of a Missionary, out of the contributions of a number of poor persons, who, many years past, had subscribed towards a fund for the support of the Gospel, and united their prayers that God would send them a Minister. Need I say that every chair and table spoke to us with a voice that thrilled through our hearts and overwhelmed us? Truly we could then praise God for

sufferings. His letters show that, in this respect, he was a gainer, and that incalculably, by his sweeping disaster. While expressing the tenderest affections of his heart, they exhibit the powerful influences of the grace of God within him.

Commencement of his services.

7. The second Sunday after landing at Calcutta he commenced his ministry at the old Church, preaching from the text, "Knowing the terrors of the Lord, we persuade men." His stated services began at eight in the morning, and again at eight in the evening of the Lord's Day; an arrangement which diminished fatigue, and exempted him, even in the hot season, from overpowering exhaustion. On Thursday evenings he had a Service; and on Saturday evenings he assembled the children in the Church for catechetical instruction, accompanied by their parents and friends. Besides these public services, he met the members of his flock at their own houses for instruction in Scripture and prayer.

Improvement of his congregation.

8. The Mission Church was fitted to contain four hundred and fifty, but at first little more than half that number attended. In less than six months, however, the congregation increased; considerable interest in religion was awakened; Mr. Thomason had the satisfaction of witnessing a deep and solemn attention to the Word of God; and instances of salutary impression came to his knowledge. It was soon deemed expedient to enlarge the Church for the accommodation of the overflowing worshippers, which was done at the expense of the Evangelical Fund.[3]

for our shipwreck. We could see a good reason for the dispensation. It was plain that God had thrown us upon this praying people, that he had cast us from the rest of the world, and laid us under the obligations of Christian love, in order that we may be devoted to the sacred charge of feeding His sheep."—Ibid. pp. 155, 156.

([3]) Memoirs of the Rev. T. T. Thomason, pp. 156—170.

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Bible and Church Missionary Societies at Calcutta.

9. In the spring of this year (1809) Mr. Brown announced to Dr. Buchanan the tranquil and prosperous state of things in India, as to the promotion of Christian knowledge and the active labours of many learned and excellent persons in forwarding the designs of his Christian Institution. In this work they were now receiving important aid through the Corresponding Committee of the British and Foreign Bible Society[1], which, after a series of delays and obstructions, had been recently established.[2] Mr. Brown succeeded, also, about this time, in interesting a few friends at Calcutta in behalf of the Church Missionary Society, who had placed two hundred pounds at his disposal for Missionary purposes.[3]

Rev. H. Martyn proceeds to Dinapore.

10. One of the objects to which he applied this contribution was the publication of the Scriptures in Arabic. The revision of the old translation was undertaken, at his suggestion, by the Rev. Henry Martyn, to the record of whose varied labours and trials we now turn. After residing some months with Mr. Brown at Aldeen, near Calcutta, he was appointed to Dinapore, in the province of Bahar, ten miles west of Patna. On the 15th of October 1806 he commenced his voyage thither, accompanied by his brethren, Brown, Corrie, and Parson. The weather becoming tempestuous, on the next day, after praying and reading appropriate portions of Scripture together, they left him to proceed alone.[4]

On the passage up the Ganges he diligently employed his time in the study of Persian, Sanscrit, and other languages; but he principally occupied

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([1]) Buchanan's Memoirs. Vol. ii. p. 222.

([2]) History of British and Foreign Bible Society. Vol. i. pp. 276. 288. Vol. ii. pp. 14, &c.

([3]) The 7th, 9th, 11th and 12th Reports of the Church Missionary Society.

([4]) Martyn's Memoirs. Tenth edition. 1833. pp. 192, 193.

himself with his Hindoostanee translation of the New Testament. He also took every opportunity to discourse with the native inhabitants of the places on the banks of the river wherever they halted. At Berhampore, a European cantonment, he found one hundred and fifty soldiers in the hospital, to whom he spake a word of consolation and advice, and left them some books to read.

State of Europeans at Dinapore.

11. He arrived at Dinapore on the 26th of November, where his first duty was with the Europeans, who consisted of the military in the cantonment, and the civil servants of Government at Bankipore, in the neighbourhood[5]; but for some time he had very little encouragement from any of them. As none of the civilians came to Church, he proposed to go out and perform service at their own place of residence; but they declined his offer. Of the military, also, very few officers or their families attended Church: they were too much taken up with dissipation in various forms to attend to the sacred duties of religion. He mentions, as the solitary exception to the general character of society, the respect shown to religion by the commanding officer of the native corps and his lady. He had reason to hope that they were in earnest, and he had much comfort in his intercourse with them. For some time they were the only persons who could sympathize with him in his trials.[6]

Company of religious soldiers.

12. Though neglected by the officers, among the privates he was not without encouragement. In general, indeed, their insolence and ill-manners were a great trial to his gentle spirit, and their ungodliness caused him to weep and pray for them to his Father in secret; yet a little company of them, besides

(5) This account is drawn up from the first three of Mr. Martyn's communications in manuscript, to his brethren, dated April 6, 1807.

(6) Memoir. Chapter VI. pp. 222, 224, 232, &c.

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attending the public ordinances of the Church, were accustomed to meet at his quarters for instruction and prayer. One of these he describes with great satisfaction.[1] This man's comrades did all they could to turn him back, some by ridicule, others by abuse and ill-treatment, and others by endeavouring to shake his faith in the Scriptures; but, though a man of few words, he stood his ground, and even diligently exerted himself to gather others to the little company that attended Mr. Martyn's private assemblies. These seasons of social worship were some of Martyn's happiest moments. "I have often wondered," he wrote, "how the company of these poor men can prove so animating. Blessed be the Prince of Peace, the source of our joys, who remembers His promise, and, where two or three are gathered together in His name, comes to meet them."[2]

Native Schools.

13. Besides these his proper duties, Mr. Martyn's attention was directed to the Natives, for whom he proposed to establish Schools[3]; and in the course of a few months he had opened five, solely at his own expense, at Dinapore, Bankipore, Patna, and Monea. The introduction of these Free Schools soon awakened the jealousy of the country Schoolmasters, who spread a report that it was intended to make the

(1) In his *second* communication to his brethren.

(2) Ibid. At Patna Mr. Martyn had the severe pain of beholding a servant of the Company, a man advanced in years, and occupying a situation of great respectability, living in a state of daring apostasy from the Christian faith, and openly professing his preference for Mahomedanism. He had even built a mosque of his own, which at this season, the festival of the Mohurrum, was adorned with flags; and being illuminated at night, it proclaimed the shame of the offender. Mr. Martyn did not fail to sound a warning in the ears of this miserable apostate, charging him to remember whence he was fallen, and exhorting him to consider that the Son of God had died for sinners.—Memoir, p. 240.

(3) Memoir, p. 219.

children Christians, and send them to Europe. Consequently, some children were withdrawn. On a little remonstrance, however, the parents were satisfied, and the children returned. The Schools then increased, and before the end of the first year they contained, together, one hundred and sixty scholars.[4]

At first Mr. Martyn was doubtful what books to teach the children. Considering the suspicion of his designs that had been awakened in some of their parents, he deemed it advisable to allow the masters to use some of their own books, for the present, of which he approved. Meanwhile, he was preparing our Lord's Parables and Sermon on the Mount, in Hindoostanee, which, ere long, he was able to put into the hands of the scholars.

Public Service in Hindostanee.

14. While Mr. Martyn was preparing to preach to the Natives in Hindoostanee, he translated a sufficient portion of the Book of Common Prayer into that language, for the purpose of Public Worship. He then, in March 1807, about four months after his arrival at Dinapore, obtained the permission of the Commandant to make a beginning with the native wives of the soldiers, who belonged to the Roman Church. At first, all the women, to the number of about two hundred, came together willingly, and continued to assemble for some time. At length, however, their numbers gradually melted away, until they were reduced to fifty, which continued to be the usual attendance; and as these were "generally the same fifty," said Martyn, "it is to be hoped that they have a desire to learn." Various causes were assigned for the withdrawal of the rest. "But the real state of the case is," said Martyn, "that the Devil's religions are still the favourites.

(4) Memoir, pp. 239, 240. Also Mr. Martyn's *third* communication to his brethren, and a Letter in Manuscript to the Rev. Dr. Kerr of Madras, November 11, 1807.

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They went in crowds to the last Mohurrum, even these Christian women; and many of them give their husbands' money to the Brahmins for the benefit of their prayers. In our service there is nothing to take the eye or ear; and the worship of God without finery and music has, alas! no attraction for the carnal mind. Yet the promises of God respecting the success of His Word, wherever it is sent, command us to hope that some even of these will choose religion in her naked severity."[1] He took great pains to make them understand him, and persevered in faith and hope.

State of the Romish Missions.

15. The wretched state of these women led him to inquire further into the condition of the Romish Missions in that part of the country. Hearing that there were large bodies of these Christians at Narwa, in the Mahratta dominions, and at several places to the north of Dinapore, within the East-India Company's territories, he drew up a Latin Letter, proposing certain queries relating to the origin and present state of the Roman Church in those parts, which he sent to the Romish Missionaries round him.[2] From the Prefect of the Mogul Mission he learned, that, at Delhi, there were thirty widows, some children, and two or three families of Natives; but that, through the negligence of the Padre there, they were rather Mahomedans than Christians, and never met for worship. At Sardhana there were more than three hundred in the service of the Begum Somru[3], consisting of about forty Europeans—French,

([1]) Memoir, pp. 240, 241. Communications to his brethren.

([2]) Journals and Letters. Vol. i. pp. 520, 521, 524.

([3]) This was the widow of the notorious Walter Reinhard, called by the Natives Samaru, or Somru. After serving as a private in several armies, and being employed in the massacre of the English prisoners at Patna, he died in the service of Najaf Khan in 1778, from whom he received the perganah or territory of Sardhana. After his decease, the perganah was continued to his widow,

Portuguese, English, and Germans. The rest were Natives, chiefly children of European fathers. At Arver there was a family of these Christians, and three or four Natives, in the service of the Rajah. At Gwalior there was one family, at Jypoor, a hundred individuals, mostly in the Rajah's army.[4]

Such were the vaunted *multitudes* of Romanists in this neighbourhood! And often do we find the thousands of which they boast reduced, upon inquiry, to hundreds. Seeing that those around him were sunk into a condition of equal ignorance and wickedness with the Heathen, Mr. Martyn was excited to a peculiar sympathy and anxiety in their behalf; and he made an offer to those at Patna to go and preach the Gospel to them on Sundays; but the proposal was rejected.[5] He mourned, also, over the ignorance and superstition of the soldiers of that fallen Church, who refused all his offers of instruction. "The men are fast dying in the hospital," he wrote; "yet they would rather be sent to Patna for some holy oil, than hear the Word of Eternal Life."[6]

Interview with a Romish Missionary.

16. His interest in behalf of these people brought him into communication with a priest in the neighbourhood, whom he describes in his correspondence with a friend. After mentioning a singular interview with a "Mussulman Lord," he adds—"Now for Antichrist in another shape—the Popish Padre, Julius Cæsar. I asked him whether the doctrine I had heard from the Franciscan Brethren in America was his—'*Extra Ecclesiam Romanam salus non esse potest.*' He said that it was a question on which

widow, a Mogul woman of a needy but high family. She became a nominal Christian; was a woman of great ability and courage; but a cruel tyrant in her little territory, where she had the power of life and death.—Indian Orphans, pp. 178—180.

(4) Second communication to his brethren.

(5) Memoir, p. 285.

(6) Ibid. p. 303.

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disputations were constantly held at Rome. By some means we got upon the additions made to the Commandments by the Church of Rome. He said that Christianity without Councils was a city without walls; and that Luther, Calvin, &c. had made additions: all which I denied, and showed him the last verses in the Revelation. Upon the whole, our conversation seemed without benefit."

Again—"Last Tuesday the Padre, Julius Cæsar, came and staid with me four hours. We argued with great vehemence. When I found that he had nothing to say in defence of the adoration of the Virgin Mary and the Saints, I solemnly charged him and his Church with the sin of idolatry. He started; and said, that if I had uttered such a sentiment in Italy I should have been burned."[1]

Christianity dishonoured by Romish Missionaries.

17. After his acquaintance with this and other leading Romanists in India, he was no longer surprised at the ignorance of the people under their charge, nor at the contempt which they had brought on the Christian name. "The cause we undertake," he said, "is, if possible, more odious and contemptible in the eyes of the people of this country than it was in the primitive times; and that because of the misconduct of the Roman-Catholic Missionaries, in administering baptism to people without repentance. It is no more than natural that 'Christian' should be a name of execration to those who know no more of Christianity than what they have hitherto observed in this country." He determined, therefore, to pursue a course more consistent with the Gospel, and to baptize none, till convinced in his own mind of the true repentance of the candidate, how long soever he might have to wait for the fruit of his labours.[2]

(1) Memoir, pp. 296—301.

(2) Memoir, pp. 234. 245. It should beremembered,that this testimony to the unfaithfulness of the Roman Church is borne by one

18. Mr. Martyn was quite aware of the difficulties in the way of converting the Natives; but when some of his English neighbours asserted that their conversion was impossible, he could attribute it only to their ignorance of Divine grace and truth. "It is surprising," he remarked, "how positively they are apt to speak on this subject, through their never acknowledging God in any thing. *Thy judgments are far above out of their sight.*" "The cause in which we are engaged is the cause of mercy and truth, and therefore, independently of Revelation and seeming impossibilities, it must prevail." He concludes with this wise and useful remark—"Above all things, *seriousness* in argument with them seems most desirable; for without it, they laugh away the clearest proofs. Zeal for making proselytes they are used to, and generally attribute it to false motives; but a tender concern manifested for their souls is certainly new to them, and seems to produce corresponding seriousness in their minds."[3] Mr. Martyn's remarks on the Natives' Conversion.

19. In March 1807 he finished a short Commentary on the Parables of our Lord in Hindoostance; and in the following March he completed his version of the New Testament, which has been justly called, "the great work, for which myriads in the ages yet to come will gratefully remember and revere the name of Martyn."[4] He was, however, in no haste to print any part of this work[5], being His Hindoostance translation.

one, of whom the Jesuit, Dr. Wiseman, said that he quoted him with pleasure. Why? He tells you—"Because it is impossible to read his work without being satisfied that he was a man of the simplest mind, and of the most devotional character." And then he goes on totally to misrepresent Martyn's meaning.—Wiseman's Lent Lectures. Lecture VII.

(3) First communication to his brethren.

(4) Memoir, pp. 287, 288.

(5) His chief difficulty was in settling the orthography of the language, and in ascertaining what proportion of words ought to be

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desirous that it should be first revised and approved by the best scholars.

Account of Sabat, his Persian Moonshee.

20. In the month of June 1807 he consented to a proposal from the Rev. David Brown to superintend the translation of the Scriptures into Persian.[1] In this version there were happily no such difficulties as he found in Hindoostanee. The language was fixed, and he had with him an able assistant in an accomplished Persian scholar, named Sabat, some reference to whose history will not be out of place. He had fled from Tartary to India, in remorse of conscience for having betrayed a Christian friend, Abdallah, into the hands of the King of Bokhara, who put him to death.[2]

be admitted from the Persian and Arabic fountains; for the Hindoostanee was yet in its infancy, as a written and grammatical tongue; and it was expected that Mr. Martyn's work would contribute much to fix its standard.[a]

([1]) Memoir, pp. 266 *et seq.*

([2]) The following is the account of the close of this tragic scene:—"Abdallah was sentenced to die, and a herald went through the city, announcing the time of his execution. An immense multitude attended, and the chief men of Bokhara. Sabat also went and stood near him. He was offered his life if he would abjure Christ, the executioner standing by him with his sword drawn. 'No,' said the martyr of Bokhara, 'I cannot abjure Christ.' Then one of his hands was cut off at the wrist. He stood firm, his arm hanging by his side, but with little motion. A physician, by the desire of the King, offered to heal the wound if he would recant. He made no answer, but looked up stedfastly towards Heaven, like the proto-martyr, Stephen, his eyes streaming with tears. Sabat, in relating this account, said, 'He did not look with anger towards *me*. He looked at me, but it was benignly,

([a]) Dr. Buchanan's Christian Researches. It ought to be noticed, that Mr. Martyn himself acknowledged, in December 1809, that the Grammar of the language was nearly fixed by Mr. Gilchrist's learned and useful labours; but he found it still difficult to write in it with a view to general utility. "For the higher Mahomedans," he remarked, "and men of learning will hardly peruse with satisfaction a book in which the *Persian* has not lent its aid to adorn the style. To the rest a larger proportion of *Hindee* is more acceptable." The difficulty was, to ascertain the point equally removed from either extreme.

Sabat had indulged the hope that Abdallah would recant when he was offered his life; but when he saw that he was dead he abandoned himself to grief and remorse. Finding no peace of mind at home, he travelled from place to place, seeking rest, but finding none. At last he went to Madras, where the English Government noticed him, and appointed him a Mufti, or expounder of Mahomedan law, at Vizagapatam. Here he was first brought to serious reflection by some apparent contradiction in the Korân. He wrote on the subject to a gentlemen at Madras, Mr. Falconer, who sent him an Arabic New Testament, which he read with attention, comparing it with the Korân, till at length the truth of Revelation fell on his mind, as he expressed it, "like a flood of light." He acknowledged his convictions, and desired to be baptized; but before his admission into the Church he was made to feel some portion of the sufferings for conscience sake, of which he had himself caused his late friend Abdallah to drink so deeply, so bitterly, even to a cruel martyrdom.

Attempt to assassinate him. Is baptized.

21. No sooner was it known that he had renounced Islamism, and adopted the Christian faith, than he became the object of an inveterate persecution. He was hooted at in the streets, and insulted in the grossest manner in the very Court in which he sat as Mufti. His house was continually beset, and his life threatened. At length he fled from Vizagapatam to Madras, where he was introduced to the Governor, Lord William Bentinck, who entered into his case, and sent him back again with a letter to the Judge of the Court, commending him to his

benignly, and with the countenance of forgiveness. His other hand was then cut off; but he never *changed*, he never *changed*. And when he bowed his head to receive the blow of death, all Bokhara seemed to say, What new thing is this?' "—"The Star in the East;" a Sermon by Rev. C. Buchanan, 1809.

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special patronage and protection. This gentleman ill performed the duty enjoined him. The persecution against Sabat soon revived with increased fury. While sitting one evening in his house a person presented himself before him in the disguise of a Fakeer, or religious mendicant, and instantly rushing upon him, wounded him with a dagger which he had concealed under his mantle; but Sabat seized his arm, and his servants came to his rescue. He looked the assassin in the face: it was his own brother, who had been sent on this murderous errand by his family in Arabia, a voyage of two months, on their hearing of his change of religion. The assassin would have been executed; but Sabat interceded for him, and sent him home in peace, with letters and presents to his mother's house.[1] This occurrence, however, decided him not to continue at Vizagapatam. He prepared at once to escape from a place in which there could be no security of his life, and arrived once more at Madras, where, in the month of February 1807, he was baptized by the Rev. Dr. Kerr, in the Black-Town Chapel, by the name of Nathanael, in the twenty-seventh year of his age. The Rev. Marmaduke Thompson preached on the occasion from 1 John v. 6.[2]

He is sent to Calcutta.

22. Such was the history thus far of the man whom God raised up to assist Henry Martyn in the translation of the Scriptures into the Arabic and Persian languages. Resigning his appointment at Vizagapatam, he expressed a desire to devote his future life to the making known the Gospel of the

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(1) "The Star in the East." Also, Dr. Buchanan's Christian Researches, pp. 204—209. Periodical Accounts of Baptist Missionary Society. Vol. iii. p. 351

(2) "This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth."

grace of God in any way that his friends at Madras might deem advisable. The Rev. D. Brown having acceded to their proposal to employ him as a translator, they sent him to Calcutta; but not without an expression of doubt and warning, for which there had already appeared some cause, as to the character and depth of his religious profession. On his arrival in Bengal, he was subjected to an examination, particularly by the Missionaries at Serampore, touching both his learning and his piety; and they being on the whole satisfied with him, he was finally despatched to Dinapore.

Proceeds to Dinapore—his unsubdued spirit.

23. Mr. Martyn welcomed him as a brother. The report of his talents and acquirements he found to be correct; but though rejoicing in him as a great acquisition in the work of translation, he had, ere long, cause to moderate his joy with fear[3]; for he soon discovered in him an unsubdued spirit, and witnessed, with pain, many deflections from that temper and conduct which become the Christian. To Dr. Kerr, who had desired to know what he thought of him, he deplored his pride, impetuosity of temper, and disregard for the feelings of others. Still, with that charity which hopeth all things, he remarked, "The correctness to which we are accustomed ought not to be the standard for measuring a free-born Arab."[4] Notwithstanding the infirmities of the man's temper, he could not but think his profession of faith sincere, when he heard him deplore the constant evil he found in his heart, saw his eyes stream with tears in prayer, and listened to his confessions of his sinfulness, and to his promises to correct whatever was reprehensible in

([3]) This account is drawn up chiefly from a private letter of Mr. Martyn's to Dr. Kerr, April 6, 1807; and from Mr. Martyn's Journals and Letters. Vol. ii. p. 41 &c.

([4]) Ibid. November 11, 1807.

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his conduct. Nevertheless, Mr. Martyn had often to rejoice over him with fear and trembling.[1]

Mr. Martyn undertakes the Arabic translation.

24. Mr. Martyn now set himself vigorously to his Persian translation. Great and incessant were his labours upon it, with very insufficient physical strength. Yet, as though this were not enough, it was proposed to him to undertake the Arabic also; nor would he decline it, though unequal to the task before the autumn of 1809, when he consented to commence the work, remarking, "A year ago I was not adequate to it: my labours in the Persian and other studies have, in the wisdom of God, been the means of qualifying me. So now, *favente Deo*, we will begin to preach to Arabia, Syria, Persia, India, Tartary, China, half of Africa, all the South coast of the Mediterranean and Turkey, and one tongue shall suffice for them all."[2]

In the midst of these incessant labours, which too heavily taxed his feeble frame, his gentle spirit was continually tried in various ways, but especially by the temper of Sabat, whom he described as the most tormenting creature he "ever yet chanced to deal with—peevish, proud, suspicious, greedy: he used to give daily more and more distressing proofs of his never having received the grace of God."[3]

His removal to Cawnpore.

25. Notwithstanding his philological labours, Mr. Martyn never remitted his ministerial duties;

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(1) Memoir, pp. 278—280. A Letter from Sabat to Mr. Marshman of Serampore, in December 1807, expresses the sentiments of an enlightened conscience, the feelings of a renewed heart. It concludes as follows:—"I have no other news to write thee than this: I am the very sinner against the Lord, and I hope that thou never wilt forget me in thy prayers, thou and Mr. Carey, Mr. Ward, and all those that are in the service of the Lord Jesus Christ. The mercy of our Redeemer, the only-begotten Son of God, and of the Father Almighty, be with you and your Church, now and for ever. Amen. NAT. SABAT."

Periodical Accounts of Baptist Missions. Vol. iii. p. 417.

(2) Journals and Letters. Vol. ii. p. 261. (3) Ibid. p. 400.

and it was in the diligent discharge of these that he gathered strength for the mental exertions of the week. After considerable delay, the Government attended to his memorial for the erection of a Church, which was opened March 12, 1809. He described it as a noble building, yet was apprehensive of its diminishing somewhat of his strength.[4] But he did not long remain to enjoy this convenience, or to try his strength within these spacious walls, being removed in the following month to Cawnpore. Such was his anxiety to be at his post, that, though the heat was excessive, "the wind," as he described it, "blowing flames," yet he could not be prevailed upon to postpone his journey. Great were his sufferings by the way; and it was some time before he recovered from the fever produced by this long exposure to the heat.

But while we notice this instance of his fervid zeal, it is recorded as a warning to others. There was no need for this haste. His friends on the spot charged him with rashness in hazarding his life in this manner; but he always pleaded his anxiety to get to the great work. Martyn never thought of himself; nor did he take time to consider how much better he might serve "the great cause" with a little more attention to the times and seasons for labour and for rest.[5]

Severe duties at Cawnpore.

26. His duties at Cawnpore were severe. There was no Church, nor any of the conveniences, much less the decencies, of public worship. Soon after his arrival he had to preach to a thousand soldiers, drawn up in a hollow square, when the heat was so great, although the sun had not risen, that many actually dropped down, unable to support it. What must such services as these have been to a Minister too faithful and zealous to seek refuge in

(4) Memoir, pp. 286. 314. (5) Ibid. pp. 314—317.

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indolent formality, and already weakened in health by former ministrations?[1]

Preaches to crowds of Fakeers.

27. At the close of the year 1809 he performed his first public ministration among the Heathen. A crowd of mendicants, whom, to prevent perpetual interruption, he had appointed to meet on a stated day for the distribution of alms, frequently assembled before his house in immense numbers, presenting an affecting spectacle of extreme wretchedness.[2] To this congregation he deter-

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(1) Memoir, p. 317.

(2) The following description of this motley crowd is transcribed from Mrs. Sherwood's Indian Orphans, pp. 136—139:—

"These religious mendicants are an organized body, having a king or supreme in each district. They are very numerous throughout the East, amounting to hundreds in every large station. The various contrivances with which they attract attention, and excite the wonder and veneration of the multitude, are hardly to be believed. There were scarcely less than five hundred of these poor creatures, who met every Sunday evening at Mr. Martyn's. He used to stand on his cherbuter (a raised platform of stone and cement), whilst they filled the grass-plot round it. But it is scarcely possible to describe these objects. No dreams or visions, excited in the delirium of a raging fever, could surpass these realities. They were young and old, male and female, tall and short, athletic and feeble, bloated and wizzened; some clothed with abominable rags, some nearly without clothes; some plastered with mud and cow-dung; others with matted uncombed locks, streaming down to their heels; others with heads bald or scabby; every countenance being hard and fixed, as it were, by the continual indulgence of bad passions; the features having become exaggerated, and the lips blackened with tobacco, or blood-red with the juice of the hennah. But these, and such as these, formed only the general mass of the people: there were among them still more distinguished monsters. One little man used to come in a small cart drawn by a bullock: the body and limbs in general of this poor creature were so shrivelled as to give him, with his black skin and large head, the appearance of a gigantic frog. Another had his arm fixed above his head, the nail of the thumb piercing through the palm of the hand. Another, and a very large man, had all his ribs and the bones of his face externally traced with white chalk, which, striking the eye in relief above the dark skin, made him appear as he approached, like a moving skeleton. The most horrible, however, of these miserable creatures, were such as had contrived to throw all

mined to preach the Saviour of all men, who is no respecter of persons. He thus describes his first attempt:—"I told them, after requesting their attention, that I gave them with pleasure the alms I could afford; but wished to give them something better, namely, eternal riches, or the knowledge of God, which was to be had from God's Word; and then producing a Hindoostanee translation of Genesis, read the first verse, and explained it word by word." He then, in a most familiar manner, gave them an account of the Creator and His works, and drew such practical conclusions as his rude auditors were likely to comprehend. He was obliged to preach sentence by sentence; for at the end of each clause there followed applause and explanatory remarks from the wiser among them. In concluding his account of this first essay, he acknowledged with gratitude the help that God had vouchsafed to him beyond his expectations.[3]

In the following addresses he urged upon them the moral duties, as summed up in the Ten Commandments, constantly endeavouring to show them their need of a Saviour, from man's inability to keep the law. He felt the necessity of great caution in addressing this crowd; for the eyes of those in authority were upon him, and he was accounted by his countrymen in Cawnpore as little less than one out of his mind. He therefore proceeded very carefully in his statements of truth, fearing that if any disturbance arose he should ever afterwards be precluded from addressing these people;

all the nourishment of the body into one limb, so as to make that limb of an immense size, whilst all the rest of the frame was shrivelled.

"Such was the view of human nature presented every Sunday evening in Mr. Martyn's compound."

([3]) Memoir, pp. 322, 323.

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and he expected that the name of the Saviour of the Christians, boldly declared as the only means of salvation, was the word they waited for to excite a tumult. As it was, there were perpetual bursts of anger rising from the multitude, with shouts and curses, and deep and lengthened groans, passing from those most near to those farther off, with hissings, and the assumption of menacing gestures, during which the preacher was compelled to silence. When the tumult was passed, he took up the broken thread of his discourse in the same calm clear tone which he had used before.

The numbers[1] gradually increased, sometimes amounting to eight hundred persons; and in time Mr. Martyn had the gratification of witnessing in them a growing attention to the instructions he delivered. By degrees the interruptions from expressions of displeasure and tumultuous applauses were succeeded by pertinent remarks, or were lost in a serious and pensive silence. On one occasion an extraordinary impression was made on his auditory, whom he had been addressing on the awful subject of the destruction of Sodom and Gomorrah with equal simplicity and solemnity. After finishing the narrative, he said to them, without further preparation, "Do you, too, repent of your sins, and turn to God?" This simple question seemed to come on them with power, and a noise instantly arose which drowned his voice. When silence was restored, he went on—"For though you are not like the men of Sodom—God forbid!—you are, nevertheless, sinners. Are there no thieves, fornicators, railers, extortioners, among you? Be ye sure that God is angry. I say not that He will burn your town; but that he will burn you." He then exhorted them to flee from impending destruction.

(1) Indian Orphans.

28. Thus did he continue assiduously to minister to the temporal and spiritual necessities of this people whilst his health permitted. He was not aware, to the very last Sunday of his residence in Cawnpore, that any fruit whatever had sprung from this particular portion of his labours; and yet it was there, from those addresses to the fakeers, that the most fruitful blossom of all the various branches of his ministry in India was to appear. Near to his bungalow were several houses occupied by wealthy Natives, enclosed with high walls, and on one of the walls was a kiosh, or summer-house, which overlooked his garden. It happened one Sunday evening, in the spring of the year 1810, that a party of young Mahomedans were regaling themselves in this kiosh with their hookahs and sherbet, whilst Mr. Martyn was haranguing the mendicants below. Presently they felt inclined to have a nearer view of the assembly, and down they came, and entered into the garden: they advanced through the crowd, and placed themselves in a row before the front of the bungalow, with their arms folded, their turbans on one side, and their lips drawn up in contempt. Forming one of this light and vicious group was a man afterwards well known in the Missionary world, Sheik Salih, the future Abdool Messeeh, (Servant of Christ,) whose subsequent labours will show how faithfully this once "fiery Mahomedan" answered to his Christian name. It is remarkable, however, that even this singular instance of success in these extraordinary ministrations was not known to Mr. Martyn till a day or two before he left Cawnpore. Certainly, had he lived to see how Sheik Salih was blessed to multitudes of his own people, he would have deemed it an ample recompence for all his labours.

Conversion of a Mahomedan.

29. Early in 1808 Mr. Martyn was attacked with

His health rapidly declines.

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alarming symptoms, which, though relieved at the time, had returned upon him occasionally with increased severity; until, in the midst of the exertions just related[1], an attack of pain in the chest, of a severer kind than he had before experienced, forced upon him the unwelcome conviction of the necessity of some quiet and relaxation. He lingered behind as long as he could; and, in June 1810, he was assisted in his duties and refreshed in spirit by the arrival of his friend the Rev. D. Corrie. But this produced only a temporary improvement, and he was soon compelled to retire.[2]

Leaves Cawnpore.

30. The precise period of his departure from Cawnpore was fixed by information received from Calcutta concerning the Persian version of the New Testament, which was thought to abound too much with Arabic idioms, and to be written in a style, pleasing, indeed, to the learned; but not sufficiently level to the capacity of the mass of modern readers. At this decision Mr. Martyn was as keenly disappointed[3] as he was delighted at the complete success of the Hindoostanee version, which was pronounced to be idiomatic and plain.

On the last day of September 1810 he took leave of his congregation, which he left in charge of his friend Corrie, and on the following day set out for Calcutta, where he arrived in safety. His friends, on beholding his pallid countenance and enfeebled frame, knew not whether most to mourn or to

(1) He often preached to the assembled fakeers "when the air was as hot as that from the mouth of an oven; when the red glare of the setting sun shone through a dry hot haze, which parched the skin as with fever; and when the disease in his chest rendered it painful to him even to speak at all."—Indian Orphans.

(2) Memoir, pp. 289, 307, 326, 327, 328, 330.

(3) For his feelings on this subject, see his Journals and Letters. Vol. ii. pp. 258, 268, *et seq.*

rejoice over him. Gladly would they have retained him among them; but they saw the necessity of his leaving the country without delay.[4]

Resolves to visit Persia and Arabia.

31. But whither was he to go? In conversation on the subject with Messrs. Brown and Marshman, he said, "Well, if I must go to sea, let me go somewhere where I can be doing something to further the great work." "Right," said Mr. Marshman; "and I will tell you where to go. *Go to China:* the voyage will be good for you, and there you can learn the language in perfection, and come back, correct, and assist in completing the version into that important language, spoken by so many millions, without a word of the Gospel among them." Mr. Marshman was at that time zealously engaged in a Chinese version of the Scriptures. His advice, therefore, was very natural, and accorded with his wishes. But Mr. Brown, turning to Martyn, said, "No; I will direct you better than that. Go to the Persian Gulf. Bussorah, I am told, is, at the season you may be there, a healthy place. Take your Persian version with you. Make your way, if you can, to Shiraz, and there you may prove, revise, and perfect your own work, with the help of the best scholars in the language." Martyn instantly acceded with joy; and the prospect thus in a moment opened to his mind reconciled him much to leaving India. But Mr. Brown, as though half relenting on seeing how eagerly Martyn had caught at his suggestion, afterwards remarked to him, "But can I, then, bring myself to cut the string and let you go? I confess I could not, if your bodily frame were strong, and promised to last for half a century. But as you burn with the intenseness and rapid blaze of heated phosphorus, why should we not make the most of you? Your flame

(4) Martyn's Memoir, pp. 332—335.

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may last as long, and perhaps longer, in Arabia than in India. Where should the phœnix build her odoriferous nest but in the land prophetically called 'the blessed'? and where shall we ever expect, but from that country, the true comforter to come to the nations of the East? I contemplate your New Testament springing up as it were from dust and ashes, but beautiful as the wings of a dove covered with silver, and her feathers like yellow gold!"[1]

We shall mark how these glowing anticipations were realized. The providence of God in a remarkable manner followed and directed Martyn to the great end in view.

Preaches at Calcutta for the Bible Society.

32. While at Calcutta, notwithstanding the infirm state of his health, he preached every Sunday, with only one exception; and on the 1st of January 1811 he delivered a Sermon on behalf of the Bible Society, which was afterwards published, and entitled, "Christian India; or, an Appeal on behalf of nine hundred thousand Christians in India who want the Bible." In this admirable discourse he unfolded the principles of Christian philanthropy; enumerated the four classes of Christians in India—the Portuguese, Tamul, Syrian, and Cingalese, amounting together to nine hundred thousand; and concluded with an animated appeal to his auditors, urging the duty of supplying them with the Holy Scriptures.[2] Great was the interest excited by the delivery of this Sermon from the pulpit, and its

(1) This beautiful passage is given in Martyn's Memoir, p. 332, tenth edition, as though contained in a letter of Mr. Brown's to him before he left Cawnpore. But if the first suggestion of his voyage to Persia was made after his arrival at Calcutta, as stated in the text, upon the authority of the Rev. M. Thompson, who learned it on the spot, these reflections must, of course, have immediately followed.

(2) Owen's History of the British and Foreign Bible Society. Vol. ii. pp. 108—110.

subsequent circulation in print. Six days after, on the 7th of January, he departed for ever from those shores where he had purposed to spend his remaining days.

33. Leaving him to pursue his voyage to Arabia, we return to Cawnpore. Mr. Corrie was first appointed in 1807 to Chunar[3], where the Europeans amounted to between three and four hundred, whom he found in general, like those at Dinapore, very immoral, intemperate, and indifferent about religion, which they seemed to have forgotten. There were some exceptions to this character of the society, and several officers were regular in their attendance on Divine Worship. He describes one, a Lieutenant-Colonel, as a Christian of decided piety and deep experience; but by the time he had made the friendship of this Cornelius and his wife they were removed to another station, leaving none behind in whose piety he had any confidence. "The state of society among us is such," he remarked, "as would make rivers of water run down the face of a man of David's spirit." Rev. D. Corrie at Chunar.

There being no Church, a gun-shed was cleared and fitted up as the best substitute they could contrive; and a congregation of about one hundred and fifty assembled there at sun-rise every Sunday.

The sick in the hospital generally appeared to be thankful for his instructions; but he met with very different treatment from others. Few privates attended Public Worship, except those who were marched to Church; and some of them Mr. Corrie described as "shockingly inattentive, their very

(3) The account here given of the earlier years of Mr. Corrie's labours in India is drawn up chiefly from his first three "communications to his brethren," together with several private letters to the Rev. M. Thompson. The other sources of information at this period are scanty, and will be noticed when available for these pages.

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countenances testifying them to be impudent children and hard-hearted." The foul insults which he received from some of them he bore with the meekness of his Master. "My Lord," he remarked, "hid not His face from shame and spitting." If any thing human could have tamed these outrageous spirits, it would have been the gentle temper with which their insolence was received; but they had been too long unaccustomed to yield to any thing but military command to be moved by his mild entreaties. He had, however, some counterpoise to this trial, in the hopeful conduct of a few, and in the improved demeanour and apparent attention of others at Church; but so inveterate were the dissolute and intemperate habits of the best, that he soon found he must rejoice over them with trembling.

Instances of piety in retirement.

34. While concluding, as is probable, like Elijah of old[1], that he only was left to bear witness to the Truth in that moral desert, he was rejoiced to find himself mistaken. At Secrole he discovered a merchant of real piety, who, about four years before, from reading the Word of God, was brought to the knowledge of his lost condition, and of the salvation wrought out for sinners by Jesus Christ. Until he saw Mr. Corrie, he had not met with one like-minded with himself since his serious impressions began. The disadvantage of his isolated position was apparent in some visionary notions which he had imbibed; but he had learned from the Bible the duties as well as the creed of a Christian. He strictly rested from labour on the Lord's Day, and publicly read the church prayers and a sermon at the barracks, and in his own house, where several persons assembled. These services appear to have been attended with a blessing from above; and he mentioned to Mr. Corrie one artilleryman of his

(1) 1 Kings xviii. 22. xix. 10.

little band whom he believed to be a true Christian. He likewise devoted much of his time and money daily to the relief of the poor and sick Natives, and neglected no opportunity to let his light shine before men in that dark region.

Not long after, in October 1807, Mr. Corrie received a letter from another solitary Christian at a distance, watching and praying for the manifestation of God's mercy to India. It was dated from a jungle, near Delhi; and the writer tells him—"Sitting down in my tent, I began to think whether the Name of the True God had ever been pronounced in this place; and having a book in my hand, I read, *And every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.*[2] And then, said I, this remote corner shall, without doubt, see it. Wonderful and improbable as it seems, yet it shall come to pass." In these incidents Mr. Corrie could not but think that he beheld the dawn of a glorious day rising upon Hindoostan; and he felt assured that the labours of himself and his Brethren among their "dear countrymen" would not be in vain in the Lord. At first he had been tempted to despair of success among such abandoned sinners as he found; but these bright spots were mercifully lighted up for his relief, and they kindled hope in his bosom.

Commencement of Missionary exertions.

35. In a few months he was able to perform Divine Worship in Hindoostanee, in his own house, where several Romanists attended daily for reading the Scriptures. One of them appeared to be in earnest, and was forcibly struck with the expres-

(2) Isaiah xl. 4, 5.

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sions in the Gospels respecting the divinity of Christ, and the oneness of believers with God. He of his own accord read to his native brethren, told them of their sins and idolatries, and expressed a desire to devote himself to their instruction. After some further trial, and seeing sufficient reason to believe him to be sincere, Mr. Corrie maintained him in the employment of Reader to his countrymen, and had reason to be satisfied with his diligence, and thankful for his success.

He also opened an English School for the drummers of the regiments, and two Persian and two Hindoostanee Schools for the Natives, which at first met with the usual objections; but the difficulties soon yielded to his perseverance.

Mr. Corrie's labours and trials.

36. In January 1809, after a short absence at Calcutta, he returned to Chunar, refreshed in body and mind. But he resumed his duties under circumstances somewhat discouraging. Previous to his departure he had visited Benares, and, from the reception he met with, he had hopes of erecting a Church at that station; but now these hopes were dissipated. He had to mourn over the few among the gentry who had made a profession of religion; and the artillerymen, who appeared to take a lively interest in his instructions, were ordered into the field before he had time to see much of them again. But his native teacher had conducted himself unblameably, and his instructions appeared to have been beneficial to several.

From this time his visits to Benares were more frequent; and his presence and unwearied exertions soon produced a favourable change among the gentry. He was now cordially supported in his exertions here by Dr. J. Robinson[1], with whom and

(1) Son of the late Rev. Thomas Robinson of Leicester, and brother of the Rev. T. Robinson, late Archdeacon of Madras.

his lady he enjoyed an intercourse that often revived his jaded spirit. The Collector opened his house for the performance of Divine Service, which was regularly attended by some young civilians, whom Mr. Corrie described as the chief hopes of his flock, being "as yet comparatively bending plants." The officers, however, both at Benares and Chunar, declined to attend; and his mind was much distressed at their carelessness and insensibility.

Pious soldiers—Mr. Corrie leaves in sickness.

37. In 1810 he was appointed to Agra; but he stopped at Cawnpore, as mentioned above, to assist Mr. Martyn[2], and continued to occupy this Station upwards of a twelvemonth. Little is recorded of his labours here, which were principally among the Europeans, some of whom learned to appreciate his instructions. To this little flock, who were chiefly soldiers, he made an appeal in behalf of the Bible Society, and they brought their offerings of each a few rupees. Among these men Mr. Corrie found several bright ornaments of Christianity, and he was happy in his communion with them; but severe indisposition compelled him soon to leave them, and altogether to suspend his duties for a season. He too, like Mr. Martyn before him, was advised to undertake a voyage to sea for the benefit of his health, and he left Cawnpore for the purpose early in 1812.

Decline of Mr. Brown's health.

38. On his arrival at Calcutta he was grieved to find the health of his valued friend, Mr. Brown, also in a declining state; but he had lived to good purpose, and was spared to hail the dawn of a bright day on India, and materially to contribute to its advance. His heart was set on promoting the circulation of the Bible, which he was wont to call "The Great Missionary, which would speak in

(2) Martyn's Memoirs, p. 328.

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all tongues the wonderful works of God." All his hopes of the promulgation of Christianity centered in this one point—that God would magnify His Word above all His Name, and that by the gift of the Scriptures to all people a more extended influence would, with the Divine blessing, be produced, and a remedy provided for the judicial sentence inflicted on mankind at Babel.[1]

On the 1st of January 1810 he preached on the duty and importance of diffusing the Word of God throughout India, and made a strong appeal to his audience, especially in behalf of the numerous Native Christians in immediate want of the Scriptures. This was followed by liberal contributions towards the object; and measures were taken without delay to carry it into effect. Applications were made to interested parties in all directions to co-operate with the Corresponding Committee at Calcutta, where an Institution was formed, entitled, "A BIBLIOTHECA BIBLICA," which consisted of two departments; first, a *Bible Repository*, for the sale of the Scriptures, in all languages, at moderate prices; secondly, a Translation Library, for the collection of such works as were calculated to facilitate and aid the labours of translators.[2]

Formation of Calcutta Bible Society.

39. So general was the interest awakened by this movement in the sacred cause, that its friends were encouraged, in the following year, to establish an Auxiliary Bible Society for Calcutta. Accordingly, on the 21st of February 1811, while the impression from Mr. Martyn's sermon, preached the month before, as mentioned above, was yet fresh on the public mind, a Meeting was convened for the purpose, which was attended by persons of the first

(1) Memorial Sketches, p. 75.

(2) History of the British and Foreign Bible Society. Vol. ii. pp. 23—33. Also the Society's Seventh Report.

distinction at the Presidency. Mr. Brown was called to the Chair, and the Society was formed under the happiest auspices. The Calcutta Corresponding Committee of the Bible Society cordially approved of the formation and objects of this Auxiliary; and on the receipt of this intelligence the Parent Society made a grant of one thousand pounds to the Calcutta Auxiliary, and raised their annual contribution to the Corresponding Committee from two thousand to four thousand pounds for the current year.[3]

Bible Society liberally supported in India.

40. The good effect of the establishment of this Society was general and almost instantaneous. Some members of Council, the Commander-in-Chief, the Judges, and other influential persons gave it their support; while the Governor-General, Lord Minto, who in 1807 had so strongly protested against Dr. Buchanan's proceedings, now permitted Mr. Brown to hold long and full discussions with him on the subject of Missions, the Scriptures, and whatever related to them. His Lordship had for some time past looked upon the translation of the Scriptures with a favourable eye[4]; and he now gave his public support to the general work, by heading the Subscribers to the Bible Society in Bengal, who soon composed about five hundred persons of all ranks and denominations.[5]

About this time the College of Fort William was

([3]) Lushington's History of Calcutta Institutions, chapter 1. Also, History of the British and Foreign Bible Society. Vol. ii. pp. 108—114. The operations of the Bible Society in India are blended too much with the labours of Missionaries and others engaged in the work of translation or distribution, to be given in a detached form. It will be more convenient, therefore, after this, to relate them as they occur in the course of this History.

([4]) History of the British and Foreign Bible Society. Vol. ii. pp. 9, 10. Note. Christian Observer, 1808, pp. 835—837.

([5]) History of the British and Foreign Bible Society. Vol. ii. p. 251.

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revived as a fountain of Scriptural translation; and within a month after the establishment of the Bible Society the good effects of its operations began to appear. An interest about the Bible itself was excited; questions were asked; and remarks were made. Misrepresentations, indeed, abounded, but the matter was discussed, and a general stir was excited where all was a dead calm before.[1]

History and baptism of Abdool Messeeh.

41. Two other events occurred not long after, both calculated to keep alive the interest just awakened in the public mind. The first was, the baptism of the Mahomedan, whose attendance on Mr. Martyn's preaching at Cawnpore has already been noticed. This convert was born at Delhi, and, under his father's instruction, he acquired considerable knowledge of the Persian and Arabic languages. When about twenty-one years of age, he became Moonshee, first to an English merchant, and then to an officer in the Company's Service. At that time he was exceedingly zealous for the faith of Islam, and induced a Hindoo servant of his employer to become a Mahomedan. The master finding some fault with him for his officiousness, he was offended, and left his employ, with a determination to have nothing more to do with the English. After this he engaged in a variety of pursuits, and visited different parts of the country, being always very attentive, and endeavouring to make others so, to the Mahomedan observances. His last engagement was as a trooper, in the service of Ibrahim Ali Khan, one of the Chieftains of the Javudpore Rajah, a service which he soon quitted in disgust at an act of perfidy and cruelty that he witnessed.

Returning to Lucknow, he supported himself by preparing green paint. At the end of about a year he visited his father, who was engaged at Cawnpore

(1) Memoir of Rev. T. T. Thomason, pp. 185, 186.

as a private tutor in the family of a rich native, whose house was near Mr. Martyn's premises. This led to his hearing Mr. Martyn preach, in the way described above, when he was struck with the observations that were made, and considered them as both reasonable and excellent. He had previously been perplexed about the contradictions maintained by the different Mahomedan sects, and this Christian instruction appeared to him better than any he had as yet received. He told his father what opinion he had formed, and begged him to get him some employment at Cawnpore, where he might hear more of these things. His father was acquainted with a friend of Sabat, and, through this friend, Sheik Salih was engaged, in May 1810, to copy Persian writings for him. He obtained a lodging on the premises, without making known his wishes. Here he had many opportunities of obtaining the information which he desired, particularly by inquiring of the Native Christian children the subjects of the lessons which they had learned in school; and by this mode he was enabled to gain some insight into Divine Truth.

When Mr. Martyn had finished his translation of the New Testament into Hindoostanee, the book was given to the Sheik to bind. This he considered as a fine opportunity to improve his knowledge. On reading the Word of God, he discovered his state, and perceived therein a true description of his own heart. He soon decided in favour of the Christian religion; but still concealed what was passing within him, till, Mr. Martyn being about to leave Cawnpore, he could no longer refrain from asking his advice with respect to his future conduct, earnestly desiring, at the same time, to be baptized. It was agreed that he should go down to Calcutta with Mr. Martyn, from whom he received a solemn warning of the danger of a false profession. During

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the short period of Mr. Martyn's stay at Calcutta he was not entirely convinced of this man's real change of heart. Recommending him, therefore, to the notice of Mr. Brown, he departed without gratifying the young man's wish for baptism. After five months' further delay, Mr. Brown, having observed his conduct, and being satisfied with it, baptized him in the Old Church, on Whit Sunday 1811.

Mr. Brown thus described the Service:—"On Sunday last I publicly baptized Sheik Salih. It was a most solemn and heart-affecting occasion. Private notice was given that it would be in the afternoon. Good people of all ranks attended; and, in the evening, I preached on the subject. This has made a very serious impression at Calcutta: I have had great satisfaction in the event. The circumstances of his case were remarkable. May we every Whit Sunday witness similar wonders of grace! I made full investigation, and was thoroughly satisfied with the Sheik's account of his conversion. His Christian name is Abdool Messeeh, '*Servant of Christ*'; a particular circumstance leading to the selection of that name."

From this period he was noticed by some among Mr. Brown's congregation, and gained from their instruction a growing acquaintance with his own fallen state, and the remedy provided for it through the Saviour. Abdool himself expressed a decided persuasion that his baptism was attended with a peculiar blessing. Although, before that time, he had learned, in general, that he was a fallen and sinful creature, yet now he began to account himself in every respect a sinner; and his humility and circumspection grew in proportion to his increasing knowledge of himself, together with his clearer and more enlarged views of the Gospel.[1]

(1) Fourteenth Report of the Church Missionary Society. Missionary Register, 1813, pp. 261, &c. Lushington's History of Calcutta

42. The other occurrence which kept alive the religious interest in the public mind was, the publication of Mr. Martyn's Hindoostanee Testament. It was now extensively circulated; and the general estimation in which it was held justified the character given of it by the Committee of the Calcutta Bible Society and by his friends.

Publication of Hindoostanee Testament.

43. But while the religious part of the community in Bengal were rejoicing in this progress of Christian exertion, their joy was overcast by the death of their old and faithful Pastor, Mr. Brown, who for the space of seven-and-twenty years had preached at Calcutta the pure Gospel of his Redeemer, and had been an ornament, intellectually and spiritually, to the Church of England in Bengal. His understanding was sound, vigorous, and inquisitive; his spirit firm and persevering; his heart warm and affectionate; and all his qualities and attainments, sanctified by genuine and ardent piety, were devoted to the service of God, and the temporal and spiritual improvement of British India.

Last days of the Rev. D. Brown.

His last work was the publication of the First Report of the Calcutta Auxiliary Bible Society. Exhausted by anxiety and labour, he sunk into a debilitated state, which incapacitated him from attending the first anniversary of that Institution; but he prepared the Report, and, notwithstanding great bodily suffering, he would allow himself no cessation from labour until he had carried it through the press. "I cannot lie by till I have done my work;" he replied to his anxious friends, who entreated him to desist. "This accomplished, I will submit myself to my physician."[2]

Calcutta Institutions. App. III. Brown's Memorial Sketches, p. 77. Thomason's Memoirs, pp. 186, &c.

(2) It had long been his desire to be found in the full career of labour when summoned to rest. About twenty years before, an old chaise horse, which had long conveyed him to attend his stated round

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The progress of his malady, however, rendered medical treatment of no avail. This last effort had been too great for him. He was not in a state to bear such an excitement; and he afterwards drooped rapidly. On the 17th of May 1812 he embarked, with his beloved friend Corrie, for Madras, a place which he greatly desired to visit, as the scene of active exertions in the cause of religion, as described above. It was hoped, also, that a short sea voyage might conduce to the recovery of his health; but Providence determined otherwise. The ship, after leaving the roads at Saugur, struck on a sand-bank. The suffering invalid was brought back to Calcutta, rather a loser than a gainer by his little journey. He grew weaker daily; and on Sunday, June 14, 1812, about one o'clock, it pleased God to take him to Himself. On Monday his remains were committed to the earth. His grave was watered by the tears of many who, for a course of years, enjoyed the benefit of his ministry, and now felt that they had lost a father and a friend.

Testimonies to his character.

44. The reverence in which the character and memory of Mr. Brown were held, in the community among which he had so long ministered, was testified in some touching and uncommon instances. Though he had long been in the receipt of a large income, which would have enabled him to make an ample provision for his family; yet he devoted all that was not required for their immediate use to the service of the Lord. But God did not leave his family without protection. The Government extended to them immediate countenance and

round of duties, one day, on reaching the Church door, instantaneously dropped, and expired on the spot. This event Mr. Brown never forgot; and in alluding to it, he would often remark, that he expected "to drop like a horse in harness, and not like one in a stable." And such, indeed, was his end.—Memorial Sketches, pp. 102, 103.

support. Further means were supplied by his numerous friends for their removal to Europe; and of the tradesmen and others employed to equip and assist them for their voyage, several declined receiving payment; alleging, that they could not think of taking pecuniary compensation from the family of a minister who, they knew, had laid up no store, except in the grateful hearts of many who had received his liberal assistance. The remark of one expressed the feelings of many—"that as he had received, under Mr. Brown's ministry, more than the worth of all his trade could be compared with, he must be permitted freely to assist *his* children, who had shown him where to seek the true riches at God's right hand."

Several other testimonies, equally touching, and honourable to both parties, might be adduced[1]; but let these suffice to mark the change effected in the religious feelings of the community at Calcutta since Mr. Brown's arrival in the year 1786, and chiefly by means of his own faithful ministrations.[2]

Death of Henry Martyn.

45. This was not the last stroke by which the friends of Christianity in India were to be wounded by the events of this year. Mr. Brown had not long entered into his rest, when another affliction, which had been suspended unseen, like tempestuous clouds at midnight, throughout the close of 1812,

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(1) They may be seen in his Memorial Sketches, pp. 130 *et seq.*

(2) On a marble slab in the chancel of the Mission Church, the scene of his gratuitous, faithful, and fruitful labours, is engraved the following inscription:—

TO THE POOR
The Gospel was preached in this Church,
By the Rev. David Brown,
During a period of
25 years.

See Memorial Sketches, *ut supra.* Thomason's Memoir, pp. 193—199. History of the British and Foreign Bible Society. Vol. ii. pp. 257 *et seq.* Missionary Register, January 1814

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burst upon the Indian Church in the early part of the succeeding year. This was, the news of Henry Martyn's death.

In his voyage to Persia, to perfect his Persian and Arabic translation, he touched at Bombay, where he met Sir John Malcolm, formerly envoy at the Court of Persia, whence he had just returned. Sir John instantly saw into Martyn's character, and fully appreciated his abilities and attainments; and hearing of his purpose, he gave him letters of introduction, in strong terms, to the chief of his friends all the way to Shiraz, and especially to the Court there. This kindness secured for Martyn the highest patronage, and proved of great service to him. Thus befriended, he pursued his way to Shiraz, which he called "the Athens of Fars, and the haunt of the Muses." When he had finished his Persian translation of the New Testament, he determined, in prosecution of the task which he had undertaken, to visit Bagdad; but being compelled, for a reason which will soon be explained, to take a circuitous route by Tebriz, near the Caspian Sea, his health, which had long materially suffered, became at that place so impaired, that he resolved to return, by Constantinople, to his native country. On reaching Tokat, about six hundred miles from Tebriz and two hundred and fifty from Constantinople, he found himself unable to proceed farther; and on the 16th of October 1812 it pleased an all-wise Providence to terminate his important labours. Thus, at the early age of thirty-one, the Church of England lost a highly-distinguished ornament, and the cause of Christianity in India one of the most valuable associates vouchsafed to it by God to this day.

General sorrow for his loss.

46. The tidings of this event saddened the spirits of numbers in Calcutta. The expressions of one friend on the spot will describe the general

feeling:—"We are deeply wounded. His walk was so grand, his labours so important, his attainments so rare. Oh, how fondly we counted upon his future labours! how the heart leaped for joy at the thought of Martyn's successful career in Persia, and hoped-for return to Calcutta!"[1] "Where such fervent piety, and extensive knowledge, and vigorous understanding, and classical taste, and unwearied application, were all united, what might not have been expected? I cannot dwell upon the subject without feeling very sad. I stand upon the walls of Jerusalem, and see the lamentable breach that has been made in them; but it is the Lord: He gave, and He hath taken away."[2]

The untimely death of this extraordinary young man was as much lamented in England as in India. Yet if his life be measured by his services, we shall not call its termination premature. We may deplore the loss of what was anticipated from his further exertions; but he had crowded into the span of thirty-one years what any man would be honoured for expanding over a life twice the length. But we must forbear, lest, in our admiration of his brilliant light, we seem to forget by whom he shone.

His Persian Testament.

47. It is satisfactory, however, to know that the object of his visit to Persia was fully realized. Besides his incidental exertions there[3], testimony was

(1) Thomason's Memoir, pp. 200, 201.

(2) Martyn's Memoir, pp. 493, 494.

(3) While at Shiraz he held public discussions and controversies with the Moollahs and most learned Persians, which excited great attention. They exhibit the accomplished scholar and the intrepid champion for the Truth: and so deep was the impression made, that many Mahomedans were converted secretly, and their Moollahs, who stood up to defend the Korân, totally silenced. His tracts, in Persian and Arabic, continued to preach the Truth with effect when the voice of their author was silent in death. In various places, eulogiums on the Gospel were openly uttered; and an earnestness and mildness of inquiry evinced by many of the learned, into the character and Mission of the Messiah.—Memoir chaps. 8, 9.

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borne to the value of his Persian translation by scholars and persons of distinction from several quarters.[1] His object in visiting Persia was to lay before the King a copy of this translation; and it was for this purpose that he went to Tebriz, the residence of the British Ambassador, Sir Gore Ouseley. His Excellency received Martyn with great kindness, and undertook to present a copy of his Testament to the King, whose letter of acknowledgment spoke of the translation in high terms.[2]

In the following year a large edition of it was

(1) There were not wanting even intelligent and enlightened Romanists among them. One of these was the Baron Silvestre de Sacy, who published a review of Martyn's Persian Testament in the *Journal des Sçavans*, Sept. 1816, describing it in most favourable terms. History of the British and Foreign Bible Society. Vol. ii. pp. 440—442.

(2) Martyn's Memoir, pp. 435 *et seq.* 504, 505. History of the British and Foreign Bible Society. Vol. ii. pp. 265 *et seq.* Vol. iii. p. 40. Missionary Register, 1814, pp. 432 *et seq.*

The following extract from the king's letter will show the estimation in which it was held at the Court of Persia:—

"..... In truth, through the learned and unremitting exertions of the Rev. Henry Martyn, it has been translated in a style most befitting Sacred Books, that is, in an easy and simple diction. Formerly, the four Evangelists, Matthew, Mark, Luke, and John, were known in Persia; but now the whole of the New Testament is completed in a most excellent manner: and this circumstance has been an additional source of pleasure to our enlightened and august mind. Even the four Evangelists, which were known in this country, had never been before explained in so clear and luminous a manner. We therefore have been particularly delighted with this copious and complete translation. Please the most merciful God, we shall command the select servants, who are admitted to our presence, to read[a] to us the above-mentioned Book from the beginning to the end, that we may, in the most minute manner, hear and comprehend its contents. . . . . ."

(Sealed) "FATEH ALI SHAH KAJAR."

(a) I beg leave to remark, that the word "Tilawat," which the translator has rendered "read," is an honourable signification of that act, almost exclusively applied to the perusing or reciting the Korân. The making use, therefore, of this term or expression, shows the degree of respect and estimation in which the Shah holds the New Testament. —Note by Sir Gore Ouseley.

published by the Russian Bible Society for circulation in the provinces of Western Persia, which had recently been ceded to Russia; and the friends of religion in that country were rejoiced to avail themselves of the means so unexpectedly brought to their hands of making the inhabitants acquainted with the Word of God, besides many thousands in other quarters who spake the Persian language.[3] It soon obtained a wide circulation in Persia, and was almost everywhere received with gratitude. The good it effected will be known only at the harvest of the Lord.[4]

Opposition of Rome to this and other versions of Scripture.

48. But perhaps the best proof to be given of the importance of this version is the alarm that it awakened in the Vatican. It is the well-known policy of the Church of Rome to offer no *public* opposition to any attempt to invade her empire of ignorance and superstition, unless there be some fallacy or indiscretion in the hostile movement, by the exposure of which she may turn it to her own account, or the danger be too imminent to be neglected. As no attempt was made to prove the inaccuracy of Martyn's translation, and it was acknowledged, even by Romish authorities, to be "canonically executed," the ecclesiastical interdict against its circulation may be regarded as a tacit admission of its excellence, and of the peril to be apprehended from its general perusal. Accordingly, not long after its publication, in 1816, the Pope, Pius VII., issued two Bulls, to two Romish prelates within the Russian dominions—the Archbishops of Gnezn and Moghiley; which were followed up by Letters from the College *de Propaganda Fide* to

(3) History of the British and Foreign Bible Society. Vol. iii. p. 40.

(4) Ibid. p. 215. Missionary Register, 1815, p. 523. 1816, pp. 102, 103.

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the Vicars Apostolic and Missionaries in Persia, in Armenia, and other parts of the East; and also by a general movement on the part of the Government and hierarchy of Austria, and some smaller states. The general object of all this commotion was, to denounce the design and obstruct the operations of Bible Societies[1]; but in those countries where the Persian language was spoken, the inhabitants were specially cautioned "against a version recently made into the Persian idiom." These testimonies, direct and indirect, to the worth of Mr. Martyn's last, great work, tend to alleviate the feel-

(1) The following extracts from the Pope's Bull, addressed to the Archbishop of Gnezn, will serve to show the Pontiff's alarm at the progress of these institutions. The Archbishop had inquired what he and the other Bishops of Poland ought to do respecting what are called BIBLE SOCIETIES. The Pope replies—

"We have been truly shocked at this most crafty device, by which the very foundations of religion are undermined; and having, on account of the great importance of the subject, convened for consultation our venerable brethren, the Cardinals of the Holy Roman Church, we have, with the utmost care and attention, deliberated upon the measures proper to be adopted, by our Pontifical Authority, in order to remedy and extirpate this pestilence as far as possible.

* * * * *

"For 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; and thence 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 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 by the Rules of the Index (No. II. and III.): for it is evident from experience, that from the Holy Scriptures which are published in the vulgar tongue more injury than good has arisen through the temerity of men. (Rule IV.)'"—Missionary Register, 1817, pp. 170—173.

As late as 1844 the Pope issued another Bull against the circulation of the Scriptures; so unfounded is the expectation of the Church of Rome growing more tolerant through the progress of science and events.

ings with which we regard the sacrifice of such a life in its execution.

Reflections on Brown, Buchanan, and Martyn.

49. At the period of Martyn's death the long glimmering light seemed to be spreading high and wide on the Indian horizon: the grain sown with so much care had sprung up, and even here and there a spot was found white already to harvest; and among the names of those who prepared this vast field for future labourers, not the least honoured are Brown, Buchanan, and Martyn, who were called to their rest so nearly together. Who can fail to recognise the hand of God in sending forth agents so suitable for the work at this important juncture? Differing in natural character and attainments, each was peculiarly qualified for the department of labour to which they were respectively called. With a diversity of gifts, they had the same spirit: their object was the same; they pursued it with similar energy and singleness of heart; and they lived to see their endeavours crowned with an equal measure of success.

Contrasted with Romish Missionaries.

50. It may be permitted us here to mark the contrast which they present to the Romish Missionaries in India in every respect: nor must the observation be deemed invidious. Rome has challenged the comparison, and her challenge called forth this History. She may boast of her De Nobily and her Beschi;—men, we concede, of rare endowments and energy; but how different their object and its result. Under the name of Christianity, their exertions tended to confirm the reign of darkness in India. Theirs was a system of accommodation, not of conversion. The means they used were as subtle as their end was infamous. They disturbed but few of the Heathen customs, concealed every peculiarity of the Gospel calculated to offend, and changed only the names of their proselytes' idols. Seldom has the prince of darkness had agents more

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capable and diligent to uphold his dominion in a benighted land.

Whereas, the men whose labours we have now recorded, lived to extend the kingdom of light where darkness had, from time immemorial, brooded undisturbed. Their talents, and energies, and disinterested devotion to their object, were not inferior to any exhibited by the votaries of Rome. Though their *numerical* success was comparatively small, yet was it genuine, substantial, enduring. They were permitted to behold a dawn in the East, which has since continued to shine, and is yet shining more and more unto the perfect day. Many faithful men, of different countries and communions, have entered into their labours, and the blessing of the Lord has rested on the work of their hands.

Sickness constrains Mr. Corrie to retire.

51. In returning to Calcutta, our thoughts first revert to Mr. Corrie, who had been driven back with Mr. Brown. In July 1812 he embarked again for the Mauritius; but once more a storm arose, and the vessel was obliged to put in at Vizagapatam. His health, however, was by this time so much improved, that he prosecuted his voyage no further, and returned to Calcutta in October. In the beginning of 1813 he was appointed Chaplain to Agra, whither he soon proceeded, with the convert Abdool Messeeh. By their united labours, they soon formed a native congregation of the Christians who hitherto had been scattered abroad, as sheep having no shepherd; and in the course of the first year forty-one adults and fourteen children were baptized, and all continued "to walk in the Truth."[1] Public Worship with this flock was performed in Hindoostanee, and they derived great benefit from the use of the Liturgy of the Church of England in that language.[2]

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(1) C. Lushington's History of Calcutta Institutions. p. 32.

(2) This translation was commenced by Mr. Martyn, and finished

Here the Word of the Lord grew, and the converts were multiplied; and the spirit in which Mr. Corrie laboured among them is thus described by one who not long after fell in with several of his people:—"Corrie's fatherly attention to his flock was truly lovely. Nothing of an abiding nature can be done without love—that love which arises from Christian principles, and is kept up by close walking with God."[3] Thus was he permitted to labour for Agra nearly two years, when sickness again drove him from his post, and from India for a season, to visit his native land.

finished by Mr. Corrie, who, in 1816, when in England, thus remarked on the utility of a Liturgy in India:—

"For Converts among the Hindoos and Mahomedans, I am of opinion that a Form of Worship is desirable. Accustomed, in their unconverted state, to place the whole of their religion in forms and ceremonies, and to consider the repose of the soul even to depend on the due performance of funeral rites, it may be expected that all absence of forms and ceremonies in worship should form an additional obstacle in their minds to the reception of Christianity. Though the grace of God will enable a man to forsake all for Christ, and to sit loose to all considerations of that kind, yet it seems desirable to meet, as far as possible, what may be called their innocent prejudices; and this, I conceive, the decent rites and ceremonies of the Church of England are calculated to do."—Then, "With respect to the unconverted Hindoos and Mahomedans, acquaintance with our Prayer Book tends to remove their objections to Christianity, as a Religion without forms, and too spiritual for them to conceive. I have known both Hindoos and Mahomedans, when awakened to some concern on the subject of Religion, whose next inquiries have been, 'Well! but how do you worship? What are your methods of marriage and burial? &c.' To such inquiries we can afford a satisfactory answer, by supplying a copy of the Book of Common Prayer; and I have known instances of Natives of India spending the night in reading a copy of the Prayer Book, so eager were they to acquaint themselves with our modes of worship."—Missionary Register, 1816. pp. 187, 188.

(3) Memoir of Rev. T. T. Thomason. pp. 232. 241. As the operations at Agra were at this time carried on under the auspices of the Church Missionary Society, by whom Abdool was maintained, the particulars are reserved for the account to be given of that Institution in Bengal.

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Mr. Thomason's labours at Calcutta.

52. At Calcutta, Mr. Thomason occupied in a general way the station vacated by the death of Mr. Brown. Besides his pastoral duties at the Mission Church, he was employed in revising the Arabic version of the Scriptures, assisted by Sabat, and in conducting through the press Martyn's Hindoostanee New Testament. He likewise executed, at the desire of Government, the office of examiner in Arabic in the College of Fort William. He was also engaged in the establishment of Native Schools; and, as a preparatory step, a Seminary for Schoolmasters. There were many difficulties at that time in the way of forming such an Institution as was required; but the principal impediments were, ere long, removed, and a good beginning was made.[1]

Malay Scriptures published under the auspices of Government.

53. In this year (1813) the Government passed a vote which was quite a novelty in India, and it was regarded as an auspicious omen of a policy congenial with the character of a nation professedly Christian. Thirteen of the most respectable people in Calcutta signed a public address to Government, petitioning for the Bible in behalf of the Christian Malays of Amboyna and its dependencies. The Government, in reply, acknowledged that the thing was laudable and important, and promised ten thousand rupees[2], in aid of printing an edition of the Bible in that language. In consequence, three thousand copies of the Malay Bible were printed in quarto, according to a specimen received from Amboyna; and the same number of the New Testament in octavo, for the use of the Schools.[3]

Arrival of Lord Moira as Governor-General.

54. In October 1813, the Earl of Moira arrived as

(1) Memoir of Rev. T. T. Thomason, pp. 204—206.

(2) 1250*l.* sterling.

(3) History of the British and Foreign Bible Society. Vol. iii. pp. 114—118. Thomason's Memoirs. p. 208.

Governor-General; and whilst the guns were announcing that he was in the midst of those he was to govern, the religious part of the community were anxiously conjecturing how far he would venture to go in encouraging Missionary undertakings. From the favourable sentiments which he was known to have expressed in England, hope was entertained that he had come with noble intentions; but he was about to be put to a hard trial.

Ineffectual petition to him in behalf of Missionaries.

55. The first test of his principles was an appeal in behalf of two American Missionaries at Bombay, who were under orders to leave the country, the late Government having issued an edict for the expulsion of some Missionaries, and driven others to the outskirts of the empire. The two that remained were on the eve of embarking: there was, therefore, no time to be lost; and Mr. Udney, Rev. T. Thomason, and the Rev. Dr. Carey, presented a memorial to the new Governor-General on the subject, entreating permission for the Missionaries to reside quietly in the country. Their earnest appeal, however, was of no avail, and the Missionaries were required to leave India.

He favours Mr. Thomason and his work.

56. Mr. Thomason's intervention in behalf of these good men, though ineffectual, was far from prejudicing him in the Governor-General's estimation, who often attended the Mission Church, and appointed its Minister to perform stated services at Barrackpoor, his own country residence. He likewise granted him a permanent assistant, the Rev. T. Robertson, in the Mission Church, a measure which Mr. Thomason more highly prized than any personal favour in the power of Earl Moira to confer.[4]

Mr. Thomason accompanies him up the country.

57. Early in the following year his Lordship gave him a still more distinguished token of his confi-

(4) Thomason's Memoirs, pp. 210—214.

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dence and esteem. Being about to proceed on a journey of state through the provinces, he proposed to Mr. Thomason to accompany him as Chaplain;—an appointment which he accepted, in the hope of being useful to the numerous retinue; of obtaining much information concerning the education of the Natives; and of enjoying favourable opportunities of urging the Governor-General's attention to their wretched state. In June 1814, leaving his congregation under the care of Mr. Robertson, he set out with the expedition, which consisted of nearly five hundred boats of various sizes. The voyage before them was eight hundred miles, to be succeeded by a journey of fifteen hundred miles. While moving up the Ganges Mr. Thomason was able to carry on his Arabic translation, and to correct the proof sheets of Martyn's Hindoostanee Testament, which were sent after him.

Demoralized state of the Natives every where.

58. At the different European stations where they stopped he preached and adminstered the ordinances of religion. He collected information, also, respecting the Natives; and the moral and religious condition of the country kindled in his bosom an increase of that compassionate zeal which had led him to take so lively an interest in the instruction of the Hindoos. After witnessing the abominations at Benares, he remarked: "I hastened from the place as from Pandæmonium, and thanked God for the Gospel. If I do not return to my charge with more of a Missionary spirit it will be my own fault. Had I obtained nothing more than an increased sense of the importance of ministerial labour, I should be richly repaid." [1]

Governor influenced against Mr. Thomason's plan for native education.

59. When at Calcutta, the Governor-General had directed Mr. Thomason to draw up a plan for the

(1) Thomason's Memoirs. pp. 217—224.

instruction of the Natives, which he finished and presented before they set out on their voyage.[2]

At first his lordship expressed himself highly pleased with the plan, and held out a hope that, with some modifications, it might be adopted. But good intentions sometimes suffer strange syncopes: mysterious under-currents often carry away stately vessels from their bearings. So it happened in this instance. Mr. Thomason soon found that some persons about the Governor General at Calcutta had exerted an adverse influence over his mind; and he perceived, with no little regret, that instead of being more earnest respecting education in proportion as he beheld accumulated proofs of its necessity, he became, *in appearance*, less alive to it as a matter of excellent policy and imperious obligation. In vain did he attempt to counteract this hostile influence, and to revive first impressions in his Lordship's mind. He endeavoured, in the most solemn manner, to rouse him to a sense of the importance of the crisis, and of the high duties to which he was called; but all was of no avail: and the anxious Chaplain looked around almost in despair, beholding a vast ocean, in the truest and most affecting sense of Homer's epithet, "barren of all good."[3]

Schools of Industry to be substituted for it.

60. Lord Moira was bent, however, on doing something; and after the rejection of many plans, one was at last proposed with which he seemed to be highly pleased. It suggested the establishment of Schools of Industry for vagabonds, thieves, and criminals of all descriptions. This was good as far as it went. But what a substitute for Mr. Thomason's enlightened project! To fritter away a plan for

(2) This plan did not materially differ from others that have been mentioned in the course of this History, especially in South India.

(3) Thomason's Memoirs, pp. 224, 225.

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teaching all classes of the inhabitants, into a scheme for workhouses! Instruction in reading and writing was, indeed, to form part of the plan; but while the real thing aimed at was labour, it was easy to foresee that the education of the inmates would become a very subordinate object—a mere nominal part of the establishments. And then, what was to become of the millions who never entered them? They were to be left in the state of degradation in which they then lay. It was a heavy trial to Mr. Thomason to find that the Governor-General could seriously think of setting aside his great design for such a scheme as this. He boldly raised his voice against it; but had no power to interfere with its adoption.[1]

Jay Narrain's School at Benares.

61. An example of Indian munificence, exhibited at this time at Benares[2], formed a humiliating contrast to this instance of English supineness. Mr. Thomason was both shamed and cheered on beholding it; and he thus described his feelings when visiting the spot:—"I have seen the foundation of Jay Narrain's School: he met me there, and showed me the grounds, large and pleasantly situated. He now says he is ready to pay the money for the School in the Company's paper, if the Governor will guarantee its application, and place it under the direction of the Collector, to be paid regularly to the Schoolmaster. Will it be credited that this largeness of heart, though *admired* in the highest quarter, was nevertheless *suspected*. The relation between rulers and subjects in arbitrary and anomalous governments are so disturbed, and brought into so morbid a condition, that attempts to act aright on either side tend to awaken dormant

(1) Thomason's Memoirs, pp. 234—236.

(2) This was the proposed Seminary of Jay Narrain, which will be more appropriately described at the time of its institution.

jealousies. It seems that they must distrust analogy and experience, before they can trust each other."[3]

Mr. Thomason's faithful remonstrance to the Governor.

62. Not long after entering upon the journey by land, Mr. Thomason's fidelity as a Minister of the Gospel was severely tried. Grieved at the general profanation of the Lord's Day, and finding that his public notice of it was disregarded, he thought proper to remonstrate with the Governor-General against such a dereliction of Christian duty. This remonstrance gave such offence as to call forth *his dismissal from the camp.* The order was soon revoked, indeed; but the desecration of the Sabbath, and other improprieties of conduct remained unaltered.

European and Native Christians in camp.

63. Amid the trials of his present situation Mr. Thomason was occasionally refreshed as by a moral oasis in the desert. At Kurnall a few Christian soldiers, some of Mr. Corrie's faithful company of artillerymen, came to his tent for prayer and exposition of the Scriptures; and even in the jungle where they met they could rejoice together in remembrance of the love of Christ. His little Hindoostanee Church also received an interesting accession in one of the converts from Agra, whom he described as a pious, humble Christian; and he adds, "We are now a little company, and spend many a happy hour together over the Scriptures. With these beloved fellow-travellers I am often solaced amidst the sickening frivolities of the camp."[4]

Mr. Thomason returns to Calcutta.

64. Before they arrived at Agra it was settled that Lord Moira should not return to Calcutta till the next cold season. Mr. Thomason, therefore, seeing no hope of being able to effect any thing that might compensate for so long an absence from his

(3) Thomason's Memoirs, pp. 225, 226.
(4) Ibid. pp. 229—233.

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Station, obtained permission to return home. He had a pleasant parting with the Governor-General, who expressed his hope that something would result from the information they had collected on the journey; and that the hints which had been furnished would be gathered up and become productive of some beneficial plans of instruction, of the need of which he declared that he was as much assured as ever. On the whole, Mr. Thomason felt that his connection with this party had not been without its use; and having seen all the principal Stations in the Upper Provinces, he returned much better qualified to judge of many things than he could have been if he had continued at Calcutta. His re-union with his flock, at the end of May 1815, was an event of mutual joy to himself and them; and he had the satisfaction of finding that the Bishop of Calcutta had arrived, and also a Chaplain, the Rev. Henry Fisher, of sentiments and spirit congenial to his own.

Apostasy of Sabat.

65. About this time an event occurred which filled the friends of Christianity with sorrow, and gave cause for exultation to its enemies—the apostasy of Sabat. We have already seen too much reason to question his sincerity. Having come down with Mr. Martyn to Calcutta, he was still continued in the employment of the Bible-Translation Committee, on the same stipend, and resided at Serampore, under the charge and at the disposal of the Rev. D. Brown. Here, too, the violence and haughtiness of his temper showed itself; but it was controlled by Mr. Brown, who thoroughly understood his character. Sabat, indeed, so felt the change from the too great easiness of the one master to the authority of the other, that, in a querulous letter which about this time he wrote to Mr. Martyn, he complained, "that no one took notice of him now

that he was gone," abusing his best friends.[1] On the decease of Mr. Brown, he was transferred to Mr. Thomason, to assist him in his Arabic version; but he found the spirit of this proud Arab was beyond his management. His perverse temper was a constant source of vexation: he absented himself almost as he pleased; till, at last, Mr. Thomason was surprised to hear that he had actually renounced, not his service only, but his own Christian profession. The report was too true. How long he might have meditated the act is not known; but it appeared that, finding the surplus of a too liberal stipend increasing upon him, he had been expending it in the purchase of certain articles of Bengal merchandize, till he had accumulated a considerable stock, which he resolved to take to a more distant market. This, however, he knew he could not do as a Christian—an apostate from Islamism—but at the extreme peril of his life. He therefore presented himself before the Cazi in Calcutta, and recanted, solemnly abjuring the Christian religion. He then put himself and all his goods on board an Arabian vessel bound to the Persian Gulf. Great was the stir which this caused at Calcutta, and deep the affliction of Mr. Thomason and other Christian friends; but the wretched man was not suffered to prosper in his iniquity. Scarcely had the vessel cleared out, and entered into the Bay of Bengal, when he perceived himself to be looked upon by the master and crew with an evil eye. The value of his goods, it seems, excited their cupidity. They pretended to suspect the sincerity of his recantation; that he was yet secretly "a Christian dog;" and soon he heard from his servant of plots against his life. Their voyage was protracted, which to him was a protraction of misery. At

(1) Rev. H. Martyn's Journals and Letters, Vol. ii. p. 400.

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length, falling short of water, they put into the English port of Tellicherry, on the Malabar coast of India, for a supply. Sabat, watching his opportunity, plunged into the sea, swam on shore, and hastening to the house of the English judge and magistrate, James Baber, Esq., cast himself at his feet, and craved protection of his life. This the judge at once accorded him; and on hearing such part of his tale as Sabat, supported by his servant, chose to tell him, succeeded in getting the greater portion of his goods landed for him from the vessel. Mr. Baber, taking him under his patronage, became much interested in him; and Sabat at length told him the whole truth of his former engagement with the Bible Society, and of his recent apostasy; referring him, in confirmation of his story, to Mr. Thomason of Calcutta, and to Mr. Thompson of Madras, who was well known to the judge, and entreating him, under a profession of the deepest repentance, to use his influence with those gentlemen to obtain his restoration.

His return to Christianity.

66. Just at this period, a copy of the Rev. Dr. Buchanan's Sermon, "The Star in the East," containing the history of Sabat and Abdallah, reached Tellicherry, and, falling into Mr. Baber's hands, it deeply affected him. He saw in his new acquaintance, so strangely brought in his way, the betrayer of the hero of the tale—the very Sabat. He read it to him. Sabat wept; till, coming to the part where he is said to have betrayed his friend, he passionately denied it. "No, no," he exclaimed; "I did not tell Dr. Buchanan that. He betrayed himself;" —averring, what it is hard to believe, that Abdallah spake so loud, that he was overheard by some strangers, who seized and hurried him away to his death. This added not a little to his new friend's interest in him. Believing his representation of the case, he exerted himself so successfully in his

behalf, that, in evil hour, as it eventually appeared, the unhappy man was received back again in Calcutta, though upon a reduced stipend, and subject especially to Mr. Thomason's good pleasure.[1]

His second apostasy.

67. Resuming his work, he seemed for a while to do well; but he worked with his spirit galled. He felt humiliated; and at length, in a fit of rage, he again apostatized, and published a book against the Christian religion, entitled, "Sabatean proofs of the truth of Islamism and falsehood of Christianity." He pretended to pull down the pillars of the Christian Faith, and gave vent to all the bitterness, arrogance, and profaneness of his character; declaring that he printed the book, not "for any private emolument; but as a free-will offering to God." He afterwards confessed, however, without mentioning that he had received any particular provocation, that he was led to this fatal step by a desire to revenge himself upon an individual, meaning Mr. Thomason, to whom he thought an attack upon Christianity would be more painful than any personal injury. The commotion which this miserable work raised soon subsided; and it does not seem to have produced any very serious consequences to the cause of true religion. Much evil was apprehended; but, whatever scandal it may have occasioned at the moment, it was soon removed, while those most interested in the propagation of Christianity were taught, by the whole occurrence, some useful lessons. They learned to be more careful in judging of converts, more backward in praising them, and, above all, to be careful what they published of their operations. The Natives of India are so expert in every art of deception, that it is hard for the most cautious always to

(1) This account of Sabat's proceedings after his first apostasy has not, the author believes, been before published. It was communicated by Mr. Baber to his friend, the Rev. M. Thompson of Madras, and is here given upon that gentleman's authority.

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escape imposition; and much divine wisdom, much holy discernment, is needed by those engaged to promote their conversion to the faith of Christ.

He goes to Penang.

68. As for Sabat, soon after this second apostasy he went to Penang, where he became acquainted with a British officer, Colonel M'Innes, who has detailed the awful termination of his career. He sailed to Rangoon on a trading voyage, which proved unsuccessful, when he returned to Penang, with the wreck of his fortune, in hope of better success. While there, he was uneasy and agitated in his mind, seemed to be very penitent, and pretended to attribute all the distress of his soul to the grief he felt for having abandoned Christianity. He desired to receive again this holy religion as the only means of reconciling himself with God. He declared that he had not enjoyed a moment's peace since, at the instigation of Satan, he had published his attack upon Revelation, which he called his "*bad work*." He had no sooner executed this detestable project, he said, than he felt a horror of the action; and that now he only valued his life that he might be able to undo the pernicious tendency of his book. Yet, notwithstanding these professions, he continued to frequent the mosque, where he worshipped indiscriminately with all the other Mahomedans; and, when remonstrated with on the inconsistency of such conduct, he attempted to justify it by an appeal to the example of Nicodemus.

His appalling death.

69. During his stay at Penang, that island was visited by a Malay prince, Jouhuroolalim, king of the neighbouring state of Acheen, in the island of Sumatra, whence a revolt of his subjects, headed by a prince named Syfoolalim, had obliged him suddenly to flee. Here he procured arms and provisions, and returned to Acheen to resume the contest with his rival, and recover his throne. Sabat offered his services to the exiled prince, and returned with him

to Acheen, where he soon gained such an ascendancy as to manage all public affairs, and he was regarded by his adversaries as the greatest obstacle to their final triumph: but, months rolling away without producing any decisive event, and the issue of the struggle appearing still doubtful and distant, Sabat grew impatient, and resolved to retire. Whilst effecting his retreat, he fell into the hands of Syfoolalim, who ordered him to be strictly imprisoned on board a vessel. During his confinement, unable to procure ink, he wrote several notes with his own blood to Colonel M'Innes and an Armenian friend at Penang, imploring them to intercede for him; but, before any thing could be done for his relief, Syfoolalim, dreading his intriguing and dangerous character, after having made him suffer severely, had him sewed up alive in a sack and thrown into the sea.

The narrator of this mournful end to such a life concludes with a hope that the penitence, which was signified in words and *signed with the unhappy captive's blood*, did indeed emanate from his very heart. Charity would gladly welcome the faintest ray that pierced, or seemed to pierce, the gloom of such a death. But where may we find reason for hope? It cannot be said that he sealed his repentance with his blood; for he had nothing else to write with; and in this way he could best conceal his correspondence, which he was afraid of becoming known. The less said about his repentance at last the better. True, He who fathoms the abyss of the human heart may, in His omniscience, discern sincere penitence and faith, where, to the eye of man, all is darkness and despair. But apprehensions of tremendous import will, nevertheless, force themselves on the mind in the contemplation of such a character as Sabat in death. "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin, but a certain fearful

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looking for of judgment and fiery indignation, which shall devour the adversaries." "It is a fearful thing to fall into the hands of the living God."[1]

Female Orphan Asylum.

70. To return to Calcutta.—We have next to mention the establishment of the Female Orphan Asylum, for the reception of the orphans of the European soldiers belonging to the King's regiments. These were indeed objects of commiseration. Deprived of their natural protectors, and left to the casual attention of successive individuals, if their tender frames survived the dangers of infancy, they were exposed to the corrupting influence of scenes of profligacy. For some time past, the attention of a lady already mentioned in this Chapter, Mrs. Sherwood, had been specially directed to these destitute children, several of whom she had rescued from the temptations of the barracks, and cherished and instructed with maternal care. The improvement of the children's religious knowledge and character under her instruction excited the admiration of her friends. Both Henry Martyn and Daniel Corrie took a lively interest in the children under her roof; and Mr. Corrie, with his sister, relieved Mrs. Sherwood of the charge of two or three of them, by taking them under their own protection.

But no general remedy was devised for the rescue of these orphans from almost inevitable infamy until the year 1815, when public attention was called to the subject. Mr. and Miss Corrie had, in the year 1812, taken one of their adopted children, Annie, to Calcutta, where she became an inmate of Mr. Thomason's, and always appeared with her protectress, whether at Church or in society. Her history soon became known in Calcutta, and more general attention was drawn to the forlorn

(1) Heb. x. 26, 27. 31. Thomason's Memoirs, pp. 219, 220. 240—250.

condition of the orphans of European parents in inferior life. Mrs. Thomason succeeded in interesting the Countess of Loudon, the lady of the Governor-General, in behalf of these bereaved little-ones; and her Ladyship commenced her labour of love by requesting further information on the subject. When at Meerut, in the suite of the Governor-General, Mr. and Mrs. Thomason obtained from Mrs. Sherwood the information which the Countess desired; and shortly after their return to Calcutta, on the 1st of July 1815, the plan, finally arranged at Meerut, was carried into effect by the establishment of the EUROPEAN FEMALE ORPHAN ASYLUM, under the patronage of Lady Loudon. This Institution was munificently supported by Government; and among the general subscriptions poured into its treasury, the contributions of the officers and men of the European regiments were distinguished for their liberality: but it met with a different reception from the East-Indians, who, in consequence of its being exclusively for European children, considered themselves as marked out to contempt. Nothing was more contrary to the intention of the establishment, or to Mr. Thomason's general feeling towards that part of the community; yet, the suspicion subjected him to great suffering from them; and it proved, for the time, one of the most painful of all his trials in Calcutta.[2] Not long after the establishment of this Asylum, Mrs. Sherwood visited Calcutta, and was gratified to find it in active operation, under the superintendence of several pious ladies, with a suitable mistress, who was to have charge of the family. Several little girls were already there; and many more were added before Mrs. Sherwood left India. When her benevolent heart was first moved by the condition of these little-ones, she

(2) Thomason's Memoirs, pp. 252—262.

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had, probably, looked for no more than the satisfaction of rescuing from a life of infamy the few children she was able to maintain; but she now found her seedling grown into a tree, and the tender objects of her solicitude lodging in the branches thereof.[1]

Natives establish a College for European literature.

71. Another event of some interest occurred about this time—the establishment of a College, by the Natives themselves, for the cultivation of European literature. Though Mr. Thomason's plan for their education had not met with the countenance that he expected from Lord Moira; yet, after his return to Calcutta, the subject was more generally discussed by Europeans, and at length gained the attention of the Natives themselves, who entreated him to prepare a plan for a College for the Hindoos. Knowing how jealous the Government were of their Chaplains engaging in such works, he declined moving therein himself, referring them to the Chief Justice, Sir Edward East, as likely to prove a more efficient promoter of their wishes. Accordingly, some of the principal Natives applied to that gentleman, who readily consented to assist them, called a meeting of the rich Natives, formed a Committee, and chose Secretaries. Sir Edward was requested to become President, and Mr. Harrington, a member of Council, Vice-President; and they both acceded to the proposal. In the meantime, however, the Governor-General, under the same influence, no doubt, as had succeeded in prevailing upon him to discountenance Mr. Thomason's plan of education for the Natives, expressed his apprehensions lest the appearance of

(1) In the year 1824, the Asylum contained seventy-six children, most of whom were very young. One, indeed, had been received at the age of fifteen days, and another before she was a week old. The *monthly* subscriptions at that time amounted to 7000 rupees, besides nearly 14,000 in donations. C. Lushington's History of Calcutta Institutions, pp. 342, &c. Appendix LXXVII. Thomason's Memoirs, pp. 251, 252: Indian Orphans.

those two gentlemen at the head of the College should be construed into an attempt of Government to convert the Natives, and signified to Mr. Harrington his wish that he would withdraw. He did so; and Sir Edward also, out of respect for the Governor's feelings, was induced to retire, to the great surprise and disappointment of all who had embarked in the work. But so firm a hold had the subject gained on the native mind, that notwithstanding the premature removal of these important supporters, the Institution still stood erect and unshaken. The object was precisely that which Mr. Thomason had described in the plan submitted to Lord Moira—to instruct the Natives in the English language, literature, and sciences. It was digested after much consultation, and adopted by a general meeting of the Committee. Subscriptions to the amount of ten thousand pounds were soon received, and more money flowed in when the plan was promulgated. The Bishop highly approved of the object of the College[2]; but so great was the jealousy, on the part of Government, of the clergy having any thing to do with it, that his Lordship's subscription was for the present withheld.

Concluding reflections.

72. Unfeignedly did Mr. Thomason now rejoice in all his disappointment. He saw it was good that Lord Moira had declined to act, and that the Government were unwilling to attend to his proposal; for what he had desired was at length done in a more unobjectionable manner. The Natives had proposed the thing: they had entreated the Government to allow them to do, of themselves and amongst themselves, what Mr. Thomason had suggested to the Government to do as a part of its duty. Thus no suspicion could be excited: all was fair and open, even in the judgment of those inimical to the

(2) Life of Bishop Middleton. Vol. i. pp. 474, 475.

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design; for many still regarded it with unfriendly feelings. Some Europeans looked on with contempt or surprise; some, who despised the plan, were more hostile than even the opposing Natives; while others, in their wonder, scarcely knew how to believe what they heard and saw. Even the few who approved were not aware of what was going forward: they had no idea of the magnitude of the work they were commencing. But the discerning Christian felt solemnized with a sense of what God had done, and with the expectation of what He would yet do. The establishment of the Female Orphan Asylum marked the progress of Christian principles in India; and the institution of this College, though without having any direct bearing on the promotion of Christianity, could not but be ultimately conducive to its progress. Its existence at Calcutta was also important, proving, as it did every hour of its duration, that the fears of worldly-minded alarmists were spectres of their own imagination; and blind must he be who does not discern herein a superior Wisdom presiding over all, without which nothing could have been accomplished.[1]

(1) Thomason's Memoirs, pp. 262—267.

CHAPTER II.

BAPTIST MISSION IN BENGAL AND THE EAST, FROM 1807—1816.

Missionaries memorialize Government for protection.

1. The former Chapter on this Mission concluded with an account of the interference of the authorities at Calcutta with the proceedings at Serampore, and of their intention to send home two Missionaries on their arrival.[2] They were suffered to remain, indeed; but the parties who had instigated the Government to this hostility would not be satisfied; and an event soon occurred which gave them an opportunity to renew their attacks upon these inoffensive men. A Tract printed in Bengalee, which, in that language, contained nothing offensive, was put into the hands of a native to be translated into Persic. The translation being finished, it was, through the pressure of business, inadvertently printed without being first inspected by the Missionaries. It proved, unhappily, that the translator had introduced several strong epithets, calling Mohammed a tyrant, &c., which, it was alleged, would irritate his followers; and though no such effects had been produced, yet, a copy of the Tract being conveyed to a person in office under Government, it was taken up in a serious manner. Mr. Carey was sent for; but he, being unacquainted with the circumstances of the case, could only acknowledge the

(2) Periodical Accounts. No. XVII.

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impropriety of the epithets, and promise to inquire into the cause of their appearance in the Tract in question. Had the object of the party been merely to prevent the disturbance of the public tranquillity, things would have terminated here: Mr. Carey, on learning particulars, would have made an apology, and corrected whatever was improper: but, before he had time to do this, proceedings were commenced, which, had they been carried into execution, must have been not only ruinous to the Mission, but greatly injurious to the cause of Christianity in India. In consequence, however, of an explanation, and the presentation of a respectful Memorial to the Governor-General, the most serious part of the proceedings was formally revoked.[1] When two of the Missionaries waited upon Lord Minto, to thank him for the candour with which he had attended to their explanation, his Lordship replied, that "nothing more was necessary than a mere examination of the subject, on which every thing appeared in a clear and favourable light."

Obstructed in their labours.

2. The enemies of religion, however, would not let them rest. We call their opponents *the enemies of religion* rather than of the Baptist Missionaries in particular; for in their treatment of Dr. Buchanan at this same time they showed, that neither respectability of station, nor connexion with the Ecclesiastical Establishment, nor weight of talent, nor generosity of principle, nor integrity of character, could shield a faithful Minister of the Gospel from their attacks. Defeated in their last attempt to put down, or even to cripple, the Serampore Mission, they now raised objections against two other Tracts;

(1) This Memorial, which does honour to the Missionaries, is given entire in Dr. Buchanan's Apology for Christianity in India. Appendix. No. VII. See, also, A Brief Narrative of the Baptist Missions in India.

and, for peace' sake, the Missionaries were requested to print nothing of the sort in future, without previously submitting the manuscript copy to the inspection of Government. They also experienced considerable difficulty from a prohibition to preach to the Armenians and Portuguese in Calcutta, or to officiate among the soldiers at Fort William. Upon the issuing of these injunctions, the enemy began to exult; the friends of religion were discouraged; and it was currently reported that the Baptist Missionaries would be driven from India.[2]

Two Missionaries sail for Burmah.

3. By a gracious Providence these heavy clouds were gradually dispersed; but while they hung over the Mission the Brethren could not but feel the uncertainty of the tenure on which they held their present post, and began to look out in earnest for some place of retreat. Already their thoughts had been directed to the Burman empire, which includes the kingdoms of Ava, Pegu, and Arracan[3]; and towards the close of 1806 Messrs. Mardon and Chater had devoted themselves to this enterprise, and were only waiting a conveyance. Even though they should not eventually be driven from Calcutta, they considered Burmah an important post. One great object which they had in view, in contemplating a Mission to that empire, was, to secure the acquisition of the language, for the purpose of translating the Scriptures into it. Were this accomplished, it was evident that much might be done towards introducing the Gospel into those regions, even though they might not be able to establish a Mission there. Many Burman traders carried on traffic with Calcutta, by means of whom Tracts and the New Testament might be circulated among their countrymen on their return home; and

(2) Missionary Records, pp. 125—127.
(3) See Colonel Symms's Embassy to Burmah.

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Chittagong was so contiguous to that country, and the intercourse between the Natives so frequent, that a channel would be opened in that direction also for the diffusion of Sacred Truth.[1] But, notwithstanding these general reasons for the undertaking, it is probable that the Missionaries, had they been left without interruption, would have found themselves too much occupied to think of it for some time to come. Now, however, they were compelled to look abroad for another field to cultivate, and they soon reaped the usual fruit of persecution—the extension of their cause. Messrs. Mardon and Chater sailed on the 24th of January 1807, and the result of their Mission will appear in the sequel.[2]

Mr. Carey's view of their opponents' design.

4. Mr. Carey remarked upon the object of this hostility against the general progress of the Gospel —"It appears that the grand struggle will now be between Christianity and infidelity, and that the armies are preparing for battle. I suspect that different denominations of Christians will now forget the differences which have so long divided them, and will unite in the strengthening of each other against the common foe. In Bengal this is eminently the case; and I have reason to believe that it is so, in a great measure, in all parts of India. May this spirit become universal!"[3] "I trust the difficulties we have met with will, as you observe, not last long. My hope, however, is not founded on any thing which I see in men, but in the pro-

(1) Mr. Marshman's Journal, January 14, 1807.

(2) Mr. Carey, in a private letter to Rev. Dr. Kerr of Madras, February 2, 1807, wrote—"Finding many obstacles in the way of extending the Gospel freely in Bengal, we have turned our attention to the East, and have sent two of our number to Rangoon, to try to introduce the Gospel into the Burman dominions. May the God of all grace give success to this attempt!"

(3) Ibid.

mise and faithfulness of God. While I see idolatry publicly supported, and Christianity publicly discountenanced, by those who are called Christians, I blush at the sight: I cease from man, and I expect all from God alone. I have reason to believe that these circumstances of restraint have already turned out rather to the spread of the Gospel."[4]

Mitigation of their trials.

5. But their trouble was not without mitigation. From the Governments in Denmark and at Serampore they received uniform kindness; and at this time of anxiety they acknowledge that, on reviewing the whole affairs of the Mission, they still had reason for abundant gratitude, and desired to abound in the work of the Lord. "But we greatly long," they write, "for the outpouring of the Holy Spirit; without which we shall live and labour in vain."[5]

Proceedings at Calcutta.

6. In our account of their Stations we will begin with *Calcutta*, where the scene of action had now become very wide. They had a temporary Place of Worship, which was well attended. Among the converts may be mentioned a respectable Portuguese family, named Derozio, who, in 1807, embraced

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([4]) From the same to the same, July 16, 1807. The original letters are in the possession of Dr. Kerr's family.

([5]) See their general Letter to the Society, March 25, 1807. The Periodical Accounts of the Society are filled with a variety of interesting circumstances, detailed as they occurred, and frequently repeated by the Missionaries in their journals and correspondence; but the whole of this matter is condensed in a "Review of the Mission," periodically sent home to the Society. The following account of the Mission is drawn up from the last Review received in the present, and the first in the following Decade, interspersed with such particulars as tend to illustrate the result of the Brethren's exertions.—Periodical Accounts. Vol. v. No. XXIX. Vol. vi. No. XXXIII. Much of the information that follows was given also in the Christian Observer, Missionary Magazine, New-York Christian Herald, Missionary Register, and other Periodicals, soon after the several dates of its appearance in the Periodical Accounts of the Baptist Mission.

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the Protestant faith. He had renounced Romanism some time before, being convinced of the unlawfulness of image-worship by reading the Ten Commandments in English. The priest forbade him to read the English Bible; but, considering it to be his duty to investigate the subject of religion, he thought proper to act upon his own responsibility, instead of committing his conscience to the keeping of man; and the result was, his conversion to the Truth as it is in Jesus. His wife attributed her conversion to the ministry of the Rev. D. Brown, while his two daughters were awakened and instructed under the Missionaries' preaching. Several others joined their Church about the same time.

This year, they received permission from Government to build a new Chapel at Calcutta, which was soon finished; but it was subsequently found necessary to erect a more commodious building, which cost between twenty-five and thirty thousand rupees. Their congregation consisted of Hindoos, Mahomedans, Portuguese, Armenians, and Europeans; but the number of Heathen at Calcutta brought to the knowledge of the Truth was comparatively small; which the Missionaries attributed to the want of a preparatory work throughout the country. They were numerous enough, however, to encourage them to persevere. Besides the Missionaries stationed here, several Natives of good abilities and genuine piety were raised up to preach the Gospel from house to house, in different parts of the city and its vicinity. Seven of these were thus usefully employed, particularly Kreeshnoo and Sebukram, who were very successful in preaching, both among the Natives, and even the European soldiers in Fort William.

The Benevolent Institution.

7. In the year 1810 they established a School at Calcutta for the multitude of poor East-Indian children growing up in a deplorable state of igno-

rance. It was called *The Benevolent Institution.* The advantages of this School were very great. Many of the children professed to be Romanists; but they and their parents were as ignorant of the Scriptures as their idolatrous ancestors. There were also children of Armenians, Hindoos, Mahomedans, natives of Sumatra[1], Mozambique, Abyssinia, and other distant parts. The families of the scholars likewise gained a knowledge of the Gospel, both by means of the instruction which the children received, and also from the Testaments and other books which they were allowed to carry home. Occasionally, the parents were themselves induced to attend the School and Public Worship; and in this way the Gospel was silently gaining entrance into the dark recesses of these people's abodes, which it would otherwise have been hardly possible to penetrate. The School was under the care of Mr. Leonard, a young man in the country, who had joined the Mission in 1809, and at whose suggestion the Institution was begun. The children were taught to read the Scriptures in the Bengalee and English languages; and the School came into such repute, that, in 1814, the Brethren built a School-house, capable of containing eight hundred children, which was divided into two parts, one for boys, and the other for girls; and towards the end of 1816 both Schools were nearly filled.

(1) Lushington's History of Calcutta Institutions, pp. 208 *et seq.* In 1811, an account is given of a poor Malay boy in the School. He was placed there by Captain Williams, who had saved his life, with that of two other lads, who had been kidnapped from a neighbouring island, for the purpose of being sold for food to the Battas, a nation of cannibals. At the time of their rescue they were fattening, like sheep, for the market. For some account of these Battas, see the Baptist Society's Periodical Accounts. Vol. iv. pp. 344, 345. Also the Missionary Register, 1824, p. 147.

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In this Institution several young persons were trained for the office of Teachers, and subsequently took charge of similar establishments in other places. These Schools were so conducted, that Heathen teachers might be employed with safety. Several were induced, for the sake of the salary, to superintend them; but they were obliged to go through the regular process, or they would immediately have been detected. This, however, is a hazardous experiment, unless under the most vigilant inspection.

Proceedings at Dum-Dum.

8. *Dum-Dum*, *Barrackpore*, and other places within a few miles of Calcutta, were constantly visited both by European and Native Teachers; and the success attending their exertions encouraged them to persevere. The labours of the Native Teachers were the most successful among their brethren; and three of the converts, who died in the faith, afforded solid proof of the reality and power of religion. The congregations and Schools were small; but Christian knowledge was being diffused by means of their instruction and publications, and thus preparing the way for the gradual loosening of the Natives' attachment to their idolatries.

Ram-Mohun Roy.

9. Of this effect of the means used to enlighten the country, the Missionaries, in January 1816, mention a remarkable instance. A Brahmin, of great opulence and very considerable learning, resident in Calcutta, named Ram-Mohun Roy, had become convinced of the absurdity of Hindoo superstitions, and about this time published, in the Bengalee, one or two philosophical works from the Sanscrit, in the hope of leading his countrymen to renounce idolatry. Retaining his caste, he was admitted, as heretofore, to the first Hindoo families at Calcutta; and several of these, having embraced his sentiments, formed themselves into a Society, with a view to their mutual assistance in

adopting a system of worship conformable to their creed.

10. The friends of Christianity in India very naturally indulged the hope, that the man entertaining such sentiments would be guided into the knowledge of the True God, and of Jesus Christ whom He hath sent: but these hopes were painfully disappointed. Some of his disciples were indeed guided "into all truth;" but he himself continued a confirmed Deist as long as he lived, and propagated his heartless notions with success. None would deplore this result more than the Missionaries; and it may serve to expose the questionable expediency, to say the least, of the project since adopted in Bengal, for instructing the Natives in the sciences of Europe, to the exclusion of religion. It has made, as will soon appear, many infidels and many enemies to British rule; but has it made one a better man than the Hindoo? It has been argued, that Atheism is worse than superstition.[1] We will not say the same of Deism, in relation to the superstitions of India, because in some cases, under the guidance of Scripture, a belief in only one God has proved the pathway to Christianity; but those who have halted in Deism, resisting the instruction which would have led them to the knowledge of Christ, have been in a condition much more hopeless than that of the untutored idolater; for they have done a violence to conscience which has tended the more to sear it against the truth, and they have greatly increased the amount of their responsibility before "the Judge of all the earth."[2] Evils of an unscriptural education.

11. At *Serampore*, the seat of their first united labours, the Brethren's faith and patience continued Proceedings at Serampore.

(1) Reflections on the Revolution in France, by Edmund Burke.
(2) We shall have occasion again to notice Ram-Mohun Roy.

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to be tried. In their converts they observed almost every gradation of proficiency in the Christian life, from the steady and unclouded career which ended in the full triumph of faith on the death-bed, to a successive falling and rising again of the weak disciples, which kept their teachers alternating between hope and fear concerning them. In the holy lives and happy deaths of several they saw what the Gospel could do, even for Hindoo idolaters, when, received in "an honest and good heart;" it enlightens a strong and vigorous understanding with clear views of the nature of redemption, and enriches the soul with the treasures of Divine grace. In the steady and blameless walk of others they saw Christianity boldly lifting up its head, and commanding respect and esteem from those who, while they hated its doctrines, were constrained to revere the change it had wrought in their countrymen. In others, they watched it struggling with the power of corruption which once held the mind in bondage, and still occasionally rose and almost triumphed in the weak, inconstant soul, till conscience, invigorated with new light from the Bible, again brought the backslider to the footstool of mercy. When constrained to separate any from communion for a season, they did not discharge them from their secular employments in the Mission, lest they should be tempted to relapse into idolatry; while they left them at full liberty to attend all the ordinary means of grace. This discipline, tempered with indulgence, had generally the effect of reclaiming the wanderer.

The children of the converts were rising up with minds free from all the terrors of caste, all idea of Brahminical superiority, all attachment to idolatry or prejudice against Christianity. It was to this second generation of Christians that the Missionaries

chiefly looked for evangelists to spread the Gospel through the land; and several of them turned out able ministers of the Word.

Destructive fire at Serampore.

12. In January 1808, Serampore was again taken by the English, on the ground of a rupture between Great Britain and Denmark; but this event, as before, made no difference in the Missionaries' situation. In March 1812, however, they were visited with a disaster which for a time interrupted their operations, especially the publication of the Holy Scriptures in the languages of the East. One evening, a fire was discovered in the printing-office, in a large range of shelves filled with paper. Mr. Ward, who was writing in an adjoining room, was no sooner aware of the fact, than he hastened to the spot: Mr. Marshman afterwards arrived; but, notwithstanding their utmost efforts, the flames fearfully increased. The deeds of the premises and a complete series of accounts were saved with the greatest difficulty; and while the last attempt was making, the whole building, two hundred feet in length, was one burning mass. About midnight the roof fell in; and as the wind was then calm, the fire ascended in a straight column, and was providentially extinguished without injuring the neighbouring buildings, which were very near. Other instances of the Divine interposition also appeared. Though the door which separated the press-room from the other part of the office was burnt, and though the beams in that room were scorched, such was the activity in pulling out the presses, that they were all preserved. The paper-mill, too, with the matrices, moulds, and apparatus for letter-founding, were in a place adjoining the office, which the fire did not enter, and were all happily saved. In the printing-office many things were destroyed; various brass and copper utensils were melted; the thick Chunar imposing stones were split asunder;

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and the molten types ran like a stream of water along the floor: but on clearing away some of the ruins, Mr. Ward had the satisfaction of finding the steel punches for the different founts in all the Indian languages, which had occupied more than ten years in making, altogether uninjured. About eight thousand pounds of type-metal were also recovered; so that, three days after, the pundits and founders were set to work in a large building, which had been let for several years as a warehouse, and of which the keys had been given up but a few days before. In a few months, eight different versions of the Scriptures were again in the press. The loss, amounting to nearly 10,000*l.*, was promptly supplied by the friends of religion at home and abroad; and soon, by Divine favour, this branch of Missionary labour was again in full activity.[1]

Proceedings at Gundulpara.

13. At *Gundulpara*, about eight miles north-west of Serampore, they occupied a small but promising outpost. The teacher here was Tarachand, one of the native converts, who, since his baptism, had maintained a course of conduct highly honourable to the Christian character. He spent nearly all his salary in promoting the Gospel, reserving scarcely any part for himself. Being a person of high caste, good abilities, and amiable temper, he drew around him a number of intelligent young men, some of them Brahmins, who came to him for instruction. Their conversations were often prolonged till midnight, and tended to diffuse abroad

([1]) In Bengal, about 1000*l.* were immediately contributed for this purpose; from America were remitted 1500*l.*; in Great Britain no less than 10,611*l.* 1*s.* 11*d.* were raised in about seven weeks after the news of the disaster was received. The British and Foreign Bible Society voted a considerable quantity of paper, to repair the loss of that valuable article.—Brown's History of the Propagation of Christianity. Vol. ii. pp. 197—202. Missionary Records: India, pp. 136—138.

the light of the Gospel. Tarachand composed many hymns, which were sung on these occasions, and the company carried away the Christian sentiments contained in them. He also wrote and translated several works, which the Missionaries printed, and found very useful. They expressed themselves "greatly pleased" with this little flock of Native Christians under a teacher of their own; remarking, "The sooner they can act for themselves, and independently of us, the sooner is the Gospel likely to be planted in the country."

Such was the state of things within what may be called their home circuit. About two hundred, of all nations, united in Christian fellowship with the Missionaries, were distributed into four or five little societies, and adorning the doctrines of God their Saviour in the sight of the Heathen.

General View of Country Stations.

14. There were more than twenty Stations, in different parts of the Bengal Presidency, connected with this Mission, a few of which were several hundred miles distant.[2] Some of these Stations were relinquished after a short time; but the greater part of them were permanently established. The labourers up the country were, in general, the junior Missionaries, and East-Indians trained at Serampore, amounting together, at this time, to about twenty, besides numerous Native Assistants, among whom were several converted Brahmins. These, also, were prepared for their work by the senior

(2) The names of the principal Stations will enable the reader, by reference to the map, to see the extent of the circuit which the Mission comprised up to the year 1816.

In BENGAL, Jessore, Dacca, Silhet, Chittagong, Cutwa, Berhampore, Moorshedebad, Dinagepoor, Goamalty.

In HINDOSTAN (sometimes spelt Hindoost'han, and Hindust'han), Monghir, Patna, Guya, Digah, Benares, Allahabad, Delhi, Cawnpore, Lucknow.

In the Mahrattah Country, Nagpore.

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Missionaries at Serampore. Their operations were so uniform, that to give a particular account of each Station were to repeat our description of the Missionaries at Calcutta and Serampore, with the adjacent villages. It may therefore suffice to state, that a small congregation was formed at most of these places; numerous Schools were established for the Natives in their several languages; the Scriptures and religious publications were distributed in great numbers; and the result was such as greatly to encourage the Missionaries to persevere. Several instances are given of the ability and diligence, the fidelity and success, of the Native Assistants, and of the piety of the converts through life and in death; but nothing occurs materially differing from what has been repeatedly stated in this and other Missions.

Robbery and murder at Bootan Mission House.

15. In 1809 and the two following years attempts were made to form a settlement near the Bootan country, north of Bengal, and bordering on Thibet. The Brethren, Robinson and Cornish, obtained a habitation at Barbaree, in the vicinity, and were in expectation of soon being allowed to enter Bootan, when, in one night, all their hopes were destroyed. About midnight their house was attacked by an armed band of fifty or sixty robbers. After murdering two of the servants, mortally wounding a third, and inflicting four serious wounds upon Mr. Robinson and one upon Mr. Cornish, they fled, taking away property to the amount of about two hundred and fifty pounds, and leaving the Brethren scarcely clothes enough to cover them. In this distressing state they and their families set out the next morning on foot for Dinagepoor, where they arrived in three days, after experiencing many privations and hardships by the way. Most of the robbers were afterwards taken; three of them were executed, and the rest punished in different ways. In

May 1811, Mr. Robinson made another effort to enter Bootan, but without effect; and for the present it was deemed adviseable to desist from attempts to establish a Mission in so unpromising a country.

Balasore, in Orissa.

16. In 1810, a Station was formed at Balasore, in Orissa, about one hundred and twenty miles south-west of Calcutta, and in the vicinity of the temple of Juggernaut, by Mr. John Peter, an Armenian convert, with an able Native Assistant, Krishna Das. They were very successful in awakening attention to the Gospel in this stronghold of idolatry, where they distributed several copies of the Scriptures in the Orissa language, which were accepted by several persons in the immediate service of the idol. Mr. Peter held Public Worship and preached at one of the festivals, when the people who were drawing the idol's cars left them, almost to a man, and listened attentively to his exhortations. New Testaments, Psalters, and Tracts were given to the people; and one Oriya was insulted by his countrymen for accepting a Testament; but, unmoved by their scorn, he went his way with his book. Before Mr. Peter came to this place, the Native Romanists, instead of attempting to turn the people from these abominations, actually themselves joined them, as in other parts of India, in worshipping their idols; but several of them were afterwards converted, under his instruction, to the faith and obedience of the Gospel.

Conversion of a Brahmin.

17. Some time after, in 1814, great astonishment was excited in Balasore by the conversion of a Brahmin of high rank and a wealthy family, named Juggunat'ha Mookhoojya. He was well versed in the Orissa and Bengalee languages, aud was so thoroughly convinced of the truth of the Gospel, that he renounced his caste, threw away his *poitu*, (Brahminy cord), ate publicly with Mr. Peter, and expressed an earnest desire for baptism. The

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following confession of his faith he made spontaneously, while Mr. Peter was reading and explaining to him part of the Bengalee Testament. Expressing his joy that Christ was able to dispossess Satan even of his strongholds, he observed—"The debtas are evil spirits, and the followers of Jesus have power from Him to overcome the devil and all his temptations. I am growing fearless of the power of debtas and all persecutors. I know that God alone has the power to kill, and to give life; and that without His permission neither good nor evil can befall me. If He be my Redeemer, therefore, I will not fear what man can do. Should the people of my caste kill me, I will not fear; since I hope that heaven is secured to me by Jesus the Son of God. From this time may I appear before all men a decided follower of Christ! I hope the Lord will receive me, and keep me for ever as His own child: for though I am the greatest of sinners, I bless the Almighty, and will thank Him for ever that He has brought me out of darkness into His marvellous light."

This, and the statement he afterwards made, being perfectly satisfactory, he was baptized in March 1814.[1]

After his baptism he became active and useful in explaining to his countrymen the way of salvation which he had found. He met with opposition, and even persecution; nevertheless, considerable attention was awakened by his example and instruction.

Mr. Peter occupied this Station about seven years; and, though few Natives joined the Church, many appeared to be attentive to what they heard and read of the Gospel; and there were several indications of an extensive relaxing of the hold of

(1) Mr. Peter's Journal for March 3, 1814. Missionary Records: India, pp. 141, 142.

idolatry. At length sickness compelled him to retire, and his place was not immediately supplied.

Proceedings in Western India:

18. In 1813, an attempt was made by another Armenian convert, Carapeit Chator Aratoon, to establish a Mission in Western India. He was a native of Armenia, and spake Turkish, Arabic, Persian, Guzurattee, Bengalee, Portuguese, Hindoostanee, Armenian, and English; but the last three better than the rest. In 1808, he was sent to form the Station at Jessore, where the Native Assistants had collected a few converts. He next proceeded to Bombay; but soon removed to Surat, the birthplace of his wife, and itinerated through the provinces. Not meeting with the success which he desired, his active mind projected a journey to the northward, as far as Ajmeer, several hundred miles from his present station. Committing his way to the Lord, he set out, and proceeded some distance, when sickness compelled him to return. After a time he was able to resume his work at Surat; but, his health continuing to decline, he returned to Bengal.[2]

at Chittagong.

19. An opening was made by Mr. De Bruyn at Chittagong, chiefly among a people called Mugs, who, in manners, language, and habits, resembled the Burmans, to whom they were subject till about twenty-four years before, when they placed themselves under the protection of the British Government. Some of them, visiting Chittagong on business, heard De Bruyn preach, and were so much pleased with his instructions and behaviour, that they invited him to come among them. He obeyed the call, and found them an intelligent and open-hearted people; and such was his success with them, that in a few years between sixty and seventy

(2) Mr. C. C. Aratoon's Journal for July 1816.

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embraced Christianity, under circumstances of a painful and trying nature. Considerable persecution was excited against them; but hitherto they stood firm. One among them, named Khepoo, who had suffered much, being asked what he had gotten by becoming a Christian, replied by describing the great sufferings of Christ for him, and said that Christ would give him a hundred-fold more than he had lost. Opposition seemed, as is often the case, only to create in the people's minds an additional interest in the Gospel. One of their chief priests declared his belief in the Scriptures, and avowed his intention to be guided by them. As one proof of his sincerity, he cut down the sacred trees which he formerly worshipped, and made seats of them for the people to sit upon and hear the Word of the living and true God.[1]

in the Burman Empire.

20. *Burman Empire.*—The sailing of Messrs. Mardon and Chater for Rangoon, in January 1807, was noticed at the commencement of this chapter. After a few months they returned to Calcutta; and the report they gave of their reception encouraged Mr. Chater to return, accompanied by Mr. Felix Carey, the eldest son of Dr. Carey, in November of the same year. Burmah was under the government of an oppressive and sanguinary Emperor. To the eye of a Missionary, this field presented an interesting prospect, and invited the hand of cultivation. The extent of its population—about fifteen millions; its contiguity to China; the salubrity of its climate; the ability of the Natives generally to read and

(1) This good work was interrupted in October 1817 by the hand of an assassin. A young man, the son of a Frenchman by a Burman woman, whom De Bruyn had protected and instructed as his own son, being rebuked by him for some misconduct, plunged a knife into his side, and he died of the wound about twenty-four hours after.

write; their vigour of intellect;—on these grounds this Empire presented a prospect peculiarly encouraging for the introduction of the Gospel.[2]

Mr. F. Carey's services and afflictions.

21. Mr. F. Carey, who had paid some attention to the study of medicine, introduced the cow-pox into the country; by which means he gained so much reputation, that, after vaccinating the families of some of the chiefs at Rangoon and in the neighbourhood, the Emperor ordered him to repair to Ava, the capital, to vaccinate the younger branches of the royal family. On his arrival there he was treated with distinguished honours; but, being unprovided with vaccine matter, he was sent back to Rangoon in a gilded boat, and a ship was ordered to convey him to Bengal, in order to bring the virus from that country. On his return to Rangoon he joined a brig which was waiting in the Great River to convey him to Ava. Scarcely, however, had she set sail when she was upset in a squall. His wife and two children were drowned, and he himself escaped with great difficulty. For a time he was too much exhausted in body and afflicted in mind to think of prosecuting his journey; but when somewhat recovered he proceeded to the capital, though still in a state of mind hardly to be described. The Emperor and the Prince gave him a very favourable reception, appeared to sympathize with him in his calamity, and made him a liberal compensation for the property which he had lost.

Mr. Judson proceeds to Rangoon.

22. While at Rangoon he composed a Burman Dictionary and Grammar, and translated a portion of the New Testament; but he never preached, nor made other attempts for the conversion of the Natives to Christianity, because, probably, of the arbitrary character of the Government and the distracted state of the country. In 1813 he was joined

(2) Missionary Register, April 1816.

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by Mr. Judson, an American, who, with five other Missionaries, had been sent to India by the Board of Commissioners for Foreign Missions. Soon after their arrival at Calcutta, two of them, Messrs. Judson and Rice, united themselves with the Baptists at Serampore. Mr. Rice soon returned to America, and Mr. Judson proceeded to Rangoon, where he arrived about the time of Mr. Carey's Mission to Ava.

Mr. F. Carey goes to Calcutta as Ambassador from the Court of Burmah.

23. Mr. Carey, after performing the service for which he was called to the capital, was required to reside there; and he availed himself of the influence which his medical success had gained for him with the Emperor to solicit permission to set up a printing-press, which was granted. He had now a fine opportunity to lay the foundation of a Christian Mission in the heart of this empire; but the temptations of prosperity proved too captivating for him to withstand. The Emperor proposed to appoint him his Ambassador to the Court of Calcutta, in order to settle some differences which subsisted between the two Governments; and, upon his acceding to the proposal, His Majesty conferred on him the equipage and insignia of a royal prince.[1] He now relinquished the humble office of a Missionary—*humble* in the eyes of the world, though infinitely more honourable in the sight of God and His people than any dignity earthly monarchs can confer—and proceeded to the British capital of India, where he lived, as ambassador from the Court of Burmah, in the highest style of oriental splendour. How unworthy of his venerable father, whose heart was grieved at his son's vanity! His connexion, however, with the

(1) These insignia consisted of a red umbrella, with an ivory top, and a red fringe, such as is worn only by the Emperor's sons, a betel box, a gold lepheek cup, and a sword of state. He also received, by His Majesty's special command, two gold swords, a gold umbrella, and considerable sums of money.

Burman Court was, like all the glories of this transitory world, of short duration; and he soon after entered into the service of an eastern Rajah. He subsequently returned to Serampore, and was employed in the printing-office, and in translating and compiling various works of a literary nature. In such occupations he, no doubt, found much more satisfaction than in the business and splendour of courts; but he was lost to the Burman Mission.[2]

Mr. George H. Hough goes to Rangoon.

24. From the time of Mr. Carey's departure, Mr. Judson had been left to contend alone with the numerous and powerful obstacles which surrounded him. He and his wife diligently studied the language of the country; and, in 1816, they were joined by Mr. George H. Hough and his wife. They were sent out by the American Baptist Convention for Foreign Missions[3], who now took this Mission under their immediate care. Mr. Hough was a printer by profession; and the Missionaries at Serampore furnished him with a press and a fount of Burman types, expressing their confidence that the Burman Empire would be ultimately enlightened with the knowledge of the Gospel, great as were the impediments at that time to their progress, and long as their removal might be delayed.[4]

Translations of the Scriptures.

25. Towards the end of the last Decade of this Mission[5] an account was given of a project for the translation of the Scriptures into all the languages

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([2]) See Brown's History of the Propagation of Christianity. Vol. ii. pp. 186. 205—208.

([3]) This Society was formed in May 1814, at a meeting, in Philadelphia, of Delegates from various parts of the Union. It was entitled, "General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions."

([4]) Several Baptist Missionaries went from India to Java and other eastern islands about this time; but it would carry us too far from the immediate object of this History to enter into any detail of their proceedings.

([5]) Section 42.

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of the East;—a project which was soon carried out with great ability and unexpected success. On the reduction of the College of Fort William, where the Scriptures had hitherto been printed, Messrs. Brown and Buchanan resolved to encourage individuals in all parts of India to proceed with the versions they had undertaken by such means as they could command, trusting to the contributions of the public, and to the future sanction of the Government, for the perpetuity of the design.[1] Several of these translations were executed by the Baptist Missionaries, with the aid of learned Natives; others by Native Pundits, under the Missionaries' immediate superintendence; and the rest by Chaplains and Missionaries of other Societies. To show the progress of the work, they published periodically a "Memoir of the Translations of the Sacred Scriptures;" and the following account will explain how far they had advanced with the work at the close of the present Decade.

(1) The whole of the Old and New Testament was translated, printed, and extensively circulated, in the languages of Bengal Proper and Orissa.

(2) The New Testament was printed and circulated in five other languages—the *Sanscrit*, *Hindoostanee* or *Hindee*, *Mahratta*, *Sikh* or *Punjabee*, and *Chinese*. In the first two, one half of the Old Testament also was printed; and in the remaining three, considerable progress was made.[2]

(3) In the seventeen languages which follow, a commencement was made in printing the New Testament, though it is difficult to state with precision how far each translation had advanced at this

(1) History of the British and Foreign Bible Society. Vol. ii. p. 4.

(2) Not long after the date of this Memoir, that is, early in 1817, the Chinese translation of the Old Testament was completed, after eleven years of vigorous and successful application.

period; the *Teloogoo, Brij-bhassa, Pushtoo, Bulochee, Assamese, Kurnata* or *Canarese, Kunkuna, Mooltanee,* a dialect of the Wutch, *Sindhee, Kashmeer, Bikaneer, Nepalese, Oodyapore, Maruwar, Joypore, Khassee,* and *Burman.*

(4) To these may be added the seven languages in which the New Testament had been printed, or was then in the press, at Serampore, on account of the Calcutta Auxiliary Bible Society, which will make the whole number thirty-one."[3] Preparations were likewise in progress for translating and printing the Scriptures in other languages.

Facilities for the work.

26. This result must have exceeded the most sanguine expectation of those who, only ten years before, put forth their project for the translation of the Scriptures into all the languages of the East. Already they had, through God's assistance, been the means of furnishing not less than four hundred millions of immortal souls with the opportunity of reading in their own tongues, wherein they were born, "the wonderful works of God." It may seem incredible that so many separate languages could have been acquired, and turned to such account, in ten years; but the difficulty is in great measure removed when we know the relation which most of these languages bear to each other. The Sanscrit is the parent of all the languages spoken in Western and Southern India, which amount to thirty-one, besides ten, which bear affinity to it; and, though itself nowhere used as the colloquial tongue, yet it

(3) A fac-simile of specimens of the translations in the Eastern Languages was published in the Appendix to the Fifth Volume of the Society's Periodical Accounts. It was also published by the British and Foreign Bible Society in 1816, and in the Missionary Register for May of the same year. See also the "Review of the Mission" in the Periodical Accounts, No. XXXIII. Missionary Register for September 1817. Rev. T. H. Horne's Critical Study of the Scriptures. Vol. ii. Part. I. c. vi. sec. 4.

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is everywhere understood by the learned, being the classical and sacred language of the country. Consequently, these numerous languages are to be regarded as dialects of the Sanscrit, and they constitute a philological family, which, for number and a close resemblance to each other, is probably without a parallel. The greater part of them have nearly nine-tenths of their words in common, most of them the same pronouns, and all of them the same mode of construction. They each possess, however, a different set of terminations; and, being written in different characters, they are rendered more distinct from one another than those languages of Europe which are derived from a common source. Though the inhabitants of one country cannot read the language of another, yet their colloquial intercourse is greatly facilitated by means of their derivation from the same stock; and it is very usual to meet with Natives who speak five or more different tongues without being able to read them. A person previously acquainted with the Sanscrit might study several of these cognate dialects with little more labour than it would cost him to learn one language with which he was totally unacquainted.

Precautions to secure accuracy.

27. Seeing the importance of the Sanscrit, Mr. Carey very soon began to study it; and the translation of the Scriptures into this language was one of the earliest objects of his attention. By means of this version he was enabled to employ learned Natives, Heathen and Mahomedans, upon the numerous dialects of the country. Though ignorant of Hebrew and Greek, and imperfectly acquainted with English, yet they were good Sanscrit scholars, and translated from a copy of the Scriptures in that language. When the use made of these persons in translating the Word of God was first known in Europe, some objections were expressed to the employment of "graceless Brahmins" in so sacred a work,

lest they should corrupt the source of Truth before the Missionaries were sufficiently acquainted with these languages to detect the mischief they had done. The precautions taken against such a consequence will be best explained in their own words.[1] "We certainly do employ all the helps we can obtain—Brahmins, Mahomedans, and others, who both translate, and sometimes write out rough copies—and should think it criminal not to do so. But we never *print* any translation till every word has been revised and re-revised. Whatever helps we employ, I have never yet suffered a single word, or a single mode of construction, to pass, without examining it and seeing through it. I read every proof-sheet twice or thrice myself, and correct every letter with my own hand. Brother Marshman and I compare with the Greek or Hebrew, and Brother Ward reads every sheet. Three of the translations, viz. the Bengalee, Hindoostanee, and Sanscrit[2], I translate with my own hand; the last two immediately from the Greek; and the Hebrew Bible is before me while I translate the Bengalee. Whatever helps I use, I commit my judgment to none of them. Brother Marshman does the same with the Chinese and all that he engages in; and so does Brother Ward." "I feel my ground in all the languages derived from the Sanscrit; but perhaps may not have perfectly understood every passage; nor have always expressed the meaning in the happiest terms. Some mistakes, also, may have escaped my observation. Indeed, I have never yet thought any thing perfect that I have done. I have

(1) Mr. Carey is the writer of this extract. April 20, 1808.—Periodical Accounts. Vol. iii. pp. 491, 492.

(2) Mr. Carey and others spell the last two words thus, *Hindostanee* and *Sungskrit*. The author has altered them here and elsewhere for the sake of uniformity in the orthography generally followed in this History.

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no scruple, however, in saying, that I believe every translation that we have printed to be a good one."

The employment of learned pundits secured the native idiom and construction of the different languages, which is always most difficult, if not impracticable, to persons translating into a foreign tongue. Of this Mr. Carey had a proof at the outset of his work. Though his Bengalee version of the New Testament was not put to press till he had been seven years in the country, and was well acquainted with the language; yet, in the second edition, he found it necessary to alter almost every verse, in order to render it conformable to the Indian idiom. In the first edition the words were Bengalee, but the idiom was English; and the Brethren remarked, that "*Every* first version of such a book as the Bible, in any language, will require, in future editions, many improvements, and all the aids possible, to carry the versions to perfection."[1] They freely acknowledged, also, that these translations were not offered as perfect performances; yet did they confidently challenge for them a comparison with any other first versions which have at any time been given to the world; while they spared no pains, no expense, to make them as complete as could be desired.[2]

(1) Ward's Farewell Letters, pp. 155. 184.

(2) On this subject Dr. Carey, after referring to the composition of Grammars in these languages, wrote as follows, to Dr. Ryland, Dec. 10, 1811:—"To secure the gradual perfection of the translations, I have also in my mind, and indeed have been long collecting materials for, *An Universal Dictionary of the Oriental Languages derived from the Sungskrit.*" It were premature now to enter into the design here announced: suffice it for the present to remark, that all this preparation and precaution looks very unlike men entering upon such works with an overweening confidence in their own abilities, or executing them in a perfunctory manner, as insinuated at the time by a Jesuit Missionary. After referring to the pains taken to obtain a genuine version of the Bible

28. Defective as these translations confessedly were, yet they proved very useful in the Schools and native congregations; and the Missionaries were constantly receiving testimonies from different quarters that they were intelligible to the Heathen. One or two of these may be selected for the reader's satisfaction. Mr. Peter wrote from Balasore[3], "I have engaged nine persons to read the Orissa Scriptures, for the purpose of ascertaining the correctness of the translation; and I have read them to many others. They all declare, *This is the Orissa language*, though some say, There are some Sanscrit[4] words in it." A military officer bore similar testimony to the excellence of the Mahratta Testament.[5] And a Missionary, Mr. Thompson, in his correspondence with one of his friends at Serampore, mentioned three instances which demonstrated that the Hindee translation was well understood by the Natives, both learned and illiterate. They show, also, that the silent and stated readings of the New Testament were becoming frequent among those who made no profession of Christianity; and intelligent Natives were beginning to foresee the consequence of all this interest taken in the "English Shaster;" some looking on with satisfaction, others

The translations intelligible and useful.

Bible in English, the Abbé Dubois demands, "What are we to think of the project of five or six individuals, who, without the assistance of any criticism whatever, suppose themselves able to execute genuine translations into intricate languages, with which they, after all, can possess only an imperfect acquaintance?" (*Letters on the State of Christianity in India*, p. 37.) This was *written* in November 1816, and *published* in 1823; and this author's references to the Serampore Missionaries' Reports show that he had before him all the information given above, and much more. What, then, are we to think of his candour?

(3) To Mr. Ward, Dec. 20, 1811.

(4) The writer spells this word *Sungskritta*.

(5) To Mr. Ward, Nov. 14, 1811.—Vide Periodical Accounts, No. XXIII.

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with serious apprehension for the religion of their fathers.

Of this Mr. Thompson gives an instance. On one occasion, when he had been preaching, a landowner made to him the following observation:—"It may be very true that the East-India Company, and the gentlemen residing here, have nothing to do with your work; but you have adopted the most certain method of making the people of this country Christians. For instance, I accept one of your books, and peruse it at my leisure; and, whether I adopt the sentiments which it contains or not, I leave the book in my family. After my decease, my son, conceiving that I would have nothing useless or improper in my possession, will look into the volume, understand its contents, consider it as his father's bequest, and eventually embrace the Christian religion."[1]

This was a sagacious remark: and while all these circumstances furnished a sufficient answer for those persons who asserted that the translations were unintelligible, and predicted that they would come to nothing[2], the Brethren were assured thereby that

(1) Missionary Records: India, pp. 147—151. Missionary Register for September 1817.

(2) The Jesuit just referred to was most confident in his assertions to this effect. After remarking upon twenty-four versions of the Scriptures in the course of publication at the close of 1816, he added—"This brilliant success has not in the least dazzled me, nor altered my opinion, nor 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-four 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. I have, on the contrary, every reason for apprehending that these low translations, if the Natives could be prevailed upon to peruse them, (which, in my opinion, will never be the case,) will, by exposing the Christian Religion and its followers to the ridicule of the public, soon stagger the wavering faith of many hundreds of those now professing

they were well understood, and encouraged to hope that their labour would not be in vain in the Lord.

29. Among the circumstances favourable to the perfecting of the publication of the oriental translations of the Bible, should be noticed the erection of of a letter-foundry at Serampore, with which they produced a fount of types in every language required, of a more convenient size, as well as much cheaper and better, than any they could procure from Europe.[3] Even the wooden blocks for the Chinese, after several experiments, and not a little discussion with the advocates for the old system of printing in that language, were superseded by metal types, which also were obtained at a less expense, and proved more durable, as well as more beautiful, than the characters cut in wood. The first types cast in India.

30. Another circumstance of importance to the work was, their improvement in the manufacture of paper. The materials from which the Natives made this useful article grow in such abundance in India as to enable them to afford it at one-third of Manufacture of paper.

ing Christianity, hasten the epoch of their apostasy, and accelerate the downfall of the tottering edifice of Christianity in India." (Letters &c. by the Abbé Dubois. pp. 37, 38.) The "edifice," here alluded to is the Roman Church, which has always tottered to its foundations before the noiseless influence of truth; but the steady growth of real Christianity in India from that period, through the publication of the Bible and other modes of instruction, has proved the sufficiency of the means, with God's blessing, to the end proposed.

(3) One instance will serve to illustrate the advantages resulting from this improvement of the types. The Bengalee Bible, printed in the large types first used, extended to no less than five octavo volumes, consisting of near four thousand pages. But by a plan suggested by Mr. John Marshman, a son of Mr. Marshman, the founts were subsequently reduced to a size small enough to bring the whole Bible into the compass of a single volume of about 850 pages.—Vide Third Memoir of the Translations, April to December 1811, &c. Also, Dr. Brown's History of the Propagation of Christianity. Vol. ii. pp. 178—182.

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the price of English paper; but their mode of manufacturing it was such as to render the books made of it invariably a prey to worms and insects in the space of five or six years. Considering the importance of good paper to the advancement of the interests of religion and science in the country, the Missionaries turned their attention carefully to its production. Accordingly, they erected a paper-mill at Serampore; and they had soon the satisfaction of seeing paper produced which remained untouched by worms when placed for a considerable time among paper already half devoured.

Translation and printing Religious Tracts.

31. Besides the Scriptures, they translated and published Religious Tracts in about twenty languages, which were circulated far and wide. In 1816 it was reckoned that the number distributed during the last three years amounted to about three hundred thousand. By means of these little messengers the light of Divine Truth was diffused through the greater part of North India, making silent but irresistible aggressions upon the reign of darkness. Their press was employed, also, in preparing Elementary Tables and useful Compendiums for the Native Schools.

Progress of Education.

32. In the department of education they had advanced with great rapidity and judgment during the present Decade. Besides the *Benevolent Institution* at Calcutta[1], they established Schools for the Heathen at most of their stations up the country. They were obstructed, however, by many impediments; and their chief difficulty arose from the want of a sufficient number of Christian Schoolmasters: and even where they could procure them, the Hindoos were often found to be too firmly attached to the customs of their fathers, or too suspicious of the design of the Missionary Schools, to send their

(1) Vide Sec. 7. of the present chapter.

children to be instructed by Christian Teachers. The Missionaries resolved, therefore, after much deliberation, to employ some Heathen Masters; and they even proposed to take under their management Schools already established in the country by the Natives themselves, provided they were allowed to introduce their own school-books and system of education. The Natives generally accepted this proposal; and while the parents continued to pay for the children's instruction in their own Schools, the Missionaries offered the Masters an additional monthly allowance, according to the scholars' proficiency. In order, however, to procure a superior class of teachers, they opened an Institution at Serampore for the training of Masters; and the inhabitants of several places, when petitioning for a School, sent the man whom they had chosen for the teacher to be instructed in their system of education. The plan was so generally approved, that, in some instances, respectable Natives offered houses, and even their family temples, for the children to assemble in: in other cases, where the inhabitants had applied for a School, they immediately began to erect School-houses, in the expectation of their request being granted. Such, indeed, was the interest hereby awakened by these Schools, that the Hindoos seemed to shake off their constitutional apathy, and were never seen to manifest so much pleasure in any other subject. The scholars were generally of more respectable castes than those in the Missionary Charity Schools, and they promised to become useful in enlightening the rising generation.

At some of their stations the Missionaries proposed to establish Schools for girls also; but they met with no encouragement.

Superior Schools for Youth.

33. Besides the general education of children, they projected Schools of a higher grade for youths between fourteen and sixteen years of age, "whose

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minds," they remarked, "yet scarcely imbued with the madness of idolatry, were in a better state for receiving rational ideas than those of their parents." For these scholars they provided such elementary works on Grammar, Arithmetic, Astronomy, Geography, and General History; also treatises on the Creator and Redeemer, and the nature of the soul; as were calculated to enlighten their understandings, enlarge their views on the sciences and the fundamentals of true religion, and so dispossess their minds of the false notions of the Hindoos on these subjects, and detach them from that baseless system of idolatry which they had received from their forefathers.

In order to secure for these compendiums more than a mere perusal, the young men were prevailed upon to write from dictation the various ideas contained in them. By this method of applying the instruction they received, the elements of useful knowledge were the more deeply impressed on their memory; their thoughts were arranged in regular order; and youths of any intelligence soon became interested in their studies. At the same time, no violence was done to their native predilections, and they were left to make their own application of the fund of knowledge thus acquired. While this course of instruction was producing the happiest effects on the youthful mind, it was also valuable as a means of spreading just notions on the most important subjects among Natives more advanced in years; for, as each youth had to write out two books monthly, and was permitted to take them home, this opened the way for a constant succession of new ideas to pervade every town and village in the circles wherein the Schools were established.

Success of the Mission.

34. In their Schools, of all descriptions, there were nearly ten thousand children, of every caste,

brought, in some way or other, under instruction, and this chiefly by means furnished on the spot. The number of baptisms, from the establishment of the Mission at Serampore, in October 1799, to the end of 1814, was seven hundred and fifty-six. In the two following years about three hundred were added to this number[1], making a total, in sixteen years, of between ten and eleven hundred. In the former years correct returns were sent of the persons baptized, with their circumstances and places of abode[2]; but latterly the exact numbers could not be ascertained, owing, no doubt, to the great distance of some of the congregations, and also to the circumstance of several being under the charge of Native Teachers, who are not always very accurate or punctual in transmitting their Reports. These numbers, however, do not correctly indicate the progress of *Christianity* by means of this Mission; for they comprised fourteen or fifteen different nations, European and Asiatic. The former were already Christians by profession, who joined the Missionaries on adopting their peculiar views of baptism, and were then re-baptized. In the earlier years of the Mission these had formed a small proportion of the baptisms; but latterly they had become more numerous, many British soldiers and others having been converted from the error of their ways, under the instruction of these, as well as of other Missionaries. But this result, though important, must not be taken into the

(1) In the Review of the Mission for 1817 the baptisms are given for that and the two preceding years at "somewhere between four hundred and ten and four hundred and forty;" of which number three hundred may be considered rather more than a fair proportion for 1815 and 1816; but it is sufficiently accurate for our purpose.

(2) See the Lists given at the beginning of volumes three and four of the Periodical Accounts.

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account in our estimate of the triumphs of the Gospel over the idolatries of India. For this purpose we should know the number of *native* converts; and as these cannot be precisely ascertained for the last five or six years, they may perhaps be reckoned at five hundred for the whole period to the close of the present Decade.[1] For this measure of success they felt that they could not be sufficiently thankful to the Author of mercy. The various nations from which the converts were chosen, and their wide distribution through the country, gave them facilities for the propagation of Christianity which they could not have commanded had their disciples been all Europeans or all Natives. There were now between fifty and sixty persons engaged in the work, of whom eighteen were English Missionaries; twenty-three Europeans or of European extraction, born or found by the Missionaries in the country; and fifteen Natives. In the foregoing pages several instances have been given of the Christian character of the native converts, and of the ability and fidelity of the native teachers. Like other Missionaries, the Brethren were occasionally tried by the versatility and inconsistent conduct both of the Catechists and people; but, on the whole, they had much more cause for rejoicing than for mourning over them. They were scattered over a wide surface, occupying about thirty places; but some of these are described as too small to be called Churches, being "rather little groups, which may either sink to nothing, or become flourishing societies, as the Divine blessing" should be withheld, or poured forth.[2] As here anticipated, several of the Stations now occupied were subsequently relin-

(1) They were reckoned two years after at six hundred.—Brown's History. Vol. ii. p. 232.

(2) Review of the Mission for 1817.

quished; but those which remained were afterwards strengthened, though at present forming together but a little flock, compared with the vast myriads yet to be gathered into the fold. If, however, we would form a correct estimate of their success, we must not confine our view to the number of converts, to the Churches formed, to the useful labours of some native teachers, and to the testimony borne by others, through life and in death, to the truth as it is in Jesus. We must look rather to the extent of the ground broken up, and the seed sown; to their development of the resources of the country, and the successful application of them; to their well-digested plans and multifarious operations, which, with God's assistance, could not fail to fill up many a valley, and lower many a hill, and so prepare the way for their own future steps, as well as for those who should follow them.

These remarks are in accordance with their own views of their progress, as described at the opening of their Review of the Mission; while their friends in England, after referring to the magnitude of their operations, observed, "we trust that whatever our dear Brethren have been enabled to effect, for the diffusion of the knowledge of Christ among the various nations of the East, has been done with a single eye to His glory, and not with a view to the advancement of a party; and we would unite with them in giving Him all the praise."[3]

Improvement in public feeling towards Missions.

35. The improvement at this time in the public feeling in India towards Missionaries and their work was not the least subject for grateful acknowledgment to an all-wise and over-ruling Providence. This Decade opened with a reference to the opposition raised against them; and this unfriendly disposition continued to be manifested until the year

(3) Periodical Accounts. Vol. vi. Preface, p. vi.

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1813, when not less than eleven Missionaries from different Societies were ordered to leave India. Now, however, the tide of public opinion was turned in their favour. In September 1813, Lord Minto, the Governor-General, presided at the public disputation of the Students of the College of Fort William, when, in his address to them, he bore testimony to the talents and diligence of the Missionaries at Serampore.[1] The good impression thus produced was confirmed in the year 1814, after the passing of the Act which gave to India an Ecclesiastical Establishment, and opened the country to Missionaries of all denominations.

Governor, Bishop, and others, visit Serampore.

36. Their account of a visit which the Governor-General, the Bishop of Calcutta, and others, paid them in the following year, while Serampore was yet in the hands of the British, will suffice to show how they had risen in public estimation. "The Right Honourable Earl Moira, Lady Loudon, the Lord Bishop of Calcutta, Mrs. Middleton, with Captain Fitz Clarence, and several ladies and gentlemen of Lord Moira's suite, honoured the Mission House at Serampore with their presence. The noble visitors went over the different parts of the establishment, and noticed every thing with the most engaging kindness, declaring, that though they had heard much of the Mission establishment, yet it far exceeded their expectations. But the most pleasing part of the visit seemed to be enjoyed when these distinguished visitors entered the room appropriated to the learned Natives employed in the translation of the Holy Scriptures. The sight of learned Hindoos, from almost every province of India, employed in the work of preparing translations of this blessed book for all these countries, appeared greatly to interest his Lordship, Lady

(1) Missionary Register, August 1814.

Loudon, and the Bishop. When the Afghan pundit was recognised, he was immediately pronounced to be a Jew; and his own declaration that he was Beni Israel completely settled the point. After a stay of nearly two hours the noble party left us, expressing how much they had enjoyed their visit. His Lordship, on his return to Barrackpore, wrote to Brother Carey, inclosing an order for two hundred rupees, as a present to the workmen."[2]

([2]) Mr. Smith's Journal, Nov. 27, 1815. Periodical Accounts. Vol. vi. pp. 99, 100.

CHAPTER III.

LONDON MISSIONARY SOCIETY.
BENGAL. 1798—1816.

Mr. Forsyth's call for assistance.

1. We have occasionally made mention of Mr. Forsyth, who went out to Calcutta in the year 1798, under the patronage of the London Missionary Society.[1] After some time he settled at Chinsurah, a Dutch Settlement about thirty miles from Calcutta, where he preached in English. He does not yet appear to have taken any part in the instruction of the native inhabitants; but in 1811 he applied in urgent terms for assistance to enter upon this work. "There is great need," he remarked[2], "of many labourers in this place, as well as in the neighbouring Settlements, Dutch, French, and Portuguese; in Chinsurah, Chandernagore, and Bandell;" and he expressed an earnest desire that more preachers from England or Scotland might be sent forth to assist him in that populous part of the country.

Mr. May providentially directed to Chinsurah.

2. In the year 1811 the Rev. Robert May was set apart for the Mission at Vizagapatam, especially in the tuition of the children, for which he had a peculiar talent. He sailed by way of America, where

(1) London Society's Reports, 9th and 18th. Baptist Periodical Accounts. Vol. ii. pp. 25. 34. &c.

(2) Letter to the London Society, dated Chinsurah, Aug. 23, 1811.—Society's Eighteenth Report.

he was detained, in consequence of the misunderstanding, noticed above, between Great Britain and the United States, until February 1812, when he sailed for India, and arrived in Calcutta in the following November. By a peculiar concurrence of circumstances, ordered, as will soon appear, by a wise Providence, he was diverted from the Station for which he was destined, and led to settle at Chinsurah, where a prospect of much usefulness was soon opened to him, especially among the native youth.

Favourable commencement of his Schools.

3. In the month of July 1814 he made a beginning, by opening a School in his dwelling-house, proposing gratuitously to teach the Natives reading, writing, and arithmetic. On the first day, sixteen boys attended. In the course of the month of August the scholars became too numerous to be accommodated under his lowly roof, when he was permitted, by the Government Commissioner of Chinsurah, Gordon Forbes, Esq.[3], to occupy a spacious apartment in the fort. Here the numbers rapidly increased; and at the commencement of October the scholars amounted to ninety-two.[4] Before the close of the year Mr. May sent home the following report of this and two other Schools

([3]) It may not be uninteresting to remark, that Mr. Forbes was a nephew of Mr. Sullivan, the projector of the Provincial Schools in South India; and he appears to have been actuated by the same earnest desire as his uncle to promote the mental, moral, and religious improvement of the native inhabitants. He was the eldest son, also, of General Gordon Forbes, who commanded the second division of the army in South India under Colonel Fullarton, and whose active services in the years 1782, 1783, and 1784 are recorded in Fullarton's "View of the English Interests in India." General Forbes was subsequently Governor and Commander-in-Chief of His Majesty's Forces in the island of St. Domingo.

([4]) Lushington's History of Calcutta Institutions, pp. 146, &c. The account here given is drawn up principally from Mr. Lushington's work, which need not, therefore, be referred to again.

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under his care:—1. The native Free School in Chinsurah, containing one hundred and ten children, chiefly of Hindoos, and a few of Mahomedans. This School is divided into nine classes, seven of Bengalee, and two of English: in the upper classes are six young Brahmins, three of whom are monitors. 2. The Chandernagore School, containing fifty-one children. 3. The Chinsurah Free School, containing forty boys and seventeen girls. In all, two hundred and eighteen children. About three hundred of the Natives had visited the School, as well as many European gentlemen, most of whom expressed their warm approbation of his plans, and their admiration of the order and improvement of the children.[1]

The Missionary's difficulties and exertions.

4. Under the auspices of Mr. Forbes he was enabled to open one School after another in such rapid succession, that, by the month of June 1815, only eleven months since the commencement of the undertaking, he had established sixteen, including the central one at Chinsurah, to which nine hundred and fifty-one children resorted. It must not be supposed, however, that this commencement was made without some impediments arising from the prejudices of the Natives. The chief opponents were some of the old teachers of the indigenous Schools, who, as at almost every other Mission, did not fail to foment the apprehensions at first entertained, that it was intended to make them Christians; but the people's fears were soon removed by the Missionary's judicious and conciliatory measures. The extension of the Schools also created a demand for teachers, who were, in several cases, selected from this class of persons; and the employment of some gradually dissipated the objections of the rest. Still there were many difficulties to be overcome. The intro-

(1) London Missionary Society's Twenty-first Report.

duction of a new plan of education among an ignorant people, notorious for their indolence, apathy, and attachment to established customs; the frequent journeys required to the Branch Schools, some of which were ten miles above, and some six miles below Chinsurah; the labour and anxiety of constant superintendence, without which no reliance could be placed on the teachers; and all this exertion to be carried on in a tropical climate, with very imperfect accommodation;—these obstacles will give some idea of the patience and self-denial, the fortitude and perseverance, which must have been exercised to preserve the Schools in a state of efficiency.

Government grant towards the Schools.

5. In the autumn of 1815, Mr. Forbes, satisfied with the result of the experiment thus far, and also with Mr. May's unexceptionable mode of intercourse with the Natives, brought the subject to the notice of the Supreme Government, recommending the extension of the system, applying for pecuniary aid, and pledging himself to continue the personal assistance which he had from the first rendered to the Schools. This application was made during the Government of the Marquis of Hastings, who, in Council—confiding in the "great discretion and sound judgment" with which the experiment had hitherto been conducted; "and convinced that the same honourable motives by which Mr. Forbes had been actuated, in affording his zealous encouragement and *gratuitous* assistance from the first commencement of the plan, would secure to it the continuance of his personal support, advice, and superintendence"—resolved to grant a monthly sum of six hundred rupees "towards the prosecution of the measures[2]" which Mr. Forbes had recommended and described.

(2) These passages are extracted from a Letter from Bengal in the Judicial Department to the Court of Directors, dated 7th October 1815. No. 325. The grant was said, in conclusion, to be

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Extension of the Schools—a second grant.

6. Thus encouraged, the work continued to advance; and before the end of the year Mr: May had increased the number of Schools to twenty, containing about one thousand six hundred and fifty-one children, among whom were two hundred and fifty-eight sons of Brahmins.[1] At first a Brahminy boy would not sit down on the same mat with one of another caste: the teachers also made the same objection. But seeing that the Missionary attached little importance to the distinction they claimed, while he refrained from every thing calculated to violate their prejudices, the objection soon began to relax its hold upon their minds, and gradually died away. The Natives through the surrounding country began to feel confidence in the motives and conduct of the gentlemen who patronized and managed the Schools, and became desirous of their extension; and in 1816, in consequence of the great demand for the establishment of Village Schools, Mr. Forbes was induced to make a second application to Government for support, when the monthly grant was augmented to eight hundred rupees.[2]

made "for the purposes described in the 43d Section of the 53d George III. Chapter 155;" an Act which sanctions the disbursement of public money for such an object as is here specified.

(1) London Society's Twenty-second Report, p. 11.

(2) The official Letter from the Bengal Government, communicating to the Court of Directors this extension of their grant, is so honourable to all the parties concerned, that the author cannot refrain from introducing here the paragraph entire which related to the Schools.

"Extract of a Letter from Calcutta in the Judicial Department, dated 4th July 1817.

"116. Your Honourable Court will, we are persuaded, concur with us in the sentiments which we have recorded regarding the meritorious conduct of Mr. Forbes, and the benefits which that Institution has derived, and continues to derive, from his gratuitous and benevolent exertions. We were in a great measure induced to countenance and support this experiment under the conviction that Mr. Forbes's judgment in superintending its progress, would prevent

Arrival of three Missionaries.

7. In his Report to the London Missionary Society for 1816, Mr. May stated that the number of Schools then under his care amounted to no less than thirty, which were attended by more than two thousand six hundred children: and some idea of his indefatigable exertions in superintending them may be formed from the fact, that he and his Assistants visited twenty-six Branch Schools sixty times in three months. It was this active supervision which kept the Schools in a state of efficiency. But, with the prospect of extending his operations still more widely, and feeling that his own powers, mental and physical, were already taxed to the utmost, he expressed an earnest desire for immediate help from home. Accordingly, in 1816, the Directors of the London Society sent him a colleague, the Rev. J. D. Pearson, who was followed, in the autumn of the same year, by two more Missionaries, Messrs. Townley and Keith; but Calcutta and its vicinity was the principal scene of their labours[3], though Mr. Townley paid frequent visits to Chinsurah, and strengthened his Brethren's hands by his counsel. Not long after, the Station was joined by Mr. J. Harle, a European of approved character, who had resided some years in India; so that, at the opening of the following Decade, Mr.

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prevent the adoption of any measures calculated to offend the prejudices of the Natives, or to induce a suspicion that the plan was directed to any interference in their religious tenets or opinions;—considerations which should never for a moment be neglected in the internal administration of this country. The successful progress of the Institution shows that our expectations on this head have not been disappointed."

This Letter was followed by another of the same tenour on the 29th of October in the same year.

([3]) The exertions of these gentlemen were very beneficial, especially in the instruction of the rising generation in the metropolis of India and its vicinity; but they do not come within the present Decade.—Vide Society's Twenty-fourth Report.

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May was assisted by two Brethren, Pearson and Harle, in his laborious undertaking.[1]

Character of the Schools.

8. The Schools now advanced with accelerated vigour. But it ought to be understood, in order to account for this unprecedented success in the education of the Natives, and in justice to those Mission Schools whose progress has been less rapid, that the avowed and immediate object of the Chinsurah Institution was, the improvement of the indigenous Schools throughout the country, which were described as in a "miserable condition." In Mr. May's own Schools, as in those of other Missions, Christianity was taught; but in those supported by Government religious instruction was disclaimed. The inhabitants generally did not at once confide in this disclaimer; and towards the latter end of 1815 the attendance was somewhat diminished, by the formation of several Schools by Natives, partly from motives of ostentation, and partly with views of opposition to Mr. May; but it soon became manifest that his plan of education was as inoffensive to their prejudices, as it was superior to their own mode of instruction; and its progress then exceeded the most sanguine expectations of himself and his friends. The books used were elementary works; such as, Murray's Spelling-book, Readers, and abridged Grammar; moral treatises; compendiums of Geography, Chronology, and History; the Elements of Mathematics; and other useful works tending to enlarge the native mind. These books were translated into the language, and adapted to

(1) Mr. Forsyth died in 1816 at Chinsurah, where he had resided for several years, though not lately in connexion with the London Society. Honourable mention was made, in the Calcutta public papers, of his integrity, disinterestedness, and sincere desire to do good; but we have no account of his having engaged in direct Missionary work.—Society's Twenty-third Report, p. 14.

the circumstances of the country[2]; and both the scholars and their friends soon learned to appreciate the accessions of useful knowledge thus acquired. Compared with Mission Schools, they cannot but disappoint those who attach primary importance to religious instruction; and no one having the charge of Schools supported by the voluntary contributions of the Christian public would be justified in withholding the Sacred Scriptures from their scholars. But in these establishments as much was taught as the Government deemed it consistent with good faith to the inhabitants to sanction. They expressly enjoined the most scrupulous adherence to the long-avowed and indispensable condition of not interfering with the religious opinions of the Natives; an injunction reiterated by the Court of Directors when they sanctioned the pecuniary aid granted by the Bengal Government. The wisdom of this policy, and its propriety in a Christian Government, has been questioned. It is thought that such a compromise of religious duty was too high a price to pay for any measure of temporal advantage which it may be supposed to have secured; and experience has since proved, in many cases, that the scruples on this and other occasions were carried to an unnecessary extent.

But whatever may be now thought of the propriety or necessity of these restrictions, to have acted otherwise at the time would have defeated the object in view, which was, to improve the education given in the Native Schools, which was described as "extremely deplorable." This defective system has been too often explained in this History

(2) The whole of these works were not to be obtained for immediate use; and the most valuable of them were subsequently furnished by the Calcutta School-book Society, an Institution to be noticed in the sequel.

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to need repetition here. Suffice it to say, that the result of the experiment at Chinsurah fully justified the expenditure of all the money and exertion bestowed upon it.

Scholars prematurely removed.

9. But here, as elsewhere, few of the scholars remained long enough to derive all the advantage which this system of instruction offered them, the lower-caste boys being taken away as soon as they had acquired sufficient knowledge for the common purposes of life; and those of higher castes being prematurely removed, for the purpose of learning English to qualify them for the service of Government or English gentlemen. With a view to meet this very natural desire, and also to encourage the boys to remain long enough at School to go through the appointed course of instruction, an English class was established for those scholars who should make the greatest progress in their own language.

Seminary for training Teachers.

10. In 1816, when the demand for Schools was increasing beyond his ability personally to superintend them, or to provide teachers for the numerous villages that invited his attention, Mr. May projected the formation of a School for training teachers, which was found indispensable to the extension of his plan, and to the perpetuation of the means of instruction. A few youths were accordingly taken on probation; their education, food, and clothes being gratuitously provided. After performing for a time the duties of monitors in this central School, and receiving the special instruction which they required for their future occupation, they were sent to the Village Schools, in order to learn more accurately the general system. This Institution gave great satisfaction in the country: it became an object of ambition with the superior class of scholars; and it is mentioned, of a blind man, that he performed a journey of three days, on foot, for the purpose of securing a place in it for his nephew.

The other Schools, also, in a short time became so popular, that they attracted the notice of the higher class of Natives in the vicinity, who showed their confidence in the general system of education on which they were conducted. The Rajah of Burdwan, and two other individuals of consideration, each established a School on the same plan, one of whom subsequently transferred his establishment to English superintendence.

Such were the Chinsurah Schools; and thus far the success of the experiment was complete. Considering the circumstances of the country at the time, the state of public feeling in reference to the customs and prejudices of the inhabitants, and the infancy of plans for their improvement, the rapid progress of these establishments was justly regarded as a great achievement, and hailed as the dawn of a brighter day for India.[1]

([1]) The success of the Chinsurah Schools led to the formation of the Calcutta School-book Society, in 1817.

CHAPTER IV.

CHURCH MISSIONARY SOCIETY IN NORTH INDIA, 1807—1816.

AGRA.

Commencement of Church Missionary Society in Bengal.

1. MENTION has already been made in the foregoing pages of the commencement of this Society's proceedings in India, chiefly in reference to the seasonable aid which it afforded to the Danish Mission at Tranquebar in its hour of necessity. As early as the year 1807, the Committee of the Society directed the sum of two hundred pounds to be transmitted to George Udney, Esq., the Rev. David Brown, and the Rev. Claudius Buchanan, of Calcutta, to be appropriated at their discretion to promote the translation of the Scriptures into the Eastern languages then carrying on at Fort William.[1] From some cause or other, this money was not immediately drawn for; nevertheless, the Committee, marking the progress of events in India, resolved, in 1809, to increase the sum to five hundred pounds. At the same time they intimated to their friends at Calcutta, that, on receiving an account of the appropriation of this money, such further aid would be granted as the funds of the Society might allow.[2]

Appropriation of their grant of money.

2. The attention of the Society having hitherto been directed principally to Africa, a portion of

(1) Church Missionary Society's 7th Report. (2) Ibid. 9th.

their grant was appropriated towards the publication of the Arabic and Sanscrit Testament; and another portion towards the support of Scripture Readers in the markets and other places of public resort.[3] Mr. Brown entered into the execution of this plan with his wonted energy of mind, and with as much activity as the declining state of his health admitted; and, even when too unwell to make much personal exertion, the few airings which he was capable of taking, when in a state of temporary convalescence, were directed to various spots which he wished to examine, with a view to constructing small platforms, raised about one cubit from the ground, for the accommodation of the Readers. One of these he erected under the shade of a fine spreading banyan in his own grounds, where the Natives were encouraged to assemble to hear the Word of God.[4]

Abdool Messeeh the first Reader.

3. The first Reader employed in this service was Abdool Messeeh, who, after his baptism, resided at Calcutta, where, in the midst of much opposition, he was an instrument of great good. To avoid the vexations to which he was exposed from the Mahomedans, in July 1812 he removed to Chinsurah, where he continued his useful occupation until the friends of the Society, now formed into a Corresponding Committee at Calcutta, resolved to send him to Agra, as a public Reader and Catechist; the Rev. Daniel Corrie, being then in Calcutta, but about to proceed as Chaplain to that Station, having readily consented to take him under his protection.

Abdool proceeds with Rev. D. Corrie to Agra.

4. They left the neighbourhood of Calcutta on the 20th of November 1812, with two friends in company, some Christian youths, and a large party of boatmen and servants. In their voyage up the

([3]) Church Missionary Society's 12th Report.
([4]) Brown's Memorial Sketches, pp. 60, 61.

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Ganges they halted every Sabbath, when Abdool collected as many boatmen and others as he could induce to attend, to hear him read the Word of God. Mr. Corrie kept a journal of what occurred worth recording, both from his own observation, and also from Abdool's report of his proceedings.[1]

Incidents by the way.

5. We will give one specimen of the manner in which they spent the Lord's Day. On Nov. 29 they rested in a lonely place. In the afternoon Abdool collected the boatmen and others on the bank, to the number of about forty, and preached to them. He began and ended with a hymn, after the manner of the Asiatic Religious, in which he was joined by the Christian children and servants. His discourse was from the latter end of the first chapter of St. Matthew. He spoke of our sinful state by nature, adducing many proofs observable in their own life and conversation which render a Saviour necessary; enlarged on the birth of Christ without sin, that He might be a suitable Surety for sinners; and explained the meaning of His names, Jesus, Immanuel; bringing forward proofs of His Divine power, and pointing out the salvation which He bestows. "The latter part," Mr. Corrie remarked, "was very satisfactory indeed, as an evidence of his acquaintance with the change which passes in the Christian's mind. His discourse was intermixed with exhortations to embrace the religion of the only Saviour. Some, it seems, set light by what they heard; others approved, and said his book contained more weighty truths than their Shasters."

Such is the uniform character of this journal, which is full of incidents of lively interest, though not differing materially from the general events

(1) The account given in the text is drawn up from Mr. Corrie's journal, which is published, in detail, in the Missionary Register for 1814.

and conversations with the inhabitants of India which we have recorded of other Missionaries. Abdool's interviews with the Heathen, Romanists, and Mahomedans, at the different Stations where they halted, evinced a degree of piety, tact, and self-command, that proved him to be well qualified for the office he held.

At Allahabad he was recognised by several Mahomedans, especially a Khan, who had known him in the days of his ignorance, and now treated him with a contempt which was a severe trial to his natural temper. But he endured their scorn with Christian meekness and forbearance, and told them plainly, "I am restrained, and enabled to bear your reproach, by the power of the Holy Spirit." This put them to silence.

Abdool's interview with his family.

6. On Saturday, February 13, they arrived at Cawnpore, a short distance from Lucknow, the capital of the kingdom of Oude, where Abdool's family dwelt. On the following day his brother and his nephew came from Lucknow to meet him. They received him with great affection, and wished to eat with him, and to be one with him in all things; but he very considerately would not suffer them until they should understand the grounds of his conversion, when, he said, they might act as they chose. They told him that a great stir had been made in Lucknow, on the report of his baptism reaching the place; and that his father and family had been exposed to much violence from their neighbours on his account. These circumstances were partly known to him before; and it had been deemed advisable for Abdool not to go to Lucknow for the present; but, on being told of his family's continued good-will and favourable disposition to the Gospel, as also that his father, mother, brothers, and sisters, with their children, had determined on coming to see him if he would not go over—the sis-

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ters also resolving to risk the displeasure of their husbands rather than not see him—he thought he ought to go; "and we," says Mr. Corrie, "commending him to the Lord, sent him with his brother and nephew, with one servant to bring us word of his welfare."

On the evening of Sunday, the 21st, Mr. Corrie, and those with him, were agreeably surprised by Abdool's safe return. He found the ill-will of his former friends so much excited, that he did not leave his father's house during the day he staid there. In the evening he went to a friend's house, and had much discussion on the subject of religion. He gave ten copies of St. Matthew to different persons who desired them; prudently withdrew privately; and praised God, he says, when he set foot on British territory.

Two days after his return, his father, two brothers, and two nephews, came over. Their prejudices appeared to be removed. They joined in prayer, both in private and in Church, and declared their intention of embracing Christianity. Most of their inquiries were on the subject of our Lord's Divinity; of which, after having seen the evidences from the Old and New Testaments, they seemed to be convinced. Their parting with Abdool was very affecting. The old man threw his arms round his son's neck, and wept plentifully. Abdool was much moved, and said, "I pray, Sir, forbear your tears. My Lord hath said, 'He that loveth brother, or sister, or father, or mother, more than me, is not worthy of me.'" "Well, well," said the old man; "but I am returning to calamity, I know: many will try to trouble me; but I give up these," turning to his two grandchildren, "to be educated in Christianity: I commit them to Jesus Christ! God grant that that country (Lucknow) may soon come into the possession of the

British! then we might live in peace." Abdool reminded him that God would deliver him, and that His peace is alone worth caring for. "True," said the younger brother, "and these lads we commit to Christ. During the rains I also will come and stay some months with you."

Arrival at Agra.

7. They now pursued their voyage, and arrived at Agra, March 18, 1813; and on the 22d they opened a School for the Natives. The six head boys had learned English also, with a view to their becoming translators of the Scriptures and other works, in the event of their proving competent for the task. These, with the other scholars, learned the Church Catechism in the mornings, with Persian during the day; and attended Morning and Evening Worship, in which Abdool officiated, reading a chapter of Scripture, making remarks upon it, and using some Prayers of the Liturgy.

Commencement of his labours.

8. On the first Sunday, the congregation of Native Christians was small; but on the next, March 28, it consisted of forty persons. Abdool explained to them the Gospel of St. Luke in order; and read and commented on the fourteenth chapter. Some of the people staid to inquire who he was, and said that they felt their hearts much affected while he was addressing them. In the evening he went into the town. A crowd collected to receive charity. Before he distributed the pice (halfpence), he explained the original state and the fall of man. Many sat still, apparently more taken up with the discourse than with their own necessities. Some of them, on being, through mistake, offered a pice a second time, withdrew their hands, saying that they had already received.

Interviews with Mahomedans.

9. A house was hired for Abdool, and possession in part given, when the owner, a Mahomedan, hearing who he was, refused to let him have it. He therefore took up his abode, for the

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present, in an humble habitation among the Natives. As soon as it was known that he was come to abide in the place, several Mahomedans of the first respectability came to him daily for conversation. A few listened to him with attention, and seemed to be favourably impressed; but others were more inclined to cavil than to learn, till at length their visits became troublesome, interrupting his proper studies and occupations. He therefore thought it desirable to fix his abode nearer to Mr. Corrie. Visiting an old man, who had been a scholar of his grandfather, Abdool found many Mahomedans assembled at his house to converse, or, rather, dispute with him. Seeing that the conversation was becoming less amicable, the old man made a sign for Abdool to desist. Abdool said, "If you are afraid I should be disgraced before this company, pray understand that I go into the Bazaar to speak on these subjects, and am not ashamed of Christianity, that I should flatter or deal in ambiguous language." "Well," said the old man, "but now leave off; and come among us from time to time: we shall be happy to see you." The discussion was thus interrupted, and nothing satisfactory could afterwards be introduced; so Abdool rose to go. They again invited him to frequent their society. He replied, he had not time to spare for mere visiting; but, if they would allow him to read a chapter in the Gospel every time he came, he would wait on them as often as they pleased. They expressed a wish that this might be the case. Time, Mr. Corrie remarked, will prove their sincerity.

In this manner did Abdool carry on frequent intercourse with the Mahomedans[1]; but with little immediate result.

(1) His discussions are given at some length in the journals referred to above.

10. But his visitors were not confined to Mahomedans. Hindoos of all castes began to frequent his services, and they were much more ready to receive his instructions. We will give two or three cases from the journal which led to the inquirers' conversion. Heathen Converts.

Sunday, May 9—At Evening Service, when "the subject of discourse was, *This is a faithful saying*, several were in tears. One man came forward and declared he would be a Christian. He was sick, had long been ill, did not expect to live long, and these words comforted him. He had never before heard such comfortable words.

"*May* 10—The above man came, with his wife and two children. He had been a soldier in the service of some Native Prince, and has lingered long under wounds received in that service. He did not discover such a sense of sin as to lead us to give him baptism, as he desired. Several Mahomedans came and passed the day with Abdool. It has been a day of evident *joy in the Lord* with him. I was deeply affected by his undisguised relation of the alternate pride and despondency by which he is assaulted.

"*June* 10, 1813—To day the doctrine of Christ witnessed a triumph. For three weeks past a Fakeer, of the Jogi Tribe, has come frequently to our morning worship in the School. On Tuesday the chapter to be read in order was John xvii. The subject of it, and our Lord's manner toward his disciples, arrested the attention of the Jogi, and the tears flowed plentifully down his cheeks. To-day he brought his wife and child; said he was a convert to Jesus without reserve; and began of himself to take off his Fakeer's dress. He first took the beads from off his neck; then broke the string to which the charm given him by his Gooroo was suspended; then broke off an iron ring worn round his waist, and to which an iron rod about two feet

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long was attached. He then put on some old clothes which we had by us, and said, now he wished to be instructed in the Gospel, and to get employment. A rupee was given to procure food for the family, with which the wife went and bought a spinning-wheel, saying, she would spin and earn their livelihood. These are wonders in the history of a Hindoo. The whole family afterward eat their dinner with Abdool, of their own accord.

"To-day an old woman, also, who has constantly heard Abdool on Sundays, brought her little all from the house of a Mahomedan, where she had long lived, and took up her abode among the Christians, expressing a heart-affecting sense of her value for the Gospel of Christ.

"A leper, too, who has spent years in religious observances without finding rest to his mind, and who has been some time in constant attendance on the means of grace, took up his abode with us, saying, Jesus would cure the inward leprosy of his soul."

After a careful instruction of these people, and an observance of their conduct which satisfied Mr. Corrie as to their sincerity, he baptized them on the the 29th of August, together with the Jogi's brother, and a converted Mahomedan, with his wife and two children. They were then diligently occupied in the cultivation of land, hired for the purpose of proving their dispositions; and all who joined the Mission were employed in some kind of labour. These Hindoos, with the exception of the leper, were Rajepoots.

There were besides fifteen Candidates for Baptism, one of whom was a Hindoo Byragee (devotee), who had been lying twelve years in a jungle at Joypoor, waiting for his god to appear to him: at length, wearied out, and hearing of the Jogi's conversion, he came over to the Mission, and gave good evidence of his sincerity.

Mahomedan Converts.

11. Not that the above were the first baptisms. On Sunday, July 25, a Mahomedan Hugeem (physician) and his son, also a nephew of Abdool's, were publicly admitted into the congregation of Christ's flock, having been carefully instructed in the nature of the ordinance, and Abdool putting the questions to them in Hindoostanee. The Hugeem received the name of Talib Messeeh Khan, his son, Mokurrissen Messeeh, and Abdool's nephew, Mayut Messeeh. This young man was employed as a Scripture Reader, and made rapid improvement in piety and knowledge. About three weeks after his baptism, his uncle, Abdool's brother, paid him a visit from Lucknow, where, he informed them, persecution raged against their family, and their letters were intercepted. But the copies of St. Matthew, which Abdool's father took from Cawnpore, had been all sought after, and read even by some of the principal ladies in the Nabob's palace.

Persecution for the Gospel's sake.

12. Among others who seemed to take a sincere interest in the Gospel, particular mention is made of a Hindoo Rajah and a Brahmin, of whose conviction of the truth of Christianity, which they expressed a desire to embrace, there appeared to be no reason to doubt; but they seem to have been deterred from baptism. In fact, the progress of the Gospel was creating a general stir in the place; and one Mahomedan Molwee (judge) used his influence and power to persecute the converts. This had the effect of deterring several from listening any more to Abdool; but we will give one instance of an inquirer, a Molwee, who resisted all attempts to turn him from the faith.

Conversion of a Mahomedan Molwee.

13. His name was Futtih Ullah; and he had for some time been in constant attendance upon Abdool's instructions. At last his sincerity was put to the test. One morning, October 2, 1813, he

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made his appearance at Abdool's house, with his mouth and cheek bloody. "To-day," said he to Abdool, "I have been numbered among the disciples of Christ." "Why," replied Abdool, "you have long confessed Christ. What is come to pass now?"—"To-day," said he, "I have been beaten for the name of Jesus." "He then related how an Arabian, who has been among us several times lately, and wanted money from us, came upon him as he was going along the street, first seized his hands, and then exclaiming, 'That mouth has denied Mahomet,' hit him several blows on the mouth, so as to make the blood flow. The old man expressed no sorrow, but rather joy; and his conversation in the evening was very edifying. The assailant afterward fled, and is concealed from justice."

Next day fewer people attended Divine Worship, and some withdrew altogether, in consequence, it was thought, of the fear of similar persecution; but the meekness with which Futtih Ullah submitted to the assault was remarked to the honour of Christianity. People remembered that in former times, under the Mahomedan Government, he had contended with some one about a trifle, and ran after him with a drawn sword; whereas, "Now," said the neighbours, "he did not lift his hand in his own defence; but people do become inoffensive when they become Christians."

About three weeks after this occurrence, October 24th, Futtih Ullah was received into the Church. "After reading a portion of Scripture, the Litany, and a treatise on Baptism translated from Archbishop Cranmer's works, he was baptized. He had for some time past solicited baptism, and manifested a decided acquaintance with the nature and grace of the Gospel. In reference to the attack made on him on the 2d instant, he was asked if he

had learnt to offer the left cheek when smitten on the right. He said, by the grace of God he would do so.

Administration of the Lord's Supper.

14. "After his baptism, the Lord's Supper (the Communion Service being translated into Hindoostanee) was administered to nineteen communicants. The administration of this sacrament was now the usual conclusion of a public baptism." On the present occasion, the communicants, besides the persons newly baptized, consisted of several converts from Romanism, and one man formerly an Armenian. They had been carefully instructed in the nature of the ordinance; and several of them were deeply affected towards the conclusion of the service. Talib Messeeh Khan observed, while the congregation was dispersing, "What blessed effects attend the Lord's Supper; as if, of itself, it caused our hearts to burn within us!" Talib Messeeh made such progress, that he was soon able to take Abdool's place when too unwell to officiate in Divine Worship.

Numerous Baptisms.

15. On the following Sunday, October 31, there were twelve more baptisms, including three of the converts' children. The Prayers and Litany were afterwards read by Fazil Messeeh. For some time past their Place of Worship had been too small for their growing congregation. In consequence, they had erected one more spacious, which was now advanced far enough to admit of the performance of Divine Service.

Thus did the blessing of God manifestly rest on the labours of His servants. One after another was added to the Church; until, on Christmas-Day 1813, twenty adults and twelve children were baptized. The history of several of these converts is given in the journal.[1]

Summary of the Mission.

16. Next day, December 26, after Divine Service in the fort, the Lord's Supper was administered in

(1) Missionary Register, 1815, pp. 34, 35.

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the city to the native congregation. The number of communicants amounted to forty-five, of whom eleven were converts from the Romish Church. A report having gone abroad, that, on the former occasion of administering the Lord's Supper, a piece of beef had been given to the Hindoo converts, and a piece of pork to the Mahomedan converts, it was judged expedient to allow all who chose to remain during the celebration. A great number, both of Mahomedans and Hindoos, were spectators, and behaved very orderly. The new Place of Worship was nearly filled. After the congregation was dismissed, several of the converts appeared to be greatly affected, and their conversation afterwards was very satisfactory.

Thus, in about nine months after the arrival of Mr. Corrie and Abdool, no less than forty-one adults and fourteen of their children, of different ages, had been baptized into the faith of Christ, and all continued to walk in the Truth. The year closed with a prospect of increasing numbers which was very encouraging; and as several of the converts were men of learning and influence, there seemed to be ground to hope that lasting benefit, as Mr. Corrie expressed it, was intended by our Almighty and Merciful Father for this place.

Talib Messeeh Reader at Meerut.

17. Besides these active proceedings at Agra, Mr. Corrie had for some months past been in correspondence with several families and individuals, who, in their respective places, did what they could, by means of Schools and the distribution of the Scriptures, to further the cause of the Gospel around them. At Meerut there was a young man named Bowley, born in the country, who took a lively interest in the instruction of the Natives. He held a situation, though not in the service of Government, which enabled him to maintain himself, and accomplish, in some measure, his benevolent intentions.

He had established Schools, in which many Native children read the Scriptures, while he himself publicly read the Sacred Volume every Sabbath Day to many assembled Natives, and was otherwise very actively engaged in disseminating the knowledge of Divine Truth. His account of the progress of the Gospel in his neighbourhood became so encouraging, that Mr. Corrie appointed Talib Messeeh to assist him as a Scripture Reader. In consequence, in November Talib set out for Meerut, accompanied by Abdool and his nephew, Mayut Messeeh. On the way they had many opportunities of conversation about religion, especially at Coel, where Talib Messeeh's father and friends resided. Twelve copies of the translations were given away. Talib's friends were, at first, much offended; but they became reconciled at last, and begged a copy of St. Matthew, that they might know more of Christianity. At Meerut much attention was excited among the Mahomedans; and long conversations were held daily in large assemblies.[1]

Baptisms and Congregation at Meerut.

18. At Meerut there were three or four persons of respectability who appeared to be truly convinced of the excellency of the Gospel, and declared their determination to be baptized. Consequently, in January 1814, Mr. Corrie proceeded thither, and

(1) Mention has been made above of the Begum (B. xi. c. 1. s. 15). On his way home Abdool called upon her Highness, and Mr. Corrie gave this account of his interview with her:—

"At Seerdhuna the Begum received Abdool with much civility. As the custom is to carry a present on being introduced to a superior, Abdool presented a copy of St. Mark's Gospel, which her Highness received with great devotion, kissed it, and carried it to her head. She was evidently afraid of hearing something against the Romish ceremonies; but as Abdool confined himself to recommendations of the Scriptures, she soon became unembarrassed, and entered freely with him into conversation about the translations and progress of the Gospel; and gave a kind of promise that she would cause a portion of Scripture to be read to her every day."

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baptized one of them, an aged devotee, by the name of Mungil' Doss. Another was a woman well reported of by the Christians among whom she dwelt. She had attended Hindoostanee worship, and evinced a good knowledge of the Gospel, and a sincere love for the Truth. The other two were a Molwee and a Moonshee, who had endured great persecution on account of their predilection for Christianity, and resisted every attempt of their kindred and friends to induce them to retrace their steps. It was deemed advisable to postpone their baptism for a short time. In a few weeks they both came to Agra, when they were received into the Church, and returned home.

The native congregation at Meerut was now composed of between twenty and thirty Christians, under the instruction and superintendence of Mr. Bowley, assisted by Talib Messeeh. There were three Schools, maintained by the families of the place, and containing about seventy scholars.

Death and burial of two converts.

19. In the month of March two of the Christian women at Agra died, making a good confession of faith in Jesus to the last. The attention shown to their remains at the funeral produced considerable impression on some of the new converts. A man who had always appeared exceedingly humble and sincere, who was a Hindoo, on returning from the funeral, said, "Now I have not a wish ungratified. May I never be separated from Sahib whilst I live; and when I die, let the Christian brethren be thus assembled for prayer, and to hear the word of exhortation." A woman, who had been a Mahomedan, pointed out to an unconverted native, with considerable exultation, the respect put upon the remains of a poor woman like herself, as if she had been an European.

Various inquirers after the Truth.

20. Several Armenian Christians, from different parts of the country, applied for copies of the Scrip-

tures and other books, which they diligently distributed, and sent to Agra for more. Several Mahomedans, also, of great respectability, were in constant attendance upon Abdool's instructions. Some of them came from a great distance, apparently with no other object but to learn the way of salvation, and they expressed their conviction that Christ was the only Saviour. There was no reason to question their motive; but Mr. Corrie and Abdool had learned the necessity of great caution in the admission of candidates to the ordinance of baptism. No one was received without an open profession of readiness to bear the Cross. Several Romanists joined the Church, astonished to learn what Christianity really is, and some of them not a little indignant at their priests for having withheld the Gospel from them, and kept them so long in the dark.

A convert from Bundlecund.

21. One instance will serve to show the care with which candidates for baptism were received. It is thus described in the journal for March 28, 1814:—

"The person from Bundlecund, who has been in attendance since the beginning of January, came today desiring baptism, as he has often done. He wishes to return to his family; and there is no one, he says, to admit him to the profession of Christianity if he leaves this place without baptism. The following questions were put to him:—'How long has this desire of becoming acquainted with the Gospel been excited?'—*Ans.* 'Upward of a year.'—*Q.* 'Do you remember how you were led to desire an acquaintance with it?'—*A.* 'A Molwee (who was mentioned) is constantly, in private with his friends, speaking in praise of the Christian religion. Once I mentioned the Virgin Mary. The Molwee reproved me for not giving her the usual title of Hazrut Miriam. I asked why she should be thus honoured. He said, she was the mother of Jesus, the Word and Spirit of God. I asked him the meaning of these

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expressions. He said, they expressed Christ's Divinity.'—*Q.* 'Well, what think you of the Virgin Mary?'—*A.* (addressed to Abdool) 'I think she was a sinner, like you and me; but honoured greatly in being the mother of the Lord.'—*Q.* 'What excellency have you seen in the Gospel above the Korân, that you should embrace Christianity?'—*A.* 'In truth, I never could understand the Korân, or the explanations given of it. In one place Jesus is called the Spirit of God, which can be no other than God himself: in another place he is called a mere prophet. Now the Gospel I can understand, which speaks plainly of Christ, and appears to me the truth.'—*Q.* 'But the Korân teaches that remission of sins is to be obtained by prayers and almsgiving: what think you of that doctrine?'—*A.* 'As to almsgiving, it can do nothing in that point of view; and I am sure there is no way of forgiveness for a sinner, but through faith in the blood of Christ.'"

After this good confession, and the probation of about three months, this man was baptized April 3, 1814, by the name of Amanunt Messeeh. A great many strangers were present on the occasion to witness the admission of another Mahomedan into the Redeemer's fold.

It was not to be expected, however, that all should prove faithful, notwithstanding the care with which they were received. As in every other Church, so in that of Agra, some of the baptized fell from their stedfastness. Two or three instances are given of unchristian conduct, which led to the suspension of the offenders from communion; and one case of apostasy is recorded. Yet, while Corrie and Abdool were mourning over these unfaithful members, they were happy in the general constancy of their people.

Abdool visits Lucknow.

22. Abdool's father and family having repeatedly urged him to visit Lucknow, both on their own

account, and for the sake of many who, as they reported, were desirous of hearing him on the subject of Christianity, it was agreed that he should go; and on the evening of July 17 he set out on his journey, his nephew, Mayut Messeeh, having gone before to prepare his way. He took with him a chest of books, chiefly the Gospels of St. Matthew and St. John, for distribution. He conversed with a variety of persons by the way, and many showed that they had heard of his conversion and proceedings at Agra. The Mahomedans were sometimes very angry with him; but with a soft answer he was generally able to turn away their wrath, and sometimes it ended in their accepting a copy of the Gospel.

They arrived at Lucknow July 28, when they found their kindred and friends assembled to welcome them. Abdool read and explained Acts ix. and joined in prayer. He recorded in his journal:—

"About sixty men and women were collected, and all heard with attention, and appeared pleased; and my mother and sisters expressed themselves thus:—'Praise to Jesus Christ, that we, who were separate, are again brought together. We are His sinful servants. How shall He not vouchsafe His grace unto us!' And my father, his eyes streaming with tears, said, 'O Lord Jesus Christ, I, a sinner, cannot praise thee as thou art worthy; and now, through the gladness that thou hast shown me, half my illness is removed; and now I am persuaded that thou wilt restore me to health also, and deliver me from the hands of all my enemies.' They closed with a hymn sung by himself and Mayut Messeeh."

"*July* 29—In the morning all my relations, male and female, having set their several households in order, collected for worship." Then, after describing the service, he adds, "Neighbours and friends

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collected in such numbers, that there was no room left. After worship I took my brother, and went in quest of a larger house, which we met with within the precincts of the British Resident, and there took up our abode. My relations came to me there, and great numbers of poor, and blind, and lame come daily for charity; and those who were my Mahomedan friends also come to dispute, to whom I answer as the Holy Spirit enables me."

After spending a few days at Lucknow in this useful manner, Abdool returned to Agra on the 11th of August. The joy of the Native Brethren was very great on his arrival. His father and five other members of his family accompanied him, with several others: among them was an aged Molwee, who appeared much in earnest in his inquiries after Truth.

Mr. Corrie's departure—State of the flock.

23. During the absence of Abdool, and after his return, Mr. Corrie baptized several converts; but the little flock was now to lose the wise and paternal care of their pastor. His health, always delicate in India, was at this time so impaired as to compel him to return to Europe. Mr. Bowley, of Meerut, had for some time expressed a desire to relinquish his secular occupation, and engage entirely in Missionary work; but as he could hardly be more usefully employed for the Natives than he was, Mr. Corrie advised him to remain in his present employment; to which he consented, resolving, that if removed by Divine Providence from the situation he held, he would devote himself wholly to the Lord in India, under the Church Missionary Society. Mr. Corrie, in prospect of his speedy departure from Agra, proposed to Mr. Bowley to undertake, with Abdool Messeeh, the superintendence of the Mission; to which he readily assented, and came without delay. Having made an arrangement so much to his satisfaction, on the 18th of August Mr. Corrie committed

the congregation to the care of Abdool and Bowley, "amidst many tears," he remarked, "on the part of the new converts, and much sorrow on my own; but the will of the Lord is to be acknowledged in my departure, no less than in my arrival at this station. During the preceding sixteen months, seventy-one Natives have received baptism, of whom seven fifty are adults—about half Mahomedans, and the other half Hindoos. Of these, one has been expelled; six have apostatized; four are gone to their friends, and are, we hope, holding fast their profession; and others are occupying different stations as Readers and Catechists. Several Catechumens remain to be further proved."

"I would remark, in concluding the present journal, that, exactly in opposition to the popular opinion among Europeans in India, the more learned converts, and those who had been Fakeers, caused us the most anxiety and trouble. In this, as in other respects, the Lord's ways are not as man's ways; and His Gospel will make its way in this country, as usual, first among the poor and least regarded part of mankind."

Thus did Mr. Corrie close his journal of Abdool's proceedings, August 19;—a journal which tended greatly to keep alive the interest recently awakened in Europe in behalf of the evangelization of India.

Mr. Corrie's loss severely felt.

24. Knowing the dangers to which an unprotected native flock must be exposed, Mr. Corrie, before his departure, distributed the more learned and efficient members of the Church in different parts of the country, as Readers, Schoolmasters, and Moonshees, under the patronage of such friends as were disposed to take charge of them. Yet, notwithstanding this wise precaution, his removal was severely felt. Mr. Thomason remarked:—

"Even the good, the very best Natives, do not obtain the respect which is requisite for successful

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Missionary labour. They have not that sense of order and discipline, nor that fortitude and steady perseverance in active labour, which generally belong to the European character.

"In losing beloved Corrie, the converts at Agra lost their head, their guide, their support, and their father. He gave an importance to them as a body, which claimed respect; and he gave vigour, animation, and a right direction to their exertions. He won them by his love, guided them by his prudence, edified them by his teaching, and brought down blessings upon them by his prayers.

"You in England have scarcely an idea, nor can you well form an idea, how entirely the Native depends on the European for activity, vigour, prudence, and perseverance. Even where the grace of God reigns in truth, yet, for want of these qualities, Missionary Labours must often languish. Besides, when the European goes, the head is removed. The Native appears with vastly diminished influence and authority; and this has a remarkable effect on the feelings of the native members of the Church, as well as on the body of Natives around, who are not of the Church."[1]

The Church Missionary Society's augmented grant.

25. When the Church Missionary Society received full intelligence of the proceedings at Agra, and of the bright prospect opening in other parts of North India, they added one thousand pounds to their grant of five hundred pounds to the Calcutta Corresponding Committee. The news of this munificence arrived at Calcutta while Corrie was there, and rejoiced him and his friends. It was like a gleam of light thrown athwart the cloud which his departure had drawn over the prospects at Agra. He sailed shortly after for Europe.

(1) Rev. T. Thomason to the Church Missionary Society. Missionary Register 1816, p. 335.

Proceedings of Abdool and Mr. Bowley at Agra.

26. To return to Agra. Mr. Bowley soon proved his competency for the office he had undertaken, and was specially active in making excursions through the surrounding country. The journals of his intercourse with Natives of all descriptions are full of interesting matter, and show him to have been well acquainted with the language, customs, and character of the people.[2] In some of his journeys Abdool accompanied him, and took part in the conversations, when his health permitted; but it was often such as to interfere with these excursions. He had also a separate charge, his attention being chiefly given to the native congregation in the city, while Mr. Bowley was engaged in the English department of the Mission. Besides, after Mr. Corrie's departure, Abdool soon began to feel the loss of his wise counsellor and affectionate friend. Mr. Bowley could not be expected to have equal experience to guide, or influence to protect him; and under these circumstances he seems to have kept no regular minutes of his proceedings till January 1815, when he resumed his journal, which he wrote, as heretofore, in Hindoostanee, and a friend on the spot translated it into English. Though it does not exhibit that delineation of character which threw peculiar interest over his former journals; yet they sufficiently show the ardent affection of the Native Christians for Mr. Corrie—their "Padre Sahib," (English Father) as they called him,—and the high estimation in which his affectionate labours were held, even by the Heathen. They also describe the increased bitterness of Abdool's enemies now that he had lost his protector, and the Christian meekness with which he endured their indignities.

Abdool's letters to Mr. Corrie.

27. While Mr. Corrie was in England Abdool

(2) His journals at this time are given in full in the Missionary Register for 1815, 1816.

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wrote to him several times[1]; and his letters express an ardent affection for him, and an anxious desire for his return. They show, also, that while enduring shame for Jesus' sake, and endeavouring meekly to instruct those who opposed themselves, he was grieved by the Mahomedans, who, in several instances, contrived to keep from him those who had manifested an inclination to regard his instructions. Besides his regular services on the Lord's Day, from which he allowed nothing but sickness to keep him, both himself and his Assistants had daily service somewhere, and he was in constant intercourse with the Natives of all descriptions.

His practice of physic.

28. Abdool was very diligent in attending to the bodies as well as the souls of the Natives; and he gives Mr. Corrie the following description of his exertions and success:—

"After your departure I fell dangerously ill; but my Lord Jesus Christ himself delivered me: and God has brought this advantage out of the necessity that I was under of using medicine, that now I administer it to the people of the city. I give medicine and food, at my own charge, to the poor, and have collected nearly fifty books on medicine. From the time I commenced this plan, 300 people, by the favour of God, have received help in different diseases. God often, by this means, makes some of this city, who were enemies, to become friends. Many of the poor of the city come, and, taking occasion from their bodily complaints, I try to heal their souls; and three or four poor sick creatures, whom I had brought into the Kuttra, went out of the world depending on Jesus Christ. May the Holy Spirit so shed down his grace, that, like as many

(1) His letters were written in 1815 and 1816, and are published in the Missionary Register for those two and the following year. There are several other letters from the Christians of Agra to Mr. Corrie at the same time.

attend for bodily healing, they may assemble for spiritual healing!"

Abdool's success in the practice of physic was so great, that the inhabitants now called him the Hugeem. This circumstance, together with the gratuitous distribution of his medicines, attracted the attention and awakened the resentment of the principal native physician of the city, who was an aged man, and of considerable repute among the Natives. He went to Abdool, and complained that he had, by underhand means, deprived him of his patients. Abdool answered, "I give medicine to the poor for the love of God: if you do the same, doubtless you will have as many patients as you desire; but poor people cannot afford to pay a high price." The Hugeem then entered into discourse on the nature of the Christian Faith; and observed, that it was apparent to him, that no Mahomedan would be in existence in a few years, but all would be Christians; adding, as the foundation of his opinion, that he had overheard a conversation between two of his servants to this purport. One said, "These English are very wise people. They are fond of truth, and their religion is pure. Surely they are too wise to follow this religion of Jesus, if they were not convinced of its truth. Besides, this religion of theirs is so good, that I am sure it is right."

This information is from an intelligent officer at Agra, in a letter to a friend at Calcutta; and he adds—"Thus you see, my Dear Sir, that the Gospel has not been preached in vain in this place; and we have to lament that the love and fear of the world operate so powerfully against the voice of conscience as they evidently do."[1]

(1) Church Missionary Society's Seventeenth Report. Missionary Register, 1817, pp. 424, 425.

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CHUNAR.

Mr. Bowley removed to Chunar.

1. In the spring of 1815 the Rev. T. T. Thomason, in his journey with the Governor-General to the Upper Provinces, visited Agra, where he spent five days, inspected the affairs of the Church, and baptized five children. In concurrence with the Corresponding Committee, it was deemed advisable to remove Mr. Bowley to Chunar, a place of great importance for Missionary operations. Accordingly, on the departure of Mr. Thomason for that station, Mr. Bowley accompanied him. Here he was soon engaged with his wonted activity in devising and forming Schools for the Natives. His plan was, to have one centre School, and all the rest in the surrounding villages, at convenient distances, so as to admit of his visiting them at stated times, or occasionally, as he might think proper. The Masters were to be paid according to the number of Scholars, in order that each might find an interest in the prosperity of his School. He also conducted the assemblies of Native Christians in that place.

His intercourse with the Natives.

2. Two or three short extracts from his Journal[1] will explain how he became acquainted with a native who was soon very useful to him in his intercourse with the Heathen and Mahomedans.

"*Jan.* 21, 1816: *Sunday*—This morning, having heard that a woman was about to give herself to the flames, with the body of her deceased husband, I proceeded to the place, that I might witness the awful spectacle. I found that they were about to cross the river to the Benares' side, which is esteemed more sacred than this; or, as some affirm, because an officer would not allow them to put their purpose in execution on this side."

(1) His journals at this period are given in the Missionary Register for 1817. Also in the Church Missionary Society's Eighteenth Report, App. VII.

After describing his fruitless endeavours to prevent this atrocious deed, he proceeds—"As I re-crossed the river, in a boat full of those who had so lately imbrued their hands in the blood of the unfortunate woman, I endeavoured to impress them with a sense of the guilt which they had incurred. In general, their spirits were damped; but some defended what they had done.

"One young man, of about twenty-two years, paid great attention while I read to him a small Tract containing extracts from Scripture. He seemed to be much impressed with the account given of the fall of man; and, on taking leave of me, requested permission to visit me, at my house, on the morrow.

"*Jan.* 22, 1816.—The young Hindoo was punctual to his engagement, and this morning commenced a course of reading in the English and Hindee Scriptures. May he prove a brand plucked out of the fire!"

This was a young man of great promise: he was constant in his attendance upon Mr. Bowley, and often appeared to be deeply impressed with what he read in the New Testament; but he had many difficulties to contend with, being at first opposed by his father, who was a respectable trader, and upon whom he was entirely dependent. They were both followers of Cubeer, an unbeliever in the Hindoo Shasters, the tendency of whose tenets was to undermine the foundations of Hindoo idolatry.[2] On February 7, 1816, the young man mentioned a circumstance which encouraged Mr.

(2) This man is described as a satirical poet, and a facetious deist, who amused himself by lashing the follies of his countrymen, Mahomedans as well as Hindoos, holding both systems in contempt. His writings were much read, and served greatly to undermine the prevailing superstitions. He resided at Benares, where he died a short time before this.

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Bowley to hope that his father also was not uninterested in the Word of God. Mr. Bowley observes—"After finishing our accustomed course of reading, he informed me that he observed his father, last night, reading the Gospel, in the Nagree character, at a very late hour; and found him employed again this morning in the same manner. I was afterward informed of the way in which he procured the book. Calling on an intimate friend of his, to whom I had lent a copy in the Nagree character, and perceiving the book in his hand, he hastily snatched it from him, saying, that, of a long season, he had desired to see the Gospel in that character, and that he should not return it until he had perused it."

"*Feb.* 8.—The young man appeared greatly affected in reading, "What will it profit a man, if he gain the world, and lose his own soul?" "If," said he, "neither alms-deeds, nor works of any kind, can save us, what can?" I read to him the third chapter to the Romans; and showed him that salvation is the free gift of God, through faith in Jesus Christ. He then recollected what he had so often heard; and was comforted, when he saw there was a way of escape promised.

"*Feb.* 10.—This evening I met the father of the young Cubeerite. Our conversation turned on the subject of transmigration of the soul; and the old Cubeerite appeared fully satisfied that this doctine was a mere invention."

Promising results.

3. This is the man who became so useful to Mr. Bowley. His name was Bukhtawin. He was soon joined by another, named Mohun, an invalid, who had formerly passed as a spiritual guide. These, with a few others, were diligent inquirers into Christianity; but none of them had come to a determination to give themselves wholly to the Lord at the close of this Decade. This infant Church was, notwithstanding, already radiant with hope.

Almost every day meetings were held with the Christians, Catechumens, and others, for discussion or devotion. In the various conversations and arguments, the gradual increase of light, and the consequent struggles of conscience, are strikingly depicted; with the subtle working of old errors and superstitions. In a word, the reader of Mr. Bowley's Journals will find himself placed, as it were, in the midst of the Heathen; and will meet with various instances of a wise method of dealing with them to bring them to receive the Truth. He proved himself peculiarly adapted to conduct such conferences, to seek out the Heathen, and make known to them the way of salvation. His evening discussions generally lasted till midnight, and not unfrequently later. He dispersed many copies of the Scriptures, the Liturgy, and Tracts; he watched over the Native Christians with assiduous kindness, and diligently attended to the various Schools under his superintendence: and we cannot better conclude this section, than with Mr. Thomason's remarks on the subject:—

"That active labourer gladdens our hearts by his monthly communications. It is impossible to peruse his Journals without being edified by the picture which they present of his zeal and assiduity in the work in which he is engaged. If his life is spared, he will prove, I trust, a great blessing to the neighbourhood of Chunar. His details of excursions and conversations cannot but be highly interesting to all who desire the extension of the Gospel in this country."[1]

Such was the commencement of this Station, where Mr. Bowley was preserved to labour many years with success.

(1) Church Missionary Society's Eighteenth Report, p. 87.

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MEERUT.

State of the Church at Meerut.

1. After Mr. Bowley left Meerut for Agra, a devout officer, Captain Sherwood, took charge of his Schools and flock, and built a room in his own garden for the purpose of Divine Worship. Whilst the army was in the field, in the latter end of 1814, this officer's lady was left at Meerut, and obtained, with some difficulty, a person to read the Hindoostanee Service to the native congregation, which consisted of between forty and fifty persons. This duty was at length undertaken by Mr. Leonard, a writer under one of the civilians at Meerut; but one Sunday morning, the 18th of December, when the congregation were assembled, he did not arrive. While Mrs. Sherwood stood waiting with her family to go to Church, the servants, Mahomedans and Hindoos, came up to her in "high glee," she says, "ill concealed by assumed perplexity," to tell her that the congregation was waiting; but no Reader was to be seen coming over the plain. She desired them to wait awhile; but they tried again and again to induce her to dismiss the people. It was a moment of triumph to the heathen servants; but in her distress God sent her relief. While still waiting under the verandah of her house, she saw two well-dressed Natives approaching her. They had the air and carriage of men of good caste; and the servants, by the cringing, fawning manner common to Natives of inferior caste, immediately acknowledged the superiority of these strangers, and permitted them to approach near the spot where their mistress stood, to pay their respects.

Unexpected aid in time of need.

2. After the first civilities had passed, they told her that they came from Mr. Chamberlayne, the Baptist Missionary at Sirdhana, in whose service they had been, and that he had directed them to visit her. Mrs. Sherwood was at a loss to divine

for what purpose he had sent them; but concluded, at the moment, that Mr. Chamberlayne had, by some unaccountable means, heard of her dilemma, and had sent this timely help: she therefore replied, "Mr. Chamberlayne has, then, heard of my distress." "What distress?" asked one of the strangers. She then explained her situation, and asked them who they were, and wherefore they were come. "I am a Christian," said the man who spake before, "converted by Mr. Chamberlayne; and I have been accustomed to assist him in his services." Mrs. Sherwood then asked whether he would now assist her. "With joy," he replied; "you shall stand by me and tell me what I shall do." Not a moment more was lost; books were placed in the strangers' hands, and they proceeded together to the little Chapel, the servants and others crowding after them, and filling the place. The stranger took his seat at the desk, the Hindoostanee version of the English Liturgy was opened before him, and Mrs. Sherwood directed him how to proceed. He read extremely well; was not in the least embarrassed by the novelty of his situation; and conducted the whole service, and led the singing in a manner that greatly pleased the whole congregation. When the prayers were ended, he asked leave to expound a chapter. He took St. Luke's account of our Lord's crucifixion, which he expounded according to the Truth, using that high, flowery, and poetical style which is so general in the East. Before he left the Chapel he asked permission to appoint another service in the evening, which was conducted in a similar manner.

Circumstances which led Permunund to Meerut.

3. He gave Mrs. Sherwood the following account of the circumstances which led him to Meerut. His name was Permunund, and his companion was his brother. After his mind had become awakened, under the instructions of Mr. Chamberlayne, to the

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truth and importance of Christianity, that gentleman had employed him in reading and teaching, and he had been with him some months. At length Permunund desired baptism, at the same time requiring his infant children to be baptized with him. Mr. Chamberlayne, as a Baptist, could not comply with this request, neither would Permunund give it up. The Missionary then recommended him to apply to some member of the Church of England for advice and instruction, and directed him to Captain Sherwood, who, he assured him, would take an interest in his spiritual concerns. Circumstances, however, had delayed his going to Meerut till the critical moment, when his appearance was strikingly ordered in the manner just related. What could be more manifestly providential? Permunund himself seemed deeply to feel it; and it caused an evident sensation in the minds of many of the Natives about the place.

His varied occupations.

4. Mrs. Sherwood now engaged him to remain in her family for a few months, to perform the Service in the Chapel, to overlook the Native Schoolmaster, to instruct her children, and to read and expound the Scriptures every morning to her servants. As he had liberty to do what he pleased in his leisure hours, he very soon opened a room in the old city of Meerut, for reading and explaining the Word of God.

While thus instructing others, he was attentive to the improvement of his own mind, and, with Mrs. Sherwood's help, studied the rudiments of astronomy, geography, and ancient history. The knowledge thus acquired he turned to good account in his subsequent intercourse with the Brahmins and others.

Appointed Reader.

5. In February 1815 Mr. Thomason, in his journey through the provinces just mentioned, arrived at Meerut, and, at Mrs. Sherwood's entreaty, appointed

Permunund Schoolmaster for the place under the Church Missionary Society, with a salary which included the services of himself and his brother. A room over the gateway of that ancient city was procured for his School, by favour of the Judge; and many of the old scholars and pupils of Mr. Bowley flocked to him.

After his appointment in the School he continued to attend to his own improvement. He also acted as a Reader, performing Divine Service in the Chapel as usual, which now began to be filled with the Mahomedan and Hindoo servants of the family, besides the boys in a School on the premises, and those of Permunund's own School in the city. Every one behaved with the greatest decorum, and seemed to take delight in hearing him. It now became common to see the servants, in different parts of the house and garden, spending their time in learning to read the Scriptures; and one man, in particular, always carried a copy of the Gospel of St. Matthew in his girdle, and, during the intervals of his work, sat down and read his two chapters.

The Chaplain's account of Permunund and his flock.

6. In the month of June 1815 Permunund lost the counsel and assistance of Captain and Mrs. Sherwood, who left Meerut for Europe; and he soon felt the want of their protection.[1] He persevered, however, under every disadvantage, until the arrival of the Rev. Henry Fisher in the following year, as Chaplain of the station. Mr. Fisher entered at once into the work of Permunund, sympathized in his trials, and took a lively interest in his history. In a letter dated June 15, 1816, he thus described his character and occupations:—

"We have here a little Indian Church, which, as

(1) Mrs. Sherwood's Indian Orphans, pp. 210—215. 217. 219. Church Missionary Society's Seventeenth Report. Missionary Register, 1817, pp. 33. 35. 425. 1818, p. 17.

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yet, I can only superintend occasionally. Permunund, a converted Hindoo—a sincere, devout, and simple Christian—is the Schoolmaster, and teaches about thirty Natives to read the Scriptures, expounding them in a very modest way, and with much genuine feeling. He has also a School of young children who attend him. He receives a monthly stipend from the Church Missionary Society. The poor fellow seems to be lifted to a new state of existence by our arrival. He has been languishing, without countenance, under a temporary cloud; which we have fully swept away, by an open investigation of the circumstances of his case. In meek silence he cast his care on God; and the Lord has not forsaken him. It is a long and interesting story."

In another letter, under the date of October 15, 1816, the same gentleman, writing again of Permunund, remarks—

"He is a very interesting character, and often delights me by his simple and Christian-like conversation. He superintends our School at Meerut, living in a very pleasant range of rooms over one of the great gateways of the city.

"I have also arranged, in four different villages in the neighbourhood (North, South, East, and West), Schools for the instruction of the native children. These are weekly visited by Permunund, and monthly by myself. Many are inquiring; and the way seems open, in a few instances, to the reception of moral, if not religious instruction."

Baptism of Permunund.

7. Permunund had not yet been baptized. He had, however, given satisfactory evidence of his baptism by the Holy Ghost; and it was full time for him to be admitted to the initiatory ordinance of Christ's Church. Mr. Fisher, therefore, seeing every reason to believe in the sincerity of his Christian profession, baptized him on Christmas Day 1816,

when he received the name of Anund Messeeh. The hope entertained at the time of many beneficial results from his zeal, ability, and consistent life, has been abundantly realized.

CALCUTTA.

Opening of a School at Kidderpoor.

1. The Corresponding Committee at Calcutta, besides affording assistance to their Readers and friends at the various stations up the country, were engaged in the work of native education in their own immediate neighbourhood, as far as their means would allow. A Brahmin, named Colly Shunker Ghossaul, had made them a present of a site for the erection of a School, at the village of Kidderpoor, about a mile from Garden Reach. The building was completed in 1815, and a Teacher provided to carry into effect the new system of instruction. Some Brahmins, who witnessed the opening of the School, expressed their approbation of this attempt to diffuse knowledge. The School commenced with thirty-three children, and the number was soon increased to one hundred. From this School was expected to arise youths adequately prepared to act as Schoolmasters throughout the populous vicinity of Calcutta. The Committee entered upon these plans after much consideration, as the most likely, under God, to fulfil that promise—*They shall cast their idols to the moles and to the bats.*[1]

Native Youths educating for the Mission.

2. Mr. Corrie brought with him from Agra six native youths, whom he left under the care of the Rev. Thomas Robertson, Acting Secretary to the Corresponding Committee. Mr. Robertson was afterwards stationed at Dum Dum, about seven

(1) Church Missionary Society's Sixteenth and Seventeenth Reports. Missionary Register, 1816, p. 340.

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miles from Calcutta, where he gathered round him Mr. Corrie's little class of Hindoo youths, with the servants, preparing them for the return of their beloved pastor, when it was intended that they should all go up together to Agra. Mr. Robertson thus describes the youths:—

"They all promise to rank, at some future period, among the best qualified Missionaries which have hitherto carried the Word of Life to this benighted land. I speak this, not from a presumption that I can make them what, in Europe, would be termed learned men; but that they will shortly, if my health be spared, be so far proficient in the English language as to be able to lay open to their countrymen both our historical and theological learning, in writings of their own. The Grace of God, indeed, can alone, after all, fit them for their great work; and for this I earnestly pray, that our labour may not be in vain.

"The oldest is about twenty years of age, and has no other wish than to be employed in the work of his Heavenly Master. Two others are about fifteen: one of these succeeds in every thing that he does, with perfect ease to himself; and always manifests a disposition of mind, which, under a gracious influence, you would pronounce to be in all respects calculated to form a Missionary to the East. They, indeed, all afford me much satisfaction; and well repay whatever labour is bestowed upon them, in the progress which they make. Oh, that He who can, according to His good pleasure, call forth the proper and effectual instruments for His work, may make these honoured means of assisting in turning India *from darkness to light, and from the power of Satan unto God!*"

Arrival of two Missionaries at Calcutta.

3. But the friends of the Society at Calcutta wanted Missionaries, as well as money, to carry forward the operations so well begun; and after

calling long and loudly for help, two Missionaries arrived on the 5th of June 1816—the Rev. William Greenwood and C. F. S. Schrœter, mentioned above.[1] The Corresponding Committee proceeded, without delay, to deliberate on the most advisable mode of employing them. They arrived at a time of peculiar interest, when men of observation plainly saw the beginnings of some important change in the country. The School system was fairly commenced, not only by the different Missionary Societies, but even by the Government, and it promised to be productive of great good, in the way of general instruction. But the Christian philanthropist knew that it would not stop here.

Estate purchased at Garden Reach.

4. It had long been the Society's wish to obtain a territorial possession, conveniently situated near Calcutta. Just about the time when their first Missionaries arrived a very suitable estate providentially offering at Garden Reach, about four miles below the city, it was purchased for the sum of twelve thousand rupees.[2] The proximity of their School at Kidderpoor was one inducement with the Committee to determine on fixing the Society's Establishment in that quarter; and other motives conspired to render this spot eligible for their purpose. It was situated near several large native villages, in a spot hitherto unoccupied by Missionaries; and being on the same side of the river as Calcutta, and but little more than four miles distant, it might be visited with great facility by the Committee. The premises afforded likewise abundant accommodations for present purposes, and the buildings were capable of cheap enlargement. The house and premises occupied about seven acres, which afforded ample space for the erection of such

(1) B. x. c. 6. Travancore, s. 1.
(2) About 1500*l.* sterling.

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buildings as might be requisite to complete the plan of a Christian Institution, which the Society was specially desirous to establish. From this spot the Missionary operations might be directed in various parts of the country; and the Institution would lead, it might be hoped, to much ultimate extension of the Society's plans in the North of India.

It was intended that the Missionaries, on their arrival, should proceed to Agra; but circumstances induced the Corresponding Committee to place them, for the present at least, in the house which they had purchased. Here they diligently employed themselves in learning Bengalee, and in such other studies as might prepare them for their future work. The six native youths from Agra, clothed and educated by the Committee, were now placed in the Society's House, under Mr. Greenwood's care; he had charge, likewise, of the Kidderpoor School: and Mr. Schrœter paid a visit to Chinsurah, in order to make himself acquainted with the method of instructing heathen youth by heathen teachers in the Schools under the superintendence of Mr. May.

Summary of the Mission.

5. Such was the foundation of the North-India Mission of the Church Missionary Society. Though the time was short since its commencement, yet the success had far surpassed the most sanguine expectations. At the beginning of 1817 the Corresponding Committee published their first Circular Letter, giving an account of their proceedings, with the results to the close of 1816. To insert this Letter here, would be to repeat the substance of the present chapter. Two or three extracts, however, may serve to present the state of the Mission at this place.

(1) In reference to NATIVE EDUCATION, it states:—

At Agra—two Schools, under the care of Abdool Messeeh:

At Meerut—one; the Rev. Mr. Fisher:
At Chunar—three; Mr. Bowley:
At Burdwan—two; Lieutenant Stuart:
At Kidderpoor—two; the Rev. W. Greenwood.

The children under instruction in these Schools are about 500.

(2) In the department of TRACTS, the Committee had printed an edition of Extracts from the Common-Prayer Book in Hindoostanee, and the Epistle to the Romans in the same language, which had been found of great use at Agra, Chunar, and elsewhere; and a small Catechism, adapted to the Native Schools and Catechumens. They had it in contemplation to print also the Prayer Book, in Bengalee, and in the Nagree Character, with all practicable despatch.

(3) In adverting to the department of MISSIONARIES, after mentioning the arrival and temporary location of Messrs. Greenwood and Schrœter, they give the names of the several Scripture Readers in their employ.

Concluding Reflections.

6. The spirit in which they waited for the fruits of these labours may be seen in an earlier communication to the Parent Society:—

"Much seed has been sown; but hitherto the harvest has proved unequal to our expectations. But are we, therefore, to despair? No! though our hopes be often disappointed, still we will hope, and wait with confidence, to see the glory of God. The work is not man's, or we might well yield to the obstacles that oppose our progress: it is not, indeed, of man, or we should have yielded long ago. The Spirit of the Lord supports His servants in their otherwise unequal conflict; and redoubles their assurance in the infallibility of this word: 'As I live, saith the Lord, the whole earth shall be filled with my glory.'

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"We greatly fear that the hopes and expectations of our beloved English friends outstrip the reality. We must 'wait for the early and the latter rain:' first, the *early:* then, the *latter.* May we daily learn this great lesson of Faith and Patience! This wilderness and solitary place shall yet be glad, and this desert rejoice and blossom as the rose!" [1]

([1]) Church Missionary Society's Fifteenth, Sixteenth, and Seventeenth Reports. Missionary Register, 1816, pp. 339—341. 1817, pp. 70. 342, &c.

BOOK XII

CHAPTER I.

WESTERN INDIA.

CHRISTIANITY IN BOMBAY TO THE YEAR 1816.

1. THE cession of Bombay to the British Crown in the year 1662, and the establishment on that island of the seat of Government for Western India, have been mentioned in a former part of this history.[2] Here the British carried on a prosperous trade; but they seem to have paid very little attention to their religious duties until the following century. In the year 1714 the Rev. Richard Cobbe was appointed Chaplain to this settlement; and on his arrival he was pained to find the interests of religion in a very unsatisfactory state. The services of the Church were sadly neglected; and the Place of Worship was formed of two upper rooms thrown into one. Considering the inconvenience of such a place for Divine Worship, and the unsuitableness of performing their *public* devotions in so private a manner, "being," as he expressed it, "locked up in the fort or castle in time of Divine Service;" he "ventured," he says, "to propose the building of a

First Church erected in Bombay in 1718.

(2) Vol. ii. Book vi. c. 3. ss. 8. 10.

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Church for God's honour and service, according to the use of the Church of England; that all the island might see we had some religion among us, and that the Heathens, Mahomedans, and Papists round about us, might in time be brought over as converts to our profession."

This proposal he made in a Sermon from 2 Samuel vii. 1—3, preached on Sunday, June 19, 1715. The Governor, William Aislabie, Esq., cordially approved the object, and subscribed one hundred pounds towards it; and his good example was cheerfully followed by most of the European inhabitants. Mr. Cobbe applied also to the British residents at all the principal stations in India, and even to those in China; and in a few months, chiefly by his individual exertions, not less than forty-two thousand four hundred and two rupees[1] were contributed, including ten thousand from the East-India Company. With this sum they began to build. It appears, from Mr. Cobbe's discourse, that, about thirty years before, a spacious Church was begun. The walls were carried up some feet, when the building was stopped, for what reason he could not learn; but he states that the contributions on that occasion were perverted or misapplied. It was now resolved to build, on the same foundation, a plain, spacious, and substantial fabric. Its dimensions were one hundred and seventy feet by seventy. When finished, Mr. Cobbe described it as "a structure deservedly admired," and "large enough for a cathedral;" not dreaming, perhaps, that in little more than a century it would become one. It was superior at that time to the Churches at Calcutta and Madras.

Within a few months of its completion, Mr. Cobbe applied to the Bishop of London for authority to

(1) 5250*l.* 15*s.* 10*d.* sterling.

consecrate it; but an answer not arriving in time, owing, as it afterwards appeared, to his letter being mislaid, the Church was opened on Christmas Day 1718, according to the form of consecration in the Church of England. It was "dressed," as Mr. Cobbe describes it, "with palm branches and plantain trees, the pillars adorned with wreaths of green plants, and the double crosses over the arches being so decorated as to appear like stars in the firmament. A whole crowd of black people stood round about [Rammagee and all his caste], who were so well pleased with the decency and regularity of our way of worship, that they stood it out the whole service." Mr. Cobbe preached on the occasion from Isaiah lvi. 7.

What followed was less appropriate; but it will serve to illustrate the tone of society at Bombay at that period. "Sermon ended, the Governor, Council, and ladies repaired to the vestry, where, having drunk success to the new Church in a glass of *sack*, the whole town returned to the Governor's lodgings, where was a splendid entertainment, wine and music, and abundance of good cheer. After dinner the Governor began Church and King, according to custom; but upon this occasion an additional compliment of twenty-one great guns from the fort were answered by European ships in the harbour. Thus was the ceremony of opening Bombay Church, with all public demonstrations of joy, with that decency and good order which was suitable to the solemnity." [2]

([2]) The Services performed in the Church were—Daily Prayers, morning and evening; with one Sermon every Sunday and on the principal festivals and fasts. The Sacrament once a month, and at Christmas, Easter, and Whitsuntide. Catechizing at the Evening Service on Sundays, holidays, and Litany days in Lent.

This account of the Bombay Church, and that of the School which follows, is drawn up from a pamphlet published by Mr. Cobbe, containing both his sermons at the proposal and opening of

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A Charity School established.

2. In the following year (1719) the same zealous Chaplain proposed the establishment of a Charity School, in a Sermon, preached September 8, from James v. 19, 20. This proposition, also, was well received by the Governor, Charles Boone, Esq., and the inhabitants generally. The subscriptions amounted to six thousand six hundred and ten rupees.[1] The School was connected with the Church, and maintained by an allowance from Government, with the proceeds of a large bequest by Mrs. Hawkes. Besides the boys received on charity, the Master was allowed to educate a certain number on his own account. The scholars consisted of Europeans, East Indians, and Natives, the total number rarely exceeding fifty. Some time after, a small School was opened for girls also, but this was a private establishment. These appear to have been the only English Schools at Bombay during the remainder of the century.

Scriptural Instruction given in the School.

3. Many sons of wealthy Natives were educated in the Charity School, as the Master's private pupils; but no distinction was made in the exercises of the Scholars, whether Christians or Heathen, rich or poor, all being required to learn the Scripture Lessons; and several Natives of the first respectability are known to have acquired in this School a considerable knowledge of the Bible.[2] One may

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the Church; and a third, preached in recommendation of the School, together with his correspondence, and the lists of subscribers. The only copy of this work which the author has been able to procure was kindly sent from India, for his use, by the Bishop of Bombay, together with some remarks on the state of religion at that Presidency before and at the time of his Lordship's first arrival in 1815. See also the Life of Bishop Middleton, Vol. i. pp. 245—247.

(1) 826*l.* 5*s.* sterling.

(2) The author is now writing from information furnished him by James Farish, Esq., late Acting Governor of Bombay, who arrived in India in June 1809. Whatever is recorded in this chapter without reference to published authority is given from the nformation

be specially mentioned, a wealthy Parsee, who was employed for many years, as a government agent, to procure supplies for the Indian squadron. This man never forgot the lessons of religion and morals which he had received at School, and was able to repeat several chapters of the New Testament. There is no satisfactory proof, however, that the Gospel, though it lived in his memory, made any salutary impression on his heart. But he understood its precepts well enough occasionally to quote appropriate texts to Europeans, when he saw them acting in manifest violation of the commandments of their own religion. In speaking upon the passages of Scripture which he quoted in conversation, he showed that he had been carefully instructed in Christianity by some person of piety who cared for his soul. He died at an advanced age, about the year 1812, reduced in circumstances and weakened in mind; but his memory was much respected, as an able, intelligent, and trustworthy man, and he possessed numerous testimonials in his favour from those who had employed him. This caused it to be the more regretted that he gave no token of having found comfort in affliction and hope in death from faith in that Saviour whom he had learned to admire. If, however, we may not produce him as an instance of conversion to Christianity, his case will at least serve to show that Bombay was not at that period quite devoid of Christians who took an interest in the religious instruction of the Natives; while the fact of his integrity being the subject of such marked and general observation, tends to indicate, in contrast, the low character of the rest of the community.

information of this gentleman, and also from the notes of the Bishop of Bombay, mentioned above.

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Benefits resulting from its lessons.

4. There were, however, at the commencement of this century, some specimens of the fruits of this Charity School of a more satisfactory description. Several persons at Bombay received much religious instruction there, and exhibited, as long as they lived, the character of humble, consistent Christians. One person is specially mentioned as an exemplary character, who, even in old age, employed himself to promote the advance of true religion among those about him—exertions which he continued even to the time of his death. He was originally a Malay boy, in the service of a gentleman in Bombay. A simple anecdote may serve to illustrate the benefit he derived from the School. His master ordered him to be always within call from breakfast to dinner-time, on pain of punishment. Observing that he was never called for between ten and twelve o'clock, and living near the School, he ventured to go, being anxious to learn to read. One day he was wanted shortly after he went, and, on his return, his master was very angry with him for being out of the way, and staying so long. Remembering what he had learned, he thought that it was best to tell the truth, and confess where he had been. His master, instead of being displeased, told him that he was a good boy, and from that time sent him regularly to School. He grew up a sincere Christian; and relating this anecdote some years after, he added, "I was exceedingly glad, and I resolved ever after to tell the truth."

Abolition of Infanticide in Guzerat.

5. These, however, were but faint glimmerings of religious light.[1] The nineteenth century opened

(1) The Romanists had been as successful here, in their way, as in other parts of Western India, and they met with no interference from the British authorities so long as they were under Carmelite Bishops, and quietly demeaned themselves. After some time, the Archbishop of Goa claimed jurisdiction over them; and though the

with very little improvement in the European society of Bombay. One of the first Governors in this century, Jonathan Duncan, Esq., was a generous man, very liberal to persons in difficulty and distress, and charitable to the poor in general. He was also a person of humane feelings; and while Resident of Benares, in the year 1789, he had succeeded, after very great exertions, in abolishing the crime of infanticide among the tribe of the Rajkumars, in Juanpore. Afterwards, when Governor of Bombay, hearing that the same atrocity prevailed in Cutch and Guzerat, he instructed Colonel Walker, the Political Resident at Guzerat, to ascertain the nature and extent of infanticide in those provinces, and, in the name of the British Government, to endeavour to effect its abolition. In his official report in 1807, Colonel Walker stated that

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the Government never recognised his authority, yet, the congregations within their territories having always been allowed to choose their own priests, they were left at liberty to receive those of the Archbishop's appointment if they chose. At length, however, when the power of that prelate was becoming paramount, Government thought proper to interfere. It was deemed inexpedient, on political grounds, for the Romanists to acknowledge an ecclesiastical head not residing within the Company's territories, and the following PROCLAMATION was issued to reinstate the Carmelite Bishop in his jurisdiction:—

"The Honourable the Court of Directors of the Honourable English East-India Company having been pleased to order that the ecclesiastical jurisdiction of the Roman-Catholic Churches under this Government shall be withdrawn from the Archbishop of Goa, and be restored to the Carmelite Bishops of the Apostolic Mission, the President in Council has accordingly resolved that the said restitution shall take place on the first of the ensuing month, from which time he hereby enjoins all the Catholic inhabitants in Bombay, as well as the several factories and settlements subordinate thereto, to pay due obedience in spiritual matters to the said Bishops, on pain of incurring the severe displeasure of Government.

"By order of the Honourable the Governor in Council.

"(Signed) "WILLIAM PAGE, *Secretary.*"

"*Bombay Castle, August* 2, 1791."

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the number of female infants sacrificed amounted, at the very lowest computation, to *three thousand annually* in Cutch and Guzerat alone. The inhabitants defended the atrocity, on the ground of ancient custom and the alleged inferiority of women; but, after much discussion, they were prevailed upon to relinquish the murderous practice: and in January 1809 the Bombay Government congratulated the Court of Directors on their success.[1]

Low state of religion in Bombay.

6. Besides Mr. Duncan's reputation for humanity, he was a person of considerable talent, and very attentive to the general affairs of his Government. It is painful, however, to add of such a man, that he gave no encouragement to the religious improvement of society, even by his example, as he rarely attended Divine Service; and, up to this time and beyond, the state of Christianity at Bombay was very low indeed.[2]

([1]) The following is an extract from the Government Letter:—"We congratulate your Honourable Court on the prospect thus afforded of extirpating from the Peninsula of Guzerat a custom so long prevalent, and so outrageous to humanity. This object will not be lost sight of; and, trusting to the aid of Divine Providence, we look with confidence to its gradual but certain accomplishment, to such a degree as may form an era in the history of Guzerat lastingly creditable to the British name and influence."[a]

([2]) The Presidency of Bombay was at this time very small. Besides Bombay and Salsette, it consisted of the town of Surat and Fort Victoria, with a small tract of land round each; to which were added, soon after, the districts of Surat, Baroach, and Karia. At Baroach one of the public buildings was neatly fitted up as a Place of Worship. At Surat, also, there was, at one time, a small Chapel, but it was demolished before 1816, and the site on which it stood converted into a shot-yard. The oldest tomb in the Surat cemetery is dated 1660. These are all the traces of any respect for religion at this Presidency at that period.

([a]) Buchanan's Colonial Ecclesiastical Establishment, pp. 121. 123. Christian Researches, pp. 46—54.

This unnatural custom seems to have subsisted for more than two thousand years; for both Greek and Roman historians mention it, and refer to those very places (Barygaza or Baroach) where it was found by Colonel Walker to prevail.

7. This view is confirmed by the incidental observation of an intelligent lady who visited Bombay in 1809. "The only English Church," she remarked, "is in the fort: it is large, but neither well served nor attended." Again, after describing a Christian lady of her acquaintance, she adds—"Would that there were a few more such European women in the East, to redeem the character of our countrywomen, and to show the Hindoos what English Christian women are." [3] Visit of Henry Martyn.

The next notice we have on this humiliating subject is in 1811, when the Rev. Henry Martyn visited Bombay, on his way to Shiraz. He was courteously accommodated with a room at the Government House, and received attention from the heads of society; but he met with very little to satisfy his devout mind in his intercourse with any of his countrymen. "I am here amongst men," he remarked, "who are indeed aliens to the commonwealth of Israel, and without God in the world. I hear many of those amongst whom I live bring idle objections against religion, such as I have answered a hundred times. How insensible are men of the world to all that God is doing! How unconscious of His purposes concerning His Church! How incapable, seemingly, of comprehending the existence of it! I feel the meaning of St. Paul's words —'Hath abounded towards us in all wisdom and prudence, having made known to us the mystery of His will, that He would gather in one all things in Christ'! Well, let us bless the Lord—'All thy children shall be taught of the Lord, and great shall be the peace of thy children.'" [4]

([3]) Journal of a Residence in India, by Maria Graham, pp. 13 and 115.

([4]) Memoir of H. Martyn. Chap. viii. Journals and Letters. Vol. ii. p. 337.

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Profanation of the Sabbath prevented.

8. Mr. Martyn spent five weeks at Bombay, during which he preached three times, notwithstanding the debilitated state of his health. Among the profanations of the place, he found that there was a party of Europeans in the habit of spending the Lord's Day in riding over the island of Bombay after the Pariah dogs, which was called the Bobbery Hunt. This infamous diversion was often numerously attended. The parties met at the Church door about the time that Public Worship commenced, and frequently the day was closed with dissipation. Hearing, one Saturday, that the members of the hunt intended to have a great race on the following day, he informed his host, the Governor, of it, and recommended the interference of the secular arm to prevent so glaring a violation of the Sabbath. Accordingly, Mr. Duncan sent to forbid it. The members were exceedingly exasperated: some came to Church, expecting to hear a sermon against hunting; but Mr. Martyn merely preached to them from Luke x. 40—42, on "the one thing needful." "Finding nothing to lay hold of," he said, "they had the race on Monday, and ran *Hypocrite* against *Martha* and *Mary*."[1]

Favourable effect of Mr. Martyn's visit.

9. The general impression, however, of Mr. Martyn's preaching and conversation was favourable. He went into society as much as his health would permit; and he saw many persons at the Government House with whom he entered into conversation on the doctrines and duties of religion. It was his practice to direct the attention of those near him, in a suitable and interesting manner, to the truths of the Gospel. Governor Duncan expressed himself much struck with the earnestness and sincerity of his addresses, and the holy consistency of his conduct; and this was the prevalent feeling

(1) Martyn's Journals and Letters. Vol. ii. p. 342.

regarding him. People showed that they were both interested and gratified: whether the impression went deeper than this was known only to God and themselves. It might be some time before the seed which he had sown sprang up, and when it appeared, its origin might not be remembered.

Contrast between Senior and Junior Civilians and Officers.

10. His visit was also a season of refreshment and encouragement to some juniors in the service, of a more Christian character, who had not been long in the country. We have already remarked upon the general improvement in the society at home about this period, and several of these young men had enjoyed the privilege of a religious education; but, on reaching Bombay, they found themselves cast upon a society altogether worldly, and quite of a character to choke and stifle the growth of any seed of the Word which had been sown in their hearts. Among the upper classes the general conversation was very licentious. Persons who abstained from oaths and blasphemy in their ordinary discourse were exceptions to the common practice. The Lord's Day was openly and notoriously disregarded. The number of those who made even an outward profession of religion was very small indeed. Loose and dissipated habits were very prevalent among some senior officers, in both the civil and military branches of the services; but especially the latter, who formed the largest division. Several senior officers were notorious for actually leading on the juniors in the indulgence of all kinds of excesses; and young men arriving under the influence of religious principles found it very hard indeed to maintain their ground. They met with but little help, even from the Chaplains; and, under these circumstances, they hailed with joy the ministrations and discourse of Henry Martyn. In the midst of the moral darkness around he appeared to them as an angel of light. He thus

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described one of his visits to these young men:—"Dined at —— with a party of very amiable and well-behaved young men. What a remarkable difference between the old inhabitants of India and the new comers! This is owing to the number of religious families in England." Then, to mark the contrast, two days after, on Sunday, he speaks of going with a clerical friend to dine with another gentleman, where they met the Chaplain and some others, who made the conversation so unprofitable that Martyn and his friend went away early, and retired to his room to read the Scriptures together.[1]

H. Martyn's intercourse with learned Natives.

11. While at Bombay he held several communications with other persons of respectability besides the English; but he does not seem to have made any impression upon them. At the Government House he met the Romish Bishop's secretary, Father Louis, whom he endeavoured to interest in the translation of the Scriptures; but in vain. He had, also, one or two long discussions with a disciple of Zoroaster, named Feeroz, the most intelligent Parsee in the place, who defended his religion with great spirit. A young Mussulman, likewise, Mahomed Jan, was not less zealous in maintaining the creed of the Korân. Although these, and others with whom he conversed, did not yield to the force of his arguments; yet they all looked up to him with respect as a man of extraordinary learning and piety.[2] Short as was his visit to Bombay, he left an impression behind which, no doubt, prepared the way for the improvement which was soon to follow.

Governor's death —Acting Governor's improved example.

12. Not long after his departure Governor Duncan died, when the senior Member of Council, Mr. Brown, occupied his place until the arrival of his

(1) Martyn's Journals and Letters. Vol. ii. p. 343.
(2) Ibid. pp. 341—346. Memoir, ch. viii.

successor. Mr. Brown was a man of correct moral habits, and encouraged the outward observance of religious ordinances by the example of himself and his family, who regularly attended Church. Mrs. Brown, by her strict propriety of conduct, together with her amiable and engaging manners, tended considerably to raise the character of female society in the settlement. This was a great advance in their morals and general demeanour. It is true, all this external propriety of habits and manners might exist apart from the influence of religion on the heart, and there are no means of ascertaining the Scriptural standard of this amiable lady and her husband. If their principles approximated to those of the Gospel, it is easy to understand that the unfavourable atmosphere in which they moved may have prevented its shedding light around.

Arrival of Sir Evan Nepean as Governor —his religious example.

13. In August 1812 Sir Evan Nepean arrived as Governor. He was known to have attended, in England, to his religious duties with punctuality, and he maintained the same character in Bombay. He also showed himself at all times disposed to promote any object of a moral tendency; and in several instances he sought out those gentlemen who, he had reason to hope, were under the influence of religious principles, to be on his staff, or to fill important situations. He scrupulously attended Church twice on the Lord's Day; and this regularity had the effect of inducing the society generally to pay more strict attention to the observance of the Sabbath.

Paucity of Chaplains.

14. At this time there were only three Chaplains allowed for the Presidency, one of whom was frequently absent. The senior Chaplain, though stationed at Bombay, had to make periodical tours to the Out-stations, once in two or three years, to baptize and perform Divine Service, together with any other clerical duty which might be required. The

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Stations to be visited were, the island of Salsette, Surat, Baroach, and Kaira, to the north; and on the south, the small fort of Victoria, at the entrance of the Bamcoot river, seventy-three miles from Bombay. Besides these places within the Company's territories, there were political stations at Goa, Poona, and Baroda, where there were military cantonments to be occasionally visited.

Number of Chaplains doubled.

15. One of the first objects of Sir Evan Nepean was, to represent to the Court of Directors this great deficiency in the clerical establishment, and to enforce the urgent want of an increase in the number of clergymen. About the same time a coincidence happened which is worthy of record. In 1811 a lady arrived from England, who was distressed to observe the deplorable destitution of religious instruction at Bombay, and sent home to her friends a strong representation of the want of faithful ministers of the Gospel. Her family were well acquainted with the Chairman of the East-India Company, the late Charles Grant, Esq., and after some time they placed her letters in his hands. The two appeals arriving from Bombay almost simultaneously, they concurred to direct the Chairman's attention to the importance of providing for the more efficient instruction of the Christian inhabitants of Western India. Shortly after, three additional Chaplains were sent to Bombay, whose preaching and instructions soon produced a marked effect in directing the attention of several persons to the primary importance of religion. One of them established a Week-day Meeting for the religious instruction of the middle classes also, which was followed, in some instances, by the happiest results.

Establishment of Bombay Bible Society.

16. On the 13th of June 1813 an Auxiliary Bible Society was established at Bombay, under the Governor's auspices, W. T. Money, Esq. being in the

chair.[1] It had for some time been contemplated, by some respectable members of this Presidency, to associate together for the purpose of taking a public and decided part in co-operating with the designs of the British and Foreign Bible Society. The accomplishment of this object was prevented by an opposition too obstinate to be convinced, and too strong to be over-ruled. Sir Evan Nepean, however, had been a member of the Parent Society almost from its commencement: he was, moreover, a Vice-President, and now cordially patronized the Bombay Auxiliary. Under his sanction, the establishment was countenanced by the Recorder, the principal Members of Council, and some of the most respectable gentlemen of the Presidency; and the language in which they expressed both their views and their design was particularly liberal and satisfactory. The Governor contributed one thousand rupees to the Society; and his example was liberally followed by other members.[2] Strong prejudices were at first excited in the minds of the Natives, who were led to fear that some measure of compulsion was intended for the introduction of Christianity amongst them; but no sooner were such motives disclaimed, and the real objects of the Society explained, than all apprehension vanished from their minds. Thus quietly was formed an institution which may be regarded as the first great step publicly taken to propagate Christianity on the western side of the Indian Peninsula.[3]

Exertions of a Native Christian lady.

17. Among the friends who cherished the cause of religion in its infancy at Bombay, particular allusion may be made to one, from the peculiar circumstances which led to her conversion to the

(1) At that time Captain William Taylor Money, Superintendent of the Bombay Marine, and subsequently a partner in the house of Messrs. Forbes and Co.

(2) History of the British and Foreign Bible Society. Vol. ii. pp. 461—465. (3) Ibid. Vol. iii. p. 249.

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Christian faith. A gentleman of the medical establishment, Dr. White, a very benevolent man, took under his protection several orphan children, whom he brought up with great care, himself imparted to them a superior education, and added such accomplishments as the place afforded. How far their education partook of a religious character cannot now be ascertained; but they were instructed as Christians, and taught to read the Scriptures. Among these interesting objects of his bounty was a native Rajpootanee of Guzerat, who was rescued from famine in one of the seasons of dearth which occurred at the beginning of this century. She was either sold by her parents, as is customary with the Natives on such occasions, for some immediate supply of food, or presented by them to Dr. White, being themselves unable to support her. That gentleman educated her with the other little objects of his care, and, after a time, God was pleased to enlighten her mind with the saving knowledge of His Word. She was subsequently married to a gentleman like-minded with herself, and found pleasure in devoting a portion of her time to the instruction of the people around her in the truths of the Gospel. She took special interest in carrying on a Native Girls' School, which had been commenced by another lady who was obliged to relinquish it; and being herself a Native, she naturally expected to be more acceptable, both to the children and their parents, than a European.[1]

Good effects of European example.

18. Another circumstance may be mentioned as illustrative of the good effect of a benevolent example upon one class of the native inhabitants. For

(1) This Native Christian lady was still living in Bombay when this was written (in 1842); and the latter circumstances respecting her, recorded in the text, occurred subsequently to the period which we have reached in this History; but they could not be conveniently referred to again.

many years past an extensive distribution of alms had been made at the Church at an early hour every Sunday morning.[1] This was soon imitated by the Parsees, who hold alms-giving to be highly meritorious, and distribute large sums in this manner. On Sunday mornings a numerous body of paupers go the round of most of the wealthy Parsees' houses, where they receive copper money, rice, and other things.

Although this, and one or two other instances of attention to the claims of humanity, do not appear to have contributed toward the propagation of Christianity, yet the amount of human wretchedness was reduced thereby; while every proof of the charitable disposition of European Christians must, at least, have made a favourable impression on the Native mind, and tended, as far as it went, to counteract the sad influence of their immoralities. In those dark times, when iniquity so generally abounded in Bombay, as well as other parts of India, one hails every circumstance which encourages the hope, that all who bore the Christian name had not quite forgotten their God and their religious duties.

Arrival and exertions of Archdeacon Barnes.

19. But a brighter day now dawned on Western India. In 1814 the Rev. Dr. Barnes arrived, as first Archdeacon of Bombay, and soon set about remedying the deplorable evils which prevailed. Of the five[3] Chaplains attached to this Presidency, he found only one at Bombay equal to the full discharge of his functions, a deficiency which threw upon himself the duties of a Chaplain, in assisting at the

(2) This practice was afterwards modified, and an organized system adopted for the application of the sacramental collections to a District-Visiting Society and a Native Poor Asylum. But these institutions are comparatively of recent date.

(3) There must have been one vacancy at the time, as the number ought to have been six. Le Bas' Life of Bishop Middleton. Vol. i. p. 82.

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Presidency Church, and in attending the European regiments quartered in Bombay and its vicinity. Throughout the provinces subject to this Government there was but a single Church; and in consequence of this paucity of Ministers and Places of Worship, the Out-stations, military cantonments, and civil residences, were left destitute of the public ordinances and private ministrations of religion. In the absence of clergymen, marriages had been usually celebrated by military officers and civil servants; and under the plea of necessity, arising from the same cause, the sacrament of Baptism had also been administered by the hands of laymen. The Archdeacon was encouraged when he found that the English residents themselves lamented these irregularities, and that the Governor was anxious to see them remedied. He lost no time in representing them to the Bishop of Calcutta, who soon adopted the measures necessary to obtain a more efficient establishment of Chaplains and an increase of Churches—with what success will be shown in the sequel.

Bombay Education Society's Report.

20. Mention has been made above of the Charity School established by Mr. Cobbe in connexion with the Church. This Institution now merged in a more extensive Society, established on the 29th of January 1815, entitled "THE BOMBAY SOCIETY FOR THE EDUCATION OF THE POOR." In its First Annual Report, at the commencement of the year 1816, it was stated that the attention of the Settlement was "called to this interesting subject by the Bombay Bible Society."[1]

(1) The following list of its officers will show how generally this important Institution was patronized. *The President*—Sir Evan Nepean, Governor of Bombay. Patron—the Bishop of Calcutta. Vice-Presidents—Lieutenant-General Sir Miles Nightingale, Commander-in-Chief, and Second Member of Council; George Brown, Esq. and John Elphinston, Esq., Third and Fourth Members of

At the first meeting a sum exceeding six thousand rupees[2] was contributed; which was increased, by the First Anniversary, held January 15th, to twenty-two thousand five hundred rupees[3] Benefactions, and six thousand and twenty rupees[4] Annual Subscriptions.

The following extracts from the Report will show how much these exertions of Christian Benevolence were needed in India, and with what force its claims were urged on the European residents—

"It is a remarkable circumstance, as indicative of the good which may be expected from the exertions of the Society, that, of the boys admitted into the School, it found that eleven, though the immediate children of Europeans, had never been baptized in any way: some were wandering through the streets as beggars; and one was actually supported by the charity of a Mussulman."

Then, after describing the various classes of children, families of European soldiers by Native women, and others born in the country, who were similar to those in the Asylums at the other Presidencies, the Report proceeds to show that they were, from various causes, often left to the entire management of their mothers, and thus describes the consequences:—

"In many cases the children disappear altogether, and are associated among the Mussulmans, outcast Hindoos, or Portuguese, losing entirely the religion of their fathers; and few only, whose parents have

of Council; Sir Alexander Anstruther; The Recorder (*i. e.* Judge of H. M. Court in Bombay). Vice-Patron—Archdeacon Barnes. Twelve lay gentlemen, with all clergymen, were Directors of the Institution. The Female Branch was governed by a Patroness, Mrs. Brown (wife of Geo. Brown, Esq.), and nine ladies, Directresses. Superintendent—Rev. N. Wade, Senior Chaplain; Secretary—Rev. Henry Davies, Chaplain.

(2) About 750*l.* (3) About 2800*l.* (4) About 752*l.*

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been married to European women, or to Native Protestants (a class very few in number), or whose godfathers have happened to take a more friendly charge of them than usual, ever enter the walls of a Protestant Church;—a circumstance but little calculated to impress the Natives with a belief of the sincerity of the English in their religious observances.

"The Directors congratulate themselves, that, even in the course of one year, they have already, in some instances, rescued children who were on the point of sinking into the Mahomedan religion and Hindoo superstitions.

"The numerous applications from many quarters, in which the existence of children of European parents was not previously known, convince the Committee that the want of the means of instructing these children in the principles of Christianity, and of bringing them up to useful industry, has influenced the unhappy persons alluded to, in the neglect of their children's interests, fully as much as a guilty indifference."

Though the School laboured under many disadvantages, yet the Directors, in conclusion, thus congratulated the Subscribers on the success which appeared to have already attended the designs of the Society—

"Many poor children have not only been fed and clothed, but have been rescued from idleness, and the brink of vice and idolatry, and placed in a situation in which they have every prospect of being educated in industrious, sober, and religious habits.

"The progress of the children in their education is as satisfactory as the Committee could expect."[1]

State of the Schools.

21. This able Report puts on record the state of

(1) Missionary Register, 1816, pp. 289—291. Le Bas' Life of Bishop Middleton. Vol. i. pp. 113, 114. 243, 244.

that class of society at Bombay at this period for whom the Schools were established, described by the parties best acquainted with it. The Schools were subsequently placed under efficient teachers from England; and in a few years the establishment maintained and educated more than one hundred boys, and a still greater number of girls. Considering the destitute state of this class of children, especially the girls, the benefit of these Charity Schools cannot be too highly appreciated. The scriptural instruction imparted, and the improvement wrought in the moral character of the children generally, among whom were sometimes to be observed decided instances of youthful piety, produced a reflex influence on their friends, and tended to raise the condition and character of those classes of society with which they formed connexions. Nothing in Bombay has done more, under the blessing of Almighty God, than this Institution, to raise the Christian name among the Natives, both by its direct measures, and also by its improvement of the conduct and habits of those with whom the inhabitants of the country come most in contact. But these results were the growth of some years later than the period at which we have arrived.

Second Report of the Bombay Bible Society.

22. The formation of the District Committee of the Society for Promoting Christian Knowledge was for the present postponed; but supplies of Bibles and Testaments, of which there was a great dearth, were obtained from the Bombay Bible Society. The Second Report of this Society, published in 1816, contains much important information, and very judicious remarks respecting the moral and religious state of Western India, and the means of meliorating its condition. It is a document of great interest, and fully corroborates the description of the Europeans and other inhabitants of Western India which we have already given. The means

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used and projected for the translation and circulation of the Scriptures in these parts were similar to those employed at Calcutta and Madras, and need not, therefore, be detailed here.[1]

But there is one fact stated in this Report too singular to be omitted—the anxiety of Romanists, priests and laity, to receive the Bible. It is thus described:—

"The expectation held out by the Committee, in the First Report, of distributing the Scriptures in Portuguese to the Native Christians of that Church, has been realized with great success; and they have not only dispersed a considerable number on the islands of Bombay and Salsette, but have forwarded no less than 550 to Goa, at the particular request of the British Envoy, who describes the Natives, and even the Priests, as coming in crowds to receive them.[2]

(1) The entire Report may be seen in the Missionary Register for 1816. pp. 440—451.

(2) The following is the Letter of the Envoy, Mr. Schuyler, from Goa, conveying this intelligence. It is addressed to the Rev. Nicholas Wade, Senior Chaplain and Secretary of the Bombay Bible Society. It is published in the Appendix to that Report.

"I have the pleasure of acquainting you that the fifty copies of the New Testament which you sent me in the Portuguese Language have been all distributed. At first, the people here observed some degree of caution about taking them; perhaps under the impression that the work could not be a very proper one for them, coming from the hands of a HERETIC. However, these feelings are now removed; and which I consider may, in a very great degree, be attributed to the enlightened mind of the Vicar of the Church of Panjim, the Rev. Manoel Caetano Eslaciodes Noves: and the people of this place, within these few days, have come, in tens and fifteens, to ask me for them. I have therefore no doubt, if you send me 500 copies after the monsoon, I shall be able to distribute them in a very short time. Among those who came to solicit books, I observed a number of Roman-Catholic Priests; and so great is the request for them at this moment, that I was yesterday obliged to send fifteen or twenty persons away, having no more copies; but with the promise of procuring some for them from Bombay."

"The Committee have also sent a few, in compliance with a wish expressed by the Portuguese Vicar at Cannanore; who, however, when he found that the translation had not the authority of the Censor of the Inquisition, refused to distribute them himself, but nevertheless allowed his Congregation to receive them from others; and the number sent was very soon called for."

Then, after some very judicious remarks respecting the moral and religious state of India, and the means of meliorating its condition, the Report concludes: "We have no warrant, it has been observed, to look for a miracle under the finished dispensation of the Gospel: we must trust to those means which reason points out as the most promising, and experience approves as the most efficacious; though often, indeed, too slow for our wishes, and particularly for the wishes of those on whom the labour devolves." [3]

Local operations of the Bombay Bible Society.

23. Labours of this kind, pursued with diligence, and in devout and humble dependence on the Divine Blessing, could not fail of their ultimate effect, to the glory of Him who is the Giver of all good, and *who will have all men to be saved, and to come unto the knowledge of the Truth.* The members of the Bombay Committee followed up the suggestions in their Report, by diligently using the means at their command, to supply the wants of those whose case they had so affectingly described. They began with their countrymen; and the Commander-in-Chief, cordially entering into their proposal, recommended to the Government, that the European soldiers should be provided with Bibles and Testaments, a certain number being assigned for the use of the patients in the different military hospitals, and maintained at

(3) History of the British and Foreign Bible Society. Vol. ii. p. 450. Vol. iii. p. 226.

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the public expense. The Governor-in-Council approving this recommendation, sanctioned the plan, and the Committee immediately took the necessary steps to carry it into effect. Convinced, by their inquiries, that the neglect of the Bible among all classes, especially the lower orders, had arisen more from the want of means and opportunity to procure it, than from any indifference to its sacred contents, the Committee opened a Depository for the sale, at reduced prices, of the Old and New Testament, in various Native and European languages. The languages specified were, English, Gaelic, Portuguese, French, Dutch, German, Spanish, Danish, and Italian; Hebrew, Greek, and Latin; Arabic, Syriac, Ethiopic, Armenian, Persian, Hindoostanee, Malay, and Chinese. This enumeration will serve to show the scale on which the Depository was constructed.[1]

Extended operations of the Society.

24. While the Society made the wants of the inhabitants of Bombay the primary object of its care, it was not inattentive to the necessities of other countries lying beyond the precincts of that Presidency, which preferred a natural claim to its benevolent consideration. Bombay was the resort of persons speaking most of the languages just enumerated; and they had now the opportunity of procuring at the Depository the Word of God, and

(1) By the following census of the population of Bombay, taken about this time by the direction of Government, it will be seen that the inhabitants themselves were sufficiently diversified to require an extensive Depository.

British, not Military	1,840
Do. Military and Marine	2,460
Native Christians, Portuguese, and Armenians,	11,500
Jews	800
Mahomedans	28,000
Hindoos	103,800
Parsees	13,150
	161,550

carrying it to their several homes. But the Committee was not satisfied with merely making this provision; it extended its active operations to the Portuguese, the French, the Dutch, and the Syrians, on different parts of the Malabar coast. In another direction, its influence was extended to the distant shores of the Persian Gulf; and in those parts it distributed, chiefly through the means of the British Resident at Bussorah, many copies of the Arabic Bible.[2]

These details sufficiently mark the improvement which, under God, had been effected in many of the European inhabitants of Bombay during the short space of four years; and on the arrival of the Bishop of Calcutta there, in 1816, the public authorities were prepared, as will be seen, cordially to co-operate in all his Lordship's measures for the propagation of Christianity in Western India.

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(2) Third Report of the Bombay Bible Society. Also, History of the British and Foreign Bible Society. Vol. iii. pp. 320—322.

CHAPTER II.

LONDON MISSIONARY SOCIETY IN WESTERN INDIA.
1807—1816.

London Missionary Society project a Mission at Surat.

1. THE Presidency of Bombay had not hitherto become the scene of a Protestant Missionary's labours. The first attempt to establish a Mission there was made in 1807, by a Missionary of the London Missionary Society, whose attention was directed to this part of India as early as 1804. The Committee first determined to undertake a Mission to Surat, a large and populous town about one hundred and eighty miles north of Bombay. There was much to recommend this station for Missionary enterprise. It was said to contain between one and two hundred thousand inhabitants[1], to whose religious instruction no attention had hitherto been paid. Its situation and commercial connexions appeared to render it peculiarly favourable for the introduction of the Gospel. Religious sects of various descriptions were fully tolerated, affording free access to the Heathen; while there was every reason to expect the protection of the Government. Many of the inhabitants being acquainted with the English

(1) In 1798 the population of this city was estimated at 800,000 persons. Subsequently, however, it was much decreased. In 1808 it was reckoned at 141,355; and in 1818, 157,195.—Hamilton.

language, it was thought probable that the Missionaries would be able to enter upon their labours immediately, so that no delay would be occasioned while they were acquiring the languages of the Natives. Should the Gospel, by the blessing of God, succeed at Surat, it might be extended thence through all the north-western parts of India, Cabul, Candahar, Persia, and Arabia.

Two Missionaries sent to India for the purpose.

2. For these reasons the Society were induced to undertake a Mission to this place; and two young men, Dr. Taylor and Mr. Loveless, were appointed to carry the design into effect. We have seen that the attention of Mr. Loveless was diverted to Madras, and that Dr. Taylor proceeded to Bengal[2], where he was detained, by a domestic affliction, sickness, and other causes, longer than he intended. While with the Baptist Missionaries at Serampore he made some progress in the study of Mahratta, Hindoostanee, and Persian; and the Brethren having no medical man among them, he endeavoured to repay, in his professional attention to their families, some of those obligations under which their hospitality and friendship had laid him.

One arrives at Bombay.

3. At length he sailed for Bombay, where he arrived early in 1807. Dr. Kerr had given him a letter of introduction to the Chaplain, who received him courteously, and entertained him with hospitality; but he refrained from entering into conversation with his guest on the objects of his Mission. The subject was new at Bombay; and the authorities looked with too much suspicion on a Missionary, especially one not in connexion with the Church of England, for the Chaplain to commit himself while unacquainted with the intention of the authorities under whom he was placed.

His prospects.

4. Dr. Taylor wrote to Dr. Kerr on the 8th of

(2) Book x. chap. v. Madras, s. 1.

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February, and, after mentioning his arrival and reception, referred to the prospect before him in these discouraging terms:—"Although in this part of India, Surat and the Guzerat present a fine field for Missionary labours, I am afraid that the time for occupying it is somewhat distant. It is my intention, when writing to the Society by the ships which sail in about a fortnight, to request them to send out only two more Missionaries at present to Bombay, and to recommend them to direct their principal efforts towards Madras."

In the following June he wrote to the same kind friend and counsellor in a little better spirits—"My situation here is not so free and unincumbered as I could wish it to be, but I am not certain that it is so hopeless as you have heard. On my arrival there was certainly a very strong and general prejudice against Missionaries; and this may, in some measure, still continue; but Providence has raised up two friends, one especially, Sir James M'Intosh (the Recorder), whose rank and learning render his patronage very powerful; and through their means I have been introduced to others. Whatever may be the sentiments of some of them concerning the object on which I came to Bombay, I am convinced they would be extremely happy to serve me as an individual. This, when you consider the disadvantage under which a Missionary must appear when personal prejudices are unfavourable towards him, will be viewed as a matter of some consequence, and as a presage of more solid benefits to the Mission."

"The restraints imposed on me at present are attended with very little worse effect than that of discouraging the mind in contemplation of futurity." "I have but little apprehensions of being sent home. I think this is too bold a measure to be adopted without the strongest necessity; and I can scarcely imagine such a necessity to occur while

Missionaries act with prudence and circumspection."[1]

5. For a time Dr. Taylor diligently studied the languages of the country—Sanscrit, Mahratta, Guzerattee, and Hindoostanee—with a view to engage in the translation of the Scriptures; but before he had acquired knowledge enough to commence the work, he was induced to relinquish the Mission, and accept a medical appointment under Government. This was a great disappointment to the Directors of his Society, who could not refrain from the expression of surprise at his taking such a situation "without the consent of his brethren," "and without consulting, or even apprising" the Directors "of a measure so important, till long after it had taken place." They had for some time been seeking a suitable colleague for him, in compliance with his earnest requests, and had at last accepted a young man for the Station; but he was so disappointed and discouraged by Dr. Taylor's abandonment of the Mission, that he declined going to Bombay, and soon after relinquished the service of the Society.

He accepts a medical appointment.

6. These unfavourable circumstances led to the suspension of this Mission till the year 1815, when the Society made another attempt to accomplish their design for Western India. They sent out two young men, Mr. John Skinner and Mr. William Fyvie, with instructions to proceed to Surat as soon as practicable. They arrived at Bombay on the 9th of August 1815, and were received in the most friendly manner by the Governor, Sir Evan Nepean. Mr. Skinner proceeded in a few weeks to Surat, where he arrived on the 16th of September, and took up his abode with Mr. C. C. Aratoon, the Armenian convert associated with the Baptist Missio-

Mission commenced at Surat.

(1) Transcribed from the original Letters.

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naries of Serampore[1], who rejoiced to receive a fellow-labourer in the same arduous work. Mr. Fyvie followed shortly after. The Brethren lost no time in applying their minds to the study of the Guzerattee language, impatient to speak to the vast multitudes around them "the wonderful things of God." They also commenced two English Schools, one for Europeans and East-Indians, the other for Natives desirous of learning that language. Mrs. Fyvie also opened a School for English and East-Indian females, but was at a loss, for some time, for want of an assistant. Every Sunday morning the Missionaries preached publicly to the soldiers, and in the evening, in their own house, to all who were disposed to hear. The attendance on both occasions was considerable; and they soon had reason to believe that some of their auditors were seriously impressed by the Truth.

Missionaries call for aid.

7. About a twelvemonth after their arrival the work had so increased on their hands, that they became anxious for more assistance. Besides the city of Surat, they had extended their views to Baroach and Narbudda on the north, and to Cambay, at the upper end of the gulf. As each of these places required two Missionaries, at least, the Directors of the London Society resolved to augment the number of labourers as soon as practicable; but they were not able to send any before the following year.[2]

(1) Book xi. chap. ii. s. 18. C. C. Aratoon spake of a new sect of Hindoos at Surat, "which," he says, "sprang up about sixteen years ago, and is said to comprise 100,000 persons. They affirm, that every religion is equally acceptable to God. Another sect, called Baboojee, exists at Surat: it is not numerous: they sing hymns, far superior to the Heathen hymns: they equally oppose Idolatry and Mahomedanism."

(2) Society's Reports: 22d, p. 15. 23d, pp. 18, 19.

CHAPTER III.

AMERICAN MISSION. 1813—1816.

BOMBAY.

Arrival of two Missionaries. Ordered away.

1. In the last Chapter of the Baptist Mission in Bengal, mention was made of the arrival of six Missionaries in Calcutta from the American Board of Commissioners for Foreign Missions, and also of the orders issued by the Bengal Government for their immediate departure from the country.[3] Two of them, Messrs. Samuel Nott and Gordon Hall, after some difficulty, escaped to Bombay, where they arrived February 11, 1813. But a peremptory order followed them, commanding Sir Evan Nepean to send them off to England by the first opportunity. On receiving this intimation, they presented a Memorial to the Governor, setting forth the simple object of their Mission, and explaining the circumstances which had brought them to Bombay. This Memorial was kindly received and considered by the Governor, who permitted them to remain, pending a reference to Calcutta, assured them of his disposition to show them every favour in his power, and wrote to the Governor-General in their behalf. This communication appears to have satis-

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([3]) This Chapter is drawn up chiefly from the Reports of the American Board of Commissioners for Foreign Missions, 1811—1817. Also from the Memoir of the Rev. Gordon Hall, the founder of the Bombay Mission.

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fied the Governor-General's mind in regard to the character, motive, and proceedings of the two Missionaries; but intelligence of the war between Great Britain and the United States being at this time received, new difficulties arose. They were informed, that though Sir Evan Nepean cherished a high respect for their character and admiration of their object; yet it had now become his painful duty to execute the orders which he had received from the Bengal Government to send them to England. By the advice of Mr. Money and other friends, they once more, in August 1813, memorialized the Governor, showing that their Mission had no possible connexion with the war. Sir Evan again behaved towards them with great kindness; allowed them a few weeks to prepare for their departure; but could give them no hope of their being permitted to continue.

They leave clandestinely, and return under arrest.

2. At this juncture they received letters from the Rev. M. Thompson, of Madras, and from Mr. Newell, one of their companions from America, who was then on the island of Ceylon, whither he had repaired after the death of his wife at the Isle of France. These communications strongly urged their going to Ceylon, holding out very encouraging hopes of the protection of the Governor of that island, Sir Robert Brownrigg. After prayer for Divine guidance, and careful consideration of the proposal, they submitted their communications to the Governor, imploring his sanction of their removal to Ceylon. Sir Evan not only acceded to their request, but endeavoured to obtain for them a passage to the island. In this, however, he failed; and as nothing now remained for them but to prepare for their departure for England on board the ship assigned them by Government, which was to sail in a short time, they were induced clandestinely to leave Bombay in a coasting vessel, with a view to

make their way to Ceylon. Landing at Cochin, they were kindly received by the British Magistrate, who provided them with gratuitous accommodations. Here they remained about a month; but when on the eve of sailing for Ceylon, an order arrived from Bombay requiring their host, the Magistrate, to send them back under arrest. They testify, however, that this order was executed "with the utmost tenderness and respect." Indeed, upon reflection, they saw reason to doubt the propriety of their conduct. Sir Evan Nepean was responsible for their security, and their escape might have involved him in difficulty. Their flight was not, therefore, a grateful return for all the kindness which they had received at his hands. Their circumstances were very different from those of St. Paul at Damascus, to which they seem to have compared them. No one sought their lives. The authorities of the place were as favourable to them as they could be. The opinion, therefore, which one of them shortly after expressed, was doubtless more correct—"Perhaps we ought to have waited and trusted in the Lord to deliver us in His own way."[1] Instead, however, of disappointing their hopes, or visiting them with chastisement for their impatience and unbelief, God only defeated their present plan that He might enable them to accomplish their original design in His own time and manner. In this confidence they returned to Bombay, believing that He would overrule "their mistakes and ignorance to the furtherance of His own cause."[2]

The Governor was highly displeased at their departure; but it caused no abatement in the kindliness of his feelings towards them. They wrote to him in explanation of their conduct, and

(1) Memoir of Gordon Hall, p. 54. (2) Ibid. p. 58.

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their memorial was favourably received; but he did not think them free from blame. They were now directed to reside in the Admiralty House, not to leave the island without application to Government, and to hold themselves ready to sail for England in the next ship.

Hopes of their being allowed to remain.

3. Meanwhile tidings of hope were on the way from Bengal. On the arrival of a new Governor-General, the Earl of Moira, in October 1813, their friends in Calcutta lost no time in entreating his Lordship's permission for them to reside quietly in the country.[1] Though their first earnest appeal was ineffectual, yet, on the 10th of December 1813, the Missionaries received a third letter from one of their Calcutta friends, Mr. Thomason, informing them "of a favourable intimation from Government, which granted all that they requested." This led to further communications between them and Sir Evan Nepean, who submitted their letters to his Council; and as no directions from the Supreme Government were received at the time expected, it was supposed that some delay had been occasioned; and it was finally resolved that the Missionaries might be allowed to remain, until fresh orders should arrive for their departure.

Court of Directors sanction their continuance.

4. The Governor of Bombay followed up his exertions in the Missionaries' behalf by writing to the Court of Directors, recapitulating all that had transpired, and representing the business in as favourable a light as it would bear. The Honourable Court, however, taking the whole correspondence into consideration, were on the eve of sending out a despatch, censuring all their civil and ecclesiastical servants who had abetted these and other Missionaries, and requiring the removal of the Americans from India. At this juncture the vene-

(1) Memoir of Rev. T. Thomason, pp. 210, 211.

rable Charles Grant, Chairman to the Court, with great pains prepared a written defence of their conduct, drawn up from their own documents then before the Court, which happily led to a contrary decision. Despatches were sent out to India, in which the Directors stated, that the communications from the Bombay Government were such as led them to believe that the object of the Missionaries was simply the promotion of religion; and that therefore the Governor was at liberty to allow them to continue if he chose, and that they should acquiesce in such a decision. Sir Evan, in communicating this intelligence to the Missionaries, added: "I can now assure you, that you have my entire permission to remain here, so long as you conduct yourselves in a manner agreeably to your office; and I heartily wish you success in your work."

This conclusion was as grateful to the Governor's feelings as to those of the Missionaries themselves; and the Committee in America, remarking upon the whole transaction, said: "Under Providence, grateful acknowledgments are due to the Right Hon. Sir Evan Nepean, for the candour, magnanimity, and kindness exhibited in his treatment of the Missionaries, so creditable to his character as a magistrate and a Christian." The formal permission which he gave them was more than they had ever expected; and more than any English Mission in India, they believed, at that time enjoyed: and while grateful to the Governor for the indulgence, they rendered special thanks to the Lord, who had so signally answered their prayers.[2]

Their studies and translations.

5. These despatches were received in 1815, when the Missionaries had been effectually plying their undertaking nearly two years under the sufferance and protection of Government. Mr. Newell joined

(2) Memoir of Gordon Hall, pp. 72—74.

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them from Ceylon soon after they had received permission to remain; and he and Mr. Hall worked diligently together, Mr. Nott having returned to America on account of his health. From his first arrival in Bombay, Mr. Hall applied himself, with great industry, to the acquisition of the various languages of the Natives, but chiefly the Mahrattah; and herein Mr. Newell followed his example. Mahrattah is one of the most important dialects of India, in respect, especially, to the number of Hindoos to whom it is vernacular, it being spoken by nearly twelve millions of people. Their progress in its acquisition was as quick as could be reasonably expected, considering their constant interruptions arising from the embarrassments detailed above. In the year 1815 they write: "We have made so much proficiency in the Mahrattah language as to be able to commence our great work of preaching the Gospel to the Heathen. We daily impart religious instruction to the people around us, in some form or other; and this we expect will be the great business of our lives from day to day. We have commenced the work of translating the Scriptures into the Mahrattah language. We both employ some part of our time almost every day in translating. These essays at translating we consider at present as very imperfect; and we have no expectation that we shall be able, in a year or two, to effect a complete and correct version of the Sacred Volume. Our situation affords many facilities for the prosecution of this work, the principal of which is, our living in the midst of the people for whom the translation is designed. We hand our translations round in manuscript, and read them to the people in our excursions; and in this way we are enabled to detect the errors at once, and to ascertain, to our perfect satisfaction, whether our version is intelligible and idiomatical, or not."

They translated, also, a Harmony of the Gospels, some small Tracts, and a short Catechism. They did not consider any of these translations perfect; but they were made for daily use in instructing the people[1], and were circulated in manuscript.

Their intercourse with the Natives.

6. In the month of May Mr. Hall wrote: "From about half-past four to eight in the evening I spend daily among the Heathen, in attempting to give them some knowledge of Christ. I speak sometimes to one: sometimes to five, ten, fifteen, or twenty: sometimes in the streets, sometimes in their houses, and sometimes at their temples and other holy places. Last Sabbath I sat upon the floor in a native hut and read something like a sermon to about fifteen persons." It was the practice of them both daily to itinerate among the people, for the purpose of preaching the Gospel. An extract from Mr. Hall's Journals, in the month of November this year, will give some notion of their exertions and feelings on these occasions:—"This day addressed about seventy persons; and in the course of the past week have spoken to about eight hundred. Blessed be God for the privilege! I have noticed a few persons, who seemed desirous to hear all I had to say; so much so, that they have been constant at the stated place, to which I have daily repaired; and some have even followed me from one place to another. But, alas! when I fix my eyes only on the people, all is dark as night; but whenever, by faith, I am enabled to look to the Sun of Righteousness, all is light as noon. How great, how precious are the promises! Blessed is he that can trust in them." Again, in a letter to a friend about the same time, he says: "I can now speak the Mahrattah language with considerable ease, and daily spend about three

(1) Memoir of Gordon Hall, pp. 108, 109. Society's Seventh Report.

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hours in preaching Christ to Heathen, Jews, Mahomedans, and Papists. I enjoy perfect health, and am able to labour hard about sixteen hours out of the twenty-four."[1] On another occasion, in the same month, he mentions the varied effects produced on his audience: "As I proceeded, some agitation arose among the people; and one or two cried out, 'Come away from him; come away!' But the greater part were disposed to remain and listen to the Word. Something like this has taken place for two or three days past, when I have been at the temples. I view it as an encouragement—as a proof that they understand me, and feel some disquietude in their consciences. One, blustering up, said to me, 'How many months have you been preaching to these people, and nobody has regarded you?'"

Heathen liberality contrasted with Christians' parsimony.

7. In mentioning, at a later period, the liberality of the Heathen in support of their idolatries, he justly and feelingly contrasts it with the parsimony of Christians in the cause of the Gospel. "Many a poor man and woman, who have laboured hard all day for eight pice each, will give half a pice to the idol as they return from the toils of the day to their hungry families. The amount contributed by the Hindoos in money, cloth, and various products of the soil to their idols is probably three times greater than any portion of the Christian world give for the various purposes of religion. No Hindoo, male or female, but expects to make an offering of some sort nearly or quite every day. They never murmur at this, any more than they do at the expense of supporting their families. All these offerings of the people go to the support of the temples, and their numerous and indolent priests. Hence it may be seen what a motive is presented to the

(1) Memoir of Gordon Hall, pp. 111—117.

priests to sustain and render popular their system of image-worship. As many of the temples are private property of the priests, it is easy to see a reason why the owners should use every means in their power to render their gods popular."[2] It can be no matter of surprise, therefore, that he and his colleague encountered opposition from these interested Brahmins. The astonishment is that they were not more violently resisted in their invasion of the Natives' superstitions.

Their ministrations in English and Mahrattah.

8. Besides thus preaching to the Heathen, wherever and whenever they could find an opportunity, the Brethren had certain regular exercises, statedly attended. On Sabbath Morning they held a Meeting for poor Europeans and East-Indians, whose situations rendered them objects of particular compassion, and to whom they imparted religious instruction. Regularly also on the Sabbath they had Public Worship, in English, at their own house; and once a month they celebrated the Lord's Supper.

On the last day of the year 1815 they commenced the public reading of the Scriptures at one of the School-rooms. The reading was in the language of the country; and, upon the portions read, expository remarks were made. At these exercises, which appeared to have been held twice a week, from the time of their commencement, a considerable number of Pagans and some Jews attended.

Although, for the present, the Missionaries saw that they must continue to "go out into the streets and lanes of the city," and preach as they could find opportunity; yet they were strongly impressed with the importance of having soon a house for Public Worship, where people of all classes, disposed to attend, might be accommodated. "It would be needless," they said, "to adduce argu-

(2) Memoir of Gordon Hall, pp. 149, 150.

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ments to evince the expediency of a measure, so universally sanctioned and enforced by the example of all Christian Missionaries."

Their Schools.

9. Besides preaching to the Natives, as soon as they felt secure in their position they attended to the establishment of Schools for the different classes of the inhabitants. At the close of 1816 they had under their care an English School, consisting of about forty pupils. This, upon the accession of females to the Mission, by the marriage of the Missionaries, they hoped to enlarge, upon a plan similar to the Mission School at Serampore, and in such a manner as would render it a source of emolument to the general establishment.

But their hearts were much more ardently engaged in Free Schools for the instruction of the native youth and children in their own language. Of these they had three for heathen children, containing, in all, about three hundred pupils. The Masters were heathen, and they required attentive watching to keep them from instructing their pupils in the rites of idolatry.

Jewish Auditors, Scholars, and Teachers.

10. At the stated meetings for the public reading and exposition of the Scriptures, several Jews attended; and in one of the Free Schools for heathen children, there had been, for some time, more than twenty Jewish scholars; and the Brethren considered it desirable, for several reasons, that there should be a School specially for these children. "The Jews themselves," they wrote, "have solicited it. They are very poor; and but few of their children are at present taught to read and write. In such a School, the boys could be taught, without any scruple, in the Scriptures of the Old Testament at least. A number of heathen boys would belong to the School; who, of course, would be instructed, free from idolatry, in the knowledge of the true God. It would also lead to such an intercourse

with the Jews, as would be favourable to their instruction in the knowledge of Christ." Under these impressions, they resolved on establishing such a School, as soon as they could engage a suitable Teacher. About this time a Jew, of considerable attainments, and well acquainted with the language of the country, offered himself for the service. The School was accordingly established, and it soon contained about forty Jewish scholars, who were instructed to read and write both Hebrew and Mahrattah. The Brethren were greatly interested in this establishment, and indulged the hope that it would, under God, be the means of bringing these ignorant, wandering Israelites into the fold of Christ. These people were from the colony of Black Jews at Cochin. They had a small synagogue at Bombay, where they met for worship every seventh day. With reference to their comparative qualifications as Teachers in the Schools, the Missionaries thought them decidedly preferable to any other class of Natives; for though they had no affection for the worshippers of Christ, yet the veneration which Christians have for the patriarchs and prophets, the pious kings and fathers of ancient Israel, and their familiar acquaintance with the Old Testament, of which these Jews were very ignorant, and also of the whole history of their nation, compelled them irresistibly to acknowledge believers in Christ to be of nearer kin to them than any other people on earth; and this predilection inspired them with respect for the Missionaries. The portions of the Old Testament contained in the School-books were exceedingly interesting to them, as they related so much to the history of their own nation. They were, therefore, more inclined than the Hindoos to read the Missionaries' books; for those books throughout contradicted and stamped with sin and infamy almost every thing that the Hindoo deems

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sacred; while they taught many things contained in the Hebrew Scriptures, which require the Jew to execrate every appearance of idolatry; and far more do they forbid him to teach it, as the Hindoo is expected to do, and will do, unless the greatest care is taken to prevent it. For these and other reasons the Missionaries thought the Jews were to be preferred as Schoolmasters, and they soon had six in their employ.[1]

Arrival of a Missionary—increased exertions.

11. In November 1816 the Mission was joined by Mr. and Mrs. Bardwell, and their prospects were now brightening daily. They felt great encouragement to go forward with increasing zeal, putting their trust for the time to come in the same infinitely wise and gracious God who had hitherto guided and blessed them. They applied themselves, accordingly, with increasing assiduity, to the several branches of their work, which were—preaching, translating, printing, and establishing and superintending Schools. It was now about two years since the Brethren Hall and Newell had been able to preach with facility in Mahrattah; and in their private journals they gave some specimens of the manner in which they employed and acquitted themselves in this department of their work. From these, it appeared that they had little difficulty, at any time, in finding people collected, or in collecting them, in considerable numbers; that favourable opportunities were frequently afforded them for exposing the absurdities and enormities of heathenism, and for displaying, in contrast with them, the excellencies of Christianity; and that they were often heard with attention, and not without manifest impression.[2]

(1) Memoir of G. Hall, pp. 170, 171.

(2) These discourses were similar to those of other Missionaries in various parts of India, several specimens of which we have already given.

12. Hitherto they had circulated their translations in manuscript; but they now commenced printing. Having, by the aid of Mr. Thomason, obtained from Calcutta a press, with a fount of Nagree types, and Mr. Bardwell being acquainted with the art of printing, no time was lost in preparing to get the press into operation. Various difficulties, however, occurred. In their fount, several types were wanting; others were untrimmed; and considerable alteration was found necessary in their press. But their resolute perseverance prevailed; and in a short time they finished the printing of fifteen hundred copies of a Scripture Tract of eight octavo pages. "Almost the whole of the work," they say, "from the beginning to the end, has been done with our own hands. Difficulties of various kinds, and such as could not well be described, have occurred; but we have been able so far to overcome them, that the first production of our press has greatly encouraged us. We now commend this little portion of God's Word to His gracious disposal, beseeching Him to make it the means of salvation to many of the Heathen, and imploring His kind direction and assistance in all our future attempts to serve Him in the work of this Mission." Operations of the Press.

In another communication they add: "After so many discouragements as our Mission has experienced, you will, we doubt not, rejoice with us, in our being enabled at length, through Divine goodness, to commence the delightful work of printing the Word of God in the language of a numerous heathen people. We expect to put the Gospel of Matthew to press in a few days, but shall not probably have it ready for distribution under three months."

Thus was established the first Indian Mission of the American Board, and the first Mission at Bombay. Considering the difficulties with which the

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Missionaries had for some time to struggle, we must regard their success as great. The manifest blessing from above which rested on the several branches of their operations tended to encourage others to enter upon the same field of labour, and, in some measure, prepared their way. The powerful appeals of the Missionaries for more help, and the accounts of their progress which they sent home, served to keep alive and extend, in America, and even in England, the principle and spirit of Missions to the Heathen, which led, in a few years, to the diffusion of the Gospel from the western world to all parts of the globe, and gave promise of abounding more and more, until the whole earth shall be full of the knowledge of the glory of the Lord.

CHAPTER IV.

CHRISTIANITY IN CEYLON FROM 1796 TO 1816.

Capture of Ceylon by the British —religious establishments suspended.

1. We have seen that when the Dutch first invaded Ceylon, they were assisted by the native powers against the Portuguese, who had rendered themselves obnoxious by their imperious conduct.[1] The Dutch committed a similar mistake within a few years after they had expelled the Portuguese, and were firmly seated in their acquisitions. An historian of their own, Francis Valentyn, in the year 1725, animadverted on their severity towards the Natives; gave an account of the unfriendly position of their affairs with the sovereign of the interior of the island, Raja Singa, in 1664; and urged upon them the necessity of greater moderation in their public measures, lest they should goad the inhabitants to rise up against them, as they did against the Portuguese.[2] This appears to have been the character of the Dutch Government through the eighteenth century; and, no doubt, their unpopularity in the island which it naturally caused, materially contributed to the success of the English invasion in 1796, when the Dutch surrendered all their settlements in Ceylon

(1) B. vi. c. 1. s. 5.
(2) Keurlyke Vesch, &c. Ch. 15.

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to the British arms.[1] For nearly three years after they were taken possession of, the religious establishments of the Natives occupied no part of the attention of their new Governors. The Dutch clergy became prisoners of war. The Catechists and Schoolmasters no longer received their salaries. The duties of Public Worship, and the education of the youth, began either to be feebly discharged or entirely neglected; and memorials, presented by the inhabitants on these subjects, were considered by a military commander, either as objects in which he had no concern, or matters which he had not power to redress.

Revived under Governor North.

2. Towards the end of the year 1798 the Honourable Frederic North arrived at Columbo, the first Civil Governor of the island appointed by the British Government. He, following the instructions of an enlightened Ministry, and prompted by his own principles to promote the happiness of the people committed to his charge, studied with minute attention every subject in which their interest was concerned. In adopting measures for the proper maintenance of the Ecclesiastical orders, he carefully avoided all the errors which prevailed under the Dutch system. The dues formerly paid on the marriages of Native Christians were abolished, being a tax which had proved unfavourable to the morals and the comfort of an indigent people. A register of such marriages, however, continued to be kept in each School, for the prevention of bigamy, and the regular transmission of inheritance. All the Schoolmasters were examined as to their qualifications and principles, and inquiries were made concerning the amount of salary which might be suf-

(1) Description of Ceylon, by Rev. James Cordiner, late Chaplain at Columbo. Vol. i. pp. 159—165.

ficient to stimulate their zeal, and attach them to their employment. The monthly sum of eight rix-dollars of Ceylon currency, or sixteen shilling sterling, was settled on each School; and an allowance of fifteen rix-dollars per month was granted to each Catechist. Every individual employed received a written appointment to that effect, and at the same time took the oath of allegiance to his Britannic Majesty. The Dutch Clergymen were directed to resume the visitation of their different flocks, and their travelling expenses were paid by Government. Several preachers of the Gospel were educated in the island, and licensed by the proper authority: others, still better qualified, were brought over from the coast of Coromandel, where they had been instructed in their profession by the Danish Missionaries at Tranquebar. One of these was established as an officiating Clergyman to the Natives at each of the principal stations in the Island.[2]

This preacher performed Divine Service in one of the Churches within his province every Sunday; administered the Sacrament of Baptism; solemnized marriages; visited all the Schools committed to his care at least three times in the year; examined particularly the conduct and ability of the Catechist and Schoolmaster; and informed his Principal minutely of whatever occurred.

High Seminary for Teachers founded at Columbo.

3. Besides these institutions, in 1799 there was established at Columbo a very flourishing academy, called the High Seminary, composed of three distinct classes of young men, Cingalese, Tamulians, and European. Twenty-four Cingalese and twelve Tamul boys were chosen from the first classes of the Natives, and instructed, lodged, and boarded at the

(2) The Stations were:—Columbo, Negombo, Chilauw, Putlam, Manaar, Jaffnapatam, Molletivoe, Trincomalee, Batticaloe, Matura, Point de Galle, and Coltura.

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expense of Government: they were all taught English, as well as other languages, by experienced masters, and are described as very industrious and docile, and manifesting a strong ambition to acquire learning. Every branch of instruction was received by them with delight; and they read the books put into their hands with great attention. Many of them were able to converse fluently in English, to write it well, and to translate very accurately from the Cingalese. The Bible was the chief model of their compositions. They are said to have been well acquainted with the principles of Christianity, and sincerely attached to its Divine Author; and there was every reason to hope that, when dispersed abroad amongst their countrymen, their influence and example would produce the most happy consequences. The British interests in the island already experienced essential benefits from the labours of this academy, which for a long time supplied the place of a translators' office, and likewise furnished confidential interpreters to the various departments of Government. The state of improvement at which some of the Cingalese youths had already arrived, afforded an interesting specimen of the great advantages which would result to Ceylon from a proper attention to the education of the rising generation. The happiness of the people is, at all times, an important object in the eyes of a liberal administration; and when that object involves in it the deepest interest of the governing power, a steady regard to it is enforced by irresistible arguments.

Good effect of this revival.

4. In this manner were the Dutch Ecclesiastical establishment and Schools received and improved, under the benevolent directions of Mr. North. Christianity once more began to wear an improving aspect. The inhabitants were fully sensible of the attention which the Government paid both to their spiritual and temporal interests. The whole country

resounded with expressions of loyalty, and every countenance denoted happiness and contentment.

Need of English Clergymen.

5. "The only addition which appears to be wanting," remarked the historian[2], "to complete their ecclesiastical establishment of Ceylon, is a few Clergymen, of pious zeal and ability, from England." There were required at least, he observed, one in each of the larger provinces, whose employment should be, to visit the Native Schools, to study the language and dispositions of the people, to gain a thorough knowledge of the Preachers, Catechists, and Schoolmasters, to improve their professional attainments by sound instruction, and, by good example, to encourage them in the prosecution of their labours. No doubt a few only of such Clergymen would have been a blessing to Ceylon at this time; but some years elapsed before this desideratum was supplied.

Christian inhabitants of Ceylon in 1801.

6. In the year 1801 the number of Parish Schools flourishing on the island amounted to one hundred and seventy; and the number of Native Protestant Christians exceeded three hundred and forty-two thousand. The Christians professing the religion of the Church of Rome were supposed to be still more numerous. At Columbo the highest ranks of Natives professed Christianity; and such of them as had received the benefit of a good education were more conscientious and respectable than their heathen neighbours.

State of Religion in the island.

7. The state of the Hindoo religion in Ceylon was very different from that of any country on the Continent of India. Here the ancient form of worship was almost totally forgotten; and the inhabitants lived in uninstructed ignorance, perfectly free both from prejudice and bigotry. They had so long wandered in darkness, that they are said to have gladly followed the least glimmerings of light; that

(2) Cordiner. Vol. i. p. 162.

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the first openings of religious knowledge were received by them with transport[1]; and that they looked up with adoration to any person who bestowed pains in endeavouring to teach them. Under these circumstances, the arguments which have been advanced against attempting to introduce Christianity amongst the more polished nations of the East would be entirely void, it was thought, when applied to the uncultivated people of this island. No doubt whatever was entertained, that if ever the Government of England paid attention to this subject, the religion of Christ would become as clearly understood and as well practised at Ceylon as in any part of the British dominions. Upon a closer investigation, however, this view of the Cingalese, and of their readiness to receive the Gospel, did not accord with the Missionaries' experience. They found the human heart as hostile in this island as elsewhere to the holiness of Scripture Truth.[2]

Dr. John's report of the prospect in Ceylon.

8. The Rev. Dr. John, in a letter dated at Tranquebar, February 1, 1802[3], expresses his hopes that the kind disposition of many gentlemen of rank and influence, and of the Governor of Ceylon, the Hon. Frederick North, to protect and forward the Christian religion, the sciences, and the welfare of the Natives, would become more general; and that they who had it in their power to be instrumental to this glorious work would gradually be convinced that there was no instruction suited to the wants of all men equal to that which Christianity furnishes. The harvest in India he described to be now great,

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(1) Some of these expressions (they are Cordiner's, Vol. i. p. 164.) appear rather strong, when compared with the state in which Missionaries afterwards found the people.

(2) See, especially, remarks on the state of Ceylon by some of the early English Missionaries of the nineteenth century, in the Missionary Register, 1815, pp. 89, *et seq.*

(3) Christian-Knowledge Society's Report, 1803, pp. 140—143.

and wanting nothing but a greater degree of encouragement from the rulers of the country, who could not but profit by the inculcation of that beneficent rule of the Gospel upon the minds of their numberless subjects—"Fear God and honour the King." Latterly he had sent a number of English and Tamul books to Jaffna, where Christian David, a Native, who was brought up in the Tranquebar School, and had been a Catechist at Tanjore, was now established as a Catechist, by the Governor, under the general direction of the Rev. J. Cordiner, Garrison Chaplain at Columbo. One hundred and thirty-six thousand Christians, and thirty-six Churches and Schools, in that province alone, he says, were in need of provision, and Heathens were every year baptized. More Catechists and Schoolmasters had been desired from Tranquebar than they could furnish, as the Tamul and Portuguese Schoolboys, who had learned to speak and to write an European language, were snatched away from them as soon as they had been admitted to the Lord's Supper at the age of fourteen or fifteen years.

Mr. North's patronage of benevolent institutions.

9. It was, probably, in consequence of the Governor's report of this necessity, that, early in the following year (1803), instructions, in the name of the King of Great Britain, were received at Columbo, directing that fifteen hundred pounds a year should be expended on the Schools in the island. This sum, however, was very inadequate, being not more than sufficient to support the different asylums of European orphans, and the academies for instructing the Natives in the English language. The salaries, therefore, of all the country Schoolmasters and Catechists were once more suppressed.

The Governor was well disposed to carry out these instructions; and during the remaining two years of his residence in Ceylon he neglected no

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opportunity to benefit the Natives to the extent of the means at his disposal. In July 1805 he quitted the Government; and in the Address presented to him on his departure by the civil, judicial, and military officers resident at Columbo, they refer in terms of admiration to his exertions for the moral and religious improvement of the inhabitants of the island, and for the alleviation of their sufferings.[1]

Sir A. Johnstone favourable to the Natives' improvement.

10. After the departure of Mr. North, General Maitland succeeded to the Government, and was likewise become favourable to the instruction of the inhabitants. Another gentleman, of high station and influence in Ceylon at this time, proved, by various exertions in their behalf, a rich benefactor to all classes of Natives. This was Alexander Johnstone, Esq., Judge of the Supreme Court.[2] In 1806, when Dr. Buchanan first visited the island, he met this gentleman, who was on his circuit, at Jaffnapatam, and described him as "a man of large and liberal views, the friend of learning, and of Christianity. He is well acquainted," said Dr. Buchanan, "with the language of the country, and with the history of the island, and his professional pursuits afford him a particular knowledge of its present state; so that his communications are truly valuable."[3]

([1]) The following paragraph expresses their sentiments on these topics:—

"The Natives under your Government will long remember your Excellency with reverence and gratitude, as the founder of seminaries for their improvement in religion and knowledge, and of various institutions of charity for the relief of their sick and poor; and most particularly for the incalculable blessings you have brought upon the island by the successful introduction and rapid extension of vaccination." Cordiner's Ceylon, p. 85.

([2]) Subsequently Sir Alexander Johnstone, Chief Justice of Ceylon.

([3]) Buchanan's Christian Researches, pp. 90, 91.

It cannot but be interesting to remark, that in the year 1796 Sir A. Johnstone, then a boy residing with his father in the neighbourhood of Tanjore, became a pupil of the Missionary Swartz, whom

11. It will be remembered that this province was the scene of the successful labours of Baldæus, the first Protestant Minister who attended to the religious instruction of the Natives of Ceylon.[4] In 1806, after the lapse of nearly one hundred and forty years, Dr. Buchanan thus describes the desolate state of this once flourishing Mission:—"It will be scarcely believed in England that there are here Protestant Churches, under the King's government, which are without Ministers. In the time of Baldæus, the Dutch preacher and historian, there were thirty-two Christian Churches in the province of Jaffna alone: at this time there is not one Protestant European Minister in the whole province.[5] Most of those handsome Churches, of which views are given in the plates of Baldæus's history, are now in ruins. Even in the town and fort of Jaffna, where there is a spacious edifice for Divine Worship, and a respectable society of English and Dutch inhabitants, no Clergyman has been yet appointed. The only Protestant preacher in the town of Jaffna is Christian David, a Hindoo Catechist, sent over by the Missionaries of Tranquebar. His chief ministrations are in the Tamul tongue; but he sometimes preaches in the English language, which he speaks with tolerable propriety, and the Dutch and English resort to hear him. I went with the

Dr. Buchanan's account of religion in Ceylon.

whom, some years after, he thus described:—"I well remember his peculiarly venerable and impressive appearance, the tall and erect figure, the head white with years, the features on which I loved to look, the mingled dignity and amenity of his demeanour. To his pupils he was more like a parent than a preceptor." (Swartz's Memoirs. Vol. ii. p. 329.) It is not improbable that the lively interest which this gentleman has ever evinced in all that relates to the welfare of the British empire in the East is to be attributed to the lessons and the early impressions received under a preceptor so beloved.

(4) Book vii. c. 2. ss. 13. *et seq.*

(5) He excepts a solitary German Missionary, Mr. Palm, only recently arrived from the London Missionary Society.

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rest to his Church, when he delivered, extempore, a very excellent discourse. And this Hindoo supports the interests of the English Church in the province of Jaffna. The Dutch Ministers, who formerly officiated here, have gone to Batavia or to Europe. The whole district is now in the hands of Romish Priests from the College of Goa; who, perceiving the indifference of the English nation to their own religion, have assumed quiet and undisturbed possession of the land. But whenever our Church shall direct her attention to the promotion of Christianity in the East, I know of no place which is more worthy of her labour than the old Protestant vineyard of Jaffna-patam."

Dr. Buchanan, on his second visit to Ceylon, in March 1808, found the south side of the island in the same state of destitution, as to religious instruction, with the north. There were but two English Clergymen in the island. "What wonder," said a Romish Priest to him, "that your nation should be so little interested about the conversion of the Pagans to Christianity, when it even does not give teachers to its own subjects who are already Christians?" Numbers of the Native Protestants, every year, apostatized, he was informed, to Budhoo. Governor Maitland expressed his conviction that this state of things ought to be remedied, and that some ecclesiastical establishment should be given to Ceylon.

Proposal for a Cingalese translation of the Scriptures.

12. The senior Chaplain at Columbo, the Hon. and Rev. T. J. Twistleton, concurred with the Governor and Sir A. Johnstone in every sentiment relating to the state of Christianity in the island, and was prepared to co-operate in every prudent endeavour to revive and extend the Protestant religion among the inhabitants. Dr. Buchanan drew the special attention of these gentlemen to the importance of translating the Bible into Cingalese. The whole

of the New Testament had been rendered into that language, and three books of the Old, and he endeavoured to procure its completion; but at present there were difficulties in the way, and the work was unavoidably postponed.

Sir A. Johnstone's exertions, in England, for the inhabitants.

13. In 1809 Sir Alexander Johnstone visited England for the purpose of securing to the various descriptions of Natives within the jurisdiction of his Court, the benefit of Trial by Jury. This is one of the greatest advantages of the British Constitution: it gives security, protection, and freedom, to the least subject as well as to the greatest. No measure could tend more to civilize any people, and raise them in the scale of morals. Sir A. Johnstone succeeded in his object, and lived to have the satisfaction of seeing the peaceable fruits of his exertions.

But this was not the only purpose of this benevolent individual's visit to England. While procuring for the Cingalese this civil privilege of British subjects, he also drew attention to their state of spiritual destitution, with a view to bring that people more fully under the influence of Christian principles. His information and suggestions were brought to the notice of several Missionary Societies. He had likewise frequent interviews with the Committee of the British and Foreign Bible Society, in which both parties mutually improved that acquaintance which afterwards ripened into effectual and permanent co-operation. When he left England, in 1811, the Society consigned to his care a large number of English, Dutch, and Portuguese Bibles and Testaments, together with more than five hundred reams of paper to be applied to the printing of the Scriptures, for the use of the Native Christians in the island.[1]

(1) History of the British and Foreign Bible Society, Vol. ii. pp. 267, 268.

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Auxiliary Bible Society established at Columbo.

14. In the Spring of 1811 Sir Alexander embarked again for India; and on his arrival at Columbo he took the earliest opportunity to concert measures for establishing an Auxiliary Bible Society. The experience which he had of the feelings and prejudices of the Natives convinced him that such a Society would not have the degree of influence in Ceylon which, to secure success to its proceedings, it ought to command, unless the Governor, as well as the gentlemen at the head of the subordinate departments of the service, would give the fullest support to the measures of the Society, not only as a matter of private and individual inclination; but as an object of public and general importance. He therefore suggested to the Governor, Sir Robert Brownrigg, who succeeded to General Maitland, the propriety, not merely of establishing a Bible Society; but also of the Governor himself becoming the President, and all the Members of Council Vice-Presidents. The Governor concurring in this opinion, a meeting took place at the King's House, Columbo, on the 1st of August 1812, in which Sir Robert presided; and a Society was established under the designation of "The Columbo Auxiliary Bible Society." The Governor accepted the office of President; all the Members of Council were appointed Vice-Presidents; and the Committee were to consist of the President, Vice-Presidents, the Heads of the Protestant and Romish Churches, and some of the principal persons in the different departments of Government. The Rev. George Bisset, Chaplain, and brother-in-law to the Governor, acted as Secretary.[1]

The objects of the Society.

15. The immediate objects of the Society were, to ascertain the number of persons in Ceylon professing the Christian Religion, and the languages

(1) History of the British and Foreign Bible Society, Vol. ii. pp. 268—271.

most familiar to them, in order to form a judgment of the number of Bibles and Testaments in the several languages which would be necessary to supply their wants. It was a further object, to procure a more accurate version of the Scriptures into Cingalese, and a translation of them into the Pali language.[2]

(2) Pali is the classical language of Ceylon, and it differs but little from the Sanscrit. The use of the Pali in this island furnishes an interesting confirmation of the view taken of the antiquity and universality of that language, in the following remarks which appeared in the *Times* about two years ago:—"Cabul, as the name of a place, occurs in the Book of Joshua, chap. xix. ver. 27, and Mr. Masson remarks, that many localities in Affghaunistan bear scriptural names. He notices Zoar, Shínar, Gaza, Sheva, Sidim, Tabar, Amân, Kergha, and concludes that these names were borne by the localities when they became first known to the Israelites, and that they were not conferred by them. The question instantly occurs, what names, then, are they? Mr. Masson replies, Pâlí names, given by the Pâlí settlers in the region called Pâlístan, the land of the Pâlí—our Palestine. We will pause to remark, that evidences of the existence of this ancient people are scattered over the globe, and to that most important of uses might the collection of these indications be consecrated, namely, to the elucidation of the early history of mankind, and the confirmation of the Biblical narrative of the origin and progression of the human race. In Tyre we have Pâlí túr, the Pâlí tower or fort. The Palatine Hill of Rome is that Pâlítan, the Pâlí town over the ruins of which Rome was built. The Pâlí spread themselves over ancient Scythia. Recent discoveries in India and Central Asia have proved that the language of those countries at the period of the Macedonian conquests was Pâlí; the language of Persia was Pâlí; Phœnician is Pâlí; Pâlí words occur in the vocabulary of the savages of Western Australia, as we noticed in our review of the travels of Captain Grey; and traces of the same ancient tongue are discernible in the language of the Red Man of North America. The common origin of the Tartar, the North-American Indian, and the Australian aborigines, may thus be traced, and a ready refutation given to the scepticism of Humboldt and the French physiologists on that point. An industrious reader will find throughout Mr. Masson's volumes many valuable notices to serve for the illustration of the theory we have taken so many occasions to inculcate, which perhaps it would be more correct not to designate a theory, but a confirmation, by existing evidence, of the facts recorded in the Sacred Scriptures.

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services, as his Clerk in the Fort Church. Many circumstances had combined to thwart his wishes to preach to the people until 1810, when Divine Providence began to open his way before him; and ultimately, in 1812, by the death of the last surviving Dutch Clergyman on the island, every obstacle was removed. He was now licensed by the Government to preach in Cingalese. Having mastered the difficulties of that language, he was able to address the Natives with fluency and precision. He had likewise translated the English Liturgy into Cingalese, and always conducted his ministrations in strict conformity with the services and doctrines of the Established Church. He preached to the Portuguese also, and literally did the work of an Evangelist. Thus he continued to labour with assiduity and ability for several years, and was one of the principal agents in the revival of religion, which, under God, took place in Ceylon about this period.[1]

Character of the King of Kandy.

17. Hitherto the British territories were confined to the maritime provinces of Ceylon, forming a complete belt to the island. The interior, or kingdom of Kandy, had long been under the dominion of a despotic and barbarous race of princes. The country is very mountainous and woody, and the greatest vigilance was observed to prevent the intrusion of strangers. The Dutch, by means of obsequious flattery, contrived to conciliate this proud king, and thereby obtained, in general, quiet possession of the country which they held. At times, however, he unexpectedly made inroads upon their provinces, and did them considerable damage.[2]

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(1) *Monthly Notices* of the Wesleyan Society, 1816. Vol. i. p. 15. Harvard's Narrative of the Wesleyan Mission to Ceylon, &c., pp. 349, &c. Le Bas' Life of Bishop Middleton. Vol. ii. pp. 212, 213.

(2) Knox's Account of the King and Government of Kandy in the

But the British would not endure this. Desiring, however, to live at peace with their neighbours, in the year 1800 they sent an embassy from Columbo to the Court of Kandy, with a view to enter into an amicable alliance with that Government. Two treaties were projected; but, after long discussions upon their terms, neither of them could be agreed upon, and the ambassador, General Macdowall, requested of his Kandian Majesty an audience of leave. They parted with mutual expressions of friendship; but there was afterwards very little communication kept up between the two countries[3], except by native merchants, who travelled into the interior with their wares.

His cruelties disgust and alarm his subjects.

18. In 1814 some Missionaries proposed to visit the Kandian territories; but the Governor of Ceylon considered the friendly relations with that country too insecure to sanction the attempt. Often, however, as in the present case, the weapons of war have opened a passage for the Gospel of peace. At this time the throne of Kandy was occupied by a sanguinary tyrant, whose cruelties were of a character to which few parallels can be found in the history of mankind, except in the persecutions of Christians, formerly by pagan, and latterly by papal Rome. Displeased with his first Adikar, or prime minister, this man, knowing what awaited him, resorted to arms in self-defence; and being defeated by the King's troops, he fled for refuge into the British territories. His name was Eheylapola. Enraged at his escape, the tyrant, hurried along by a spirit of revenge, and lost to every tender feeling, resolved to punish the fugitive minister in the persons of his family who still

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the year 1681. Cordiner's Description of Ceylon. Second Part. Chapter vii.

([3]) Cordiner. Ibid. Chapter vi.

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remained in his power. The chief's wife and children, with his brother and his wife, he sentenced to death; the brother and children to be beheaded, and the women to be drowned.[1] These and other

(1) Though harrowing to every feeling of humanity, we will give Dr. Davy's description of this instance of the tyrant's barbarous injustice:—

"In front of the queen's palace, and between two celebrated temples, as if to shock and insult the gods as well as the sex, the wife of Eheylapola and his children were brought from prison, where they had been in charge of female jailors, and delivered over to the executioners. The lady, with great resolution, maintained hers and her children's innocence, and her lord's; at the same time submitting to the King's pleasure, and offering up her own and her offspring's lives, with the fervent hope that her husband would be benefited by the sacrifice. Having uttered these sentiments aloud, she desired her eldest boy to submit to his fate: the poor boy, who was eleven years old, clung to his mother, terrified and crying. Her second son, nine years old, heroically stepped forward. He bade his brother not to be afraid; he would show him the way to die. By one blow of the sword the head of this noble child was severed from his body. Streaming with blood, and hardly inanimate, it was thrown into a rice mortar: the pestle was put into the mother's hand, and she was ordered to pound it, or be *disgracefully tortured.* To avoid the disgrace the wretched woman did lift up the pestle and let it fall. One by one the heads of all her children were cut off; and one by one the poor mother.... But the circumstance is too dreadful to be dwelt on. One of the children was a girl; and to wound a female is considered by the Cingalese a most monstrous crime. Another was a sucking infant; and it was plucked from its mother's breast to be beheaded. When the head was severed from the body the milk it had drawn in ran out mingled with its blood.

"During this tragical scene, the crowd who had assembled to witness it wept and sobbed aloud, unable to suppress their feelings of grief and horror. Palihassane Dissave (an officer) was so affected that he fainted, and was expelled his office for showing such tender sensibility. During two days the whole of Kandy, with the exception of the tyrant's Court, was as one house of mourning and lamentation; and so deep was the grief, that not a fire, it is said, was kindled, no food was dressed, and a general fast was held. After the execution of her children the sufferings of the mother were speedily relieved. She and her sister-in-law, and the wife and sister of Pusilla Dissave, were led to the little tank in the immediate neighbourhood of Kandy, called Bogambarawave, and

executions, together with the barbarities attending them, disgusted and terrified the chiefs and people, who were ripe for revolt, and only waited the approach of a British force to throw off their allegiance.

Conquest of Kandy, and capture of the King.

19. The Governor of Ceylon, acquainted with what was going on in the interior, could not be unconcerned at this state of public feeling. Hostilities appeared to be inevitable; and he prepared for the encounter, stationing a force near the frontier, and holding himself in readiness to act at a moment's notice, and invade the Kandian territories, should occasion arise.

The Kandians soon gave him cause to declare war. Several native merchants, British subjects, who, in the way of trade, had gone into the interior, were treated as spies, and sent back shockingly mutilated[2]; and very soon after a party of Kandians passed the boundary, and set fire to a village within the British territory. The declaration of war against the King of Kandy immediately followed this outrage: it was made on the 10th of January 1815, and on the day following the British troops invaded his country. They found most of the King's forces in a state of revolt, and they were

and drowned. Such are the prominent features of this period of terror, which, even now, no Kandian thinks of without dread, and few describe without weeping. Executions at this time were almost unceasing: the numbers put to death cannot be calculated: no one was perfectly secure, not even a priest, not even a chief priest; for the high priest of Kandy, a man of great learning and good character, fell a victim, about this time, to the tyrant's rage."—Dr. Davy's Travels, pp. 321—325. Harvard's Narrative, pp. 325—327.

(2) "Ten were thus treated:—their noses were cut off, and some were also deprived of an arm; others of their ears. Two only of these unfortunate men survived to reach Columbo, presenting a most miserable spectacle, the amputated parts hanging suspended from their necks. The other eight died on the road.—Ibid.

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soon joined by many of the principal chiefs. The British troops reached the capital almost without opposition: on the 14th of February their head-quarters were established there; and on the 18th the King was taken prisoner. Forsaken by his officers, on the approach of the army he fled into the mountainous district of Doombera, accompanied only by a very few attendants. Driven by heavy rain from a mountain where he concealed himself during the day, he descended and took shelter in a solitary house in the neighbourhood of Meddah-mahaneura, not aware that there was a force at hand lying in wait for him. The party was a zealous one, composed of natives of Saffragam, headed by a staunch adherent of Eheylapola. As soon as intimation was given of the King's hiding-place the house was surrounded, and the monarch seized. He was sent to Columbo, and from thence to Vellore, where he was placed in confinement.[1]

Description of the Kandian country.

20. Though this conquest of the interior opened a new and extensive field for Christian enterprise; yet the state of the country would require, on the Missionary's part, much self-denial and zeal. It was remarked—

"Every European traveller must be carried by coolies, and his provisions must accompany him. Between many villages he must not only occasionally submit to go on foot, but expose himself to the necessity of wading through nullahs, traversing swamps, encountering rugged heights and declivities, exposed, also, to the annoyance of insects and reptiles, and after all, perhaps, no comfortable place to rest his head. The broad canopy of heaven will not suffice: the heavy dews of night are agents of disease: the umbrageous tree will not defy the

(1) Dr. Davy's Travels. Harvard's Narrative.

heavy rains. There are serious difficulties in travelling in the interior. No clean and pleasing cottages are scattered in the romantic scenery to invite the European traveller; no cheerful casement and no airy lattice to admit the beams of light into the house; no homely table whereon to spread his food; no chair to rest his limbs. Instead of this are scattered, in wide intervals, the miserable huts (resembling beehives) frowning on the light of day, dismal and unprovided."[2]

Operations of the Columbo Bible Society.

21. Meanwhile the Columbo Bible Society was diligently preparing the Scriptures for diffusion through these dark and inhospitable regions. Early in 1815 they commenced the active distribution of Bibles and Testaments in Tamul, Portuguese, Dutch and English, with which their Depository was successively replenished by the Bible Society, both from England and Calcutta. They had received, also, two thousand copies of the Cingalese Testament from the Calcutta Society, which they now began to distribute for present use; but their principal attention was directed towards the completion of the new version of the Testament into this language by Mr. Tolfrey and his Native Assistants. That nothing might be omitted which could ensure the excellence of this translation, two hundred copies of St. Matthew and St. Mark were printed off, and circulated among the respectable classes of Natives at Columbo who were the best skilled in Cingalese; several were sent to Galle and Matura, where the language was spoken in the greatest purity; and pains were taken to obtain a fair and candid opinion of the new

(2) Sermon by the Hon. and Rev. T. J. Twistleton, preached at the second anniversary of the Columbo Bible Society. This country was also for some time in a disturbed state, which induced the Governor to dissuade the Wesleyan Missionaries from attempting to visit it until more tranquillized.—Harvard's Narrative, p. 296.

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work. From the decision of numerous and competent judges, to whom it was referred, it was satisfactory to learn that the language and style of this extensive specimen were deemed not only pure and suitable to the dignity of the subject, but plain and intelligible."[1]

Brightening prospect for the diffusion of Christianity.

22. On the whole, the Columbo Bible Society, in its Second Report, gave a very promising view of their prospects. After describing in satisfactory terms the state of the High Seminary at Columbo and the other Government Schools, as well as the several objects which it embraced, it is devoutly remarked—

"The future result of every human attempt is removed from our sight, and depends upon the ordinances of a wise and beneficent Providence; but as far as your Committee may be permitted to judge, they see many strong grounds of hope—no just reasons for despondence. Whether they confine their views to this island, or expand them to the wide extent of the surrounding Indian empire, they are struck with many circumstances powerfully encouraging them to confide in the success of their efforts towards the propagation of the Gospel of Christ.

"The Roman-Catholic Priesthood, remarkable for their spiritual authority over their congregations, have been won, by the persuasive influence of moderation and liberality, to acquiesce in a free circulation of the Scriptures among their disciples, to which they have been ever averse; and the native inhabitants have begun to show their respect for a religion, which they must observe, from so many unequivocal proofs, to be held in reverence and honour."

(1) History of the British and Foreign Bible Society. Vol. iii. pp. 120, 121.

23. The next measure of sufficient public importance to be mentioned here was the abolition of Slavery in Ceylon, which directly tended to the melioration of society, and prepared the Natives for the reception of the Gospel. For this boon they were indebted, under God, to the unwearied exertions of the Chief Justice, Sir Alexander Johnstone. He had endeavoured, for several years, to prevail upon the principal proprietors of slaves on the island to fix a day after which all children born of their slaves should be free. On the 10th of July 1816 he addressed a letter on the subject to a respectable portion of them, about one hundred and thirty in number, who were on the list of special jurymen of the province, and were therefore personally known to him. Sir Alexander's letter was accompanied by the Eighth and Ninth Reports of the African Institution, to the details of which, on the particular subject, he called the attention of the Dutch gentlemen. His proposal was well received; and a letter was addressed to him in reply, on the 14th of July, signed by seventy-three of the jurors.[2] Abolition of Slavery in Ceylon.

([2]) An extract from this Letter will speak for itself—

"We sincerely beg leave to assure your Lordship, that the proposal conveyed by your Lordship's letter is gratifying to our feelings; and it is our earnest desire, if possible, to disencumber ourselves of that unnatural character of being proprietors of human beings; but we feel regret in adding, that the circumstances of every individual of us do not allow a sudden and total abolition of Slavery, without subjecting both the proprietors and the slaves themselves to material and serious injuries.

"We take the liberty to add, that the slaves of the Dutch inhabitants are generally emancipated at their death; as will appear to your Lordship on reference to their wills deposited in the records of the Supreme Court; and we are confident that those who are still in a state of slavery have likewise the same chance of obtaining their freedom.

"We have, therefore, in following the magnanimous example of those alluded to in the aforementioned Reports of the African

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A meeting was held the next day for framing Resolutions for the more effectual accomplishment of the design; the principal object of which Resolutions was, to make provision that the children, born free after the 12th of August 1816 should be duly taken care of by the masters of their parents until the age of fourteen; it being supposed that, after that age, they would be able to provide for themselves.

Besides the Dutch special jurymen, there were, in Columbo, jurymen of all the different castes among the Natives; such as Vellales, Fishermen, men of the Mahabadde or Cinnamon department, Chittees, and Mahomedans. The moment the jurymen of these castes heard of the Resolutions which had been come to by the Dutch special jurymen, they were so much struck with the example which they had set them, that they also immediately addressed the Chief Justice in the same manner as the Dutch had done, announcing their acquiescence in the measure which had been adopted by the Dutch, and their unanimous determination to consider as free all children that might be born of their slaves after the 12th of August.

The example of the jurymen at Columbo would be followed, it was expected, by all the jurymen on the island.

"The state of Domestic Slavery," Sir Alexander observed, "which has prevailed in Ceylon for three

Institution, come to a Resolution, as our voluntary act, to declare, that all children who may be born slaves from and after the 12th of August 1816 inclusive, shall be considered free, and under such provisions and conditions as contained in a Resolution which we shall agree upon, and which we shall have the honour of submitting to your Lordship, for the extinction of a traffic avowedly repugnant to every moral and religious virtue."

The 12th of August was fixed upon, in compliment to the birthday of the Prince Regent.

centuries, may now be considered at an end." "This measure," he also remarked, "must produce a great and most favourable change in the moral habits and sentiments of many different classes of society in the island; and generations yet unborn will reflect with gratitude on the names of those persons to whose humanity they will owe the numerous blessings which attend a state of freedom."[1]

Christian education for the emancipated children.

24. The preparation of the public mind for this important event was mainly attributed to the establishment of trial by jury; to the progress of education in the Government Schools; and to the exertions of the several Missionary Societies, which, a short time before, commenced their work in the island. Sir Alexander Johnstone was very solicitous for the Christian education of these emancipated children, which he urged upon the consideration of the London Missionary Society in these appropriate terms:—"It becomes the duty of every one who may feel an interest in the cause to take care that the children who may be born free in consequence of this measure should be educated in such a manner as to be able to make a proper use of their freedom; and it is to your Society, as well as to other Missionary Societies, to which the Natives are already so much indebted, that I look with confidence for the education and religious instruction of all those children."[2]

The Chief Justice departs from Ceylon.

25. The Chief Justice had long taken a lively interest in the education of all classes of the inhabitants; and in the history of the several Missionary Societies in Ceylon we shall have frequent occasion to mention the encouragement which he afforded them in their operations. Lady Johnstone also supported a Native School for girls near her residence

(1) Missionary Register, 1817, pp. 126, 127.
(2) London Society's Twenty-third Report, p. 13.

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at Colpetty, to which, while able, she gave her personal superintendence. Her loss was therefore doubly felt, when, in consequence of her declining health, Sir Alexander, in the following year, returned with her to Europe. But they left a blessing behind. Sir Alexander expressed the most decided opinion, that if the Missionaries in the island met with the support which they deserved in England and Ceylon, they would realize, ere long, the hopes of those who were the most sanguine in their expectations of the ultimate success of the cause of Christianity in Asia.[1]

We now proceed to detail the exertions of the Missionaries to whom the Chief Justice here alludes.

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(1) Harvard's Narrative, pp. 394—398. The following were Sir Alexander's observations:—

"A very long residence in this island, and a very attentive consideration of the different prejudices which prevail among the people, convinced me, many years ago, that the surest method which His Majesty's Government could adopt for improving the moral character of the inhabitants would be, to encourage a sufficient number of zealous Missionaries to establish themselves in different parts of the island, whose sole object it should be to instruct the Natives in the REAL principles of Christianity, and to superintend their religious conduct."

CHAPTER V.

LONDON MISSION IN CEYLON, 1804—1816.

1. In the year 1804 the London Missionary Society sent out three Missionaries[2], the Rev. Messrs. Vos, Ehrhardt, and Palm, to establish a Mission in Ceylon. Vos and Ehrhardt sailed with Messrs. Ringeltaube, Des Granges, and Cran, for the Indian Continent. Mr. Vos had formerly ministered in the Dutch Church near the Cape of Good Hope: his experience, therefore, induced the Society to appoint him superintendent of the Mission. His two companions were natives of Germany, and educated at the Seminary at Berlin. Messrs. Vos and Ehrhardt arrived, with their brethren, at Tranquebar in December 1804, where Mrs. Vos died in the faith and hope of the Gospel. Mr. Vos had brought with him a young man, Mr. William Read, from the Cape of Good Hope, whom he now took to Ceylon, whither they proceeded, together with Mr. Ehrhardt, and anchored off Columbo on the 4th of February. They immediately went on shore, and waited upon the Chaplain, the Hon. and Rev. T. J. Twistleton, who gave them a kind reception, and introduced them to the Governor, the Hon. Frederick North. The

Three Missionaries arrive.

(2) See the Society's Reports from the Tenth to the Twenty-third inclusive. Also, Vie de Michel-Chrétien Vos. Lettres 15, 16, 17.

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Governor approved of their credentials, and made arrangements for their useful employment. Messrs. Vos and Read he stationed at Galle, and Mr. Ehrhardt at Matura. Not long after their arrival they were joined by Mr. and Mrs. Palm, who were received with equal kindness, and were appointed to reside at Jaffnapatam. They were thankful to Divine Providence for having placed over the island a Governor whose enlightened mind discerned the beneficial influence of the Christian Religion, and prompted him to extend his powerful influence and fostering care over those who had devoted themselves to its interests. The liberality of his Government provided in part for the support of each of the Missionaries, whereby the funds of the Society were greatly relieved. It was no less cause for gratitude to God that Columbo was at the same time blessed with a Chaplain, Mr. Twistleton, who appreciated their character and object, and manifested towards them a Christian affection and liberal countenance, which proved of great importance both to their comfort and success. They were soon actively engaged at their several stations in acquiring the languages of the island, in preaching to those who understood Dutch, and in teaching their children. Finding that their labours required further aid, they soon called upon their Society for additional Missionaries.

Mr. Vos is banished the island.

2. In the same year Mr. Vos, who had been appointed Minister of the Dutch Church at Galle, was removed to Columbo, where he preached to a few Dutch who attended the Church, and to a greater number in his own house: he preached, also, at two or three other private houses on the week-days, and took pains to catechize the children. But his fidelity in proclaiming the Truth soon roused the enmity of the carnal mind; and at the instigation of some of the Dutch Consistory, whom his zeal had

offended, he was removed from the Church in which he had been placed. But as many pious people, deeply affected with his preaching, attended him at his house, and farther proposed to build a Church for him, his opponents were irritated beyond all bounds, and nothing but the *expulsion* of this pious and industrious Missionary could satisfy them. Governor North had called him to Columbo. From the present Governor, also, General Maitland, he had received much personal kindness; and though the General thought it right to yield to the angry solicitations of the Dutch Consistory, it was with considerable regret that he ordered him to quit the island, and he continued his salary for three months after his departure. The aged Missionary retired to Negapatam, where he officiated for some months in the Dutch Church, and his ministrations were very acceptable to the inhabitants. In 1809 he assisted Mr. Loveless at Madras for a short time. After this he visited Vizagapatam; and thence returned, in the same year, to the Cape of Good Hope, to spend the residue of his days and ministry among his countrymen and friends.

Mr. Ehrhardt's difficulties.

3. Mr. Ehrhardt, who in 1807 came to Columbo to obtain assistance in the acquisition of the Cingalese language, was soon ordered to return to Matura. After reaching home he received a second order not to interfere with any of the Dutch; but to confine his Mission and instructions to the Cingalese. All this intolerance, like that against Mr. Vos, was raised at the instigation of the Dutch Consistory.

After his return to Matura he found himself encompassed by difficulties. The religion of the Gospel was hated and opposed by nominal Christians. Many of the Malays and Cingalese, who had been baptized by the Dutch Ministers when the island was in their possession, had relapsed into gross idolatry; and the blind attachment of the Natives in general to their superstitions, together

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with the difficulty of acquiring the Cingalese language, and the very limited number of Missionaries, all combined to hinder the progress of Christianity in this populous colony of the British empire.

Low character of Native Christians.

4. The principal object of his care was the Christian congregation of the place; and in a letter dated September 25, 1808, he thus describes the character of this people:—"You can form no idea of the deplorable state of the Christians in this island. Most of them live worse than the Heathen, who still have some reverence for their idols, and conscientiously offer them their sacrifices; but most of the Christians seem to have cast off all regard for the true and living God, despise His Word, and profane His Sabbaths. Did I not feel myself in duty bound to obey the warrant of the Governor, I should at once leave the Christians and turn to the Heathen. But the Christians stand as much, if not more, in need of instruction as the Heathen; for they must first *become genuine Christians*, in order to prove burning and shining lights among the Heathen. But now our holy religion is rendered contemptible and odious by their profaneness and vices." This was the general character of the Native Christians. They are everywhere described as in a "miserable" condition, thousands of them being actually worshippers of Budhoo.

The Dutch congregation at Matura consisted of forty-five members, of whom only six partook of the Lord's Supper. Yet, discouraging as his circumstances were, he concluded—"I will not cast away my confidence, but cheerfully hope that God will mercifully regard my cry, and make me an useful instrument for the promotion of His glory, and the salvation of souls. I do once more solicit an interest in your prayers."

Mr. Palm at Tillipally.

5. Mr. Palm, who resided at Tillipally, near Jaffnapatam, was occupied in the study of Tamul, the language spoken in that province. His trials

were great, though differing from those of Mr. Ehrhardt, as he was surrounded by a people notoriously vicious and turbulent; but by patience, diligence, humility, and devotedness to his work, he succeeded in quieting some unruly spirits, and made good progress in the study of their language. In labouring to instruct these idolaters he was much assisted by his wife, who made as great progress in the language as himself, and was active in the instruction of the native women and children. She was a woman of a truly Missionary spirit, who cheerfully shared all the fatigues and privations of this arduous service. Mr. Palm took possession of the old Protestant Church of Tillipally, in which Baldæus preached to two thousand Natives.[1]

Mr. Read at Point de Galle.

6. Mr. Read, at Point de Galle, was diligently employed in various ways. He preached to the English soldiers, and visited them when confined in the hospital. Being able to address the Dutch in their own language, he met those who were inclined to join for religious worship and instruction in the house of a friend. He studied the Cingalese with diligence and success, and kept a School for teaching Cingalese and Portuguese boys the English language, on which he engrafted religious instruction, and obtained the translation of two Catechisms into Dutch, Portuguese, and Cingalese, for the use of his pupils. He endeavoured to procure Bibles, Prayer-Books, Hymn-Books, and other religious works, for his School; and remarked, that he had no doubt that much good might be done by faithful Missionaries who could speak the Cingalese language, notwithstanding the deplorable darkness of that people, which, like Mr. Ehrhardt, he described and lamented in affecting terms.

Importance of Christian example.

7. In common with every other person interested

(1) Dr. Buchanan's Christian Researches, p. 91.

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in the progress of religion in the island, he felt the importance of Christian example in Europeans to the propagation of Christianity among the Natives. This had been well described a short time before, by the Chaplain of Columbo, in the following terms:— "The most effectual means of disseminating the blessings of the Gospel throughout the East would be for the Christians who go to those parts to live in a manner worthy of their profession. Had all the Europeans who have visited India been sincere and enlightened Christians, more numerous converts would have been made, without force or solicitation. The native servants never fail warmly to love a master who leads a Christian life. They receive every lesson of religious instruction, which is offered to them by such a person, with delight and gratitude; and they naturally feel a desire to embrace a system of faith and practice, of the beneficial tendency of which they enjoy so comfortable and impressive an example."[1]

Missionaries directed to attend to the Natives.

8. A few years after, the justice of these remarks, and the obligation which they implied, began to be generally acknowledged by the respectable portion of the British inhabitants of Ceylon. Sir Alexander Johnstone took an active part in the measures adopted to obtain from England Christian teachers, for the instruction both of Europeans and Natives. In 1809, when in England, he conferred with the London Missionary Society, as well as other institutions, on this important subject. Impressed with a generous concern for the melioration of the condition of the people, he urged upon the Society the necessity of sending Christian teachers to superintend the Schools already established, and expressed his opinion, that if their Missionaries were directed to leave the coast towns, which were inha-

(1) Cordiner. Vol. i. pp. 165, 166.

bited chiefly by Europeans, and to reside more in the interior among the Natives, the fostering hand of Government would, in all probability, co-operate in forwarding the benevolent views of the Society for the instruction of those whom Divine Providence had placed under their care. Accordingly, the Directors of the Society instructed their Missionaries to this effect, and desired them to embrace the opportunity which now offered of prosecuting the work of their Mission, by going to such parts of the interior as the Governor in Council might be pleased to appoint; so that, by a residence among the people, they might be able more speedily to acquire the language; and that by the instruction, particularly, of the children, in the pure principles of the doctrine of Christ, a foundation might be laid whereon to raise Christian Churches among the Native Cingalese.

Revival of the Government Schools.

9. Sir A. Johnstone returned to Ceylon in 1811, and the hopes which he had raised soon began to be realized. By his exertions, together with those of the Governor, Chaplain, and other friends of religion, the care of the Schools was revived. Mr. Ehrhardt was appointed to visit those in the district of Matura, and inquire into the character and conduct of the Schoolmasters, many of whom he found in great disorder, and he exerted himself to promote their better management for the future. In his various journeys he took every opportunity to preach, and to instruct both adults and children. In accounting for the reluctance of many Romanists to receive his instructions, he said that they were exceedingly addicted to the worship of images, before which they fell prostrate on the ground and prayed; and this attachment to idolatry explained, in his opinion, the success of the Romish Missionaries in making proselytes among them; while the religion of the Protestants appeared to them too

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simple, and was called by them "the Religion of the Company."

Missionaries removed to Columbo.

10. Mr. Palm met with equal encouragement among the Heathen, and, under the auspices of the same authorities, was successful in establishing additional Schools for the various classes of inhabitants. He and Mr. Ehrhardt were, in 1812, appointed to two of the Dutch Churches in Columbo, and were so provided for, that the Society was relieved from the expense of their support. But this did not wholly divert them from their work for the Natives, and in some respects they had better opportunities to serve the Missionary cause than before. The members of the Dutch Consistory were now more friendly than heretofore to their design, and co-operated with them in opening Schools at Columbo for the poorer classes of children. Mr. Ehrhardt returned in a short time to Matura.[1]

State of Schools and Native Christians at Point de Galle.

11. Mr. Read, who resided at Amlamgoddy, near Point de Galle, was now appointed to superintend the Government Schools in that district, in number about twenty-eight. He found them in a deplorable condition; but they soon began to improve; and they wanted only an increase of able and devout Missionaries for the brightening prospects of Ceylon to be realized. But here also the nominal Christians, whether baptized by the Dutch or Portuguese, were the most unpromising portion of the inhabitants. In March 1813 Mr. Read gave a deplorable proof of the prostration of their minds. About that time, when multitudes were dying of famine, they could not be dissuaded from worshipping devils to appease their wrath, pretending that God was too good a Being to inflict punishment for sin. Such was the too general character of these people.

(1) Mr. Ehrhardt subsequently left the London Missionary Society, and obtained an appointment in India.

Lord Molesworth, the Commandant at Point de Galle, was an active promoter of Schools and other means for the improvement of the Natives. He took a special interest in the distribution of the Scriptures, Tamul and Cingalese, and also in the establishment of a Military School for every corps, in compliance with a regulation recently received from England. He obtained a supply of books, with whatever else was required for the scholars; and a thousand Common-Prayer Books for the Christians were procured by the Chaplain, Mr. Twistleton.

The want of Missionaries deplored.

12. Nothing, indeed, we must again remark, seemed now to be wanting but an adequate supply of Missionaries. The hopes encouraged by the various openings presented for the moral and religious cultivation of the island, were clouded, in the Christian's view, by conscious inability to occupy the ground which invited him. The Committee of the Columbo Bible Society, while engaged in dispersing the Holy Scriptures in English, Dutch, Portuguese, Cingalese, and Tamul, expressed their regret at the very small number of teachers competent to smooth the way to a general introduction of the Sacred Writings by the impressive aid of oral instruction. This aid was in some measure, ere long, afforded by several Missionary Societies; and the Directors of the London Society, who had not been backward according to their means, expressed their hope that they would "be able to supply their quota to the much-needed assistance of this great and interesting island."

CHAPTER VI.

BAPTIST MISSIONARY SOCIETY, CEYLON, 1812—1816.

Mr. Chater commences the Mission.

1. In the year 1812 the Baptist Missionaries at Serampore turned their attention to Ceylon, and sent one of their brethren, Mr. Chater, after his return from Burmah, with a view to establish a Mission on this island.[1] He was well received by the British authorities at Columbo, and soon commenced the study of Portuguese and Cingalese. He was permitted to preach to the troops in English, and met with no molestation in the exercise of his ministry. Here, with the assistance of his wife, he established a Boarding School for their support; but as it did not succeed, he relinquished it, and that without regret, for he found that it took him too much from his Missionary work. He purchased some premises in the Pettah[2], which he fitted up for Public Worship, and was greatly encouraged by the attendance of the various classes of inhabitants.[3]

Mr. Siers joins him.

2. In 1814 a young man named Siers[4], a member of the Dutch Church, joined him, and soon became a valuable coadjutor among the Natives. In the

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(1) Periodical Accounts of the Baptist Missionary Society. Vol. iv. pp. 402—405. Vol. v. pp. 141, 142.

(2) Native town in the vicinity of a fort.

(3) Periodical Accounts of Baptist Missionary Society. Vol. v. pp. 168—171. 274—276.

(4) Sometimes spelled Sierce.

same year Mr. Chater had acquired a sufficient knowledge of Portuguese to preach in that language; and at first this service was so crowded, that he began to think of enlarging his Chapel; but the numbers were soon reduced again within the capabilities of the building.

Mr. Chater preaches by an interpreter.

3. In the following year he began to preach to the Cingalese through an interpreter. He was diligent, however, in the study of the language, being anxious to dispense with this aid; and in its acquisition he found his knowledge of Burmese materially assist him, in consequence of its affinity with the Cingalese. In the meantime, finding that he could by this means communicate with the Natives, though imperfectly, he, accompanied by Mr. Siers, visited some of the strongholds of idolatry in the interior, where they boldly preached the Word of God, and were sometimes listened to with attention. At other times the people, unaccustomed to the appearance of Europeans, fled from them with alarm.[5]

State of his congregation.

4. The attendance on his English preaching fluctuated at different seasons, chiefly owing to the removal of the troops. This year it was better than usual, and he was much encouraged by the steadiness and piety of some non-commissioned officers and privates. But he remarks, "We expect to lose the greater part of our little Church very shortly. Of those in the regiment, some are going to England, and some to Trincomallee. Our congregations are, in general, very small; but the Lord seems not to have forsaken us. One after another is reclaimed from a life of sin; and, so far as we can judge, they appear to become new creatures in Christ Jesus. When we recollect what a glorious change this is, both in its cause and consequences,

(5) Periodical Accounts. Vol. v. pp. 483, 484. 603—605. Vol. vi. pp. 144—147.

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how can we think of it but with joy and unfeigned gratitude? Two of our members, who appear to me to be Christians of the right stamp, lately left this place for England. They both found the pearl of great price while in Columbo." He then mentions several others who proposed to join his congregation; but they seem to have been chiefly Europeans. One native Portuguese, and a native of Dutch extraction, a Doctor by profession, were converted under his instruction.[1]

Opens a School for Natives.

5. Of the Cingalese at Columbo he seems to have entertained so very little hope, that he was sometimes induced to wish himself away, dwelling and labouring among the inhabitants up the country. He opened a School, however, for the Natives, which soon contained more than sixty boys; "many of whom," he remarked, "have learned a number of Watts's Songs, and you would be pleased to hear how they sing them. Last week two young Kandians were committed to my charge to educate. I inquired of their father if he would wish them to be instructed in the Christian religion. He said, 'I have delivered them to you, and you may sell them, or kill them, or do what you like with them.'"[2]

Translations into Cingalese and Portuguese.

6. Mr. Chater also composed and published a Cingalese Grammar, and undertook the translation of portions of the Scriptures into the same language, which he was able to write with facility. He published several useful works in Cingalese and Portuguese, which were well received by the Natives, and promised, with the Divine blessing, to rouse them from that lamentable indifference to religion of which he bitterly complained.

Such was the state of this Mission at the close of

(1) Periodical Accounts, pp. 54 &c. 147. 150. 221 &c.
(2) Ibid. pp. 284, 285.

1816.[3] These were small beginnings, indeed, but they were made in faith; and we should remember that it was the fruit of less than four years' work. Neither must we judge of the labours of Mr. Chater and his colleague by their immediate results. They were sowing seed for a future harvest, in dependence upon the Lord to give the increase.

([3]) In 1817 the Rev. Thomas Griffith joined this Mission. His talents for acquiring languages are described as of no common order; and he was soon familiar with the Cingalese. But, after repeated attacks of the cholera, he was under the painful necessity of leaving the little flock which he had gathered at Point de Galle, and of returning to his native land.—Periodical Accounts. Vol. vi. p. 318. Harvard's Narrative, p. 285.

CHAPTER VII.[1]

WESLEYAN MISSION IN CEYLON, 1814—1816.

Reasons for undertaking the Mission.

1. This Mission seems to have been undertaken on the recommendation of Sir A. Johnstone during his visit to England, so frequently mentioned in the foregoing pages. Some temporary difficulties conspired to prevent its immediate adoption; but the impression produced upon the Methodist Conference by the appeals of that generous advocate on behalf of Ceylon, led, no doubt, to the establishment of their Eastern Mission. Dr. Coke, a leading member of the Wesleyan body, had long set his heart upon sending or carrying the Gospel to India, and he hailed the present proposal as an important advance toward the attainment of his fondest desire. Dr. Coke, like his friend John Wesley, was educated at Oxford, and ordained in the Church of England; but for some years past he had been in connexion with the Wesleyan Methodists. As soon as it was agreed to undertake the Mission, he, though advanced in years, determined to embark in it; and, being possessed of considerable property, he proposed, not only to introduce and establish the present Mission, but also to advance whatever money might be required for the outfit and settlement of the Missionaries;—a rare instance of individual

(1) This Chapter is drawn up chiefly from W. M. Harvard's Narrative of the Wesleyan Mission to Ceylon and India. Also from the Wesleyan Missionary Notices. Vol. i.

generosity, and of devotion to the cause of Missions. The Conference, however, did not accept his generous proposal without making themselves responsible for the reimbursement of whatever he might expend. After some discussion, it was finally agreed that six Missionaries for Ceylon, and one for the Cape of Good Hope, should sail with Dr. Coke. Those for Ceylon were, Messrs. William Ault, James Lynch, George Erskine, William Martin Harvard, Thomas Hall Squance, and Benjamin Clough. Two of the party, Harvard and Squance, were acquainted with the management of the printing-press, which subsequently proved of great service to the Mission.

Missionaries sail. Dr. Coke dies at sea.

2. The party embarked on two ships, and sailed from Spithead on the 31st of December 1813; but Dr. Coke was not preserved to lay the foundation of the Mission, having died at sea May the 3d, 1814. The Missionaries were thrown by this calamity into a state of painful apprehension: they had not only lost their counsellor and guide; but they were left, also, without immediate pecuniary support in the land of strangers to which they were hastening. The whole enterprise had rested so entirely on their departed friend, that they did not know whether any provision had been made for the event which they had to deplore. The loss, however, of the human arm on which they had leaned, produced in them, under the Holy Spirit's influence, a more entire dependence on the Providence of God—a dependence so essential to the work in which they were embarked; and it did not fail them.

Missionaries arrive at Bombay.

3. On the 21st of May they arrived at Bombay, and the letters of introduction which they had brought to several persons of distinction at that Presidency obtained for them a kind reception. Their pecuniary difficulties were soon removed by W. T. Money, Esq., a principal agent at Bombay, and the well-known friend of the Missionary cause of

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whom we have before spoken. They brought a letter of introduction to this gentleman from Dr. Buchanan; and he relieved their anxiety, by assuring them that he should be happy to advance them any money on the credit of their Society at home. The Governor, Sir Evan Nepean, to whom, likewise, they had letters, showed them all the kindness which their circumstances required, and had a house of his own prepared for their accommodation. His Christian kindness almost overwhelmed them; but the courtesy of his manner soon removed their embarrassment, for they perceived that he was happy in helping them. They were strangers, and he took them in.[1]

Their arrival and reception in Ceylon.

4. On the 20th of June the Mission family, with the exception of Mr. and Mrs. Harvard—domestic circumstances rendering it desirable for them to remain behind for the present—sailed from Bombay, and landed at Point de Galle after a voyage of nine days. Nearing the shore, they were surprised to find that the boats which they saw approaching were sent off to receive them and their baggage; but the mystery was soon explained. Their generous friend, Mr. Money, had written to Mr. Gibson, the Master-Attendant of Galle, informing him of the probable time of their arrival, and describing the signal which the Captain would make on coming in sight of land. In consequence, he had been looking out for the ship, and paid them all the attention they required. This proof of the lively interest which Mr. Money took in their affairs filled them with gratitude to him, and excited their thankfulness to God. But greatly were these emotions increased, mingled with surprise, when they learned that Sir Evan Nepean, also, had taken the trouble of writing favourably concerning them to the Go-

(1) Matt. xxv. 35.

vernor of Ceylon, Sir Robert Brownrigg; who had, in consequence, immediately written to Lord Molesworth, Commandant of Galle, directing that the Government House in the fort should be prepared for their reception. Lord Molesworth executed these instructions, not with mere official punctuality, but, though an entire stranger to them, with all the feelings of personal friendship. The kindness which they received from all these parties could not have been surpassed by their most attached friends in England. It was equal—it could not exceed—the attention paid them at Bombay. This mention of the favours they received may be thought too particular for the page of History; but we cannot consent to regard these as private acts of beneficence. They were rendered to the individuals for the sake of the cause in which they were embarked; and they serve to mark the rapid transition now going on in the public mind towards Missionaries and their objects. If it was not unworthy of the sacred historian to record the courtesy with which Julius entreated his prisoner Paul[1], why should it be deemed unsuitable for these humbler pages to relate the courtesies of the noble-minded men who so liberally encouraged the Missionary in his adventurous undertaking? They have set the world an example which must not be lost.

The Governor approves of their design.

5. A few days after their arrival, the Rev. George Bisset, Chaplain at Columbo, paid them a visit, in the Governor's name, for the purpose of bidding them welcome to the island, and of making himself acquainted with the plan on which they intended to conduct their Missionary labours. After giving him an account of their Society, and explaining the circumstances which led to their present under-

(1) Acts xxvii. 3.

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taking, they stated that their immediate object in Ceylon would be to commence the study of the native languages, in order to qualify themselves for labouring among the Cingalese. Meanwhile they expressed themselves ready to instruct and preach to such persons as might be disposed to hear them in their own language. Mr. Bisset was satisfied with this statement, and assured them that they might expect every encouragement.

A proposal from Government accepted.

6. At a second interview, he stated to them that the Governor, with himself and other gentlemen at Columbo, not knowing what funds they had, nor how they were to be supported, had been consulting on some means of assisting them, in case it should be needful; and that the only way which occurred to them was, to offer each Missionary a monthly allowance for teaching English to the children of the principal Natives, in a few of the most important towns. It was proposed that they should undertake the superintendence of Schools at the several stations which were to be appointed for them. As this arrangement would make them acquainted with the most respectable inhabitants, procure for them considerable influence, and, at the same time, afford them great facilities for acquiring the native language, it appeared to them likely to subserve the design of their Mission, and they willingly accepted the proposal. In a few days Mr. Bisset informed them that the Governor, entirely approving of their design and disposition, proposed to allow fifty rix-dollars a month for each School; and stated, that he considered Jaffna, Manaar, Batticaloa, Galle, and Matura, as the most eligible places for such establishments. At the same time he informed them that this was only the Governor's opinion, and that they were at liberty to choose for themselves such stations as might appear to them, after careful inquiry, to be the most desirable.

After mature deliberation and fervent prayer, it appeared to them advisable to occupy only four stations for the present, namely, Jaffna and Batticaloa, for the Tamul division of the island, and Galle and Matura for the Cingalese; and they finally agreed that Messrs. Lynch and Squance should go to Jaffna, Mr. Ault to Batticaloa, Mr. Erskine to Matura, and that Mr. Clough should remain at Galle.

Two Missionaries proceed to Columbo.

7. The promptitude with which they now addressed themselves to their work is not less worthy of admiration, than their piety and simplicity, mutual confidence and affection, in making these arrangements. In a few days, after celebrating the Lord's Supper together, in which Lord Molesworth requested permission to join them, Messrs. Lynch and Squance set out for Jaffna. On their arrival at Columbo they were hospitably entertained by Mr. Twistleton, and much refreshed in spirit by their intercourse with other friends. Sir Robert and Lady Brownrigg, Sir Alexander and Lady Johnstone, gave them a cordial welcome, and encouraged them to proceed. Mr. Armour received them as brethren, and Mr. Chater, the Baptist Missionary, was no less kind, and invited them to preach in his Chapel, where the military of the garrison attended.

A Mahomedan Convert.

8. They mention a singular case of conversion from Mahomedanism to Christianity which had recently occurred in Columbo. The convert was baptized in the Fort Church, by the name of Daniel Theophilus, and it was stated to have been the first conversion from Islamism which had been known in Ceylon. Such conversions are rare in all parts of India. The subject of this change was a man of strong mind, and of considerable learning; and hopes were entertained that his public renunciation of his former faith, and his open acknowledgment of Christianity, would have an extensive effect on

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others, and be productive of similar results. The change in his religious profession had called down upon him the indignation of his relatives and former connexions, some of whom were fully bent upon his destruction. He was, in consequence, taken under the immediate protection of the Government, who committed him to the care of Messrs. Lynch and Squance, that he might accompany them to Jaffnapatam, and there be further instructed in the doctrines and duties of Christianity.

Missionaries' arrival at Jaffna.

9. On the 1st of August they set out with this interesting companion; and, on their arrival at Jaffna, the Sub-Collector, Mr. Mooyart, received them as friends whom he had long expected, rather than as strangers from a distant land; and the religious effect upon his mind of their subsequent intercourse with him he ever considered more than an equivalent for the kindness which they received at his hands. Here they were welcomed by Christian David also, the Tamul preacher from Tranquebar, of whom we have already spoken, who presided over the Tamul Christians in the province. He told Mr. Lynch that he had for more than ten years prayed that some Missionaries might be sent to Ceylon, and that he regarded their arrival as an answer to his prayers. While he was able to afford them considerable aid in furthering the objects of their Mission, they, in their turn, greatly assisted him in the way of religious instruction.

Commencement of their labours.

10. They had now a gratifying proof of the liberal intentions of Government towards them in the proposal for the endowment of English Schools to be placed under their care. Since Jaffna was to be the residence of two Missionaries, they found that the stipulated allowance for each School was, in their case, doubled. At the request of the European residents, who were without the means of public instruction, they performed Divine Service

in English, alternately reading the Church prayers and preaching; and they were much encouraged by the apparent effect of their ministrations. On the whole, they had reason to be thankful to God for the very auspicious circumstances under which this station was commenced.

Matura Station.

11. The other Missionaries joined their Stations about the same time, and met with similar aid in the prosecution of their work. Matura, to which Mr. Erskine was appointed, was about thirty miles from Galle. The civil authorities afforded him every facility he required in the opening of the proposed English School, which the children of the higher classes of Natives attended with manifest pleasure. He soon commenced his English ministrations also, in the Dutch Church in the fort; but his congregation was small, the European garrison consisting of few troops. The native population was considerable, and the district was found to be one of the strongholds of their superstition: he lost no time, therefore, in beginning the study of Cingalese, that he might attack the enemy in his quarters. Here he found the German Missionary, Mr. Ehrhardt, with whom he formed an intimate friendship; but he was not the companion in labour that he wanted. The district extended about forty miles by thirty, and he greatly felt the need of a colleague. Nevertheless, though labouring in comparative solitude, he found a sacred pleasure while engaged in the work to which he was devoted, and was encouraged to indulge expectations of ultimate success.

Batticaloa Station.

12. Batticaloa, Mr. Ault's Station, was above one hundred and fifty miles beyond Matura. It is a small island, containing a fort, with a few houses; but the district to which it gives name is of importance in a Missionary point of view, carrying on a constant trade with the interior, and containing a

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large population. Mr. Ault was induced to proceed thither in a native dhoney, a kind of sailing barge, which was expected to make the passage in three days; but it took more than eight to reach the destined port. As he had not provided for so long a passage, his sufferings and privations by the way, added to his affliction from the recent loss of his wife, so shook his constitution, that he was ill suited to enter upon his arduous duties. There was no habitation vacant for him; but the Collector, Mr. Sawers, and the Magistrate, Mr. Atkinson, received him into their houses, and showed him every attention that was calculated to soothe him in his distress, and he was soon sufficiently recovered to open the English School. On Sunday Mornings he performed Divine Service for the civilians and military, when his congregation was seldom less than one hundred and fifty, the soldiers being marched to Church. He had an Evening Service also, at which their attendance was optional; and the numbers that came were sufficient to encourage him to believe that they were sincerely desirous to hear the Word of God; while a few applied to him at an early period, under serious concern for their salvation. The Station was crowded with sick; they saw their comrades dying daily; and it made the Missionary happy to be the means of improving the solemn season to their souls. Though encouraged, however, in his labours among his own countrymen, he did not suffer his attention to be diverted from the Natives. He laboured hard at the Tamul language, and soon began to itinerate among the huts in the neighbouring country.

Galle Station.

13. At Galle, Mr. Clough performed the English Service in the Dutch Church every Sunday; and a private house in the fort was fitted up, by some of his hearers, for preaching on an evening during the week, and for religious conversation with those

under serious impressions. In all these services the marked attention of Lord Molesworth greatly encouraged him, and tended to acquire for him that influence among the officers and troops, which was productive of considerable advantage to the interests of religion. His Lordship often appeared in company with the humble Missionary on public occasions, and was seldom absent from the cottage in which their religious meetings were held. The good effect produced on the European inhabitants was soon very apparent; and the military, especially, were sensible of the influence of their noble Commander's example.

The Missionary desires to dwell among the Natives.

14. These circumstances must have been sufficiently tempting to induce Mr. Clough to remain where he was; but he resisted the temptation. Though encouraged by the countenance he had received, and grateful to God to find himself made so useful, instead of feeling inclined to lay aside his Missionary character, he was dissatisfied with himself until at work among the Natives. The district of Galle is one of the principal Stations in Ceylon. Besides the numerous Europeans, and the inhabitants of Dutch and Portuguese extraction, in the fort, the Mahomedans resided there in great numbers, and had a mosque in the garrison, the only one in the whole island. There was a very large population of Cingalese in the adjacent country, whose docility and gentleness of disposition were not surpassed by the Natives of any other district in the British territories; but they were enveloped in the darkness of paganism, and avowed worshippers of evil spirits. To these, the more immediate objects of his Mission, Mr. Clough's attention was anxiously directed. As a residence in the fort would afford him but comparatively little influence over the native population, he wished to live entirely among them, to study their language, and to exert himself for their spiritual welfare.

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Facilities unexpectedly offered him.

15. Before long an opportunity was afforded him to attain the object of his wishes in a way that he little anticipated. He received a visit, at the Government House, from Don Abraham Dias Abeyesinhe Amarasekara, the *Maha*, or great Moodeliar of Galle, a fine-looking man, of good understanding, and of a liberal mind, and who, from his rank, was possessed of unbounded influence throughout the district. After the usual compliments, he addressed Mr. Clough in English, stating that he was come to place his own children under his protection and instructions; that, having heard that he was desirous to establish a School for the sons of Native Headmen, he was glad to offer him a good house, ready furnished for the purpose, near his own residence, which, if it suited him, was much at his service; adding, that he should think it an honour to have such a reverend gentleman living near him, and that he would assist him in all things in his power.

Commences operations.

16. Mr. Clough, after acknowledging this liberal offer of the Moodeliar, went to view the premises, which were about a mile from the fort, and only a stone's throw from the house of the proprietor. They were situated in a very retired and romantic spot; and appeared, in most respects, to be so eligible, that he did not hesitate to accept of the liberal proposal. He immediately had his luggage removed; and was thus, without any expense to the Mission Fund, placed at once in a situation of comfort and respectability, and in circumstances of all others the best calculated to promote his improvement in the language, and his usefulness among the Natives. His School was soon commenced, and attended by some of the most intelligent boys on the island.

The Moodeliar manifested great anxiety for his comfort, furnished him with a small horse, and afforded him assistance whenever he could render him any service. The patronage and friendship of

this person had great influence on the surrounding Natives. Curiosity was powerfully excited; and, in his new residence, Mr. Clough was visited by learned priests, and persons of various classes, who came to inquire respecting the religion he professed. With the help of an interpreter, he had frequent opportunities to converse with these visitors *concerning the faith that is in Christ*, and had the pleasure, in some instances, of seeing them depart apparently impressed with the result of their inquiries. By the Moodeliar's assistance, he obtained a competent Cingalese Teacher, under whose instructions he applied himself diligently to the study of that language.

Attention of a Priest to the Gospel.

17. He soon had reason to trace the providence of God in these arrangements, which were ordered so entirely in accordance with his design, and yet so independently of himself. He began immediately to hold intercourse with the Cingalese, and especially with the priests; and Providence cast him in the way of one of the most celebrated in the island, who was well known both in the Kandian and British dominions. This high-priest was everywhere extolled for his extensive knowledge, both of the religion and literature of Ceylon, as well as of the Oriental languages, and several marks of distinction had been conferred upon him. He had resided for a considerable time at the Court of Kandy; and at his inauguration as a priest he had the honour of riding on the king's own elephant. Mr. Clough, desirous of becoming acquainted with the native superstitions, that he might be the better prepared to expose their absurdity and impiety, took every opportunity to be present at their religious services, and endeavoured, on such occasions, to engage the priests in conversation, in the hearing of their followers. A celebrated festival, called *Banna maddua*, at which the priest was carried in great pomp on

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the shoulders of his disciples, furnished the first opportunity of discoursing with the high-priest just mentioned. The conversation which then took place seems powerfully to have affected him, and he visited Mr. Clough in private, for further information respecting the religion of Christ; while his deportment at every successive interview was such as to strengthen the hope that his inquiries were not dictated by vain curiosity, but by an increasing desire to arrive at the Truth. Mr. Clough gave him a copy of the Gospels at his own heathen temple, in presence of some of his pupils, educating for the Budhist priesthood, who were not a little surprised at the joy which he expressed, and at the care with which he wrapped up the book, showing that he esteemed it more precious than gold. He read it with diligence, and it furnished him with topics for inquiry, which led to the gradual development of the whole system of human redemption by the atonement of the Cross.

His sincerity tested.

18. This intercourse went on about two months, when the priest avowed the entire revolution of sentiment which his mind had undergone; professed his firm conviction of the Divine origin of Christianity[1]; and expressed a wish openly to

(1) The discussions between Mr. Clough and this priest were very similar to those which other Missionaries have held with the Hindoos, of which several specimens have been given in these volumes. It will serve, however, to exhibit the character of his mind, to introduce here his question, and the Missionary's answer, on the RESPONSIBILITY OF THE HEATHEN;—a subject with which he seems to have been much perplexed:—

"You say that the God of whom you speak is infinitely great in all His attributes; that He created the world and all its inhabitants, and governs the world by the same power; that He is present as much in one place as another, and views every action of man; and that He demands proper worship from all His creatures, and such as Christians pay Him; that such is His holiness that He hates sin, and such His justice, that He will punish sin, and

renounce Budhism, and to make a public profession of his faith in Christ.

Not long after, his sincerity was put to the test in a way which Mr. Clough thus describes:—

"About this time there was a meeting convened of several Budhist priests, for some particular occasion, near Galle, and the meeting was to continue for some days. I was apprehensive that he might be shaken, or not sufficiently prepared to stand the attacks of such a number of his former acquaintance. I however paid him a visit at this meeting, when they were all present, and were not a little surprised to see me advance; but they were more surprised when they perceived my convert advance and join me. We then retired, and I began a very close conversation about the state of his mind, and found him unshaken. I asked him whether he did not feel reluctance at leaving his religion. He

and particularly the failure of proper worship;—how can a God of justice punish an Idolater, if that Idolater worship according to the light afforded him, and not according to the light of Christianity, of which Idolaters are ignorant? And, further," he added, "this is applicable to the Cingalese in general: why, then, has not God instructed us better?"

"I answered," says the Missionary, "that although God is a being of infinite justice, He is also a God of mercy, and that He could do nothing contrary to goodness and holiness; and hence, when it is said 'He will judge every man according to his works,' He will do it according to the light which each man possessed. I added, that his questions had not involved the smallest difficulty; because it could not be supposed that God had permitted the Cingalese and other idolatrous nations to remain in a state of mental darkness, for the purpose of judging them with a less rigorous judgment; but their ignorance might be considered as permitted by God to stick to them, a just retaliation for their forefathers' abuse of the light which we now enjoy: and the difference in the Day of Judgment between a Christian and a Cingalese Idolater will appear according to their particular circumstances: the one will be judged by the Gospel, the other by the light with which he has been favoured." With this answer he seems to have been satisfied.

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answered, that the reluctance was easily overcome, because he was about to receive a better; and he added, that he felt no difficulty in casting his lot with mine, and should be very glad to have the same place with me in the next world; and that he should have little trouble in his mind, if he thought he should be in the same situation with me at the Day of Judgment.

"At this time a singular circumstance occurred, which seemed to give weight to all his past conduct. The aforementioned assembly of priests availed themselves of opportunities of receiving personal and public improvement, both by night and day, through the means of my faithful convert; and he, being the senior priest, was looked up to for instruction. One evening, when they were assembled, and were expecting to hear him preach on the religion of Budhoo he pulled out the Cingalese New Testament, and began to read the first chapter of St. Matthew, and proceeded to read other chapters, making his observations till morning, by which time he had finished the whole Gospel. He was heard with surprise and attention: they frequently interrupted him, while he proceeded, with questions, which he answered to the best of his ability."

He is anxious for baptism.

19. He now became anxious for baptism, declaring that he regarded it as the characteristic mark of those who were not worshippers of idols. But as this step would inevitably subject him to the privations of poverty, and perhaps to the attacks of the infuriated idolaters upon his life, Mr. Clough made the Governor acquainted with all the circumstances of the case, and received an immediate answer from his Excellency, that if the priest, from conviction, embraced the Christian religion, protection should be afforded him, and a small allowance made to preserve him from want. This letter conveyed encouragement both to the Missionary and

his disciple, for whose baptism at Galle preparations were immediately made.

Perils of his situation.

20. Circumstances, however, soon arose to prevent the performance of the service on the spot. At this time Mr. Clough received a letter, requesting him immediately to visit Mr. Squance at Columbo, who was not expected to live. On taking leave of the priest, he desired him to remain quiet until he should receive further directions from him; but in his absence the convert was exposed to considerable perils, which Mr. Clough thus described:—

"I had not been absent a week before the matter was blazed abroad through the district, and came to the knowledge of the high priest, who was so alarmed by the intelligence, that he assembled fourteen of the head priests, and sent them to prevail upon him, if possible, to abandon the idea of embracing Christianity; stating, that if a priest of his rank and respectability in the religion of Budhoo forsook them, it would not only disgrace his own character, but injure the cause. He continued immoveable; and the matter spread so rapidly, that, before the fourteen left him, they were increased to fifty-seven, using every possible method to prevail upon him to continue as he was. Besides the priests, there were his family-connexions, some weeping, some scolding, and others threatening to put an end to their existence. Many Headmen of the district came to him with large presents, observing, 'If you forsake the priesthood it will ruin our religion in this country.' However, he broke through them all, and made his escape at the hazard of his life. He got from his temple in the country to the house of an European in the fort of Galle, where he met a letter from me, desiring him to go to Columbo without delay. On this occasion Lord Molesworth behaved, not only like a friend, but like a Christian who had the work of God at heart. He took him

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into his own house; and, when he came off to Columbo, gave him money sufficient to bear his own expenses, and those of the men who went with him as a guard."

His reception at Columbo.

21. The news of his abandonment of idolatry reached Columbo before him, and excited an interest among the Europeans of all ranks. On his arrival he met with the kindest reception from the friends of religion; and the appropriate instructions which Mr. Twistleton gave him, while they illustrated the excellence, also established the claims of the Christian religion on his approval and choice. The entreaties and remonstrances of his relatives followed him, in letters which deeply affected his feelings; but he showed no infirmity of purpose. While he loved his family with strong affection, his love to Christ enabled him to bear their reproaches, and to reject their persuasions.

"A day or two before his baptism," observes Mr. Clough, "I called upon him, and found him uncommonly cheerful and happy. 'I dreamed,' said he, 'last night, that my robes were covered with all kinds of filthy reptiles. I was so disgusted at the sight, that I thought I went to a river and cast them in, never to touch them again. When I awoke this morning I found myself naked, and all my robes folded up and thrown on the far side of the room. Now, thought I, God has sent this dream to show me the bad state I am in, and to confirm me in all my former resolutions; and I am only sorry that I am forced to put them on again.'" He still wore the yellow garments of the Budhist priesthood, having no other raiment to put on.

His baptism.

22. On Christmas Day 1814 this once-distinguished priest of Budhoo was publicly admitted into the visible Church of Christ, in presence of a crowded congregation, by the ordinance of Baptism, receiving the name of Petrus Panditta Sekarras.

The service was performed in the Fort Church by the Rev. G. Bisset; Messrs. Clough and Armour were his sponsors; and the Hon. and Rev. T. J. Twistleton preached on the occasion. Thus did he give up rank, affluence, connexions, family, and all that the world holds dear, to embrace the religion of Jesus, in obedience to the dictates of conscience. From the natural influence of his character and abilities, such an example promised to be of signal use in the propagation of Christianity. The causes which led to his adoption of the Christian religion, and the probable consequences of his conversion, were noticed with much effect by Mr. Twistleton in his sermon; and they furnished a most appropriate conclusion to a discourse delivered on the anniversary of the nativity of Him who was destined to be a light to lighten the Gentiles.[1]

His subsequent employment.

23. This distinguished heathen possessed property to a considerable amount, the whole of which he lost by embracing Christianity; and his conversion would inevitably have reduced him to a state of destitution, had not his wants been supplied by his Christian friends. This, however, required great caution. To hold out pecuniary support to the Natives, as a bounty on their renouncing heathenism and embracing Christianity—the mistake which the Dutch had committed—would present a temptation to their proverbial cupidity, and give ground to suspect that their profession of the Gospel resulted, not from a conviction of its truth, but from an ambition of worldly advantages. Nevertheless, Indian converts have a fair claim to assistance, cut off as they commonly are from their former resources; and those Missionaries have acted with prudence and piety,

(1) Mr. Clough drew up an authentic statement of this interesting case at the request of the Governor, who ordered it to be inserted in the Government Gazette, Dec. 28, 1814.

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who, as we have frequently seen, provided the native convert with the means of obtaining, by his own industry, "the bread which perisheth," while directing and encouraging him to seek that "which endureth to everlasting life." Thus was the present convert preserved from want and protected from danger, not in a state of indolence, but as the price of his own labour. Through the interposition of Sir Robert Brownrigg, he was placed in a situation to maintain himself. His literary qualifications obtained for him the office of Cingalese translator to Government, at a fixed salary; and, as his return to Galle would have placed him among those most incensed at his abandonment of their superstition, it was deemed advisable that he should remain at Columbo, under the care of Mr. Armour; and that his studies should be directed with a view to his becoming at a future period a preacher, among his own countrymen, of "the Gospel of the grace of God." With respect to the prospect of his usefulness in this way Mr. Clough observes—

"Humanly speaking, this man will be capable of doing as much good among the Natives as fifty European Missionaries. Many of the priests are so shaken by this conduct of their leader, that they, also, are wishful to embrace Christianity; but there is this difficulty in the way: when they cast off their robes, they lose all, even their freehold estates, if they have any, as our priest had to a considerable amount. But we hope soon to see the people coming over likewise, and then a way will be opened."

Arrival of Mr. Harvard.

24. We left Mr. and Mrs. Harvard at Bombay, where their friends continued unremitting in their kindness; but as the Natives were very inquisitive to know why they remained behind their brethren, Mr. Harvard thought it behoved him to be very cautious in his conversations with them on religious

subjects; for he could not tell how far the permanent interests of the Mission might be involved in his present conduct. Family circumstances appear to have detained him till January the 15th, 1815, when he left Bombay, with his wife and infant, and after a long and perilous passage, owing to the ignorance and impetuosity of the commander of the vessel, reached Point de Galle. The pleasure of meeting their brethren Clough and Squance, and the kindness of Lord and Lady Molesworth and other friends, soon made them forget the privations and dangers through which they had been so graciously brought. The rest of the Brethren, with the exception of Mr. Ault, arrived not long after; when they conferred together on the state of the Mission, and it was agreed that Mr. Harvard should be stationed at Columbo. He soon set out for this place, where he was heartily welcomed by the friends of their brethren. Mr. Armour had hired a suitable residence for him and his family in the Pettah, to which, in due time, they removed.

Death of Mr. Ault.

25. Not long after their arrival they had to mourn the loss of one of their companions, Mr. Ault, who sank at last under a severe disease with which he had for some time been afflicted. He died at Batticaloa, and was interred with every mark of respect from all classes of inhabitants, the Burial Service being read by the Collector. His career was short, but not without effect. In the article which appeared in the Government Gazette announcing his death, after bearing testimony to his piety and zeal, it is added—"Possessing rare qualifications for the meritorious and useful work which he had undertaken, his success, in the short space of eight months, in raising among a numerous body of Natives, but nominally reformed Christians, at that place, a respect for, and a decent observance of, at least the external form of religion, was truly remarkable.

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And although he had not to boast of having made any converts from either the Heathen or Mahomedan Faith to that of Christianity; yet, by the establishment of eight Schools for the education of Hindoo children, and by his talents and address having so far overcome the scruples and prejudices of their parents, as to introduce the reading of the New Testament as the only school-book to the more advanced Scholars, he has laid the foundation for a most extensive propagation of our faith."[1]

System of village preaching.

26. About this time it was proposed to establish a system of village preaching on the Lord's Day, in the vicinity of Columbo, by means of interpreters. For this purpose they were provided with Cingalese youths from the Government Seminary, who were deemed competent to interpret the Missionaries' discourses to their countrymen. Two or three of the Government interpreters were associated with them, and Sir A. Johnstone directed that the principal Cingalese interpreter of the Supreme Court should accompany Mr. Harvard whenever required. The persons so employed were previously instructed what to do; the native congregations were assembled in the Government Schools; the meetings were always opened and closed with prayer, and were said to be productive of considerable benefit to those who attended them. Thus, under the immediate superintendence of the Missionaries, from twelve to fifteen villages were regularly supplied with public religious instruction every Sabbath.

While, however, we admire the spirit which prompted these proceedings, we must not omit to record the personal inconvenience which they suffered from them, as a warning to others. Mr.

(1) Ceylon Government Gazette, April 19, 1815. This article was written by an eminent Civilian, who honoured the deceased with his intimate friendship.

Harvard confesses, "zeal, undisciplined by prudence, impelled us to exertions, in these itinerant labours, which were too violent to be lasting. In company with my interpreter, I have frequently travelled, beneath the beams of an Eastern sun, twelve or fifteen miles in one day—addressed three congregations—and returned in the evening to preach in English in the Pettah. Mr. Clough was no less regardless of himself. The leading of the singing also devolved on us, which was even more laborious than preaching. The abundance of the harvest, and the paucity of labourers, is the only apology to be made for efforts which cannot be wholly justified; and which at length inflicted injuries on my constitution from which probably it will never wholly recover."

Inexpediency of preaching through an interpreter.

27. It may be questioned, also, whether the good produced on the hearers was equivalent to the danger incurred by the preachers. In India this is seldom an advisable mode of teaching religion. Very few Natives indeed are sufficiently acquainted with English to understand a familiar conversation upon religious subjects in that language, much less to interpret a set discourse to their countrymen. It is almost incredible, to any but those who have tried the experiment, how difficult it is to make them comprehend a short and simple sentence, if it contain an idiom not very familiar, or a word which has two or more significations. Theological terms increase the difficulty tenfold. Most preachers find it hard to make their discourses intelligible to the unlearned of their own countrymen: how much more so to foreigners, and especially when those foreigners are heathen, to whom all your ideas are new! Upon a little reflection, therefore, it cannot be satisfactory to a conscientious man to preach through the medium of another, without the certainty of his understanding you. But of this you cannot be certain while unac-

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quainted with his language; and he might be, most unintentionally, teaching error without your being able to correct him. This method of preaching may be, also, a great temptation to a Missionary to neglect the study of the native language. Finding this labour very great, and, as he may be induced to think from the supposed success of his interpreter, unnecessary, he may easily be induced to decline it. Messrs. Clough and Harvard did not yield to this temptation. They studied the Cingalese with great success, and turned their knowledge of that language to good account. Others, however, have been less diligent; and there are instances of Missionaries, who, confining their exertions to their own language, have left the Heathen as they found them. On the whole, therefore, the author—and he writes from some experience—would decidedly dissuade every one from *preaching* to the people of any country through an interpreter. If he will wait till he can put only a few sentences together in the native tongue, and has learned to read them with tolerable accuracy, he will be much better understood, and improve both himself and his hearers more, than by any instructions conveyed through the medium of another. His progress may seem slower, but it will be more sure.[1]

English Service for Natives.

28. The Missionaries opened another service at Columbo of better promise. Finding that the acquisition of English was regarded by the young Chiefs and other respectable Natives as very desirable, they commenced an English Service on Tuesday evenings, in the house in the Outer Pettah, with an immediate view to their advantage; and that every facility might be afforded to those but imperfectly acquainted with the language, the dis-

(1) Missionary Vade Mecum, pp. 70 &c.

courses were invariably formed of familiar expressions. The place was usually crowded; and the attention and seriousness with which every part of the Service was regarded, encouraged the Missionaries to open a Prayer Meeting on Saturday evenings, in the same place, which was closed with a short familiar address. This Service was also well attended; and of many persons they thought that there was ground to hope that they had *believed their report*, and that *the arm of the Lord was revealed* in their emancipation from the bondage of idolatry. Besides these Services, they obtained the use of the Dutch Church in Columbo for the performance of an English Service on the evening of the Lord's Day.

They commence building a Chapel.

29. The congregations assembling at the Mission House increased so considerably, that accommodation could no longer be afforded; and it became necessary to purchase the premises, for the purpose of altering and enlarging them. When the purchase was completed, it was determined to pull down the old building, and erect an entirely new Chapel, according to a plan which Dr. Coke had brought from England. To meet this expenditure, they applied to the Governor, the Chief Justice, the Members of Council, the Chaplains, and other parties of the first respectability; and their application was liberally responded to by them all. Many of the Natives, Portuguese and Cingalese, who attended the Missionaries' instructions, and had expressed their desire for regular Public Services, contributed to the fund, and the building was soon commenced under the happiest auspices.

Opening of a Sunday School.

30. Their next work was the establishment of a Sunday School in Columbo. The publication of their plan was favourably received, both by the classes for whose benefit it was intended, and by those British residents who were interested in the intel-

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lectual and moral improvement of the Natives. The birth-day of King George the Third falling on Sunday, this was considered an appropriate day for opening the School;—a compliment specially due to a monarch who was the friend and patron of every institution to promote the improvement of his subjects. The day for its commencement being announced, an anxious crowd surrounded the Mission House in the morning; some to apply for the admission of their children, and others to witness the opening of the School. Within a short time after, upwards of twenty Cingalese and Native-born Teachers were enlisted in the service, and more than two hundred and fifty children sat down together, without any distinction of caste. These included a number of females under Mrs. Harvard's peculiar care, and some girls belonging to Lady Johnstone's School at Colpetty. At the levee on the following day, which the Missionaries attended to pay their respects to their Sovereign's representative, the Governor took special notice of them, inquiring what success had marked the opening of their School on the preceding day, and expressing a hope that they would have health and encouragement to prosecute their important work. Such was the commencement of the first Sunday School in Ceylon; and this public reception of the Missionaries by the Governor, and his special notice of their undertaking, while gratifying to their feelings, produced an impression on the Europeans and Natives which could not but be favourable to the Mission.

The operations of the Press begun.

31. We have noticed that two of the Brethren, Harvard and Squance, were acquainted with the art of printing. They were provided with a press and types; and as soon as these arrived from Galle Mr. Harvard applied himself to the work of fixing and arranging them for use. He then printed off a Spelling-book, Hymn-book, and two religious

treatises. The typographical execution of these works being superior to any printing previously produced on the island, they received many applications to print for the inhabitants, and complied in every case consistent with the character of a "Missionary Press." Government made overtures to them for the purchase of their press; but as it was the property of their Missionary Committee, and they knew the vast utility of such an agent, when properly directed, for the dissemination of Christian knowledge, they declined the offer. Mr. Harvard was then requested to superintend the Government press at a fixed salary. This, being incompatible with his Missionary engagements, he also declined; but he readily offered to attempt a renovation of the printing-office, which had remained in the same state of disorder as it was in when the British received it from the Dutch on the surrender of the island. It was, consequently, placed under his controul, and the workmen received orders to follow his directions. He found the whole concern in a ruinous state; but by perseverance he succeeded in rendering the office efficient and respectable. He received the thanks of Government for his valuable services; but the pecuniary recompence offered him he declined, thankful to have been enabled to show his gratitude in so acceptable a way to those whose condescension and patronage had laid him and his brethren under such lasting obligations. Not long after, when the presses of the Columbo Bible Society were at a stand, they printed the Cingalese Scriptures at the Mission press, completing it in an improved style, and at a reduced expense.[1]

(1) History of the British and Foreign Bible Society. Vol. iii. p. 325. Harvard's Narrative, p. 276.

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Proposition for a Boarding and Day School.

32. The Missionaries, in consequence of numerous applications from civilians and military officers at Columbo, who were desirous of placing their children under their care, contemplated the establishment of a Boarding and Day School, in connexion with the Mission, and in aid of its expenses. But the Boarding School they relinquished in consequence of the decision of the Missionary Committee in England, which was unfavourable to the prosecution of the plan, lest they should be too much involved in secular concerns. This apprehension was, doubtless, well founded, unless the Missionaries had been sufficiently numerous for one or two of them to give their attention to this department, without interfering with the more appropriate work of the rest. In that case, such an establishment, while a great accommodation to the British residents, would have relieved the Mission funds, and extended the public interest in its favour. Under present circumstances, however, no pecuniary advantage could have compensated for the diversion of the Brethren's attention from the great design of their undertaking.

Intercourse with an Ava Priest.

33. The Mission House being situated on the main road from the country to the fort, the Missionaries had frequent opportunities to converse with Natives on their way to and from the town. The result of these interviews was often encouraging; and in one instance they were productive of the happiest consequences. A Budhist Priest, known by the title of the AVA PRIEST, was introduced to them by a note from the Rev. G. Bisset. This man possessed much acuteness of intellect, enriched by scientific and literary research; he was highly respected by his disciples; and had attained the honourable distinction of *Maha Nāiaka*. His motive in desiring the Missionaries' acquaintance does not appear. He avowed himself an Atheist in principle, and asserted his

ability to disprove the existence of God. For several weeks he daily held a controversy with one or both of the Brethren; and the *enmity of the carnal mind* against the being and perfections of Jehovah were, perhaps, never more awfully displayed than in his impious expressions and spirit. Earnestly did they supplicate the Source of Wisdom to confer on them ability to confute his specious reasonings. Several of his arguments were new to them; but they were enabled to meet them, at the moment they were advanced, in a manner which satisfied their own minds, and evidently shook the priest's confidence in his opinions.

His mind changed.

34. In the intervals of these conversations he occasionally discussed the same subject with Messrs. Twistleton and Bisset; and ere long the strongholds of error, in which he had entrenched himself with the full persuasion that they were impregnable, yielded to the force of truth; when this victim of delusion, astounded at his past impiety, and awakened to a sense of his real danger, solicited the Missionaries' prayers that God would assist him in his search for true wisdom. In proof of his sincerity, he consented to Mr. Harvard's preaching in the temple of which he was the chief priest, though the distance was too great for the proposal to be immediately accepted. This, however, was not the only evidence he gave of the renovation of his heart. His pride was renounced, and he became an humble inquirer—a docile scholar, receiving with meekness instruction in the first principles of the doctrine of Christ, with a view to his admission into the Church by baptism, which he earnestly desired.

During the progress of this transformation of his sentiments he addressed a letter of condolence to Mr. Harvard, upon his loss of a child, in which he who had so lately denied the being of a God, now endeavoured to encourage his teacher with consi-

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derations deduced from the doctrines of *Divine Providence*. Encouraged by this fresh proof of his sincerity, Mr. Harvard again proposed to visit his temple, and, with the priest's hearty concurrence, he preached there, by an interpreter, in front of the great image, to a large congregation of priests and people, from 1 Cor. viii. 4. "We know that an idol is nothing in the world, and that there is none other God but one."

His baptism.

35. He next visited the Government Schools, in company with Mr. Clough, in the Galle and Matura districts; and while on these journeys they preached to large and attentive audiences, and baptized and married considerable numbers. On their return to Columbo, the Ava Priest publicly renounced his former notions, and was baptized, in the Fort Church, into the faith of Christ, by the name of GEORGE NADORIS DE SILVA, Messrs. Bisset and Harvard being his sponsors.

Prejudice against women's attendance at Church overcome.

36. In their visits to the Native Christians in the villages, the Missionaries were occasionally met or accompanied by Sir A. Johnstone, Mr. Twistleton, and even the Governor, with his lady and suite, who attended Divine Service, with the Cingalese Christians, in Churches of the humblest structure. This countenance of the highest official authorities in the island tended to obviate difficulties which they would otherwise have found it hard to remove. There was one prejudice, however, which they could not immediately overcome. The Christians had a strong objection to their women appearing in a Place of Worship, except at the administration of baptism and the celebration of marriage. This privation was so prejudicial to the domestic character, not only of the women themselves, but also of the entire Christian community, that the Missionaries resolved to persevere, until they should see the mothers and daughters of the Christians taking

their proper place in Church. Encouraged by the success of Mr. Armour among a small colony of washermen, which he had taken under his instruction, in shaking this injurious prejudice, they employed every prudent effort which the sense of duty could suggest, and had at last the satisfaction of prevailing over the men's objections. Whether convinced by their arguments, or overcome by the women's importunity, it is of little moment to inquire; the Missionaries were gratified to see the women at length begin to appear at Church. When once begun, the numbers gradually increased, until their attendance at public worship ceased to be considered a strange sight.

Baptism of a Native Youth.

37. Their labours among the nominal Christians frequently led to intercourse with the Heathen, many of whom attended their public services; while others visited them at their dwellings, for the purpose of more private conversation. Among these were several of the Budhist priesthood. An aged *Nāiaka* came, with great pomp, and attended by a train of followers, bringing with him a nephew, whom he desired should be made a Christian. In answer to the question, why he did not himself embrace the religion in which he wished his nephew to be instructed, he replied, that he felt he was too old to encounter the difficulties of so important a change: and upon the Missionaries leading him into argument, he attempted to defend his paganism, and departed as confirmed an Atheist as he came. The lad, however, remained with them, and was subsequently baptized. They employed him in the Mission printing-office, where he was taught to earn his maintenance; and his conduct was such as to give hope of his becoming a pious and useful man.

Conversion of a Kandian Priest.

38. A short time before this visit a young Kandian Priest had attached himself to the Missionaries,

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and, at his earnest request, was received as a servant into their family. He proved an engaging and affectionate youth; and when he was sufficiently instructed, and they were satisfied of his sincerity, he was baptized by the name of Joseph. He afterwards accompanied a Missionary to Matura, where, after a few months, he died, affording a pleasing hope that his end was peace.

Conversion of another Priest.

39. The converted Ava Priest, George Nadoris, manifested a strong desire for the conversion of his idolatrous countrymen. It appeared that half the priests and temples in the island had been under his controul. He accompanied the Missionaries in their preaching excursions round the country, when he addressed large companies of people, from eight hundred to a thousand at a time, in the most lively and eloquent manner; and his character as a priest was so well known before his conversion, that wherever he went the people recognised him, and the effects produced by his public discourses were remarkable. The priests came from almost every part of the country, even from the interior, to contend with him. Great numbers of the superior order of priests avowed themselves convinced of the truth of Christianity; but they were not willing, like George Nadoris, to deny themselves, and to take up the Cross.

To these there was one exception. Nadoris had a friend among them, who possessed considerable property, good natural abilities, and an extensive acquaintance with foreign languages. His disposition was meek, and his manners prepossessing. When introduced to the Missionaries by his friend and instructor, he professed to be dissatisfied with the pagan superstition; offered himself for baptism into the Christian faith; and begged to be instructed in the principles of Christianity. The knowledge

which the Brethren had by this time acquired of the deceptive character of the Natives made them cautious in the admission of candidates. In the present instance their examination of the man's motives was more than usually severe; but they could detect no sinister design. His replies to their questions were given with the greatest apparent sincerity; and, after putting him off for a considerable time, they felt so satisfied with him, that they could no longer resist his importunity to be received into the Christian Church. He was baptized in the Government Church by the name of *Benjamin Parks*. "It was most gratifying," observed Sir Alexander Johnstone on the occasion, "to see the very men who have been devoted to a Heathen Priesthood surmounting every prejudice of education and profession, and convinced of the delusion of that idolatry which they had been taught to preach." What added to the value of this fact was, the assurance given, on the same authority, "that it was one of the *many* proofs which occurred of the effects produced among the Natives by the circulation of the Scriptures."[1]

Arrival of five Missionaries.

40. In the month of June 1815, a Missionary, the Rev. John M'Kenny, arrived from the Cape of Good Hope, and was followed, early in 1816, by four more, Messrs. Callaway, Carver, Broadbent, and Jackson, who were stationed where they were most required.

Two local Preachers received.

41. They also admitted a young man, named Lalmon, as an Assistant Missionary—the first preacher obtained for their assistance from among the inhabitants of the island. His acquaintance with several languages rendered him a valuable acquisition

(1) History of the British and Foreign Bible Society. Vol. iii. pp. 225, 226.

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as an interpreter, and he was received on trial, and appointed to the Matura Station with Mr. Callaway, to whom he proved a useful colleague. Not long after, a second young man, also born in the country, was raised up for them at Galle. His name was John Anthoniez; and the Missionaries were encouraged, by his apparent sincerity and his good abilities, to employ him as a local preacher.

Conversion of a Priest at Galle.

42. The Galle Station was now of such importance, that it became desirable to procure premises for a Missionary residence; and a large house in the fort being vacant, and more eligible than any place to be procured in the suburbs, it was purchased, and a part of the building converted into a Place of Worship. The labours of the Missionaries among the Cingalese were attended with an encouraging measure of success. For a considerable time they regularly preached in the house adjoining the Budhist temple at Dadalla, the priests of which generally prepared it for Christian worship. They did not, indeed, realize all their anticipations; but there was a priest among those who seemed to be favourably impressed towards Christianity, who became a decided convert, and was baptized.

Station formed at Colpetty.

43. Mr. Harvard's health being too much impaired to attend to his varied duties at Columbo, in the autumn of this year, at the earnest recommendation of Sir A. Johnstone, he removed to a cottage at Colpetty, in the immediate vicinage of that gentleman's country residence. When his health was sufficiently restored to attend to the Natives around him, he made himself acquainted with the religious dearth of this populous village. A military Schoolhouse was the only Place of Worship for the accommodation of the few Christians in the neighbourhood. Lady Johnstone, on her departure for England, was desirous of placing her School, mentioned

in a former Chapter, under the Missionary's care. On the whole, therefore, the circumstances of the Station presented a field of promise which Mr. Harvard deemed it right to occupy. An eligible estate on the spot was for sale, which afforded him an opportunity immediately to execute his design. A subscription was commenced for the purpose in the month of November: it was headed by the Chief Justice and his lady, whose example was liberally followed by the other European inhabitants. The property was soon purchased on advantageous terms, and the building was opened for Missionary purposes in the following March.

Mission commenced at Madras.

44. In the course of 1815, one of the Brethren being invited by some friends to their Society at Madras to go and reside among them, the Home Committee directed Mr. Harvard to proceed thither; but as his services at Columbo, especially in the printing department, were too important to be relinquished for a station which almost any other Missionary might occupy, it was the unanimous opinion of the Missionaries and their friends at Columbo that he should not be removed. They therefore resolved that Mr. Lynch, the Senior Missionary, should proceed to Madras, instead of Mr. Harvard. He sailed for that station in the autumn of 1816, taking with him letters of introduction from persons of the highest consideration at Columbo to their friends at that Presidency, which insured for him a kind reception. His piety and zeal soon endeared him to all who were interested in the progress of Christianity, and Madras became to him, in a short time, a scene of considerable usefulness.[1]

(1) At first he found some difficulty in obtaining ground for a station; but, after a time, two Chapels were erected; several Natives and others embraced the Truth under his instructions; and in a few years the Madras Mission had three other stations—Negapatam, Bangalore, and Mysore.

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Opening of the Chapel at Columbo.

45. To return to Columbo.—We have seen the commencement of their building in the Pettah of the town, the completion of which had, from various causes, been much retarded. It was at length finished, and opened for Public Worship on Sunday, December 23, 1816, at seven o'clock in the morning. The Service was begun with the prayers of the Church of England; after which an appropriate discourse was preached by Mr. Clough from Psalm cxxii. 6. An organ, which was purchased at Galle, rendered them the assistance which they had so much needed in conducting the singing, and attracted much attention. A numerous congregation attended, among whom were many of the subscribers. In the evening they had a second service, which also was crowded, and the Governor and his lady, together with almost all the civilians and military officers, and a number of respectable Natives, were present. On this occasion Mr. Harvard preached from Luke ii. 14. Many persons expressed their approbation of the building and services; and, a few days after, a friendly communication was received from the Governor, enclosing a further donation, and renewing his promise of patronage and support.

It was now agreed to have service in English every Sabbath at seven in the morning, and at the same hour in the evening; also a Cingalese service at half past ten in the forenoon. At this latter service an abridgement of the Liturgy, translated by Mr. Clough, was invariably used.

Thus closed the second year of this prosperous Mission. Few instances have occurred in the history of Christian Missions of so much good being effected in so short a time. It commenced and was carried on thus far under the most favourable auspices; and it will remain a standing evidence of

what may be done among a most unpromising people by able and zealous Missionaries, sanctioned, encouraged, and assisted by the ruling powers.[2]

([2]) In 1817 the Mission was strengthened by the arrival of three more Missionaries, Messrs. W. B. Fox, Thomas Osborne, and Robert Newstead.

The Missionaries now began Annual Conferences for the regulation of the concerns of the Mission. It was said of them, in the Society's Report—"By preaching, catechizing, conducting Native Schools, and printing the Scriptures and useful books, they are laying the foundations of a work, which, if zealously supported, promises, under the blessing of God, to re-erect the temples of Christ, now in ruins through the neglect of Christians; to arrest the devastating progress of Paganism and Mahomedanism, now almost triumphant over the feeble remains of Christianity; to re-assert the honour and victories of the Cross; and convey the knowledge of God and salvation through an island, the essential principle of whose religion is, to deny God, and the almost universal practice to worship devils."

The Mission possesses in Columbo a compact establishment, in an excellent situation; consisting of a dwelling-house, printing-office, chapel, type-foundry, &c., in one inclosure, detached from other premises. There was a Sunday School in the fort, and another large one in the Pettah.

An establishment somewhat similar was contemplated for Jaffnapatam.

In May 1817 Mr. Fox wrote—

"Through many difficulties, with prudence and disinterestedness, the Missionaries have conducted their infant Mission forward to strength and vigour. Schools are everywhere an object of prime consideration. The press is a powerful auxiliary. From two presses belonging to the Bible Society, one to Government, and two to the Mission, books are issued by them in English, Portuguese, Tamul, and Cingalese. In four months from twenty thousand to thirty thousand Tracts were printed in the last two languages. Most of the Missionaries preach in the low or country Portuguese.

"The concerns of the Mission daily gather strength. The Missionaries hope to occupy Caltura this year, and ask for four additional Missionaries, to enable them to occupy all the coast to Galle; and wish also for two to go northward. They are attempting to gain an entrance into Kandy."

CHAPTER VIII.

ARMENIANS AND GREEKS.

Origin and character of the Armenians.

1. The Armenian Church is of great antiquity.[1] Its history may be traced up to the middle of the fourth century, since which period it is said to have undergone no change.[2] The Armenians sometimes call themselves Haics, and sons of Haic, after the name of the founder of the Armenian monarchy.[3] Their proper country is Armenia. In the year of our Lord 1472 Ussan Cassanes, King of Armenia, succeeding to the crown of Persia, made Armenia a province of that empire; in which state it continued till the year 1522, when the greater part of it was subdued by Selim the Second, and added to the Turkish dominions. The eastern division, however, still remained

(1) The author is disappointed to find that he cannot introduce the Chapter on the episcopate of Bishop Middleton, without increasing this volume to an inconvenient size. The present chapter would have come more appropriately at an earlier period; but the author had postponed it, in the hope of meeting with an account of the Armenians which, he has reason to believe, was drawn up for Bishop Middleton by an Armenian gentleman at Madras. But all his inquiries for it among the Bishop's friends have proved unsuccessful; and it is feared that it was consumed, by his own desire, with his other papers, after his decease.

(2) Life of Bishop Middleton. Vol. i. p. 239.

(3) Society for Propagating the Gospel in Foreign Parts. Report, 1827, p. 136. In the document here referred to, the Rev. Principal Mill refers to the publications of Schroëder and Whistons. See also Johannes Avdall's Account of the Armenian Population in Calcutta, p. 10.

under the Government of Persia. In the following century, Shah Abbas the First, after the conquest of Persia, redeemed the Armenians from the Turks, who are said to have held them in a state of slavery; and by address, and the success of his arms, he gradually drew them from Ararat, or Old Julfa, to the suburbs of Ispahan, where he bestowed on them the site of that city, which is still known to the Armenians by the name of New Julfa. Shah Abbas died in 1629, after a reign of fifty years over Khorasan, and above forty-two over all Persia. Before his decease, he had the satisfaction of seeing that the Armenians, by their mercantile industry, had increased the glory of his reign and the splendour of his capital.[4] After his death they continued to be scattered over the empire of Persia, whose commerce was chiefly carried on by their means. They are found, also, in every principal city of Asia; for many years they were the general merchants of the East; and to this day they carry on an active commerce from Canton to Constantinople, and are everywhere respected as an honest, industrious, enterprising people.

Their settlement in India.

2. We have already given the history of Thomas Cana, an Armenian merchant, who settled in Malabar towards the close of the eighth century, where his commercial pursuits were very great; and he was so highly respected by the native princes, both for his wealth and character, that he was able to procure for the Syrian Christians on that coast the protection which they had long sought in vain, together with some immunities of great importance.[5]

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(4) Asiaticus, p. 54.

(5) Book i. c. 4. s. 6. The reader will remember, also, the story of an Armenian merchant from Mocha, in the seventh century; which, though the greater part of it is unworthy of credit, serves to show that the Armenians of Arabia, at that early period, carried on traffic with India. Book vi. c. 2. s. 3.

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In the prosperity of the Mogul empire they carried on an extensive trade with India by land, proceeding from the two Julfas, by way of Khorasan, to Candahar and Cabul, and thence to Delhi; and when the English became settled in the upper provinces, they went forward from Delhi, by Lucknow, to Benares, Patna, and Bengal. Under the encouragement received from the English, they soon obtained a settlement in every principal place in India[1]: there are some wealthy individuals among them, and the people generally occupy a respectable position in society.

Their Ecclesiastical History.

3. But our province is with their ecclesiastical history in India. The original conversion of the Armenians to Christianity is attributed to the Apostles Bartholomew and Thaddeus.[2] Their clergy consist of Patriarchs, Archbishops, Doctors, secular Priests, and Monks. Their chief Patriarch resides at Echmiatzin. Of all denominations of Christians in Central Asia, they have preserved themselves

([1]) The first conspicuous Armenian who conferred with the English on political subjects was COJA PHANOOS KALENDER, an eminent merchant of Ispahan, who obtained from them considerable encouragement and privileges for himself and his community. Towards the close of the seventeenth century the English agreed, that "Whenever forty or more of the Armenian nation shall become inhabitants in any of the garrisons, cities, or towns belonging to the Company in the East Indies, the said Armenians shall not only have and enjoy the free use and exercise of their religion, but there shall be also allotted to them a parcel of ground, to erect a Church thereon for the worship and service of God in their own way. And that we will also, at our own charge, cause a convenient Church to be built of timber, which afterwards the said Armenians may alter and build with stone, or other solid materials, to their own good liking. And the said Governor and Company will also allow fifty pounds per annum, during the space of seven years, for the maintenance of such priest or minister as they shall choose to officiate therein.

"Given under the Company's larger seal, &c. &c., June 22d, 1688."—Asiaticus, Part 1st, p. 53.

([2]) Niecamp. Hist. Miss. cap. v. p. 29.

most free from Mahomedan and Papal corruption. The Pope assailed them for some time with great violence, but with little effect. Their Churches in Lesser Armenia, indeed, consented to an union with Rome, which did not continue long; but those in Persia and Armenia Proper maintained their independence; and they retain their ancient Scripture doctrines and worship to this day. "It is marvellous," said an intelligent traveller, who was much among them, "how the Armenian Christians have preserved their faith equally against the vexatious oppression of the Mahomedans, their sovereigns, and against the persuasions of the Romish Church, which, for more than two centuries, has endeavoured, by Missionaries, Priests, and Monks, to attach them to her communion. It is impossible to describe the artifices and expenses of the Court of Rome to effect this object; but all in vain."[3] They themselves maintain that their Church has undergone no change since the middle of the fourth century.[4]

Antiquity of their language.

4. They assert that their language is the most ancient in the world, being the original tongue of Adam, and of Noah and his family at the dispersion of Babel. One proof of this antiquity which they give is, the name of *Eve*, which signifies in Armenian, and, they say, in Armenian *only*, the *mother of all*.[5] Without stopping to discuss this question, we may remark, that their language is undoubtedly very ancient, and deserving of research, as probably retaining, in a great degree of purity, much of that spoken by the immediate descendants from the family of Noah, and being rich in traditionary and historical notices. It is, moreover, a language of great beauty in itself, surpassing, as the Armenians

(3) Sir John Chardin's Travels, &c. Vol. ii. p. 232. Rev. Dr. Buchanan's Christian Researches, pp. 260, 261.

(4) Life of Bishop Middleton. Vol. i. p. 239.

(5) Ibid. pp. 194. 240.

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represent, the sweetness of the Persian, of which they esteem it to be the parent.[1] Some writers[2], on the contrary, have spoken of it as a poor language, not having a word properly to express the term Sacrament; but this is an erroneous assertion, the language being rich enough to describe all the doctrines and mysteries of the Church.[3]

Their literature.

5. Little is known of the Armenian literature. The Bishop of Echmiatzin informed Bishop Middleton, when at Bombay in 1816, that there were extant a multitude of manuscripts in this language, relating chiefly to history, and the lives of saints, not wholly excluding poetical compositions.[4] In consequence, the Archdeacon of Bombay, at the Bishop's request, applied to the British Resident at Bagdad, Mr. Rich, to ascertain whether any of these manuscripts were to be procured in that Pashalic, or anywhere in Persia. Mr. Rich replied, that there were none procurable in that quarter; that during the whole period of his residence in the East he had only been able to obtain one, which was neither ancient nor valuable; that there were libraries in the monasteries of Akhtamar, on the lake of Van, and Echmiatzin, the seat of the *Catholicos*, which were not allowed to be dispersed; but that there was no reason to believe that they contained any thing of value.[5]

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(1) Memorial Sketches of Rev. D. Brown, p. 87. Mr. Brown gained his information on this subject from the Armenian Yuseph Emim, who visited England about fifty years ago, and was introduced in the higher circles of society by the celebrated Edmund Burke, who continued to correspond with him after his return to Calcutta. This Armenian gentleman was highly respected both in England and India, and he is mentioned by several writers of celebrity. A brief account of him, written by himself, was edited by Sir William Jones.

(2) Ricaut, Thevenot, and Chardin.

(3) La Croze. Hist. du Chr. des Indes. Liv. iii. p. 207.

(4) Life of Bishop Middleton. Vol. i. p. 239.

(5) Ibid. pp. 363. 366. In 1822 Bishop Middleton received from England

6. But if poor in human literature, they have a valuable translation of the BIBLE, which was made in the fifth century, under very auspicious circumstances. It has been allowed by competent judges to be a faithful translation; La Croze calls it the "Queen of Versions;" and the first Danish Missionaries at Tranquebar speak of it in terms of commendation, as agreeing well with the original.[6] This Bible has ever remained in the possession of the Armenian people, and many illustrious instances of genuine and enlightened piety occur in their history. Like other eastern versions of the Scriptures, it was in manuscript till the year 1662, when, the copies not being sufficient for the demand, a council of Armenian Bishops assembled, and resolved to call to their aid the art of printing, of which they had heard in Europe. For this purpose they applied first to France; but the Romish Church refused to print their Bible. They then had recourse to the press at Amsterdam, where it was printed in 1666, and afterwards two other editions, in 1668 and 1698. Other editions were subsequently printed at Venice, which are esteemed the most correct copies of this Bible.[7]

Their version of the Bible.

How far these editions went to supply the Churches in Persia is uncertain; but at the com-

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England an Armenian translation of the long-lost chronological work of Eusebius, which a friend procured for him at Venice. It was made about a century after the death of Eusebius. The manuscript was found in an Armenian convent at Jerusalem, and the work was printed with a Latin version, and fragments of the Greek wherever they could be found, at the Armenian convent of St. Lazarus at Venice. Upon this literary curiosity the Bishop remarked: "It seems well edited, though done by an Armenian. I did not, indeed, suspect that the whole nation had so much learning among them." Ibid. Vol. ii. p. 290.

([6]) Niecamp. p. 29.

([7]) Dr. Claudius Buchanan, who saw one of these editions, says that it was not inferior, in beauty of typography, to the English Bible.—Christian Researches, pp. 262, 263.

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mencement of the nineteenth century the Armenian Scriptures were very rare in that country. In India, also, at the same period, they were even more scarce, a copy being hardly to be purchased at any price. Mr. Johannes Lassar, the learned Armenian at Calcutta mentioned above, who assisted in translating the Scriptures into the Chinese language, gave this account of the Armenian Version in 1814, which he chiefly used in his Chinese translation:— "At Calcutta an Armenian Bible cannot be purchased under sixty or seventy rupees; and so great is the scarcity, that it is not procurable even at that price, except on the decease of a gentleman, and the sale of his books. The copy which I possess could not be purchased under one hundred and twenty rupees. If in a city like Calcutta, where the Armenians are so opulent, the want of the Bible is so great, what must it be in other places?" [1]

Dr. C. Buchanan had already made this scarcity known to the Christian public, and pleaded hard for a reprint of the Armenian Bible.[2] It was also brought under the consideration of the Calcutta Bible Society, by an Armenian gentleman, Mr. Johannes Sarkies, who tendered five thousand rupees[3], on behalf of himself and his countrymen, to induce the Society to publish an edition of their Bible. It was estimated that another five thousand would be required, exclusive of paper, and the Committee resolved to undertake the work; but owing to the difficulty of printing in a language which, critically, was so little known, nearly five years elapsed before it was completed. The demand, however, was not so great in India as had been anticipated[4], the

(1) History of British and Foreign Bible Society. Vol. iii. p. 111.
(2) Christian Researches, p. 263.
(3) About 500*l.* sterling.
(4) History of the British and Foreign Bible Society. Vol. iii. pp. 110—112. Third Report of the Calcutta Auxiliary Bible Society, p. 15. Lushington's Hist. of Calcutta Institutions, pp. 11, 12.

Armenians, though highly respectable, being not very numerous.

But it was also much wanted for the Armenians in the south of Russia; and within three months of the period when the Calcutta Committee had agreed to publish it, the Bible Society at St. Petersburgh resolved to print five thousand copies of the Armenian New Testament. The Theodosian Bible Society next undertook an edition of five thousand copies of the entire Bible, and five thousand of the New Testament, in the same language. Thus was the great scarcity of the Scriptures in this ancient tongue effectually removed. By these simultaneous efforts, which were wholly independent of each other, provision was made for the supply of the Armenian Christians, both in Asia and in Europe, with that holy book, their need of which, though great, does not appear to have been greater than their desire to possess it.[5]

([5]) History of British and Foreign Bible Society. Vol. ii. pp. 424. 589. Vol. iii. p. 112. In the Third Vol. (pp. 399—401) may be seen the acknowledgment of this boon by the Patriarch of all the Armenians, in a letter dated Echmiatzin, March 9th, 1817, to the President of the Russian Bible Society. With his letter he sent a contribution of two thousand rubles towards the accomplishment of the work.

It may not be thought out of place to notice here, that the Foreign Translation Committee of the Society for Promoting Christian Knowledge have recently undertaken to translate the English Liturgy into this language, for the information of the Armenian Churches in the East; and the following extracts from their correspondence will show the importance attached to this work by competent judges. In their Report for 1842 the Committee state—

"The translation of the Liturgy into Armenian, which was noticed in the last Report, has made considerable progress. Portions of it, consisting of the morning and evening prayers, the collects, epistles, gospels, &c., have been sent to Constantinople, and have been received back again, with observations and corrections from competent persons in that city. The result of these observations has been, to give the Committee great encouragement, as regards both

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Their Churches in India.

7. Wherever the Armenians colonize, it is one of their earliest objects to erect a temple for the worship of God. Their first Church in Bengal was built at Chinsurah, under the auspices of the Dutch, in 1695, by Markar Johannes, of a respectable family from

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both the style and the accuracy of the work, and also the prospect of its usefulness among the Armenians. In confirmation of their views, the Committee think it right to subjoin the following extracts from letters addressed to the Secretary by the Rev. H. Southgate, delegate of the American Episcopal Church at Constantinople:—

"'I notice in the *Ecclesiastical Gazette* the Resolution of your Foreign Translation Committee to prepare a translation of the Liturgy in Modern Armenian, and am glad to see it. Such a translation is needed here at this moment. You have chosen, too, the right language, Modern Armenian, in preference to Ancient Armenian, or Armeno-Turkish. It will be a most useful work. If there is any aid which we can render in it, our services are at your command . . . I speak in Dr. Robertson's name as well as my own. I should consider any time or labour that I could devote to so useful an undertaking most profitably spent.

"'In explaining the character of our Churches I made great use of your Arabic translation of the Liturgy, and presented copies to the Patriarch and to the Metropolitan of Mosul. I put it also into the hands of others of the clergy, and was rejoiced to find it a most effectual means of correcting numerous misapprehensions received from the Papists, and imparting readily the very information which it was my object to convey.'

"In another letter, of a subsequent date, Mr. Southgate says:— 'When shall we have your Armenian translation of the Liturgy? I have no doubt it will be an instrument of great good. I know, by trial, that there is no way of introducing our western Churches to our eastern brethren like the translation of the Liturgy. I remember, among many others, an incident at Mosul. I put a copy of your Arabic translation into the hands of a Syrian deacon, one of the best informed and most influential men in the city. He glanced at it for a few minutes, and then said, "It is not true, then, as we have heard, that in England they have the Communion only once in thirty years, and that then every body present rushes forward, and seizes a portion of the sacred elements for himself?" There are hundreds of such stories afloat. The Papists circulate them everywhere with the greatest diligence. The Liturgy, wherever it goes, contradicts them: it is a witness which cannot be gainsaid.'

"On the utility of translations of our Liturgy in our intercourse with

Shosh. This Church was called St. John's. In the year 1724 they laid the foundation of a Church in Calcutta, which was erected by the contributions of their nation; a magnificent steeple was added in 1734; and it was subsequently enlarged and beautified, from time to time, by different benefactors. It was called St. Nazareth, in honour of the founder, the AGA NAZAR, an opulent Armenian merchant.[1] Besides these, they have Churches at Madras, Bombay, Dacca, Sydabad, and two or three other places where they are settled in the interior. Some of them are substantial edifices, with handsome steeples. They receive their religious teachers from the Archbishop of Persia, and are frequently visited by Bishops, accompanied by their Archdeacons, sent from the Patriarch of Echmiatzin. One object of these visits is to collect alms for the support of the Mother Church, which is perpetually suffering from the oppression of their Mahomedan rulers.[2]

Their Creed and ritual.

8. In their Creed and mode of worship they differ materially from the Greek and Latin Churches, and observe several Jewish customs. They are of the Eutychian sect, and acknowledge seven sacraments, though not all the same as those of the

with members of foreign Churches, especially in the East, the Committee have just received the following testimony: it is contained in an extract from a letter from a clergyman of the Church of England, dated Jerusalem, May 1, 1842. Speaking of members of the Greek Church and others, he says:—'They have most erroneous ideas of the teaching of our Church, on this (the Eucharist) and other subjects, which I trust to our Greek Prayer Book to rectify, as it has already done in this quarter.

"'This reminds me to ask whether the Christian-Knowledge Society will send us out some more Prayer Books in Modern Greek? They are of untold value here, and my stock is almost exhausted. I also want some in Italian, but am uncertain whether the Society has published it. Pray remember this.'—Society for Promoting Christian Knowledge Report, 1842. Ecclesiastical Gazette, July 12, 1842.

(1) Asiaticus, p. 5. (2) Ibid. pp. 44. 53.

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Roman Church; for instead of *ordination* they reckon funeral rites[1] among the sacraments; and instead of *penance* they have the blessing of the Myron.[2] The earlier Danish Missionaries in India, who lived in habits of friendly intercourse with this people, described their doctrine as approximating much more to the faith of Protestants than to that of Rome. Their public worship, however, which consisted of a great number and variety of ceremonies, differs materially from that of the Reformed Church. At the festival of our Lord's Nativity they consecrate holy water, of which every one buys a potfull and carries it home. This custom brings in a considerable revenue to their Church. They are much more strict in their observance of fasts than the Romanists. Though they do not tolerate the worship of images, either graven or cast; yet they pay adoration to the pictures of departed saints: and herein they resemble the Church of Abyssinia. They bury their dead with ceremonies similar to those used by Protestants.[3] It is worthy of remark, that the Syrian Christians from the coast of Malabar who visited the Missionary Schultze at Madras, held communion with the Armenians whom

(1) *Les ceremonies des funerailles.*

(2) *La benediction du Myron.* This is an oil used in baptism in most Eastern Churches, as an emblem of the anointing of the Holy Ghost. (Galanus, tom. ii. pars. 2. p. 440.) Vardanes, an Armenian Doctor of the fourteenth century, quoted by Galanus in the same volume, p. 451, says—"As with the bodily eyes we see the bread and wine, and with the eyes of faith and of the mind we conceive the body and blood of Christ; so in the Myron we behold the oil, but by faith we perceive the Spirit of God." Gregory of Nareka, whose works are written in High Armenian, composed a Homily, the XCIV., on the *Myron*, which he extols as highly as the Eucharist. He lived in the tenth century. La Croze. Hist. du Christianisme d'Arménie. Also, Hist. du Chr. des Indes. Liv. iii. pp. 205—207.

(3) Niecamp. pp. 29, 30. 170. Missions-Berichten. Contin. 34th. p. 1146.

they found in his neighbourhood.[4] Indeed, so great is the resemblance between the Creed and Ritual of the Syrians and Armenians, that some have thought them precisely the same[5]; but a closer comparison would have shown them to be not quite identical.[6] In India, however, they bear a greater resemblance to each other than elsewhere, which may be accounted for by the frequent intercourse kept up, as we have seen, between Armenian merchants from Persia and other parts, and the Syrians of Malabar; and especially by the circumstance of the early amalgamation of the Syrians with the two families of Mar Thomas, the Armenian merchant referred to above, whom, in process of time, the entire Christian community in Malabar came to regard as their common ancestor.[7]

Their population in India.

9. The Armenians at Calcutta, in 1815, amounted to four hundred and eighty[8]; and there was besides about the same number of a class of Christians belonging to the Armenian Church, but not included in the roll of their community. They are generally known by the appellation of ERKRĀKĀNK, which literally signifies *Natives;* but, more properly speaking, they are *Indo-Armenians*, or *Haico-Indians*, tracing their origin to the *Haics.* Their complexion is much darker than that of the Armenians, and they differ in their mode of living.

These people are less numerous at their other

(4) Ibid. Also Society for Promoting Christian Knowledge Report, 1811, p. 157. Abstract of Reports, p. 597.

(5) Gospel-Propagation Society Report, 1827, p. 125.

(6) Palmer's English Ritual. Vol. i. pp. 16—20. 191—197.

(7) Book I. c. 4. s. 6.

(8) Males, 272; females, 208. The census was taken again in 1836, when the ratio of increase amounted, in twenty-one years, to no more than twenty-five individuals. This slow progress of population is attributed to the paucity of their marriages, which upon an average, in Calcutta, are only four in the year.—Census of Armenian Population of Calcutta, by J. Avdall.

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stations in India; and their united congregations are reckoned at about two thousand, exclusive of the Haico-Indians. Their character in India, as peaceable and loyal subjects, corresponds with that which they have uniformly maintained in other parts of the world. Everywhere they keep clear of political intrigues, and acknowledge the British Government in India, as they do that of the Sophi in Persia. From their first establishment at Calcutta in 1689, by the invitation of Governor Charnock, they have never forfeited the regard to which they are justly said to be entitled[1]; and it is declared, with equal truth, that their connexion with the English redounds to the national honour of both parties.[2]

Their alms-house and School.

10. In 1820 they erected an alms-house at Calcutta, for the reception of their people who might seek refuge there when driven from their native countries by poverty or persecution. In 1821 they established a scholastic institution, entitled, THE ARMENIAN PHILANTHROPIC ACADEMY, where their children, of both sexes, are instructed in the classical Armenian, in English, and Latin. The course of education comprises Grammar, Sacred and Profane History, Natural and Moral Philosophy, Geography, Mathematics, and other branches of useful study generally adopted in similar Schools. The children of the rich pay for their education, but

(1) Buchanan's Christian Researches, p. 262.

(2) Asiaticus, p. 54. It is recorded of the Aga Cacheck Arrakell (sometimes spelt Chackich Arakel—Asiaticus, p. 54), an Armenian merchant in Calcutta, that when he heard of the recovery of King George III. in 1789, he liberated all the prisoners for debt in the gaol of Calcutta. His Majesty, hearing of this instance of loyalty in an Armenian subject, sent him his picture in miniature. He wore the royal present suspended at his breast during his life; and it was afterwards worn by his son, when he appeared at the levee of the Governor-General.—Buchanan's Christian Researches, pp. 262, 263.

those of the poor are instructed gratuitously. Youths of various ages are sent to this seat of Haican learning from various parts of India, and not unfrequently from Ispahan and the Persian Gulf. This establishment is well supported by the Armenian community, from a conviction that its permanence and efficiency are calculated to elevate their children to the scale of the civilized and enlightened portion of the numerous and various Christians residing in British India. These are not the only tokens of the public spirit and respectability of these people at their different Indian settlements.[3]

Favourable to Protestant Missions.

11. The Armenians in India, in accordance with their general quiet, unpretending habits, are not a proselyting people. But though they do not appear to have attended to the religious instruction of the Natives, they were very favourable to the Protestant Missions on the Coromandel coast from their commencement. Ziegenbalg found them of great service to him during his visits to Madras, where, at that early period, their congregation amounted to about one hundred and fifty persons.[4] And subsequently, when Grundler was sojourning there for a short time, an Armenian gentleman suggested to him, carefully to educate some of his select pupils at Tranquebar, with a view to their future employment in the propagation of Christianity in Persia. In 1712 some Armenian merchants proposed that one of the Danish Missionaries should proceed to Pegu, for the purpose of converting the Heathen there, and he engaged to assist in defraying his expenses. The Missionaries could not at that time spare one of their number from Tranquebar, so that the proposition fell to the ground[5]; yet to have made it, as well as the suggestion relating to Persia,

(3) J. Avdall's Census of Armenian Population of Calcutta.
(4) Niecamp, p. 29. (5) Ibid. p. 170.

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is sufficient to show that they were not devoid of interest in the Missionary work. They have been thought to have many qualifications, and seem to be placed in circumstances, which very much favour their engaging in it themselves. A learned author has remarked, that "the Armenian Christians will be eminently qualified for the office of extending the knowledge of Christianity throughout the nations of Asia."[1] "Next to the Jews," remarks another writer conversant with the subject, "the Armenians will form the most generally useful body of Christian Missionaries."[2] We have already spoken of the Missionary labours of one, Carapeit Chator Aratoon[3], who, in 1808, was preaching the Gospel in Jessore, in connexion with the Baptist Mission in Bengal; and of another, John Peter, employed in the same Mission at Balasore in 1810.[4] These are not solitary instances; and when a goodly number of this people shall become sufficiently enlightened and zealous to proclaim the Gospel to the heathen world, their wide dispersion through the eastern hemisphere will prepare them for this great enterprise. Hitherto their attention

(1) Fabricius. Lux Evangelii, p. 651.

(2) Buchanan's Christian Researches, p. 259.

(3) This worthy Missionary is still (1844) spared to the Church in India; and the Baptist Missionary Society have recently published the following account of him, in "a Summary View" of their Calcutta Mission:—

"There is another devoted servant of our Lord in Calcutta, Aratoon, the first of Carey's ministry, and a Missionary indeed. In the language of the Bengalees, Hindoostanees, and Armenians, he is at home, and few have had more power and success. Now he is grey-headed and advanced in years; but in the work of our beloved Lord he is younger and more vigorous than many. Few men know the Natives of India better; and very few indeed can preach the Word of Christ more effectively. Often does he visit me," says one of the Missionaries, "and as often am I reproved and refreshed."

(4) Baptist Mission. Book XI. c. 2. ss. 16 and 18.

in all countries has been given almost exclusively to mercantile pursuits; but we trust that the day is not very remote, when they will be as active in advancing the interests of Christianity as those of commerce in the world.

GREEKS.

Settlement of the Greeks in Calcutta.

12. At Calcutta there is a small community of Greek Christians, who, like the Armenians, were led thither by the commercial prospects opened under the auspices of the English. The first eminent Greek who settled there was *Hadjee*[5] Alexios Argyree, a native of Philippopolis, who went to Bengal in 1750. In 1770 he undertook for the English a mission to Caïro, where he procured from the Beys a firmân for the English to trade to Suez. Overtaken by a severe gale on the voyage, he made a solemn vow to heaven, that if he and his companions survived the perils that threatened them he would found a Church at Calcutta for the congregation of his people. God heard his prayer; and soon after his return, at the commencement of the government of Warren Hastings, he received a favourable answer to a petition he presented for permission to establish a Greek Church in Calcutta.

Foundation of their Church in Calcutta.

13. Divine Service had occasionally been performed by the few Greeks in the settlement since the year 1769; but hitherto they had no place appropriated to this sacred purpose, nor any regular minister to officiate. Argyree, with the sanction of the Patriarch of Constantinople, had now brought a priest of his Church from Alexandria, and, with

(5) *Hadjee* is a title given to the Greeks who have made a pilgrimage to Jerusalem, as well as to the Mahomedans who have been to Mecca. It is a Turkish word, and consequently not to be found in the Greek Lexicon. The Armenians term these pilgrims *Mukdassee*.

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the assistance of his countrymen, and a munificent contribution from the Governor-General, in the year 1772 he purchased a house in Calcutta, and fitted it up in a suitable manner as a temporary Place of Worship. On the 5th of August 1777 death terminated his exertions for the religious instruction of his people.

Three years after, in June 1780, the foundation of the present Greek Church was laid in Calcutta. The building was completed in a twelvemonth, and consecrated to the Lord on the 6th of August 1781, being dedicated to THE TRANSFIGURATION OF OUR BLESSED REDEEMER ON MOUNT TABOR. The purchase of the ground and erection of the building cost together about thirty thousand rupees[1], the greater portion of which was contributed by the English, the few poor Greeks who traded to Bengal adding each his mite to the aggregate. Hitherto the Greeks, who were introduced into Calcutta by the Armenians, had paid to the Armenian Church, in consideration of their patronage, one Arcot rupee for every bale of merchandize which they received from Dacca, Sylhet, Bandana, Patna, and Moorshedabad, whether sold in Calcutta or exported for the Turkish market; but in 1781, when they had a Church of their own to support, they discontinued this tribute. The revenues of the Greek Church in 1802 amounted to nearly eighteen hundred rupees per annum[2], arising partly from a tax on the congregation, who were in general very poor, and partly from the rent of the house formerly used as a Church, and three other houses bequeathed for the purpose by Greeks on their demise. They received their ministers from whatever part of Greece they chose, always, however, with the sanction of the Patriarch of Constantinople.

(1) About 3000*l.* sterling. (2) About 180*l.* sterling.

Their Community in India.

14. The Greek community in Calcutta call themselves *The Orthodox Brotherhood of the Greeks in Calcutta.*[3] They declare the Sovereign of England to be the protector of their temple, and daily implore the Almighty for her prosperity at the foot of their altar. They are generally from Turkey, very few from the Greek islands having at any time visited Bengal. There are, besides, some Greek Christians at Dacca, where they began to settle about the year 1772. At the beginning of this century they consisted chiefly of poor pedlars; but latterly they have improved both in numbers and respectability.[4]

Their proselytes.

15. The Greeks in Bengal would encourage proselytes but for their apprehension of vagrant Indians throwing themselves on the charity of their community, which is too small for the adequate relief of their own indigent members. They, however, admit proselytes in the following cases: if a Greek wishes to marry a native woman, she is first baptized, and their children are educated according to the rites of the Greek Church. They have also baptized and educated, at the expense of their masters, several native orphans of both sexes serving in Grecian families. Some of this class have become acquainted with the Ancient Greek, and been taught to read and write the modern language with facility.[5]

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(3) Αδελφατον των ορθοδοξων Γραικων της εν Καλκατα εκκλησιας.

(4) Journal of Bishop Heber. Vol. i. p. 141. This prelate thus described them at Dacca:—"Of Greeks the number is considerable, and they are described as an industrious and intelligent people, mixing more with the English than the rest (Armenians and Portuguese), and filling many of the subaltern situations under Government. The clerk of the English Church, it happens singularly enough, is a Greek; and the Greek Priest has sent to request permission to call on me."

(5) Asiaticus, pp. 54—58.

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Their intercourse with Bishop Middleton.

16. Bishop Middleton was much interested in these people, who looked up to him as their ecclesiastical protector, in the civil and religious liberty which they enjoyed under the British Government. In 1818 he was visited by one from Mount Sinai, who brought a letter of recommendation from the British Consul-General in Egypt. Another, about to proceed to Caïro and Constantinople, called on the Bishop, who gave him a letter of recommendation, in Greek, to the Patriarch of his Church.[1] These little attentions, and his thorough knowledge of their ancient language, of which they were very proud, made him a great favourite with them; and they not only visited him at Calcutta, but occasionally wrote to him from other stations.[2]

Such is the present state of this little, but, especially to the Christian scholar, interesting Greek Church in India.

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(1) In this epistle the Bishop complimented the Patriarch on his sitting in the chair of Chrysostom; but, alas! the poor man was driven from the chair but a few days before the letter reached him, and was obliged to content himself with a verbal message in reply, being too afflicted to write.—Life of Bishop Middleton. Vol. i. p. 462.

(2) Speaking, in 1820, of a Greek letter received from Benares, the Bishop remarks, "The writer commends '*τὸ πρᾶον, τὸ ἱλαρὸν, τὸ καλοκἀγαθον, καὶ Χριστομίμητον ἦθος ὑμῶν*,' as classically as if he had been to Cambridge."—Ibid. Vol. ii. pp. 129, 130.

Bishop Heber also took an equal interest in the Greeks, and held similar communications with them.—Life. Vol. ii. p. 216. Journal. Vol. i. p. 141.

APPENDIX.

ECCLESIASTICAL DOCUMENTS OF THE SYRIAN CHURCH.

TRANSLATION OF THE SYRIAN LITURGY.

THE Liturgies of the Syrian Church in Malabar are numerous. The following is compiled from two of them. One was procured from the Syrians by the late Bishop Middleton, of Calcutta, in his visit to the Syrian Metrân in Malabar, and translated by the Rev. Dr. Mill, late Principal of Bishop's College, Calcutta. The other was translated by the Rev. Joseph Peet, Missionary of the Church Missionary Society in Malabar, with the assistance of competent Syriac scholars of the Syrian Church. Dr. Mill has obligingly revised the whole for the author of this History.

The greater part of Mr. Peet's translation has been published in the Madras Church Missionary Record for 1835 and 1836, prefaced by the Editor with the following remarks:—

1. As to the correctness of the translation, we can undertake to say that no ordinary care has been taken by those who were engaged in executing and superintending the work, that the English translation should be a literal and faithful version of the Syriac original. Different manuscript copies were made use of; persons of different sentiments were employed or consulted; where any doubt existed as to the meaning of a word, reference was made to other competent persons; and, from time to time, parts were selected, especially those that appeared most objectionable, and inquiries were made in an indirect manner, of different Syrian Catanars, in order to ascertain whether such was indeed the substance and meaning of their services.

It may further be added, in reference to the explanatory Introduction, and the different Rubrics, that the Editor of the Madras Church Missionary Record is able to bear witness to their general accuracy. He was himself present in the College Chapel at the celebration of the Mass according to this Liturgy, in the Syriac language, and attended the whole time with this English Translation in his hand, and compared the various and multiplied movements of the officiating Catanar and Deacons with the directions

given in the Rubric; and though altogether ignorant of the Syriac language, the comparative length of the different prayers; the prostrations and secret devotions of the officiating Catanar; the parts of the service assigned to the Deacons; the repetitions of the Lord's Prayer and the Nicene Creed; and Kyrie Eleison; and the names of the departed Saints remembered in the prayers; served to him as guides, and assured him of the general harmony existing between the written translation and the service actually performed.

Moreover, he has since had opportunity of comparing the work with the different Syriac Liturgies translated into Latin, and published by Renaudot, in the second volume of his Liturgiarum Orientalium Collectio; and he can confidently affirm, that all those passages in this translation which are of importance, as exhibiting some doctrine, or discovering some error of the Syrian Church, singularly agree with the corresponding parts in Renaudot. The principal differences appear to be these:—the arrangement is not always the same; the Rubrics in Renaudot are very brief; some of the prayers and addresses towards the end of this Liturgy, and which appear to be of a later date, are not found in any of those in Renaudot, and in some single expressions, a few of which will be noticed in the notes, there is reason to think that the following translation may require to be amended. The object which the Editor has in view, is to present the truths as well as the errors held by the Syrian Church in their true light; to point out the precise points in which they have turned aside from the Word of God; to show that their errors in doctrine and practice were not derived from Rome, but are of an earlier date; and to enable the reader to judge of the correctness of Dr. Buchanan's assertion[1], that the Liturgy of the Syrians is Scriptural, like ours. He hopes that the result may be, that an increased interest, and deeper feelings of pity, may be excited on behalf of this fallen Church, and that prayer may be made for her, that she may arise and return to the Lord with weeping and supplication, putting away her abominations, so as that she may no longer keep her people in superstitious ignorance, to be a reproach through the land; but reunite with us in "telling it out among the heathen, that the Lord is King."

It is worthy of notice, how plainly and fully she maintains the great fundamental doctrines of the Trinity in Unity, and the Atonement, and recognises the fallen and corrupt state of mankind. At the same time, nothing has yet, it is believed, been brought to light, to show that in her services she unreservedly professes the doctrine of Justification by Faith alone; whilst there is very much in them that tends to confound the truth, if not to destroy it;—so truly is this "wholesome doctrine," *articulus stantis vel cadentis Ecclesiæ*.

The principal errors of the Syrian Church may, it is conceived, be enumerated under the following heads:—

1. Transubstantiation.
2. The Sacrifice of the Mass, in which it is said that the Priest offers Christ for the quick and dead to have remission of pain or guilt.
3. Prayers for the dead.

([1]) See Buchanan's Christian Researches, pp. 122—125.

4. Purgatory, or the possibility of transition from an unpardoned to a pardoned state, between the periods of death and judgment.

5. Worship of the Virgin Mary, supplicating her intercessions, and observing a fast in her honour.

6. Worship of Saints.

7. Prayers in an unknown tongue.

8. Extreme Unction.

9. Attributing to the Clergy the power to curse and destroy men's bodies and souls.

10. The having pictures in their Churches representing God the Father.

11. Prayers to the altar and chancel.

Connected with these, are the elevation of the Host, burning incense, ringing of bells at the time of elevation, the priest receiving the Mass alone, &c.

The following are the introductory remarks of the Rev. Joseph Peet:—

In order that the Mass service in use among the Malabar Syrians may be fully understood, I have thought it best to give a brief description of their Churches, and the various things considered by them as necessary to the due performance of their religious rites.

The chancel is always placed at the east end of the Church, and, as far as my observation has gone, it is always elevated. At the western end of the chancel a curtain or veil is hung, so as at pleasure to exclude the view of it from those standing in the body of the Church. The bell or bells are suspended within or near the chancel, for the express purpose of doing honour to the Host, and not, as Dr. Buchanan has affirmed, through fear of the Heathen.

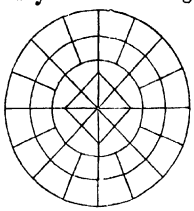
The next thing I shall notice is, what in England would be termed the altar, but among the Syrians it is always called the throne. Of these there are three in every Church—a large one placed at the eastern end of the chancel, and two smaller ones on either side of it, or just without the chancel; one on the north side, and the other on the south: these are variously constructed, and made with different materials; often of cemented stones; sometimes nothing more than large oblong tables about four feet high. At the time of service, the top, and north, east, and southern sides are decently covered with a white cloth, and the western front with a cloth usually marked with the sign of the cross.

The next thing to be noted is the step of the altar or throne: this, in point of size, is made suitable to the former, and situated just under the middle part of the western side of the throne. In time of Mass the priest stands upon this to officiate, or, as it is here termed, to "sit upon the throne."

The third thing is the Crucifix, which differs in point of size or material according to the condition or superstition of the different Churches: some are plain, others adorned, and many have the image of the Saviour and other ornaments painted on them. This, in time of service, is always placed on the throne, and before it the priest celebrates his service.

The next thing deserving attention is the altar, which is a small board about eighteen inches by twelve: this is consecrated at Easter; and may not be touched by unconsecrated hands. Its use is, to form a table in time of service, on which their most holy rites are performed; for that purpose it is placed on the middle part of the western front of the top of the throne. This altar is neatly covered in time of service with a white cloth, and upon it are placed the sacramental bread, the cup on the eastern side of the altar, the dish on the western, and two covers belonging to them by the side of the dish, together with the sponge and spoon, and over all is placed a decent cloth.

Among the abovementioned articles we shall first notice the bread. This is made with wheaten flour, in the form of a little pie, usually of the following size, and always of the same pattern: the top is marked with a wooden stamp smeared with olive oil, which gives the bread a very brown appearance. According to the pattern it will be seen that the top of the cake is divided into four parts; this is to resemble the cross; that the border is also marked with twelve other lines, signifying (as is supposed) the twelve Apostles; and that in each compartment there is a perfect cross.



The cup and dish must be made of silver. In dimensions or pattern the former has nothing remarkable in it, except that the edges of some are hung round with little bells; but the latter is of a circular figure, about four inches in diameter, and nearly flat: each of them has a square cover usually made with ornamented cloth or silk.

The spoon need not be noted; but the sponge, or rather sponges, for there are always two, are rather singular from their make, which is precisely like a small pincushion usually made of fancy silk, and used to wipe the dish, cup, and priest's fingers after the celebration of Mass.

On the throne, beside the altar, frankincense is laid, and usually a number of candlesticks are placed there also; but it is not considered necessary that these latter should be on the throne till the service requires their use.

The sacramental wine is kept in a phial, and placed in any part of the chancel, or on the throne at the commencement of the service.

The other things used in the service, besides the censer, brass vessels filled with water, and lighted lamps, are a number of hand-bells, cymbals, &c., whose designation is to do honour to the Host.

The above list comprises all the articles considered necessary to the due performance of every full Mass: in some Churches there may be found a few additional articles; but as such are neither common nor essential to the service, I shall pass them over, and proceed to consider the Sacerdotal Vestments.

The first things are the sandals, or shoes: these are put on at the commencement of the service.

The next thing is a black gown; but it is to be observed that this latter is not reckoned as part of the officiating dress, but worn in compliance with the former, and perhaps present custom, of the Syrian Priests, whose common costume appears to have been a black gown, with a small cap of the same colour, over which a turban was worn; and in this common dress the Rubric of Antioch directs its clergy to commence their service: but as the common dress of the Malabar Syrian Priest is white, they put on the black gown in imitation of their spiritual progenitors.

The second part of the officiating dress is a white gown, similar to that worn by the Roman Catholics, *i.e.* a long white cotton dress reaching to the feet, with a small embroidered collar, long narrow sleeves, and fastened about the waist with a cord made from the same material.

The third part consists of a crimson scarf and long white cotton cord. The Rubric directs that it should be placed round the shoulders, and fastened about the breast with the cord in the form of a cross; but the present custom is to have a long strip of silk, about eight inches wide, and usually bordered with a stripe of yellow. In one end of this silk there is a hole made sufficiently large to admit the head, over which it is passed, so as to allow of its being suspended about the neck and to hang down in front.

The fourth part consists of a pair of sleeves made from various materials, usually silk, of a brown or rather drab colour, and made to fit rather close, and to extend from the hand to a little above the elbow.

The last part of the dress is made of silk, of different sorts and colours according to the taste, or ability of its owner: its shape is nearly semicircular, or that of the segment of a circle; on either side of the centre of whose right line a string is attached, by which it is fastened round the neck so as to lie smooth over the back, and hang in folds in front.

The above contains a description of the dress of a Catanar; but when a Metrân does duty, besides the aforementioned dress, he wears a scarf behind, similar to the one worn in front by the Priest; and a white scarf over his head.

When these different dresses are put on will be seen in reading over their Mass service.

In addition to the above introductory remarks, it will be only necessary to observe, that, in compliance with the Rubric, I have noted the places where the people are directed to respond; but that in point of fact this is not done Some few, indeed, have parts of the answers written in Malayalim, and others have learned to repeat some few of the Syriac responses; but that to the great majority of the people[1] the whole service is totally unintelligible, and to many, I fear, of the priests also.

Further, that, besides to the people, the Rubric assigns different parts to the Deacons; but that in nine cases out of ten this duty is performed by a layman.

FORM OF CELEBRATING (MASS) THE HOLY COMMUNION, ACCORDING TO THE RITUAL OF THE JACOBITE SYRIAN CHURCH, IN MALABAR.

TRANSLATED FROM A SYRIAN COPY, WRITTEN BY A LEARNED CATANAR FOR BISHOP MIDDLETON OF CALCUTTA.

First the Priest repeats the Doxology.

GLORY be to the Father, and to the Son, and to the Holy Ghost: and upon us, weak and sinful, may mercies and loving-kindnesses be poured forth in both worlds, for ever and ever. Amen.

Introductory Collect.

LORD God, who showest mercy and love to men, make us worthy that we may, with knowledge and fear, and the beauty of spiritual order, stand before Thee in purity and holiness; and minister to thee as to the Lord and Creator, to whom adoration is due from all,—the Father, the Son, and the Holy Ghost.

Then he recites with a clear voice the 50th Psalm (i. e. 51st in Heb.) entire.

"HAVE mercy upon me, O God, &c., &c. — — — — — — — — — — — upon Thine altar."

(*Dor.*) To thee becometh praise, O God.

When he ascends to the Altar he says (*Ps* xliii. 4.)

I WILL go unto the altar of God; unto God that gladdeneth my youth.

Then he bows down and says,

To thy house, O God, have I ascended, and bowed before thy throne, O Heavenly King: forgive me all that I have sinned against thee.

He kisses the horns of the Altar, and says, (Ps. cxviii. 27, 28.)

BIND, O Lord, our festivities with chains, even to the horns of the altar. Thou art my God, and I will thank thee: thou art my God, and I will praise thee.

And when a wax-candle is lighted on the right side of the Altar he says,

O JESUS, who art full of light, [and who art the true light that enlighteneth all creatures,] in thy light shall we see light. [O beam of the Heavenly Father, illuminate us by thy splendid light.][2]

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(1) The expression in use among the Syrians for attending Divine Worship is, "going to see Mass."

(2) The sentences in brackets are taken from the Rev. J. Peet's translation, which do not occur in Bishop Middleton's copy.

And when the left side of the Altar is lighted, he says,

GRACIOUS and Holy One, that dwellest in the mansions of light, keep us from evil affections and hateful thoughts, and grant to us that with purity of heart we may work the works of uprightness.

When he pours the mixed libation into the cup he says,

OUR Lord Jesus Christ was crucified between two thieves on the tree in Jerusalem, and was pierced in his side with a spear, and there came thereout blood and water, a propitiation for all creation: and he that saw it bare testimony, and we know that his testimony is true. What shall I render to the Lord for all His retributions to me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord in the presence of all the people. (*John* xix. 34, 35. *Ps.* cxvi. 12, 13.)

While mixing the water he (had) said,

UNITE, O Lord God, that water with this wine, as thy divinity admitted union to our humanity.

And if the plate is large he disposes the head on its four sides, cross-wise: but if it is small then over two particles let him dispose (the rest) one above another, an even number; or, if he would add one, an odd. Then he determines the libation half wine and half water; and taking the seal (i. e. the main portion of the head) with both his hands, and putting it into the plate, he says, (Is. liii. 7.)

HE was led as a sheep to the slaughter, and like a lamb dumb before his shearers so he opened not his mouth in his humiliation. Thou hast made firm, O Lord, thy seat, thy sanctuary: Lord confirm it with thy hands. The Lord shall reign for ever and ever. Amen.

And when he puts in the first-fruits (i. e. the offered head) he says,

O FIRST-BORN of the Heavenly Father, receive these first-fruits from the hands of thy weak and sinful servant.

Then he places the sponge and the spoon on the south side of the holy table, and the (Gemoratha or) principal part of the offered head, with the Anaphora (or covering) on the north side, until he breaks the body the first time. And he takes up the main portion of the head, and having wiped his hands, kisses it, and places it on the south side with the spoon; and then he commences the

Order of Penitence;

First saying,

LET us all pray and ask mercy and grace from the Lord. O Lord, merciful and loving, arise and help us. May we be worthy to offer up praise, and thanksgiving, and honour, and glorification, and exaltation well, without ceasing, faithfully at all times and at all seasons.

Proœmium (to the Penitential Order.)

PRAISE be to the Merciful Father, who answereth sinners that call on him, and blesseth them; to the one gracious Son, who receiveth the penitents that knock at His gate; to the one living and Holy Spirit, who is propitious to the guilty that seek Him [and who is equal to the Father and the Son in praise, honour, and worship];—to whom belong praise, and honour, and worship, at the present time of this divine and perfect Eucharist, and at all festivals, and seasons, and hours, and times, and in all the days of our life, now and evermore, to ages and ages.

Sedra (or Order) of Penitence.

O GOD, who art gentle, and benignant, and clement, and loving to men; who wouldest have mercy and not sacrifice; who lovest a contrite heart more than burnt-offerings, and acceptest an humble spirit more than the blood and fat of bulls and goodly lambs; accept our spiritual sacrifice at this time on thy reasonable altar; and make us worthy to present unto thee ourselves, a living sacrifice, acceptable, well-pleasing in thy sight, according to thy will, in a reasonable service: that we may sacrifice to thee reasonable and spiritual sacrifices with a contrite heart and humble spirit, on thy altar which is above; and be to thee an excellent and spotless flock: so that when the change of life shall come we may be

changed, and dismissed new [creatures] to the new world, and with souls made reasonable and wise by the bright lamps of faith, may be all found worthy in thy temple, to say, Glory be to the Father, and to the Son, and to the Holy Ghost, now and for evermore.

Voice (or Chant).

At thy gate, O Lord, I knock.

From thy treasury I, a sinner, ask for mercy.

I, who for years have gone astray from thy ways,

Grant to me that I may confess my sins,

And pass away from them, and live by thy goodness.

To whose gate should we go and knock, but to thy gate, gracious Lord?

And whom have we to intercede for our offences if thy mercies intercede not?

O King, before whose glory kings bow down.

Glory be to the Father, and to the Son, and to the Holy Ghost.

[O Father, Son, and Holy Ghost, be to us a high wall and house of defence from the wicked one and his host, who fight against us; and shelter us under the wings of thy mercy when the good are separated from the wicked.]

As it was in the beginning, is now, and ever shall be, world without end. Amen.

May the voice of our ministration be a key that openeth the gate of Heaven. And may the Archangels say from their ranks, How sweet are the voices of them that are made of dust: may the Lord turn speedily to their petitions.

Prayer of Incense.

May the odour of our prayers, O Lord, be sweet before thee at all times; and may the smoke of our incense be for thy reconciliation with us. Be thou by it reconciled to thy creatures, for thy mercies' sake, now and for evermore.

Vestige or (Supplementary Collect). (1.).

I have sinned against thee, O thou that art gracious to sinners. Accept my supplications, and pardon me my offences, O Lord, Lord of all, and have mercy upon me.

(2.) *Another*

O Christ, who didst accept the oblations of the pure priest Melchisedek, even so accept, O Lord, the prayer of thy servant, and forgive the trespasses of thy flock.

Seal or Conclusion [of the Penitential Order or Office].

May we be worthy to offer to thee, O Lord, sacrifices of praise for a sweet-smelling savour. May all our thoughts and words and deeds be holocausts without spot and well-pleasing to thy divinity; and thus may we appear before thee all the days of our life, Father, Son, and Holy Ghost, now and for evermore.

Then the Priest repeats the Sanctus Deus (the following sentences) three times.

[O God, thou art holy; O Mighty One, thou art holy; O Mortal One, thou art holy; O thou who didst hang upon the cross for us, have mercy upon us.

Our Father, &c.

Hail Mary, full of peace: blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners now and at the hour of our death.]

Thus concludes the First Part [of the Communion Office, viz. the Introduction and the Penitential Approach. Then begins the proper Eucharistic Service, commencing with the robing of the Priest for that purpose.]

The Priest (having finished the Introductory Offices) while putting off his ordinary garments, says,

Put off from me, O Lord God, the filthy garments in which Satan had clothed me through the laxity of wicked works, and clothe me with the choice garments that befit the ministration of thy honour and the praise of thy holy name, our Lord and our God for evermore.

Then he begins the Service of the Communion, saying,

Grant to us, O Lord God, that having our hearts sprinkled and cleansed from all evil conscience, we may be worthy to ascend to thy high and reasonable holy of holies, and purely and holily to stand before thy holy altar, and offer to thee

reasonable and spiritual sacrifices in true faith, Father, Son, and Holy Ghost, one God.

Then he makes the sign of the Cross three times on the Χιτωνιον (*cassock or tunic*) *and says,*

CLOTHE me, O Lord God, with the robe of incorruption, by the might of the Holy Spirit; and grant to us that *I* may conduct *myself* in pure and upright conversation all the days of my life, in true faith, Father, Son, and Holy Ghost, now and for evermore.

Then he makes the sign of the Cross three times on the Orarium (the stole or scarf) and places it on his neck; and when it comes down [*over his heart*] *in front in the form of a Cross, he says* (Ps. xviii. 39.),

THOU shalt gird me with strength to the battle: thou shalt cause those that rise up against me to kneel beneath me.

Then he binds the zone (*zonera*) *upon him, saying* (Ps. xlv. 3.),

GIRD thy sword upon thy thigh, O most Mighty, with thy glory and great majesty.

Then he takes a xenda, that is to say, a sleeve (*fedithā*) [*to be attached to one shoulder of the tunic,*] *and signs it with the sign of the Cross three times, saying,*

MAKE my members, O Lord, instruments of righteousness, and prepared for every good and right work: since thou shewest us a pure temple and choice garments, which befit the ministration of thy honour, and the praise of thy holy name, Father, Son, and Holy Ghost, one God.

Then he puts the sleeve on his left arm, saying (Ps. xviii. 34.),

TEACH my hands to fight, and strengthen my arm as a bow of brass.

Then he makes the sign of the Cross, but once only, on another xenda (or sleeve using the same words, viz.)

MAKE my members, &c. &c. — — — — — — — one God.

And putting this sleeve on his right arm, he says (Ps. xviii. 35.),

LET thy right hand support me, and thy correction train me.

When he puts on the Φαινολιον (*i.e. the chasuble or outer vestment*) *he makes the sign of the Cross over it three times, saying* (Ps. cxxxii. 9, 10.),

LET thy Priests be clothed with righteousness, and thy just ones with praise. For thy servant David's sake, turn not away the face of thine anointed.

[*After dressing, the Priest ascends the step of the altar, and taking the bread in both hands, says,*

HE was led as a lamb to the slaughter; and as a sheep before her shearers is dumb, so in his humiliation he opened not his mouth.

O Lord thou hast made thy sanctuary ready for thy seat: O Lord establish it by thy holy hands. The Lord shall reign for ever.

Here, putting the bread in the plate, and raising the plate with both hands, he says,

O FIRST-BORN of the Heavenly Father, receive this bread from me, thy weak and sinful servant.

Here, putting the plate upon the altar, and pouring wine into the cup, he says,

OUR Lord Jesus Christ was hanged upon the tree between two thieves at Jerusalem, and his holy side was pierced by a spear, from which gushed forth blood and water, for the remission of the sins of all creation: he that saw it bare witness, and we know that his testimony is true. What shall I render to the Lord for all His benefits towards me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows to the Lord in the presence of all the people.

Here the Priest pours water upon the wine, and mixing them, says,

O LORD God, join this water to this wine, like as thy Godhead was united to our manhood.]

Then kneeling with his head to the ground before the Table of Life, he says this prayer for himself.

LORD God Almighty, who pardonest human iniquity, who wouldest not the

death of a sinner; to thee, O Lord, I stretch forth the hands of my heart, and from thee I ask forgiveness for all my transgressions. Though unworthy, yet I pray that thou wouldest preserve my mind from all the operations of the adversary; mine eyes, that they look not wantonly; mine ears, that they hear not vanity; my hands from deeds of hatefulness; and my reins that they may be moved by thee: that so I may be wholly thine, and from thee the gift of thy Divine mysteries may be imparted to me, now and for ever.

Then he ascends the steps, and uncovering the Shoshepha (or veils of the holy mysteries) severally, he places that of the plate on the south side, and that of the cup on the north, saying on the former (Ps. xciii.),

THE Lord reigneth, and hath clothed himself with majesty: the Lord hath clothed himself with strength, and is endued therewith. He hath established the world that it cannot be moved, &c.

On uncovering the cup, he says,

LAMB, pure and without spot, who didst offer thyself to the Father an acceptable oblation for the forgiveness and salvation of the whole world; make us worthy to offer to thee our own persons, a living sacrifice, well-pleasing to thee, and resembling thy sacrifice for us, O Christ our God, for ever and ever. Amen.

Being now able to put the plate on the north side and the cup on the south (of the altar) he stretches out his hands in the form of a Cross, the right hand over the left—holding the plate with his right hand and the cup with his left—on that part where the table is laid, and does not take them off till he has said the Universal Prayer, viz.

WE make solemn remembrances of our Lord and God and Saviour Jesus Christ, and all His dispensation of salvation undertaken on our behalf; commemorating His Annunciation by the Watcher (*i.e.* Gabriel to the B. V. M.), His glorious Conception and Nativity after the flesh, His Baptism in Jordan, His quadragesimal Fast, His saving Passion and Crucifixion, His life-giving Death and honourable Burial, His glorious Resurrection, His Ascension to Heaven, His session at the right hand of God the Father, even as our Lord commanded us [to commemorate him], at this time, on this Eucharist which is set before us. We also commemorate specially our father Adam and our mother Eve, the holy mother of God, Mary; the Prophets and Apostles, the Preachers and Evangelists, the Martyrs and Confessors, the Priests and Holy Fathers, the true Pastors, the orthodox and praiseworthy Doctors, the Solitaries and Monks; those that now stand and pray with us, together with all who in past ages have pleased thee, from our father Adam even to the present day. Again we commemorate our fathers and brethren and masters that have taught us the word of truth; our own and all the faithful departed; especially, and by name, those of our own blood (*A. B. C.*); those who participated in the erection of this Church (*D. E. F.*); those who have participated, or who yet participate, in the maintenance of this place (*G. H. I.*); and those who have fellowship with us whether by word or deed, whether in little or in much (*K. L. M.*): but most especially him for whom and on whose behalf this Mass is celebrated (*naming him N.*). O God, grant a good remembrance to *N.*, and forgive his debts and sins, of thy mercy. *But if it is for a Saint, then he says,* O God, grant a good remembrance to the holy lord *S.*, whose memory we this day celebrate. *But if the oblation is made in memory of Mary, mother of God, he says,* But most especially [do we commemorate] the holy mother of God, Mary, in honour of whom, and for whom, this oblation is offered, peculiarly and singularly, that she may be to thee, O Lord, an intercessor for all those who have recourse to the aid of her prayers. O good and merciful God, through her prayers, which are heard and accepted with thee, turn, in thy goodness, to the prayer of him who has singularly honoured her memory. Cause to pass from him temptations and chastisements and the rod of wrath, and forgive his debts and sins, of thy mercy, through the prayers of thy mother, and of all thy Saints. Amen.

Again.

THOU, O God, wast made an oblation,

and to thee oblations are offered. Accept this oblation at my hands, who am weak and sinful, for the soul of *N.* (*repeating the name three times.*)

Again.

O God, of thy grace cause rest and good remembrance to my father and my mother, to my brothers and sisters, to my kinsmen and my teachers. (*If it be for a sick person*), Merciful God, have pity upon *P.*, and grant him health of soul and of body. (*If it be a vow Mass*), O God, give comfort and remembrance to *B.*, and in thy mercy forgive his trespass and sins. (*If for a deceased person*), O God cause to him rest and good consent, in thy habitations of light, with all the doers of thy will. Cause rest and good remembrance to my father and mother, and all who have any fellowship with me, and all who have asked of our weakness that we should remember them in this oblation to thee, offered by us sinners whose names are known to thee; (*and they are never repeated when the parties are living*).

Στωμεν καλως. Κυριε ελεησον. (*Greek words for,* "Let us stand in comely order. Lord have mercy upon us.")

Here he deposits the sacred mysteries on the table, placing the cup towards the east and the plate towards the west: then he spreads the Anaphora or covering over them and says (Heb. iii. 3.),

The heavens were covered with his glorious splendour, and the whole creation was filled with his praise.

Here he places incense (*in the censer*) *and says,*

Let us all pray, and ask mercy and grace from the Lord.

O Lord, merciful and loving, arise and help us. May we be worthy to offer up praise and thanksgiving and honour and glorification and exaltation, well, without ceasing, faithfully, at all times and at all seasons.

Here he begins the general Sedra (*or Order*)
Proœmium.

Praise be to that desirable fruit which budded forth from the Virgin's bosom, and magnified and exalted the memory of her that bore it; to that adorable Lord, whose is the praise of His Saints' joyful festivals, and of their choirs in all creation; to Him, the living and life-giving, who, with His sweet voice awakes the dead, and causes them with Him to enjoy delights in glory: to whom belong praise and honour and worship, at the present time of this Divine and perfect Eucharist, and at all festivals and seasons and hours and times, and in all the days of our life, now and evermore, to ages of ages.

General Sedra (*or Order.*)

We worship thee, we thank thee, we praise thee, O Creator of the world, and sole possessor of creation. (We praise) the blessed root that sprung and came up from the thirsty ground, even Mary; and the whole earth was filled with its glorious sweetness, which expelled the putrid odour of Gentilism on every side by a glorious doctrine. We offer before thee this incense, after the similitude of Aaron the priest, who offered to thee pure incense in the temporary tabernacle, and by it averted mortality from the people of Israel. Thus we ask of thee, O Lord God, to accept this incense of perfume which our meanness, by reason of our sins and offences, offers unto thee, for our father Adam and our mother Eve, for the Prophets and Apostles, for the just and righteous men, for the Martyrs and Confessors, for the Holy Fathers and true Pastors, and orthodox and laudable Doctors, for the Solitaries and Monks, for the holy mother of God, Mary, for the Orphans and Widows, for the Straitened and Oppressed, for the Sick and Afflicted, for all that have told and charged us to remember them in prayer to thee, O Christ our God, for the Living and the Dead, and the rest of our souls in the heavenly Jerusalem. Thus we offer up praise and honour and worship to thee O Lord, Father, Son, and Holy Ghost, now and evermore.

Then he puts perfume (*into the censer*)
and says,

To the praise and honour of the holy and glorious Trinity we place perfumes, by my hands, who am weak and sinful. Let us all pray and ask mercy and grace from the Lord. Merciful Lord, have mercy on us, and help us.

He takes the incense, and after adoring, incenses three times the centre of the Table of Life, in token of the Father, saying, Adoration to the gracious Father. *Then he incenses three times the north horn of the altar, in token of the Son, saying,* Adoration to the merciful Son. *And he incenses three times the south horn, in sign of the Holy Ghost, saying,* Adoration to the Living and Holy Spirit. *Then he ascends the steps, and lifts the incense over the sacred mysteries towards the east, and after the verse,* "Praise the Lord, ye righteous," *says,* With incense of perfume be the commemoration of the Virgin Mary, mother of God. *And towards the west, with the verse,* "Praise the Lord, all ye nations," *he says,* With incense of perfume be the commemoration of the holy Prophets and Apostles and Martyrs. *And towards the north, with,* "Glory be to the Father, and to the Son, and to the Holy Ghost," *he says,* With incense of perfume be the commemoration of the Doctors, and Priests, and just, and righteous. *And towards the south, with,* "As it was in the beginning," &c., *he says,* With incense of perfume be the commemoration of the Holy Church and all her children.

Then he bears the incense round over the sacred mysteries three times, and comes down the steps, and says this

Incense Prayer.

ACCEPT, O Lord, of thy grace, the incense of thy servants, and be pleased with the smoke of thy priests, and favourably regard the ministration of thy worshippers; and magnify by it the memory of thy Mother, and of thy saints, and of all the faithful departed, O Christ, the Son, who art worshipped and glorified with the Father and the Holy Ghost now and for evermore.

Obsignation.

[1]May the just and righteous, the Prophets, and Apostles, and Martyrs, and Confessors, and the holy Mother of God, Mary, and all the Saints that have pleased thee, O Lord, in every generation, be deprecators and intercessors to thee for the souls of us all. By their prayers and intercessions cause wrath to cease from thy people, and be merciful to the sheep of thy pasture, and cause thy peace and thy salvation to dwell in the four quarters of the world; and be propitious to the departed, of thy goodness, O our Lord and our God, for evermore.

He then, placing the incense, repeats (the Niceno-Constantinopolitan Creed, viz.)

WE believe in one God, &c. &c. &c.

And then this Vestige or Supplement.

MAY Mary that bore thee, and John that baptized thee, be deprecators to thee for us: and do thou have mercy upon us.

Then he begins the Responsory of the Offertory composed by Mar Severus, Patriarch.

I WILL extol thee, O Lord my King, through the prayers of Mary who brought thee forth, and of John who baptized thee. Thou art the only Son and Word of the Heavenly Father. Thou art immortal in thy nature, but dost pity us, and in pity came down from Heaven for the life and salvation of all mankind. Thou didst take a body from a holy, blessed, and pure virgin, even from Mary, who brought forth God, and didst become very man. [Thou wast hanged on the cross for us; by thy death thou didst trample under foot and destroy our death.] Thou art one of the Holy Trinity. Our Lord Christ, who art equally worshipped and praised with thy Father and with thy Living and Holy Ghost, have mercy upon us all.

Then he repeats the ancient triple Invocation.

HOLY God, Holy Mighty One, Holy Immortal, thou that wast crucified for us, have mercy upon us three times. Christ have mercy upon us. Holy, holy, holy.

Then the Prayer before the Apostolical reading, viz.

ACCEPT, O Lord God, our prayers and supplications which we at this time present before Thee, and grant to us that with purity and holiness we may keep

(1) In Mr. Peet's translation this is given in continuation of the *Incense Prayer.*

thy holy commandments, and those of thy divine Apostles, and (especially) of Paul the architect and builder of Thy Holy Church. O our Lord and our God for evermore.

Deacon. I have heard Paul, the blessed Apostle, say (Gal. i. 8.), If we or an angel from Heaven preach another Gospel to you than that which we have preached, let him be anathema of the Church, [because there will arise different doctrines in all parts. Blessed is he who beginneth and endeth with divine instructions.

Then he says, such a Chapter; and adds,

BLESS, O Lord, praise be to the chief of the Apostles, and his prayers be with us. Amen.]

Prayer before the Gospel.

IMPART to us, O Lord God, the knowledge of thy divine will, and perfect in us the understanding of thy Holy Gospel: and grant to us that with joy we may keep entirely thy commandments and fulfil thy will, and may be made worthy of blessing and mercy from thee now and for ever.

The Deacon reads the Epistle from St. Paul's first Epistle to the Corinthians [ch. xv. 20—28.]

BUT now is Christ risen from the dead, &c. &c. — — — — that God may be all in all.[1]

Then he says twice,

OFFER to him sacrifices and bless the Lord.

Priest. Peace be with you all.

The Gospel of our Lord Jesus Christ, according to the life-giving preaching of St. John or St. Matthew the Apostle who preached life and salvation to the world.

But if it be not Matthew or John, but Mark or Luke, he says,

THE Gospel of our Lord Jesus Christ, according to the life-giving evangelization of Mark or Luke who announced life and salvation to the world.

Thus it is for every day in the year, except the first of the Annunciation to Zacharias, when (instead of the above passages from Ps. xcvi. 8.) *the Deacon says (from* Ps. cxviii. 26.)

BLESSED is He that cometh, &c. &c.

Priest. In the time of the dispensation of our Lord and God and Saviour Jesus Christ, the Word of Life, God who was incarnate of the holy Virgin Mary, these things occurred thus.

Deacon. We believe and confess it.

The Priest then reads the Gospel from John (v. 24—29.)

VERILY verily I say unto you, he that heareth, &c. &c. — — — — to the resurrection of damnation.

And then, Peace be with you all.

[*Deacon.* And with thy spirit. May the Lord accept your ministry, and assist us through your prayers.]

To Him, even our Lord Jesus Christ, be praise and thanksgiving and blessing for His words of life to us, and to His Father that sent Him for our salvation, and to His Spirit, the living and holy, who quickeneth us, now and evermore.

[*Here the Priest putting more incense into the censer, the Deacon says,*

BLESS, O Lord. The incense is put in by the hands of the reverend Priest, in the presence of the merciful God; before his Holy altar; before these holy and Divine mysteries; and before this awful and holy sacrifice.]

Let us all pray, and ask mercy and grace from the Lord. Merciful Lord, have mercy upon us, and help us. May we be worthy to offer up praise and thanksgiving, and honour and glory, and exaltation without ceasing, faithfully at all times and in all seasons.

To Him who is the pardoner of trans-

(1) In Mr. Peet's translation the reading of the Deacon here comes first. The following remark is made:—The Rubric appoints proper lessons, which should be read from a Syriac book; but the invariable custom is, for the Deacon or attendant to repeat, from memory, from the twenty-third to the twenty-sixth verse of the eleventh chapter of the First Epistle to the Corinthians. At the conclusion he says,

Bless, O Lord, hallelujah, hallelujah, hallelujah. Offer to the Lord sacrifices of praise: bring an offering, and come into His courts. O worship the Lord before the altar of His holiness. Hallelujah.

gressions and the remitter of sins; to Him who is the sanctifier of the polluted, and the accepter of the penitent; who willeth the conversion of sinners, and desireth the salvation of offenders; to Him that hath said, Call, and I will answer; knock, and I will open, and I will give my hand to you, and remit your sins and offences; to Him belongeth praise and honour and adoration at this time of celebrating the Divine and perfect Eucharist, and at all feasts and seasons, and hours and times, even all the days of our life. On this smoke of incense (may our praise ascend) now and alway for evermore.

Deacon. Amen.

(*After the incensing, the Priest resumes the prayer thus,*)

Thou therefore that pardonest and cleansest, thou that dost remit, cover, and blot out, and dost not remember our wickedness, blot out, O my Lord, by thy loving mercy, my sins which are many, great, and not to be numbered, and the sins of all thy faithful people. Spare, good (Lord), and have mercy upon us. Remember me, O Lord God, of thy mercy, and remember the souls of our fathers and brethren, our masters and doctors deceased, and all that are deceased faithful children of thy holy and glorious Church: give rest, O Lord God, to their spirits and souls and bodies, and sprinkle the dew of mercy and grace upon their bones. Be sparing and propitious to us and to them, O Christ our King, the Lord, our Lord and the Lord of glory. Answer us, O Lord; come to our aid; succour us and deliver us; and accept our prayers and supplications. Cause to pass away and to cease from us hard chastisement and the rod of wrath: of thy mercy, O Lord, forbid them and take them away; and make us all meet for that good end which is for the men of peace; and vouchsafe to us this Christian consummation which is lovely and fair and well pleasing to thy Divinity. Make us all meet for a good end: and to Thee we offer up praise and thanksgiving, now and for evermore.

Sedra.

O Lord God, mighty, strong in battle and glorious, arise, help and deliver us from evil and its power by thy prowess and uplifted arm. Thou, O my Lord, of thy goodness and manifold mercy, wast incarnate of the Holy Virgin Mary, and of thy mercy to mankind didst clothe thyself with a body. O Lord, our Lord by that throne of heaven which is raised to thy majesty, by the four-faced beasts that are yoked beneath thy chariot, by the company of angels and archangels who praise thy Divinity, by the ranks of cherubim that bless and glorify and extol thy might, by the seraphs of fiery wings, that shout and cry and say, Holy, holy, holy Lord, in thy holiness, by all the force, and order, and array of those who stand and minister to thy worship, with the essence of thy self-existent Divinity even in the womb that bare thee, cast us not away, O our Lord, from thy presence, but show us the path of life and salvation, that we may be led by it to the mansion of thy kingdom: and grant to us that we may thankfully confess thy goodness, and pray, and supplicate, O Lord, to thy benignity.

O our Lord Jesus Christ, have mercy upon us.

O our Lord Jesus Christ, help us.

O our Lord Jesus Christ, look on us with the eyes of thy mercy.

O our Lord Jesus Christ, deliver us from our enemies.

O our Lord Jesus Christ, hide us under the wings of thy Cross.

O our Lord Jesus Christ, rescue us from every craft of the devil.

O our Lord Jesus Christ, raise us from the depth of sin.

O our Lord Jesus Christ, lift us up from the pit and whirlpool of tribulation.

O our Lord Jesus Christ, deliver us from every evil thought.

O our Lord Jesus Christ, deliver us from uncleanness and blasphemy.

O our Lord Jesus Christ, wash us from the filth and pollution of what is hateful.

O our Lord Jesus Christ, wipe us clean from improbity and baseness.

O our Lord Jesus Christ, replenish us with thy goodness and blessing.

O our Lord Jesus Christ, furnish us

from thy treasury, which is full of mercy and grace.

O our Lord Jesus Christ, make us rejoice in thy bride-chamber, full of gladness.

O our Lord Jesus Christ, make us merry with the choice companions and guests, the children of thy kingdom.

O our Lord Jesus Christ, prepare us there a place with the just and righteous that have been well-pleasing to Thee.

O our Lord Jesus Christ, range us with the sheep, the children of thy right hand (in judgment).

O our Lord Jesus Christ, cause us to shine with the elect and holy, in the day of appearing of thy majesty.

O our Lord Jesus Christ, at thy spiritual banquet make us sit at thy right hand, that we, our deceased (friends), and all the faithful departed, may offer up praise and thanksgiving to thee, our Lord, and to thy Father, and to thy Holy Spirit, now and evermore.

Deacon. Amen.

Priest. May we receive the pardon of offences and the remission of sins in both worlds for ever and ever. Amen.

[Peace be with you.

Deacon. And with thy spirit. May the Lord accept your ministry, and assist us through your prayers.

During the repetition of the above, the bells, cymbals, &c. are sounded, and the Priest turning his face towards the south, says privately,

MAY our souls, the souls of our Fathers, Brothers, Rambans, Doctors, our dead, and all the faithful dead, who are the children of thy holy Church, be clothed with the holiness of the Son of God in both worlds for ever. Amen.

Here the Priest, continuing in the same posture, the Deacon goes and stands before him holding the censer in his hand, into which the Priest puts incense, and marking the censer thrice with the sign of the Cross, says,

We must answer. *Here he touches the top of the hook by which the censer is suspended, with his right hand, and with his left takes one chain that is attached to the censer, and the chain which belongs to the cover of the censer, saying,*

The Holy Father is holy.

Then, removing his right hand from the censer, he with it marks himself with the sign of the Cross.

The Deacon then says, Amen. *The Priest then takes the third chain in his left hand, and touching the top of the hook and the middle of the chains with his right fingers, says,* Holy. *Then, marking himself with the sign of the Cross, he says,* The Son is Holy. *The Deacon adds,* Amen.

The Priest then takes the last chain in his left hand, and with his right finger touches the top of the hook, the middle of the chain, and top of the censer, saying, Holy. *Then again marking himself with the sign of the Cross, says,* The living and Holy Ghost is holy. *The Deacon adds,* Amen.]

He places incense in the censer, and upon it makes the sign of the Cross three times, and says,

LET us answer and say,

Holy is the Father, holy. Holy is the Son, holy. Holy is the Living and Holy Spirit, who sanctifieth the incense of his sinful servant, having been propitious and merciful to our souls, and the souls of our fathers and brethren, our masters and doctors, and other friends deceased, and on all that are deceased faithful children of the holy Church in both worlds, for ever and ever. Amen.

Deacon. Σοφια προσχωμεν. Let us all stand with wisdom.

Then the Priest begins at the head of the people [repeating after him,] the Niceno-Constantinopolitan Creed, viz.

WE believe in One God, &c. &c.

He then washes the tips of his fingers with water, and says,

WASH away, O Lord God, the filth and stains of my soul, and cleanse me by thy sprinkling of life; that so I may be worthy to ascend purely and holily to thy holy of holies, which is both sacred and sanctifying, and may without spot handle thy adorable and divine mysteries, and with a pure conscience may offer to thee a living sacrifice, well pleasing to thy divinity, and resembling thy glorious sacrifice, O our Lord and our God for evermore.

Then he asks remission for himself, and says,

My brethren and masters, pray for me, that my offering may be accepted.

He bows before the table of life, and prays privately (or inaudibly) saying,

Holy and adorable Trinity, have mercy on me.

Holy and adorable Trinity, pardon my sins.

Holy and adorable Trinity, accept this offering from my weak and sinful hands.

O God, of thy merciful goodness cause rest and a good memorial on thy holy and heavenly altar, to thy Mother, thy saints, and all the faithful departed. O God, pardon and remit at this time the sins of me thy sinful servant, and assist my weakness, who call upon thee at all times. And by the prayers of thy Mother and of all thy saints, O God, of thy mercifulness pardon and remit the sins of those who are of our blood, of our father, and brethren, and masters, and (especially) of him for whom this sacrifice is offered.

Here he makes a memorial of whomsoever he wishes: then he kisses the step (of the altar) and ascends.

The prayer that is said on the Thursday of the Institution of the Sacrament, and on the Sabbath of Annunciation, instead of the first prayer (in St. James's Liturgy following) viz. that of Peace, is the Prayer of the Supper, and runs thus—

[*Prayer of the Last Supper, to be used at its anniversary on Maundy-Thursday, and on one other eve only of the year, instead of the prayer* "God of all" &c. *that precedes the kiss of peace.*]

O Christ our God, who in that thy mysterious Supper didst fulfil the ancient and typical ministration, and didst fulfil also to us the new mystery (or sacrament) of grace, we ask of thee, O Lord, that thou wouldest effect for us a communion and participation of thy holy and mysterious Supper. Make us worthy to enjoy the same holily and unblameably, and to be by it delivered from all thoughts of sin, and may be well-pleasing to thee in secret and openly, here and in our whole life, without ceasing. Make us to enjoy the bounties of thy kingdom, and thy heavenly bridal chambers. And for all thy goodness towards us, and glory and worship and feast of goodness, may we offer up to thee praise and thanksgiving, and to thy Father, and to thy Holy Spirit, now and evermore.

By the aid of the Living God, who giveth life to all, we now write the ANAPHORA *of St. James, brother of our Lord, which is the first Liturgy, and which he is said to have taken from the mouth of our Lord, and learnt, without adding the least to it, even a single word. By this office the Communion must be celebrated on a day of imposition of hands,* i. e. *conferring of Orders. Also a new Priest ought to perform his first Communion by this, and also to offer by this on the Lord's Days.*

First prayer before (the kiss of) peace (except on Maundy Thursday or the Sabbath of Annunciation, when they substitute the one above.)

God of all, and Lord of all, make us, though unworthy, worthy (participators) of this salvation: that, being without guile, and united in the bond of charity, we may greet each other with a holy and divine kiss, and offer up to thee praise and thanksgiving, and to thy Father, and to thy Holy Spirit, now and evermore.

People. Amen.

Priest. Peace be with you.

People. And with thy spirit.

Deacon. Let us give (peace.)

People. It is meet.

Deacon. After (this kiss of peace, let us bow down our heads.)

People. Before thee.

Priest. Thou, who art alone the merciful Lord, who dwellest in the highest, but hast respect unto the lowly, send down blessings upon those who have bowed their necks before thee. Bless them through the grace of thy only-begotten Son, with whom to thee is justly ascribed praise and honour and power, with thy Holy Spirit, who is in all good and adorable, the giver of life, and equal to thee in essence, now and evermore.

People. Amen.

Priest. O God the Father, who of thy great love to mankind, didst send thy Son into the world to bring back the straying sheep; reject not, O Lord, the service of this bloodless sacrifice; for we trust in thy mercies, and not in our own righteousness. Let not this mystery, which was instituted for our salvation, be to us for condemnation, but for the blotting out of sins, and grateful acceptance of thy goodness, and of thy only-begotten Son, and of thy Holy Spirit, now and evermore.

People. Amen.

[*Deacon.* Bless, O Lord. We must stand in proper order, we must stand with awe, we must stand with silence, we must stand with purity, we must stand in holiness. Again, brethren, we must all stand with love, true faith, piety, and godly reverence: we must regard the holy mass, placed before us by the hands of the honourable priest, as a living sacrifice, that he may lift up blessings, peace, sacrifices, and thanksgivings, to the Father, who is the owner of all, for us all.

People. For mercy (from God.)]

The Priest lifts off the Anaphora, or covering (from the sacred mysteries) and says, (apostrophizing it,)

Thou art the strong rock that sent forth twelve streams of water to the twelve tribes of Israel: thou art the strong rock that was laid over the tomb of our Saviour.

Then the Priest makes the sign of the Cross six times: once on his own face; once turning from the Altar towards the north; once towards the south; and three times over the people. He then says,

The love of God the Father, and the grace of the only-begotten Son, and the fellowship and overshadowing of the Holy Ghost, be with you all, brethren, for evermore.

[*Deacon.* Amen.

People. And with thy spirit.]

The Priest stretches forth his hands equally towards heaven, and says,

Upwards, where Christ sitteth at the right hand of God the Father, be the minds, and thoughts, and hearts of us all at this hour.

People. We lift them up unto the Lord.

Priest. Let us give thanks unto our Lord God.

People. It is meet and right.

Priest [bowing his head, says privately]. It is truly meet and right that we should thank, adore, and praise the Maker of all creatures.

Here, elevating his voice,

Him whom the heavenly powers, corporeal and incorporeal, praise, the sun and moon, and all the stars, the first-born marked in the heavenly Jerusalem, Angels and Archangels, principalities, powers, thrones, dominions, the armies of many-eyed Cherubim and six-winged Seraphim, who (with four wings severally) covering their heads and their feet, (with two) fly one to the other, hallowing thy name, and crying and saying,

People. Holy, holy, holy, Lord God of Sabaoth, Heaven and earth are full of thy glory. Hosanna in the highest: blessed is He that cometh in the name of the Lord: Hosanna in the highest.

Priest bowing (says privately while the people are repeating the above,)

Thou art truly holy and the sanctifier, O King of the World. Holy also is thy Son, our Lord Jesus Christ. Holy also is thy Holy Spirit, who searcheth out thy mysteries. (1 Cor. ii. 10.) From earth didst thou create man and place him in Paradise; and when he transgressed thy commandments, thou didst not leave him to his wanderings, but guidedst him by means of Prophets, and at last sentest thy only-begotten Son into the world, who, when He was incarnate by the Holy Ghost of the Virgin Mary, renewed thy image that was decayed, and,

Elevating his voice, When He was prepared to assume death voluntarily for us sinners, Himself without sin, He took bread into His holy hands, and when He had given thanks, He blessed, + sanctified + [*here he marks the bread with the sign of the Cross*], and brake + [*here the Priest breaks the crust of the cake across*

without separating the parts], and gave it to His holy Apostles, and said, Take and eat of it: this is my body, which for you and for many [*here the Priest breaks the crust of the cake in the opposite direction, so as to form a cross*] was broken, and given for remission of sins, and for life, for ever and ever.

People. Amen.

Priest. Likewise also He took the cup; and when He had given thanks, [*marking the top of the cup with the sign of the cross*] He blessed, sanctified, and gave it to His holy Apostles, and said, Take and drink of it all of you: this is my blood, which for you [*here the Priest putting the fore-finger of his right hand on the top of the cup, and shaking it, adds*] and for many was shed, and given for remission of sins, and for life for ever and ever.

People. Amen.

Priest. This do in remembrance of me. When ye communicate in this mystery, commemorate my death and resurrection till I come.

People. Thy death, Lord, we commemorate: we confess thy resurrection, and look for thy second coming. We ask of thee mercy and grace, and the remission of our sins: let thy mercies be upon us all.

Priest. We, commemorating thy death, O Lord, and burial, and rising again the third day; thy ascension to Heaven, and session at the right hand of God the Father; and again thy second advent in which thou wilt judge the world in righteousness, and render to every man according to his works; do therefore offer this bloodless sacrifice to thee, that thou mayest not deal with us according to our sins, neither reward us according to our iniquities; but according to thy manifold mercies blot out the sins of us thy servants: for we thy people, thy heritage, supplicate thee, and thy Father through thee, saying,

People. Have mercy upon us, O God the Father Almighty: have mercy upon us.

Priest. We also, O Lord, thy weak and sinful servants, having received thy goodness, give thanks to thy loving-kindness for all, and on account of all.

People. We praise thee, we bless thee, we worship thee, we give thanks to thee, we ask pardon of thee: O Lord God, have mercy on us, and hear us.

Deacon. How terrible is this hour, how dreadful this time, my beloved, when the living and Holy Spirit comes from the heights of heaven, descends and lights on this Eucharist, and sanctifies it. Stand we with awe and dread, &c.

The Priest, bowing (meanwhile) repeats the Invocation of the Holy Ghost, viz.

HAVE mercy upon us, O God the Father, and send down upon us and upon these oblations thy Holy Spirit, the Lord equal to thee and to the Son, in throne and kingdom and co-eternal essence; who spake in the Old Testament, and thy New also; who descended as a dove upon our Lord Jesus Christ in the river Jordan, and as tongues of fire upon the Apostles in the upper chamber (of Sion). *Elevating his voice*, Answer me, O Lord: answer me, O Lord: answer me, O Lord: and spare, and have mercy upon us.

People. Lord have mercy upon us. Lord have mercy upon us. Lord have mercy upon us.

Priest. That by overshadowing He may make this bread the life-giving body +[1], the saving body +, the body of Christ our God +.

People. Amen.

Priest. And may perfectly make this cup the blood of the New Testament +, the saving blood +, the blood of Christ our God +.

People. Amen.

During the whole of the above the bells are rung.

Priest. That so they may sanctify the souls and spirits and bodies of those that communicate in them, to the yielding the fruit of good works, to the confirmation of the Holy Church which is founded upon the rock of faith, and against which the gates of hell shall not prevail. Deliver it from heretical scandals, even to the consummation (of all things), that it may offer up to thee praise and thanksgiving, and to thy only-begotten Son, and to thy Holy

(1) The Crosses are placed where the Priest marks the bread &c. with a Cross.

Spirit, who is in all good and adorable, the giver of life, and equal to thee in essence, now and evermore.

People. Amen.

Deacon. Let us pray.

Priest, bowing. We offer unto thee, O Lord, this bloodless sacrifice for the holy Sion the mother of all Churches, and for thy Holy Church throughout the whole world, that thou wouldest bestow upon it the gifts of thy Holy Spirit. Remember, O Lord, our just and upright Fathers, our Patriarch Mar Ignatius *N*, our Lord *N*, our Bishop Mar *N*, also the Priests and Deacons, and all ecclesiastical orders, together with my vileness. Remember not against me the sins of my youth, but pity me according to thy mercies. Remember also our brethren who are captives, who are sick, infirm, diseased, or vexed by evil spirits. Bless also the air, and the crown of the year. For thou art full of bountiful goodwill to every thing that liveth.

Then elevating his voice, Deliver us, O Lord God, from every opposition and insurrection of evil men, from the assaults and malice of the devil, and from all the plagues which for our sins might come upon us; and keep us in the observance of thy holy commandments: for thou art the merciful God, and to thee we offer up praise and thanksgiving, and to thy only-begotten Son, and to thy Holy Spirit, now and ever.

People. Amen.

Priest, bowing. Remember, O Lord, the fathers and brethren that stand and pray with us, and those also that are removed from us: also those that have wished to offer and have not been able: and grant to each one his good petition.

Then elevating his voice, Remember, O Lord, all those whom we remember, and those whom we remember not; and accept their sacrifice, even to the extent of thy heavens. Reward them with the joy of salvation, and make them worthy of the aid which is from thee: fortify them with thy might, and arm them with thy strength: for thou art the merciful God, and to thee we offer up praise and thanksgiving, and to thy only-begotten Son, and to thy Holy Spirit, who is in all good and adorable, the giver of life, and equal to thee in essence, now and ever.

Then bowing, Remember, O Lord, all kings and queens of the true religion, and with the arms of the Spirit succour them, and subdue under them all their enemies, that we may live a life of quietness.

And elevating his voice, For thou art our Saviour and helper, and givest victory to all that hope in thee, O Lord. To thee we offer up praise and thanksgiving, and to thy only-begotten Son, and to thy Holy Spirit, who is in all good and adorable, the giver of life, and equal to thee in essence, now and evermore.

[*Deacon.* Bless, O Lord. Again we remember the holy Virgin Mary, that brought forth God: she is worthy to be blessed and praised by all the generations of the earth: she is holy, glorious, favoured with mercy, and ever a Virgin.]

And again bowing, Since thou hast power over life and death, O Lord, remember the holy Fathers, the Prophets and Apostles, St. John the Baptist, St. Stephen the Martyr, who was holy, exalted, chief [of Ministers, and the first Martyr, St. Peter, and Paul, who were chiefs among the Apostles, and all the faithful and holy dead. Let us pray to the Lord that it may be well with them. Lord have mercy upon us.]

Then elevating his voice, We beseech thee, O Lord, whose might prevails over impossibilities, join us in the congregation of the first-born written in heaven. We therefore remember them, that they may also remember us before thee, and communicate with us in this spiritual sacrifice, for the protection of the living, and the consolation of us who are weak, and the repose of the faithful who are asleep, our fathers and brethren and masters, through the goodness and mercy of thy only-begotten Son, (to whom with thee be glory,) and to thy Holy Spirit, [who is most holy, good, glorious, the giver of life, and consubstantial with thyself, now, always, and for ever.]

Bowing, Remember, O Lord, the true prelates, who from St. James the first Bishop until this day have confirmed laudable orthodoxy in thy Church.

And elevating his voice, The doctrine

of the lights and doctors who bore thy holy name before nations and kings and the children of Israel, confirm them in our souls: abolish the heresies that are noxious to us, and make us meet to stand blameless before thy dreadful tribunal. For thou art holy and the sanctifier of the holy: and to thee we offer up praise and thanksgiving, and to thy only-begotten Son, and to thy Holy Spirit, now and evermore.

People. Amen.

Priest bowing. Remember, O Lord, all ecclesiastical orders, who in laudable orthodoxy have preceded us, and fallen asleep, and are at rest: also all in behalf of whom they have offered and those who are now named.[1]

Then elevating his voice, O Lord, Lord of the spirits of all flesh, remember all those who in the true faith have been removed from us: cause their spirits, souls and bodies to rest: deliver them from everlasting damnation, and give them joy in the region which is visited with the light of thy countenance: blot out there their transgressions and enter not into judgment with them: for there is none guiltless before thee, save thy only-begotten Son; through whom we also hope to obtain mercy, even the remission of sins for His sake, both for us and for them.

People. Give them rest, O God, spare and forgive, pardon, and cleanse away our and their sins, which have been committed against thee, whether willingly or unwillingly, with knowledge or in ignorance.

Priest bowing. Give them rest O God: spare our transgressions of thought, word, and deed, both open and secret; (but all alike) open to thee.

Then elevating his voice, But reserve to us, O Lord, an end without sin, and gather us under the feet of thy elect, where, when, and how thou wilt, only be it without the confusion of our transgressions: so that in this, as in all things, thy name, all honourable and blessed, may be praised and glorified, with that of our Lord Jesus Christ, and of thy Holy Spirit, now and evermore.

People. As it was in the beginning, is now, and ever shall be, for ever and ever, Amen.

Priest. Peace be with you.

People. And with thy spirit.

Priest. May the mercies of our God, Lord, and Saviour Jesus Christ be with you all, brethren, for evermore.

The Deacon repeats the Catholicon. The Priest breaks the bread, repeating the prayer (of St. Jacob Bar Salobi.)

Thus truly did the Word, who was God, suffer in the flesh and was sacrificed, and was broken upon the Cross, and His soul was separated from His body, although His divinity was in no wise separated either from His soul or from His body +. And He was pierced in His side with a spear +, and there flowed out therefrom blood and water, a propitiation for the whole world +, and His body was bedewed with them +. And for the sins of the orb of the world +, the Son died on the Cross +. And His soul came, and was united to His body; and He turned as from the left side to the right, and made peace by the blood of His Cross, and united and joined heavenly things with earthly, and the (peculiar) people with the Gentiles, and the soul with the body. And He rose the third day from the grave, being but one Emmanuel, and not divided, after the inseparable union into two natures. Thus we believe, thus we confess, and thus we affirm, that this is the body of this blood, and this is the blood of this body.

He then repeats this Prayer of (the same) St. James.[2]

Father of truth, behold thy Son, the sacrifice that is well-pleasing to thee.

(1) Here follows, in Mr. Peet's Manuscript, a catalogue of names of former Patriarchs and Prelates.

(2) The following Note from Renaudot (Vol. ii. p. 112) will throw some light on these ceremonies.

De fractione Eucharistiæ hæc habet Barsalibi. Accipit Oblatam Sacerdos eamque frangit in duas partes, quò significet verbum verè passum esse in carne immolatumque et fractum fuisse in cruce. Accipit deinde partem ex corpore, eamque intingit in sanguine et cum eâ signat

Receive him who died for me, and be propitiated through him. Accept thy oblation at my hands and be favourable to me; and remember not against me the sins which I have committed before thy Majesty. Behold the blood which was shed on Golgotha by wicked men, and pleads for me: for its sake receive my supplication. Great as are my offences, so great are thy mercies: if thou wouldest weigh them together, thy loving kindnesses outweigh the mountains which are weighed in the balance with thee. Look at the sins, but look also at the victim offered for them: for greater is that offering and sacrifice than the guilt. For sin did thy beloved one endure the nails and the spear: let his sufferings suffice to propitiate thee, that by them I may live. Praise be to the Father who delivered up the Son for our salvation; and adoration to the Son who died on the Cross and made us live; and thanksgiving to the Spirit who began and who completed the mystery of our salvation. O Trinity exalted above all, spare us all.

Another prayer, on breaking the bread.

Thou art Christ, (our) God, who for our sakes was pierced with a spear in the side at Golgotha in Jerusalem. Thou art the Lamb of God, that bore the sin of the world. Do thou spare our offences, and remit our sins, and cause us to stand at thy right hand.

[*During the repetition of the above, if there be any Cattanars among the congregation, they repeat the following prayers alternately, the senior Clergyman commencing; or they are said by the Attendant.*

First. Amen. Bless, O Lord. Let us pray to the Lord for the Angel of love, peace, mercy, and blessings.

Second. Bless, O Lord. My brethren, let us pray to the Lord always to grant union to the Churches, peace to the monasteries, and protection to its priests and children, until the end.

Third. Bless, O Lord. My brethren, let us pray to the Lord always that we may be like the true Christians, in whom God delights by good works, and by pure and abounding labours of righteousness.

Fourth. O our Lord, make us worthy. My brethren, may we be delivered from the unquenchable fire, from the worm that never dieth, from severe punishments, from bitter weeping, and from endless gnashing of teeth.

Fifth. O Lord, save us by thy Cross, Amen. Bless, O Lord, O our Lord God, in thy mercy, grace, and great blessings, grant us the following requests.

Sixth. Perfect recovery to the sick; comfort to the afflicted; liberty to the bound; safe return to those who are far off; and good preservation to them that are near.

Seventh. Concord and unity to the divided; gathering to the scattered; finding to the lost; refreshment to the mourner; rest to the oppressed; consolation to the distressed; stability and support to the widow; sustenance and satisfaction to the poor; and a perfect pardon to sinners.

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signat super corpus, etiamsi, cum parte quæ est in manu ejus, prius leviter tetigerit, sive pùpugerit eam partem quæ est in disco. Ita significat transfossum lanceâ fuisse Christum in latere suo. Deinde cùm totum corpus sive omnes quæ in disco sunt particulas, signat, significat ipsum esse qui occisus, sanguine suo aspersus est: ipsum qui dixit in cœnaculo, *Hic est sanguis meus*, et in cruce cum latus ejus lanceâ apertum est, exivit ex eo sanguis et aqua, quibus respersus est. Quando ex sanguine corpus signat in formam crucis, unionem facit animæ cum corpore, significans quòd postquam separata est anima Verbi à corpore ejus, reversa est, eidemque rursus unita: quamvis nullatenus divinitas ejus separata fuerit a corpore ejus aut animâ. Panis est corpus Verbi Dei: vinum autem ejus anima: quia sanguis est typus animæ, sicut scriptum est, quod omnis carnis anima sanguis ejus est. Iterum postquam signum fecit ex sanguine super corpus, unit et conjungit ad invicem duas illas partes Oblatæ: atque ita significat, Emmanuelem unum esse, neque divisum post unionem in duas naturas: significat etiam, quod postquam in cruce immolatus est, pacificavit per sanguinem crucis suæ, univit et conjunxit cœlestia cum terrenis, populum cum populis, et animam cum corpore. Oblatam quoque dum in circulum circumfert, significat quod pro peccato totius orbis immolatus est in cruce. Primo circumfert illam ad dexteram, secundo a sinistrâ refert ad dexteram, ut significet quod Dominus a sinistrâ, sive ab errore ad dexteram nos reduxerit.

Eighth. Good rejoicing to Priests, and illumination to Deacons. O our Lord, let thy peace reign over the kingdoms of the earth; let war cease; let the dead have happiness; and us the pardon of transgressions and sins.

Ninth. Again, my brethren, let us pray always to the Lord to give good remembrance to holy Mary, who brought forth God; to the Saints, and to all the faithful dead: and let their prayers be a wall to us. Amen.

Tenth. Let us ask of our Christ good, mercy, and grace; and again let us beseech Him to comfort the souls of our fathers, brethren, Rambans, Doctors, and all the dead: let us give thanks to God the Father and Author of all things: let us praise His only Son, and living and Holy Ghost. O merciful Lord, may our souls be recommended into thy hands to obtain mercy. Pity and have mercy upon us.

Then, elevating his voice, the Priest repeats the Lord's Prayer — Our Father, &c. *in the manner following*],

O God, the Father of our Lord Jesus Christ, who art blessed by the Cherubim and hallowed by the Seraphim, and magnified by thousands of thousands and myriads of myriads of reasonable hosts; who dost sanctify and perfect the offerings and compliments of fruits which for a sweet savour are offered unto Thee; sanctify also our bodies and souls and spirits, that with a pure heart and a face without shame we may call upon Thee, saying,

Our Father, which art in heaven.

People. Hallowed be Thy name, &c. &c.

(*to the end of the Prayer*)

Priest. Even so, O Lord our God, lead us not into temptations which we cannot abide, but deliver us from evil: for it is thou who makest an exit and escape for the temptation (*1 Cor.* x. 13), that so we may offer up to thee praise and thanksgiving, and to thy only-begotten Son, and to thy Holy Spirit, who is in all good and adorable, the giver of life, and equal to thee in essence, now and ever.

People. Amen.

Priest. Peace be with you.

People. And with thy spirit.

Deacon. Before thee let us bow our heads.

Priest. To thee the poor servants bow their heads, for thy mercies are rich. Send blessings, O Lord, and sanctify the bodies, souls and spirits of us all, and make us worthy to participate in the life-giving mysteries of Christ our Saviour, that we may offer up to thee praise and thanksgiving, and to thy only-begotten Son, and to thy Holy Spirit, who is in all good and adorable, the giver of life and equal to thee in essence, now and ever.

People. Amen.

Priest. Peace be with you.

People. And with thy spirit.

Priest. The goodness and mercy of the holy and glorious Trinity, the undivided, eternal, adorable, and co-essential, be with you all, brethren, for evermore.

Deacon. With fear and trembling let each attend and ask mercy of the Lord.

Priest. Spare, O Lord, and have mercy upon us.

Priest. Holy things are given to the holy and the pure.

People. Holy is the one Father: holy is the one Son: holy is the one Spirit. Glory be to the Father, and to the Son, and to the living and Holy Spirit, who are one, for ever and ever. Amen.

Priest. The one Holy Father is with us, who formed the world by His goodness.

People. Amen.

Priest. The one Holy Son is with us, who saved us by the precious suffering of His person.

People. Amen.

Priest. The one Holy Spirit is with us, who is the finisher and perfecter of all things that are and exist. Blessed be the Name of the Lord from ages to ages of ages. Amen.

Deacon. With us even so, Amen, in the offertory and in the prayers and the rest (of the service.)

The Priest covers the sacred mysteries, takes the spoon and puts it on the plate, then descends to the front of the altar. He then performs (κυκλον or) *circuit to the Mother of God,*

and puts incense in the censer. And when he has performed the cycle or circuit for the departed, or for penitence, for any one on whose behalf the offering is made, he bows down before the table of life, and utters the prayers following:

To that Eternal Light which beamed forth from Eternal Light, which from the maternal womb and the virginal bosom budded forth as the fruit of life, to that Child of wonder who hath extended and exalted in heaven and earth the memory of her who bore him, to Him is praise and honour justly due.

Sedra.

What tongue is sufficient to speak thy glories, O Virgin filled with all graces, the Mother of Christ our Saviour, who by His salutary manifestation dissipated from us the darkness of sin, and the seduction of corruption. Therefore we recognise thee as the spring of life, the fountain of salvation, the fruitful field blessed of the Lord, the ladder which ascends to heaven. And for this we admiring say, Blessed art thou the fleshly vehicle in which the Lord of angels dwelt: blessed art thou the true flaming bush from which the ark of the Highest was perceived. And now, O thou filled with graces, entreat with us the Son that sprung from thee, that He may by His grace blot out our sins, and by His mercy cover our trangressions, and make us and the departed meet for the mansions of the heavenly Jerusalem, and the bosom of Abraham: so that from the mouths of us all may be offered up praise and honour to thee, O Lord (Jesus Christ), and to thy Father, and to thy Holy Spirit, now and evermore.

Another Prayer.

Make me, O Lord, meet to feed on thee in holiness; that by the eating of thy sacred body my lusts may be destroyed, and by the drinking of thy life-giving cup my ill passions may be extinguished; and that by this I may be fitted for the propitiation of offences and the remission of sins, O our Lord and our God, for evermore.

Another Prayer.

Vouchsafe to us, O Lord our God, that our bodies may be sanctified by thy holy body, and our souls enlightened by thy propitiatory blood: and that this may be for the propitiation of our offences, and the remission of our sins, O our Lord and our God for evermore.

Another.

Vouchsafe to us, O Lord God, that we may eat thy holy body, and drink thy propitiatory blood: and may we be heirs of thy heavenly kingdom, with all that have been agreeable to thy blessed will, O our Lord and our God, for evermore.

The Priest then ascends the steps of the altar, and with the spoon takes out of the cup the reserved particle, called the Coal[1]*, that has been dipped therein, saying,*

[2]Thee I hold, who holdest the extremities of the universe; thee I grasp, who rulest the depths; thee who art God I put into my mouth: by thee may I be delivered from the unquenchable fire, and be made meet for the remission of sins, like the sinful woman and the thief, O our Lord and our God for evermore.

When he communicates, he says,

The propitiatory particle of the body and blood of Christ our God is given to His sinful servant for the propitiation of offences and the remission of sins, in both worlds, for ever and ever.

And when he drinks of the cup, he says,

By thy living and life-giving blood, which was shed on the Cross, may my offences be expiated and my sins remitted, O Jesus, the Word of God, who camest into the world for our salvation, for ever and ever. Amen.

When he administers the Communion to a Priest or other ecclesiastical person, he says,

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(1) Literally "coal," in allusion to the vision described by the Prophet Isaiah, ch. vi.

(2) "Teneo ego te, qui contines fines orbis; te in manibus habeo, qui regis profundo; te Deus pono in os meum: per te liberer ab igne inextinguibili, dignusque efficiar remissione peccatorum et delictorum, sicut peccatrix et latro, Domine Deus noster in Secula."—Ordo communis Liturgiæ secundum Ritum Syrorum Jacobitarum; taken from Rhenaudot. Vol. ii. p. 24.

THE propitiatory particle of the body and blood of Christ our God is given to {the reverend Priest, / *or* the modest Deacon, / *or* the Monk of the order of Antony,} for the propitiation of his offences and the remission of his sins. May his prayers be with us. Amen.

Then he takes the plate in his right hand and the cup in his left, and comes from the north, i.e. *the right side of the altar* [*to the south or left*], *and when he turns he raises his right hand. And when the mysteries come forth, he says,*

FROM thy propitiatory altar may pardon descend to thy servants, O Son of God, who didst once come for our salvation, and art about to come for our resurrection and the renovation of our race, for evermore.

Coming forth from the altar, he says,

STRETCH forth, O Lord God, thy right hand, which is unseen, and bless this congregation of thy worshippers, who receive thy precious body and blood. May it be to thee truly for the propitiation of offences and the remission of sins, and for confidence of face before thee, our Lord and our God, for evermore.

And when he has descended from the step, he says,

MAY the mercies of our Lord God and Saviour Jesus Christ be on the bearers of these holy things, both on the dispensers and receivers of them, and on all those who have laboured and communicated in them. May the mercies of God be upon them in both worlds, for ever and ever.

When he returns after the administration, he says,

GLORY to thee, glory to thee, glory to thee, our Lord and our God for evermore. O Lord Jesus Christ, may thy holy body which we have eaten, and thy propitiatory blood which we have drunk, not be to us for judgment, or exaction of vengeance, but for the life and salvation of us all. Amen.

Deacon. Let us stand. [O Lord, have mercy upon us; O our Lord, pity thou, and have mercy upon us; our Lord, answer thou, and have mercy upon us; O our Lord, praise be to thee; O our Trust for ever, praise be to thee; bless, O Lord praise be to God in the highest, and honour be to her who brought him forth: let the crown of honour be upon the martyrs, and let grace and mercy be to the dead. Hallelujah. Let the earth bow down, and worship thee: let every tongue give thanks to thy name, because thou art the raised of the dead, and the sure trust of those who are buried.

People. O Lord God, we give great thanks to thee for all thy mercies.]

The Priest pronounces the Acceptance of Grace (*or Thanksgiving*), *viz.*

WE give thanks to thee, O Lord, for the greatness of thy mercies, by which thou hast made us meet to communicate at thy celestial table. O Lord, let us not be condemned for our participation of thy sacred mysteries; but having been made worthy of communion with thy Holy Spirit, may we obtain a portion and inheritance with all the just of ages past, and offer up praise and thanksgiving to thee, and to thy only-begotten Son, and to thy Holy Spirit, who is in all good and adorable, the giver of life, and equal to thee in essence, now and ever.

People. Amen.

Priest. Peace be with you.

People. And with thy spirit.

Deacon. After [participation let us give thanks.]

People. Before thee.

Priest. O God, great and admirable, who for the salvation of the human race didst bow the heavens and come down, pity us and have mercy upon us, that we may faithfully praise thee, and God the Father that begat thee, and thy Holy Spirit, now and ever.

People. Amen.[3]

Deacon. Bless, O Lord [this congregation].[4]

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(3) This is supposed to be the conclusion of St. James's Mass.

(4) The above Prayer is directed to be chaunted like the prayers of St. James.

Then the Priest repeats the Obsignation of Mar Jacob.

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After this the Priest makes the sign of the cross three times over the people, and says,

Go in peace, my beloved brethren, when we commend you to the goodness and mercy of the holy and glorious Trinity, with the Viaticum and blessings which ye have received from the propitiatory altar of the Lord, the remote and the near, the living with the dead, redeemed by the victorious cross of the Lord, and signed with the mark of holy baptism. That (altar) will expiate your offences and remit your delinquencies, and give rest to the souls of your departed (friends). And I, a weak and sinful servant, shall procure pity and help through your prayers. Go in peace, rejoicing and exulting, and pray for me.

[*Deacon.* O our Lord, make us and our dead happy, through the prayers of her who brought thee forth, and of all thy saints.

Here endeth the Public Service, and the veil is drawn.]

Then the Priest, bowing, says this prayer privately,

By the oblation which we have offered this day, may the Lord God and His elect and holy angels be well pleased; and by it may He cause rest and a good remembrance to His mother and His saints and all the faithful departed, and him especially for whom and in behalf of whom this offering is made.

Another.

Thy pure and holy mouth, O Lord, hath pronounced and spoken thus: Whosoever eateth my body and drinketh my blood, and believeth in me, he abideth in me and I in him, and I will raise him up at the last day. To us, therefore, O Lord, who have eaten thy sacred body and drunk thy propitiatory blood, let it not be for judgment, nor for vengeance, nor for inculpation, nor for accusation to me or to thy faithful people, but for the expiation of offences, and the remission of sins, for a blessed resurrection from the abodes of the dead, and for confidence before thy dreadful tribunal, O our Lord and our God for evermore.

Having ministered the entire body, he repeats the Psalm,

The Lord is my Shepherd, &c. &c. (Ps. xxiii. *to the end.*)

He then drinks (what remains) in the cup, and says,

By thy living and life-giving blood, which was shed on the cross, may my offences be expiated and my sins remitted, O Jesus, Word of God, who camest hither for our salvation, for ever and ever. Amen.

When he wipes the plate that contained the consecrated particle, he says,

If there is a member remaining, it remains to thy knowledge which created the world. If there is a member remaining, may the Lord be a keeper to it, and forgiving and propitiated to me.

Having ministered the whole of the cup, he says,

What shall I render to the Lord for all His retributions to me? I will take the cup of salvation, and call on the name of the Lord. I will pay my vows to the Lord. (Ps. cxvi.)

[*If there be any to communicate, the Priest here gives the bread, which had been dipped in the wine, saying,*

It is given to the faithful believer for the atonement of his transgressions and the remission of his sins.

Communicant. Amen.

During the repetition of the whole of the above, the Deacon says,

He appointed High Priests, venerable Priests, and Deacons in the earth, by whose praises He adorns the Church. The Priest offers the fruits of the earth as the mysteries of his Master: he calls upon the Holy Ghost, who, immediately descending with joy, rests upon the bread and sanctifies it, and it becomes a body, and brooding over the mixed wine, converts it into blood. We who are faithful should exclaim, Lord have mercy upon us.

I saw Him upon the table, whom the fiery hosts fear to look upon: those who are clothed with the lightnings are consumed by the brightness of His presence;

but when despicable dust eats him His countenance is joyful. The mysteries of the Son are fire among those who are above: Isaiah, who saw it, bears witness to us. Behold! the mysteries, which were in that bosom of the Godhead, are divided among the descendants of Adam: the building of the chancel is like the chariots of the cherubim; the heavenly hosts are surrounding it. Behold the body of the Son of God is placed upon the table, and the children of Adam receive it into their hands rejoicing.[1]

Again the Deacon, sometimes only,

You who are sinners, rise at this time of the mysteries, ask pardon, and having received it, depart in peace. When you come into the presence of God at the time of offering, you must not forget the man who performs it, nor make excuses, nor stand idle, when another begs mercy from thee.

Again. God has given to men two dominions, one to the King, the other to the Priest. God has given the chief place on earth to the King, and the secret dominions over the living in the judgment to the Priest. The Lord has not given power to the King to take the censer; the Priest has no power to use the sword against the King: the King is the ruler to govern in civil affairs; the Priest is the ruler to sanctify souls: the King has only power to kill the body; but the Priest has power, by his curses, to destroy both body and soul: the prayer of him who is cursed is not received upon earth, and his supplications will not be accepted before God: he who is cursed is like a vine-branch, which being smitten by hail, and stripped of its beauty, is only fit to be consumed: he who is cursed is like an ear of corn blasted by a hot wind, which lies stripped of its splendour amidst the standing corn: he who is cursed is like the day which the Lord cursed, and which cannot be reckoned among the number of the days of the year: he who is cursed is like a dried river, that is the sport of rivers and seas. O ye cursed! go and pray to the Priest who cursed you. If he will, he can easily loose, as he bound you: when he bids you go in peace, the Lord will cleanse you, and the angels will spread their wings to receive you.

Again. Isaiah saw in the sanctuary six-winged fiery and spiritual seraphim: each of them, O God, minister to thy majesty. With two wings they cover their faces that they may not behold thy greatness; with two they cover their feet, that they may not be consumed by burning fire; with two they do fly, exclaiming, O thou Son of God, thou art holy, holy, holy: let thy majesty be magnified in thy kingdom.

Again. I was a lost sheep: the Shepherd came and found me. He brake His body to feed me, and pierced His side to give me drink. Behold, thy children exclaim, Thou art holy, holy, holy, O Son of God, thou art holy; let thy majesty be magnified in thy kingdom. Praise be to God at all times: may His blessings be upon you in the day of judgment. O righteous judge, have mercy upon me; O thou great one, have mercy upon me who am unworthy, and upon the minister who offered this sacrifice to thee.]

Another Collect of Mar Jacob.

Son of God, who by the sacrifice of thyself hast saved the guilty, by thy living sacrifice dispel my evil passions, and heal my infirmities. Good is he that cometh.

When he drinks the remains of the mixed wine, he says,

They shall be moistened abundantly with the fatness of thy house, and thou shalt make them drink of thy delightful river. For with thee is the fountain of life, &c. &c. (Ps. xxxvi.) [*from the eighth to the last verse.*]

And while washing his hands, he says,

May the living fire of the body and blood of Christ our God extinguish the flames of fire and the fearful vehement torment from my members, and from the souls and bodies of all the faithful departed, who have put thee on (in regeneration) of water and of the Spirit. And

(1) Here follows another long sentence of the above description; but as it is often omitted, and as some doubt exists as to the meaning of some of the words, it is at present left out.

do thou call and place them in the last day, as thou hast promised, on thy right hand, O our Lord and our God for evermore.

And as he washes his fingers, beginning with the right, three times, he says,

LET my fingers modulate thy praise and my mouth thy thanks. By the nails in thy hands and thy feet, by the spear that pierced thy side, forgive me my offences and my sins.

Then washing the left, he says,

KEEP me, O Lord God, from all deceits: let thy right hand help me and preserve me from all sinister works for ever.

Then wiping the plate with a sponge, he repeats this prayer of Mar Ephraim,

WITH the sponge of thy mercy, O Lord, wipe away all my offences and sins which I have committed before thee. Of thy mercies, O Christ, King and Author of life, pardon me who have now administered thy holy mysteries. Make me worthy that with the just who have loved thee, even with the righteous who have been attached to thee, I may serve thee in thy heavenly kingdom for ever. Even so, Lord, Amen, now and at all times for evermore.

Continual praise be to the Lord, whose mercies be on you in the day of judgment; and as to me, poor and wretched, O just Judge pardon me. Pardon, O Lord; pardon, O merciful one; pardon me, slothful as I am, and the Priests and Deacons who have celebrated this offertory.

Then washing his hands in water, he says,

JUDGE me, O Lord, for I have walked in integrity. I have hoped, &c. &c. (Ps. xliii.)

And wiping his hands, he repeats Psalm xxix. (*ut sup.*)

BRING unto the Lord the children of rams; bring unto the Lord praise and honour. Bring to the Lord the honour due to His name: worship the Lord in the courts of His sanctuary. The voice of the Lord is upon the waters, the glorious God has thundered. The voice of the Lord, &c. &c.

He then proceeds to the Sedra for the departed, beginning with this Preface,

HIM who by His death has destroyed our death, and by His sacrifice for us has made propitiation for all the children of Adam, that good one should we remember; and Him should we praise at this time.

Sedra. Thou who wakest the dead and raisest up those who are buried, receive thou, O Lord, the souls of these thy servants whose commemoration we perform this day. Make them to dwell, O Lord, in the blessed mansions of thy Father's house, with Abraham, Isaac, and Jacob, thy friends, and with all the faithful and holy who have rested in faithful expectancy of thee. Raise them up, O Lord, and cause them to stand at thy right hand; and may thy mercies be poured forth upon us all, that we may offer up praise and thanksgiving to the holy Trinity, now and for ever.

Verse. O our Lord Jesus Christ, let not thy body and blood, which we have received, be to us for judgment or for vengeance; but for the propitiation of offences, for our remission and resurrection and standing with confidence at thy right hand.

"*Thou shalt make them drink of thy delightful river.*" (Ps. xxxvi. *ut sup.*)

MAY thy body, O Lord, which we have received, and thy living blood which we have drunk in faith, be to us a bridge and transit (over the flaming flood), whereby we may be rescued from the fire of Gehenna, and attain to life eternal.

Let not the hands which have extended their palms, and received from thee the pledges of new life, be delivered over to the house of judgment in the last day through the vehemence of the burning flame: for they are stretched forth to hold thee.

Our Saviour heard all the groaning of the departed from the head of the tree in Golgotha, and he was vehemently affected, and descended and broke the yoke of death from the necks of them that slept, and consoled them.

Incense. Let the oblation which we have this day offered for them be to thy servants and handmaids, O Lord, an odour of sweetness. May thy will, O Lord, be therewith content, and of thy mercy cause them to rest.

Vestige (*or Supplement.*) If Moses

gave life to Reuben who had sinned, through the blood of beasts, how much more shall the faithful departed obtain propitiation through the living sacrifice which is sacrificed for them.

Then he says thrice, Lord have mercy upon us: Lord spare and have mercy upon us: Lord answer us, and have mercy. Glory to thee, O God: Glory to thee, O Creator: Glory to thee, O Christ our King, who didst pity thy sinful servant. Bless, O Lord. Our Father which art in heaven, &c. &c.

Being blessed from the Throne (i.e. *the Altar or Seat of the Divine Mysteries, which the Priest here kisses with much affection*), *he says,*

ABIDE[1] in peace, O holy and divine Altar of the Lord: I know not now whether I shall return to thee, or not. May the Lord make me worthy to see thee in the Church of the first-born in heaven: on this covenant (of mercy) I rely. Abide in peace, O holy and propitiatory Altar; that the sacred body and atoning blood which I have received from thee may be to me for the expiation of offences and remission of sins, and for confidence before thy awful tribunal, O our Lord and our God, for evermore. Abide in peace, O holy Altar and Table of Life, and entreat for me our Lord Jesus Christ that we may never cease to remember thee, now and evermore.[2]

Here comes the Anaphora of St. James, the brother of our Lord.

[3]THE FORM OF BAPTISM OF THE SYRIANS.

GLORY be to the Father, and to the Son, and to the Holy Ghost. May His mercy and grace richly abound towards us, who are weak and sinful, in both worlds for ever.

O Lord God, fit us for the spiritual service which thou didst deliver to thy holy Apostles, that they might baptize with fire and the Spirit. O Lord, grant that the souls of those who are now come to the washing of regeneration may obtain salvation through the instrumentality of us sinners, and that we may find mercy and grace, now and for ever.

If it be a male child,

Psalm of David. Bring young rams unto the Lord, Hallelujah. Ascribe unto the Lord glory and honour. Bring unto the Lord the honour due unto his name, Hallelujah. Worship the Lord in the Court of his holiness. The voice of the Lord is upon the waters, Hallelujah. The glorious God thundered. The Lord is upon great waters, Hallelujah. The voice of the Lord is with power, the voice of the Lord is with majesty.

If a female,

THE king's daughter stood with praise, Hallelujah, and the Queen at thy right hand in a vesture of gold of Ophir, Hallelujah. Hearken, O daughter, and consider and incline thine ear; forget thine own people also and thy father's house, Hallelujah. So shall the king greatly desire thy beauty, for he is thy Lord, worship thou him, Hallelujah. The daughter of Tyre shall worship him.

Glory be to the Father, and to the Son, and to the Holy Ghost.

Let David stand here in spirit by

(1) Osculatur mensam vitæ, dicitque suspirabundus et cum affectu;

"Mane in pace, altare sanctum et divinum Domini: nescio utrum revertar ad te, necne. Præstat Dominus mihi, ut te videam in Ecclesia primogenitorum cœlesti, et super hoc testamentum fiduciam habeo: Mane in pace, altare sanctum et propitiatorium; corpusque sanctum et sanguis propitiatorius, quæ ex te suscepi, sint mihi ad expiationem delictorum et remissionem, et ad fiduciam coram throno terribili Domini et Dei nostri in sæcula. Mane in pace, altare sanctum et mensa vitæ, et deprecare pro me misericordiam a Domino nostro Jesus Christo, ut nunquam cessem memoriam tui servare, ex hoc, nunc, et usque in sæcula sæculorum. Amen."—Renaudot, Vol. ii. pp. 28,29.

(2) Here, though sometimes before this, the Priest coming out of the chancel, and putting the sleeve a little over his hand, gives it to the people to kiss, who then depart, and the whole of the ceremonies are concluded. The service usually occupies about two hours.

(3) The following Services of the Syrian Church are published in the Madras Church Missionary Record for 1837, 1838.

those who receive baptism, and hear what he saith: O all ye that are thirsty, come ye to the Lord God; be strong, and of good courage. When this poor fallen Adam called on the Lord God in sorrow, He answered him when he came to the stream of the river Jordan, and renewed him who was formerly ruined.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Let the seal of grace be a protection to us who believe. As the Hebrews were delivered from their destroyer through the blood that was sprinkled on the door-posts, thus may we have the grace of the washing of regeneration, which giveth life to those who take refuge in it, and is divine, and may thereby behold the Trinity in immortal light.

Prayers (for Adults).

O Lord God of the heavenly host, bless thy servants who are come for religious instructions, enlighten the eyes of their minds, that they may distinguish the vanities of this world; may put away from them every deadly work; and may offer praise and worship to Thee, and thy Son, and the Holy Ghost.

Psalm of David. The Lord shall feed me, so that I shall want nothing; and He shall make me to dwell in strong pastures.

Canon. John was confounded, and the river Jordan troubled, and the Seraphim cried out, Holy, Holy, Holy, is the Lord who came to be baptized.

Psalm. He shall lead me by the still waters. He shall convert my soul, and lead me into the paths of righteousness.

Canon. The Sanctifier of the Seraphim came to baptism, to sanctify water, that he might regenerate with water and the Holy Ghost the offspring of the old Adam.

Glory be to the Father, and to the only Son, and to the Holy Ghost, who by His divine influence renews with water and the Spirit the children of Adam ruined through sin.

As it was in the beginning, is now, and ever shall be, &c. Amen.

Behold, the Holy Ghost at the river Jordan makes spiritual armour for the children of Adam, and clothes them with a glorious bright garment by water and the Spirit.

Promion.

Glory be to Him who is the true and inexpressible light, who in His glorious providence hath separated and sanctified His spiritual flock by the sacrament of baptism. He is worthy to be praised and honoured, now and for ever. Amen.

Sedra.

O Lord God our Christ, who hast collected us together from wandering in sin; who hast called us to keep thy holy Commandments; who hast brought us into thy spiritual fold, and, conducting us to the streams of salvation and to the fountain of life, hast proclaimed by thy quickening voice, saying, Wash and be clean, and wash away evil from your hearts; bless these thy servants who are now come to receive the sign of everlasting life, that they may keep them (thy Commandments). Cause them to enter into thy fold, number them with thy sheep, cause thy face to shine upon them, and make them the children of thy Father, and worthy of regeneration. Put off from them the old man, and clothe them with an incorruptible garment. Nourish them well, and cause them to grow up to a perfect stature; that after a comfortable and humble life they may be worthy of a good and Christian end, and that both we and they may offer praise and glory to thee, with thy Father, and the Holy Ghost. Amen.

Defend, O Lord, with thy Cross the children who are come to baptism. The son of Zecharias declared respecting this baptism, I baptize with water; but He that cometh will baptize with the Holy Ghost. John, the son of Zecharias, stood by the river side; (He who is) the Power which is hidden even from the angels, came to be baptized of him. Our Lord came to be baptized, and John was for a witness; and the Father proclaimed from on high, This is my beloved Son.

Prayer of Incense.

O Lord, we offer this sweet incense to thine abundant mercies for these thy

servants who are come prepared for holy baptism, that they may be sealed by thee to everlasting life, may draw near to thy house, adhere to thy holy Commandments, and may offer praise and glory to thee, with the Father, and the Holy Ghost.

Psalm. As the hart panteth after the water brooks, so panteth my soul after thee, O God. Moreover the law entered that the offence might abound. But where sin abounded, grace did much more abound. That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord. What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we believe that we shall be also in the likeness of His resurrection.

Psalm. Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.

The holy Gospel of St. John. And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not; John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: He shall baptize you with the Holy Ghost and with fire. Jesus answered, and said unto him, Verily, verily, I say unto thee, Except a man be born of water and the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

Manesah. Wash me thoroughly from mine iniquity. Hyssop cannot purge away the sin which I have committed, nor can water which is used as a symbol; but the sprinkling and purification of the heavenly washing and the riches of His abundant grace can.

The Priest, turning the face of the infant towards the east, shall mark the sign of the Cross on its forehead with his thumb, without oil, saying,

N. is signed in the name of the Father, and of the Son, and of the Holy Ghost, for everlasting life. Amen.

Prayer of Inclination.

O Lord God, I call upon thee to cast out all opposing and evil spirits. Do thou appear, O God, and confirm the word of faith through Jesus Christ our Lord. (*Raising his voice,*) O Lord, we offer praise and thanksgiving to thee, and thy Son, and thy Holy Spirit, now and for ever, for thou art a merciful and gracious God.

Then the Priest, turning toward the west, and marking the sign of the Cross three times on the face of the infant, with its face towards the east, shall say,

O Lord God, I seal in thy name. I drive out all wicked and unclean spirits from the creature, the work of thy hand. Rebuke the deceiver and adversary, and cleanse thy servants from the spirit of error. O thou wicked spirit, be afraid of the judgment to come. Approach not the creature of God, for it is not the abode of evil spirits, but the temple of God. I adjure thee, by the Father, and the Son, and the Holy Ghost, be thou plucked up, destroyed, and depart immediately. O wicked spirit, resist not.

The sponsor, turning the infant's face toward the west, and taking hold of its left hand, shall say,

I (N.) who receive baptism, renounce thee, Satan, and all thy works, and all thy emissaries and hosts, and all thy service and errors.

Then the sponsor, turning the infant's face to the east, and taking hold of its right hand with his (or her) right hand, shall say,

I (N.) who receive baptism, consent to thee, believe in thee, and in the doctrine which was divinely delivered by thee, through the Prophets and Apostles, and holy Fathers.

Then the whole of the Creed shall be repeated.

Then the Priest taking off the child's clothes, and entering the Baptistry, shall say,

O LORD, who hast sent down thy Spirit and created and brought into existence these children out of nothing, and through thy love to mankind hast fitted them for holy baptism; build them upon the foundation of the holy Apostles of the Lord, and make them true plants in the holy Catholic Church. Send thy Holy Spirit upon them, that they may be worthy of the mystical washing. Replenish them with thy divine gifts, and cause thy light to shine in the hearts of those who worship thee, that they may be delivered from the bondage of sin.

Then the Priest shall dip his thumb in the anointing oil, and mark the sign of the Cross on the forehead of the infant, saying,

I SIGN N. in the name of the Father, and of the Son, and of the Holy Ghost, for eternal life, with the ointment of gladness, that he (or she) may be worthy of adoption through regeneration. Amen.

The Priest entering the Baptistry, and taking warm water in his right hand and cold water in the left, and mixing them together, shall say,

O LORD God, mix these waters through our poor prayers, that they may become the spiritual womb which bringeth forth children of immortality, through the grace, mercy, and love towards mankind of our Lord Jesus Christ, with whom and with the Holy Ghost glory, honour, and power are due to thee, now and for ever. Amen.

Tune. O all ye Gentiles, hear this: John mixed water for Baptism. Christ sanctified it, went down into it, and was baptized. And when He went up from the water, the heaven and the earth gave Him honour, and the sun, moon, stars, and clouds praised Him, who sanctified rivers and fountains. Hallelujah, Hallelujah. Come ye and hear, and I will declare unto you. Hallelujah. Who hath seen two sisters so beautiful as Baptism and the Holy Church? There is a secret mystery between them: one bringeth forth and the other nourisheth. For that which Baptism brings forth of water, the Holy Church receives, and presents it to the Lord as a spiritual offspring. Hallelujah.

Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, &c. When the Priest stretcheth out his right hand and baptizeth, the angels above greatly wonder; and man who is standing over the flaming fire invokes the Holy Spirit, and He immediately descending from heaven answers him, performs his will, and sanctifies Baptism for the remission of the sins of the world. Hallelujah, Hallelujah. (*Inclining,*) O Lord, thou hast given us a fountain of true purity which cleanses from all stain and defilement of sin. Grant even now, through us sinners, the breath which thy only Son breathed upon His holy disciples. (*Raising his voice,*) We offer to thee, and thy only Son, and the Holy Ghost, praise and thanksgiving now and for ever; for thou art the Saviour, and Sanctifier, and the giver of all gifts. Amen.

The Priest blowing thrice upon the water from West to East, and from South to North, shall say,

On blessing the first time: May the head of the famous great serpent which destroys mankind be bruised. *On the second:* May the shadows which appear, fly away from these waters. *On the third:* O Lord God, I beseech thee that the wicked and unclean spirit may not descend along with these who are to receive Baptism, that they may be worthy to receive thy Divine gifts. (*Elevating his voice,*) Turn unto the water, O Lord, and of thy abundant grace and mercy sanctify it; and grant that we may offer praise and thanksgiving to thee and thy only Son, and thy Holy Ghost, now and for ever. Amen.

The Deacon shall say, My friends, how dreadful is this hour, and how tremendous this season; for the living and Holy Spirit descending from the height above the heavens, rests and dwells upon this water that is placed here, and sanctifies it. Pray, therefore, with humility and reverence, that we may all have unity and peace.

The Priest inclining invokes the Holy Ghost.

O Lord, appear on this water and sanctify by the influence of thy Holy Spirit, and grant that these persons to be baptized therein may be transformed, and may put off the old man ruined through the lust of error, and put on the new man which is renewed after the image of Him that created him. (*Raising his voice,*) O Lord God Almighty, make this water the water of comfort, joy, and satisfaction; water which represents the death and resurrection of thy only Son for the cleansing from filth, the loosing of bands, the remission of sins, the expiation of crimes, and the gift of adoption, and the garment of immortality, and the renewing of thy Holy Spirit.

Then the Priest taking the vessel of ointment, and elevating it thrice in the form of a Cross, shall say,

Hallelujah. The waters saw thee, O Lord. The waters saw thee and were afraid.

Psalm. The voice of the Lord is on the waters. The glorious God thundered, the Lord is upon the great waters. Hallelujah. Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, &c. Amen.

Then pouring ointment upon the water in the form of a Cross, he shall say,

We pour the holy ointment upon this water that the old man may be renewed thereby. Amen.

The Priest, inclining, O Lord God, who didst send down thy Holy Spirit in the form of a dove, and sanctify the water of Jordan, perfect these thy servants who are now to be baptized. Purify them by thy washing of salvation, and make them heirs of Christ. (*Raising his voice,*) Grant that they, being renewed by thy grace, and being perfect conquerors, may preserve thy Divine treasures and gifts, and with us offer praise and thanksgiving to thee, and thy only Son, and the Holy Ghost. Amen.

Here the Priest shall bless the water, saying,

This water is blessed and sanctified for the Divine washing of regeneration, in the name of the living Father for eternal life +, and in the name of the living Son for eternal life +, and in the name of the living and Holy Ghost for everlasting life +. Amen.

Then the Priest, putting the infant into the baptismal font with its face turned to the east, and himself turning to the west, and laying his right hand upon the head of the infant, shall immerse it three times, saying,

N. is baptized for the remission of sins and the hope of everlasting life, in the name of the Father, Amen, and of the Son, Amen, and of the Holy Ghost, Amen.

Instead of immersing (the child), the Priest, taking two handfuls of water from before and behind, and one handful from both sides of the person who is to be baptized, and pouring them upon the infant's head, shall wash the whole body.

Then shall he say, Be strong and of good courage. Appear as lights in the world through the washing of grace. Be strengthened with the power from on high by the Holy Ghost. Put away the old man ruined through evil desires, and turn away your face from him. Laying hold on the word of everlasting life, and conversing about it with unbelievers, know that you are hastening to that new life which is to come, and which is promised to believers; and so shall ye be meet to reign with Christ, through the riches of His abundant mercy.

Anointing the infant with the ointment from head to foot, the Priest shall say,

N. is sealed with the holy and sweet ointment, which is the seal of the true faith and of the perfection of the gift of the Holy Ghost, in the name of the Father, and of the Son, and of the Holy Ghost, for everlasting life.

Conclusion.

Go in peace, as I have commended you unto the grace of the Holy Trinity. May it preserve your life and ours for ever, without pain, from all the perditions of sin. Amen.

Laying the girdle on the infant, the Priest shall say Soghisa. Brethren, sing

praise to the Son of the Lord of all, who has prepared for you the crown which was desired by kings. Brethren, make your garments white as snow, and purify your lustre in the river Jordan. Dearly beloved, you are come up like angels from the river Jordan by the power of the Holy Ghost. You have entered the everlasting bride-chamber: you are this day decorated with glory in the place of Adam. Your garments are glistering, and the crown which you have to-day first received at the hands of the Priest is comely. Adam suffered infamy in Paradise, but you have obtained glory from the water. Dearly beloved, ye put on the armour of victory when the Priest invoked the Holy Ghost. Brethren, the angels rejoice, and they that are spiritual are satisfied with your incorruptible banquet. My brethren, ye have partaken of heavenly blessedness. Take heed, lest the wicked one deceive you. Praise the King of heaven, who has made you the sheep of His flock. An imperishable crown is placed on your heads. Sing aloud with a voice of praise. The fruit which Adam tasted not in Paradise is this day put into your mouths. O ye children of baptism, go in peace, and worship the Cross which defends you.

Here the Priest, laying the sponge to the mouth of the infant, and putting a crown on its head, shall say,

O Lord God, decorate thy servants with the shining crown of the glory of thy holy name. May their life be unto thy joy and the praise of thy majesty; that they, being adorned with the grace of adoption, and decorated with the shining crown of glory, may be numbered with the spiritual flock, and be worthy to offer praise and thanksgiving to thee, and thy only Son, and the Holy Ghost, now and for ever. Amen.

A Prayer to be said on removing the crown on the seventh day.

O Lord, guide these thy servants by thy enlivening wisdom into thy delightful and evangelical work. Make them thy children of a spiritual mother, and brethren to thy only Son. Increase in them good thoughts. May they receive this crown in the kingdom of heaven. May they not be deprived of the assistance of thy right hand by the removal of this crown; but may they receive the crown of glory above, that they may grow and be strengthened by it, and may praise thee and thy only Son and most Holy Ghost, who is good, worshipped, the giver of life, and consubstantial with thee, now and for ever, world without end. Amen.

THE ORDER OF GIVING ALL THE ORDINATIONS IN THE CHURCH.[1]

Know that no Ordination is given on a day when there is no performance of the Mass Service. First shall be said,

"Holy art thou, O God, &c." *and* "Our Father which art in heaven, &c."

Then the Bishop begins the first Order, which is that of Reader.

Prayer. Glory be to the Father, and to the Son, and to the Holy Ghost: may His mercy and grace be poured upon us, who are weak and sinful, in this world and the world to come for ever. Amen.

O Lord God the Father, the Son, and the Holy Ghost, Lord of all and giver of spiritual gifts, may thy strength be perfected in our weakness, and may we perform, through our unworthy intercession, the spiritual service of Ordination with which we are entrusted by thy sovereign grace.

Here he shall begin the 105th Psalm, second Chorus.

O give thanks unto the Lord, call upon His name: *Resp.* Hallelujah, Hallelujah, make known His deeds among the Heathen. Sing unto Him, sing psalms unto Him: *Resp.* Hallelujah, Hallelujah; talk ye of all His wondrous works. Praise ye His holy name: *Resp.* Hallelujah, Hallelujah; let the heart of them rejoice that seek the Lord. Seek the Lord, and be

(1) See Bingham's Antiquities. Book iii.

encouraged: *Resp.* Hallelujah, Hallelujah; seek His face evermore. Remember His marvellous works that He hath done: *Resp.* Hallelujah, Hallelujah; His wonders, and the judgments of His mouth. O ye seed of Abraham His servant: *Resp.* Hallelujah, Hallelujah; ye children of Jacob His chosen. He is the Lord our God: *Resp.* Hallelujah, Hallelujah; His judgments are in all the earth.

Glory be to the Father, and to the Son, and to the Holy Ghost.

O God of abundant mercy, be thou only my propitiation: receive me, and have mercy on me, as thou didst on the prodigal son.

As it was in the beginning, &c.

O God the Son, who by thy gift didst endue the apostles with wisdom, by thy gift endue with wisdom these thy servants, who wait for thy Spirit to be sanctified by Him.

He who ordains offers praise, and gives them books to read, saying as follows,

O LORD the Father, Son, and Holy Ghost, replenish these thy servants, bidden to the vocation of thy ministry, with the goodness of thy grace through my hands; and may it increasingly abide in these who receive it, all the days of their life, in meekness and pure works which are agreeable to thy sovereign will, now and for ever, world without end.

The Metran approaching the steps of the altar, says,

PEACE be with you.

People. And with thy spirit.

The Metran then delivers the pastoral staff to the Archdeacon; and the Archdeacon, holding the pastoral staff in his hand, and standing at the south side of the entrance to the chancel, with his face towards the north, makes this declaration,

MAY the grace of our Lord Jesus Christ, which always supplies what is wanting, with the good pleasure of God, and the power of the Holy Ghost, be with us evermore; and may this dreadful and divine service be performed by thee for the salvation of our souls, now and for ever.

Having finished this, the Archdeacon takes the books from their hands, and says,

PRAY for these who receive the ordination of Readers.

The Metran shall then lay his hand upon their heads, saying as follows:

O LORD God Almighty, of thine abundant grace choose these thy servants as a peculiar election; and of thy mercy make them worthy to be entrusted to read the Holy Scriptures and the words of God before thy chosen people in thy holy Church, and preserve them from blame, through the grace and mercy of thine only Son, to whom, with thee and the Holy Ghost, be glory, honour, praise, and thanksgiving, now, always, and for ever.

People. Amen.

Archdeacon. Bless, O Lord.

Then the Metran shall make the sign of the Cross three times on their foreheads, saying as follows:

N. is signed with the Cross, to be a Reader of the word of everlasting life in the Holy Church, in the name of the Father +, Amen, and of the Son +, Amen, and of the Holy Ghost +, Amen.

Conclusion. O Lord God, may we depart from wicked ways, even from all the deeds of the workers of iniquity, and make us worthy to meditate day and night on thy law of eternal life; and being like a tree planted by a brook of waters, to rejoice in its good fruits, both here and in rest hereafter, and to offer praise and worship to thee, now and for ever, world without end.

Here endeth the Order of Readers.

THE FORM OF GIVING THE OTHER LOWER ORDERS.

Exorcists are not appointed by the laying on of the hand, but by the command of the Metropolitan. Those who receive the following four orders, viz. Singers, Sub-deacons, Readers, and Exorcists, who exorcise evil spirits from those who are baptized, or catechumens, do not wear the scarf; but the Deacons do. The office of a Sub-deacon is to watch the door, and to kneel down near the lamp during the Mass Service.

At the beginning of giving these Orders the Metran shall say,

GLORY be to the Father, and to the Son, and to the Holy Ghost, &c.; *and the prayer,* "Thy power, our Lord," &c.

Then follows the 15*th Psalm for the Subdeacons, second Chorus.*

LORD, who shall abide in thy tabernacle? *Resp.* Hallelujah, Hallelujah. Who shall dwell in thy holy hill? He that walketh blamelessly, and worketh righteousness: *Resp.* Hallelujah, Hallelujah; and speaketh the truth in his heart. He that useth not deceit with his tongue, nor doeth evil to his companion: *Resp.* Hallelujah, Hallelujah; nor taketh a reward against his neighbour. In whose eyes a person who provoketh to anger is contemned: *Resp.* Hallelujah, Hallelujah; he who honoureth them that fear the Lord. He that swareth to his friend, and lieth not: *Resp.* Hallelujah, Hallelujah. He that putteth not out his money to usury, nor taketh reward against the innocent: *Resp.* Hallelujah, Hallelujah. He that doeth these things is upright, and he shall never be moved: *Resp.* Hallelujah, Hallelujah. Glory is due unto Thee, O God.

Glory be to the Father, &c.

O God of abundant grace, be thou only my propitiation: receive me, and have mercy on me, as thou didst on the prodigal son. Glory be to the name of the only true God and holy Trinity, the Father, the Son, and the Holy Ghost.

As it was in the beginning, &c.

O God, the inhabitants of heaven rejoice at the perfection of thy servants, and sing praises unto Him who hath united them to their company.

Then follows the 61*st Psalm appointed for the Singers, second Chorus.*

HEAR my prayer, O God; attend unto my supplication: *Resp.* Hallelujah, Hallelujah. From the end of the earth will I cry unto thee alone, when my heart is overwhelmed: thou hast raised me upon a rock, and comforted me: *Resp.* Hallelujah, Hallelujah. For thou hast been a shelter for me, and a lofty tower from mine enemies: *Resp.* Hallelujah, Hallelujah. That I may abide in thy tabernacle for ever, and be sheltered in the covert of thy wings: *Resp.* Hallelujah, Hallelujah. For thou, O God, hast heard my vows: thou hast given the heritage to those that fear thy name: *Resp.* Hallelujah, Hallelujah. Thou hast prolonged the King's days, and his years as many generations: *Resp.* Hallelujah, Hallelujah; that he may stand before God for ever. Who shall preserve mercy and truth? *Resp.* Hallelujah, Hallelujah. So daily performing thy vows, will I sing praise unto thy name for ever: *Resp.* Hallelujah, Hallelujah.

Glory is due to thee, O God.

Glory be to the Father, the Son, and the Holy Ghost.

The inhabitants of heaven sing praises, and men on earth offer thanksgiving to Him who is the one infinite and eternal God, the Creator of the whole world.

As it was in the beginning, is now, and ever shall be, world without end. *Amen.*

Adored be the Father, the Son, and the Holy Ghost, the mysterious Trinity, whom the inhabitants of heaven and earth worship and praise with reverence.

Prayer.

O GOD, who art holy, who lovest those who are holy, and takest pleasure in those who are holy, and who art holy in all things, receive this thy servant who is chosen to approach unto thee. Grant that he may please thee all his days with a pure and blameless life, and in good works, and serve thee with a right mind, and that thy adorable and holy name may be magnified through him, now and for ever.

Then the Metran shall deliver the readings (Epistles, &c.) and the book of everlasting life (the Gospel).

The Archdeacon, holding the Metran's staff in his hand, and standing at the entrance of the chancel, shall read thus,

THE grace of our Lord Jesus Christ, which always supplies what is wanting, with the good pleasure of God, and the power of the Holy Ghost, be with us evermore. And may this dreadful and divine service be performed by thee for

the salvation of our souls, now and for ever, &c.

Then he shall say. Pray ye for these who receive the ordination of Sub-deacons.

Then the Metran offers this Prayer:

O LORD God Almighty, look upon these thy servants, and of thine abundant grace choose them as good and holy vessels, and by thy mercy make them worthy to perform what is required in thy Holy Church. Grant them by thy grace to serve before thee with a pure heart and willing mind without blame, and replenish them with thy precious knowledge, through the mercy and grace of thy only Son; to whom, with thee and the Holy Ghost, glory, honour, praise, and thanksgiving are due, now and for ever, world without end.

People. Amen.

The Metran, taking the book from their hands, and putting the scarf round their necks, shall take them by their hands, and raise them up. He shall then say,

Prayer.

O LORD, who art pure, and lovest those who are pure, cause thy pure light to shine upon these thy servants. O thou Giver of spiritual gifts and Sovereign of all, let thy power and aid accompany them, that they may enter into thy holy chancel and perform thy holy mysteries with purity, and keep thy commandments, and that thy will may be fulfilled in them.

The Metran then, standing on the carpet (he who is to be ordained standing below the lamp), shall repeat this Prayer:

O THOU, whose perfect Godhead needeth not the service of those who are on earth, we pray to thee for these thy servants, and entreat thee to make them peculiar and pure vessels for the honour of thy service. Remove and root out all idleness, barrenness, and unprofitableness from their ministry, and sow in their hearts the seed of spiritual diligence, which brings forth the fruit of everlasting life, through thy mercy and grace, O Sovereign of all.

The Metran shall then make the sign of the Cross on their foreheads, saying,

N. is signed with the sign of the Cross, to be Sub-deacon (or Singer) in the Holy Church, in the name of the Father +, Amen, and of the Son +, Amen, and of the Holy Ghost for eternal life +, Amen.

He who ordains, delivering the book of the Apostolic Epistles into the hands of him who is ordained Sub-deacon, says,

TAKE the book of the Epistles, and receive authority to read them in the Holy Church of God for the living and the dead, in the name of the Father +, Amen, and of the Son +, Amen, and of the Holy Ghost +, Amen.

Then the Metran, giving the cup and plate into the hands of the Sub-deacon, says,

RECEIVE thou authority to take and prepare the holy cup and plate, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

The concluding Prayer.

O LORD, exalt him who worships thee from power to power, and satisfy him with thy gift. May he be adorned with thy crown. May thy grace abide in his mind as in a casket, and replenish him with thy assistance. May he be diligent in good works, and be a pure vessel unto thee; and may his soul be as glass, and his body shine as light, before thee who art to be feared.

Another concluding Prayer for the person who receives the first ordination of Reader.

WE thank thee, O merciful, gracious, and blessed Lord, who hast bestowed upon our earthly race this high and blessed office. We acknowledge thy adorable grace through which thou hast redeemed us who were lost, and made us thy disciples, and delivered unto us the keys of thy treasury, and replenished us with thy gifts. We acknowledge thy grace which has increased thy care for us. Who among the dust can recompense thee for increasing thy gifts to us, and uniting us to those who are spiritual? We give thanks unto thee for thy gifts

in bestowing on us high offices to serve thee in purity. O Lord, increase wisdom to this thy servant, who is come to be appointed a Reader, that he may become a sweet sounding voice, as he is called by thy grace to be raised to this high office. Remove evil from him; exalt him to higher ministries, and enable him to become as the sun in the morning and evening prayers. Enlighten him in the five senses, that he may become a Minister in thy Church. O Father, make him wise; O Son, preserve him from the ways of error; O Holy Ghost, unite him to the company of the Holy Church, through the prayers of thy mother and thy saints. By thy Cross, and by all thy sufferings, preserve thy Priests, and thy Saints, the Readers, and Deacons. O Lord, preserve this person with thy right hand, and may he glorify thee. Amen. Be thou unto him a strong tower now and for ever. Amen.

Here endeth the Order of giving the lower ordination of Sub-deacon and Reader.

THE ORDER OF ORDINATION OF DEACONS.

First the person who is going to be ordained Deacon shall kneel upon his right knee.

Then the Metran says,

Glory be to the Father, and to the Son, and to the Holy Ghost. May his mercies, &c.

Metran.—O Lord, adorn these thy servants with the riches of thy Divine gifts, that they may with joy and delight, and with purity of soul and body, stand and minister before thee all the days of their life, and offer unto thee, the Father, Son, and Holy Ghost, praise and thanksgiving.

This Kukilion is played on the second Chorus (harp).

Lord, who shall abide in thy tabernacle? *Resp.* Hallelujah, Hallelujah; who shall dwell in thy holy hill? He that walketh blamelessly and worketh righteousness: *Resp.* Hallelujah, Hallelujah; and speaketh the truth in his heart. He that useth not deceit with his tongue. (*It is changed to the seventh Chorus.*) I will sing of the mercies of the Lord for ever: with my mouth will I make known His faithfulness to all generations: *Resp.* Hallelujah, Hallelujah, Hallelujah, Hallelujah. For thou hast said the world shall be built in mercy. He shall receive the blessing from the Lord, and righteousness from God our Saviour: *Resp.* Hallelujah, Hallelujah, Hallelujah, Hallelujah.

Glory be to the Father, and to the Son, and to the Holy Ghost.

All ye who have, through the grace of the Holy Ghost and the assistance of Christ the giver, received the talents from God, improve them, saying, "Bless ye the Lord God, O all ye works of the Lord."

As it was in the beginning, is now, &c.

O God, the Messiah, we acknowledge that it is through thee we have obtained the grace with which Isaiah the Prophet was replenished from the God of peace; for thou alone didst come down on earth, and change the enmity into reconciliation with God, through thy precious blood, which thou didst shed for the salvation of our race.

Metran shall then begin. Have mercy upon me, O God. O God of abundant grace, be thou only my propitiation, and receive me, and have mercy on me, as thou didst on the prodigal son. O God, holy Father, the giver of holiness, sanctify by thy grace these thy servants, who wait for thy gift to be sanctified thereby. O God the Son, who by thy gift didst endue the Apostles with wisdom, by thy gift endue with wisdom these thy servants, who wait for thy Holy Spirit to be sanctified thereby. O God the Spirit, who by the tongues of fire didst endue the Apostles with wisdom, sanctify by thy grace these thy servants, who wait for thy inspiration to be sanctified thereby. Let thy grace, O God, open the gates of heaven before us, and cause thy right hand to rest upon thy servants, who wait

for it to be blessed thereby. O God, clothe with thy white garment the necks of those who are bowing before thee, and looking for thy bounty to be purified by the gifts of the Holy Ghost. O God, the inhabitants of heaven rejoice at the perfection of these thy servants, and sing praises unto Him who has united them to their company. The seraphs also wonder, when God the Holy Spirit rends the heavens and comes down to bestow gifts by the hands of the Metran on them that ask him. O thou, who purgest away transgressions, purify, through the inspiration of God the Spirit and thy blessing, these thy servants, who wait for thy fulness to be purified thereby. It is an infinite wonder that God should be held with pure hands, and come down to bestow gifts on the Metran, as on Aaron.

Glory and praise be unto the name of the only true God and Holy Trinity, the Father, the Son, and the Holy Ghost.

As it was in the beginning, is now, &c.

O ye children, glorify with reverence Him who is over all, and whom the angelic hosts continually serve. Ye Priests praise Him at all times; and ye Gentiles give thanks to Him, and bless His name for ever.

Metran, having said, Have mercy upon me, O God, *prays,*

O Lord, send the abundance of thy divine and heavenly gifts to these thy servants, who sing praises and magnify thee, standing in the courts of the Priests, that they may praise thee, O Lord, with angelic songs.

Archdeacon. Let us stand decently. Lord, have mercy upon us.

People. Amen.

Promion.

Metran. O thou, who of thy unfeigned grace hast appointed seraphic and spiritual ministers as an exalted assembly in heaven, and enlightened them with the glory of the first victory, and made them triumph; and who, of thy love to mankind, hast, in resemblance of those who acknowledge thy authority and serve thee, the glory of whose majesty is infinite, appointed and established Priests and Ministers in thy holy Church to serve thee with purity; I pray and entreat thee to cause the grace of thy Holy Spirit to rest upon me and upon these Priests and Ministers thy servants, that these thy servants may serve before the majesty of thee the Father, the Son, and the Holy Ghost, in a manner worthy of thy authority, all the days of their life, as well as at this time of their ordination.

Sedra.

O Lord Christ, who art our God; who makest spiritual service successful; who dost adorn and exalt the congregation of the Church; and who, by declaring that, "where I am, there shall also my servant be," hast invited to the kingdom of heaven those who reverence thy sanctuary, and serve thee in purity and holiness; and who didst manifest thyself to Stephen the chief of the Deacons and first of Martyrs, and who walked according to thy commandment; we supplicate thy grace to make these thy servants, who are called by the grace of thy Holy Ghost to be admitted to the office of Deacon, Ministers who rightly obey thy commandments, according to thy will; Ministers who meditate in thy law day and night; Ministers who continually increase in themselves spiritual boldness and purity in soul and body; Ministers of the spiritual Churches who make known thy Divine glory; Ministers who righteously finish their evangelical course; Ministers clothed with purity and holiness in soul and body; steadfast Ministers in whom true and perfect love is manifested; Ministers who always sing of the grace of the Lord; Ministers who diligently study the doctrines of the Gospel; Ministers who rightly and evangelically improve the spiritual talent committed to them; Ministers who adorn the holy altar with great humility; Ministers who show themselves a good example agreeable to the commands of the Apostles; good Ministers who keep their tongues from evil and all deceit; good Ministers who have perfect hatred to all destructive heresies; good and faithful Ministers in whom are manifest manifold good works as good servants; good Ministers who offer the incense of reconciliation in the chancel of the Priests; good

Ministers who are constant in the observance of fasting and prayer; good Ministers who sing divine songs with spiritual and sweet melody; good Ministers by whom is shown love towards God, to strangers, and to the Brethren; good Ministers who duly perform those things which are right and pleasing to thy Godhead; and good Ministers who show forth the praises of thee the Lord. Cause me and these to do those things which please thee, and to stand together at thy right hand, to offer praise and glory to thee, and to thy bountiful and blessed Father, who sent thee for our salvation, and to thy Holy Ghost.

People. Amen.

Metran. Peace be with you all.

People. And with thy spirit.

Then shall be sung aloud,

"I am the true light." Hear this, all ye Gentiles. The blessed Paul wrote to his disciple Timothy, Beware, my brother, what thou doest in the Churches of Christ. Take care that thou ordain none who are proud, brawlers, covetous, or adulterous; but those who are meek, humble, and who rule well their own house. Thy lightenings have enlightened the world. He appointed seraphic and spiritual Ministers to minister to the power of His Godhead day and night without ceasing. The Son, who is the incarnate Word, was pleased of His grace and mercy to appoint men clothed with flesh for His service in the Church of men on earth.

Glory be to the Father, &c. O Lord, the seraphic and spiritual Ministers, whom thou hast appointed to serve thee in the Church of the first-born in heaven, minister unto thee. Thou hast appointed, in the likeness of the ministering Angels, Ministers on earth also for thy honour. Behold, they on earth minister unto thy Godhead in the Church with purity and holiness.

As it was in the beginning, is now, and ever shall be, world without end. *Amen.*

When the heavenly Bridegroom espoused the faithful Church, he called Peter and John. He appointed Simon to be a steward, and John a preacher; and commanded them also carefully to watch over His Church, which was bought with His precious blood.

Incense.

O Lord, we offer unto the multitude of thy mercy this sweet incense for these thy servants who are candidates for Holy Orders, that they may be sanctified by thee in the house of thy Divine mysteries, and obtain the gift of the heavenly calling with the faithful and wise stewards, and may praise and glorify thee world without end.

They then sing the following hymn:

I SAW the Deacons serve, standing in a row as Angels, and was astonished at the voice of their pleasant songs. And fire went forth from their censers and consumed them, because the fire of the holy place was extinguished through their negligence.

Sing. Unto thee, O Lord, I lift up my soul: *Resp.* Hallelujah, Hallelujah, Hallelujah. I will sing praises unto thee before kings, and give thanks unto thy name: *Resp.* Hallelujah, Hallelujah, Hallelujah.

The Acts of the Apostles.

BELOVED, this is that which was spoken by the Prophet Joel: And it shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants, and on my handmaidens I shall pour out in those days of my Spirit; and they shall prophesy; and I will show wonders in heaven above, and signs in the earth beneath: and it shall come to pass that whosoever shall call on the name of the Lord shall be saved. Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, that he may receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as God shall call. Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth Him, and worketh righteousness, is accepted with Him. While Peter yet spake

these words, the Holy Ghost fell on all them which heard the word; and the brethren of the circumcision were astonished as many as came with him, because that on the Gentiles also was poured out the gift of the Holy Ghost; for they heard them speak with tongues, and magnify God.

1st Epistle of the Apostle Paul to Timothy.

LIKEWISE, my son, must the Deacons be pure, not doubled-tongued, not given to much wine, not greedy of filthy lucre; but holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a Deacon, being found blameless. Let the Deacon be the husband of one wife, ruling his children and his own house well. For he that has used the office of a Deacon well, purchaseth to himself a good degree, and great boldness in the faith which is in Christ Jesus. These things write I unto thee, hoping to come unto thee shortly: but if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the Church of the living God, the pillar and ground of the truth. If thou put the brethren in remembrance of these things, thou shalt be a good Minister of Jesus Christ, nourished up in the words of true faith. But refuse profane and old wives' fables, and exercise thyself rather unto true godliness. Bodily exercise profiteth little; but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. This is a faithful saying and worthy of all acceptation; for therefore we both labour and suffer reproach, because our hope is in the living God, who is the Saviour of all men, specially of those that believe.

O Lord, I have loved the service of thy house and the place of the habitations of thy glory. I have walked in mine integrity: save me, and be merciful unto me.

Metran then reads the Gospel of John.

VERILY, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him adhere unto me; and where I am there shall also my servant be: if any man serve me, him will my Father honour. Yet a little while is the light with you: walk while ye have the light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light. Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself. A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another. If ye, then, know how to give good gifts unto your children, how much more shall your Heavenly Father give His Holy Spirit to them that ask him?

Then at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when He had so said, he showed unto them His hands and His side. Then were the disciples glad, when they saw the Lord. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when He had said this, He breathed on them, and said unto them, Receive ye the Holy Ghost. Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained.

Metran then begins this Psalm.

PRAISE the Lord in His holiness: may the Holy One, who dwelt on Mount Sinai and sanctified it, come and dwell in these His servants, and sanctify them. Praise Him in the firmament of His power. The Most High descended on Mount Sinai, and laid His hand upon Moses; and Moses laid his upon Aaron; and thus it was carried on till John. Praise Him with the sound of the trumpet. May the Holy Spirit, who spake by the Prophets, and abode on the Apostles, come and abide

upon these thy servants, and sanctify them. Praise Him with psaltery and harp. May the Holy Ghost, who rested upon the Apostles in the upper room, come and rest upon these thy servants, and sanctify them. Praise Him with the timbrel and dance. O thou Holy Ghost, who hast committed unto the Apostles power in heaven and earth, cause thy tranquillity and peace to dwell in the four quarters of the world. Praise Him upon the loud cymbals. May the Holy Ghost, who endued the Apostles with wisdom to understand all languages, come and rest upon these thy servants, and make them wise, and sanctify them. Praise Him with a loud voice. May the right hand which was stretched out upon the Apostles and blessed them, come and rest upon thy servants, bless and sanctify them.

Glory be to the Father, and to the Son, and to the Holy Ghost. Glory be to the Holy Father who sent His Holy Son, and sanctifieth the Saints by the Holy Ghost.

As it was in the beginning, &c. Let the Holy Ghost, who descended in the form of a dove, and rested upon the head of the Son, come and rest upon thy servants, and sanctify them.

Archdeacon Sopiyaseh Waproskoomene.

Metran. I believe in one God;

People. The Father Almighty.

(*Here the whole of the Nicene Creed is repeated.*)

Other Priests. Lord, have mercy upon us.

Metran, inclining, shall repeat this prayer for himself.

O Lord God of Hosts, who hast appointed us to the office of this ministry, who knowest the thoughts of man, and searchest the hearts and reins, hear us according to the multitude of thy mercy. Purify us from all filthiness, both of flesh and spirit. Remove all our sins as a cloud, and our iniquities as the dew. Replenish us with thy power, with the grace of thy only Son, and with the operation of thy Holy Spirit, that we may be fit for the ministry of the New Testament; and that we may be able to stand before thee to minister at thy divine altar, and perform the priestly office in a manner worthy of thy holy name. Suffer us not to be partakers of other men's sins, and blot out our sins. Grant, O Lord, that we may do nothing by partiality, and give us wisdom to make choice of fit persons, and to draw near to thee. (*Raising his voice,*) Receive, O Lord God, these Deacons, thy servants, who stand here and wait for thy heavenly gift; for thou art gracious and plenteous in mercy to all those who call upon thee, and strong is thy power, and that of thy Son, and of thy most holy good Spirit.

People. Amen.

Metran. Peace be with you all.

People. And with thy spirit.

Archdeacon, holding the pastoral staff, shall stand at the south side of the entrance of the chancel with his face towards the north, and make this declaration.

May the grace of our Lord Jesus Christ, which always supplies what is wanting, with the good pleasure of God, and the power of the Holy Ghost, be on these who are here present, and with fear, trembling, and true faith, stand before the altar bowing their necks, and inwardly looking unto thee who dwellest on high, and waiting for thy heavenly goodness.

Metran. Which calls some of the assembly of the brethren to the office of Deacon.

Archdeacon. N. is ordained Deacon for the holy and divine altar in the Church of such a Saint, and of Mary the Mother of God, and the twelve Apostles, and the forty victorious Martyrs, at such a place under the jurisdiction of the Apostolical seat of Antioch in Syria which loves Christ and is loved by him.

Archdeacon then says at the entrance to the chancel, Let us pray, for these who are here present, that the grace and influence of the Holy Ghost may rest upon them, from this time and for evermore, and say with a loud voice, Lord, have mercy upon us: Lord, have mercy upon us: Lord, have mercy upon us.

Metran, inclining, prays: O Lord, of

thine Almighty grace receive these our brethren who are here present, and wait to obtain light from thee, and pour upon them the gift of the Holy and Divine Spirit. Grant them to be one in the unity of thee who art good, and to know thee who art the true God, and who art desirous that all should be united and dwell together with thee. Make them worthy to minister unto thee, and serve thee with purity and knowledge, and offer thanksgiving and prayers unto thee for thy people, who pray that thy majesty may be reconciled to thy creation, and be gracious to it through their intercession. Receive the prayers of thy people offered unto thee for them at this time. Comfort them with thy gifts to them. Holy Father, keep in thy name, and in the name of thy Holy Son, and of thy Holy Ghost, through thy grace, which fills all in all, (*raising his voice,*) that they may, through thy love to mankind, be worthy to serve thee and minister at thy holy altar in a manner worthy of thy name, and to obtain mercy before thee: for thou art a merciful and gracious God, and to thee, with thy good and Holy Spirit, glory, honour, and power are due.

People. Amen.

The other Priests present say what follows:

O OUR Saviour, may the Holy Ghost come and rest upon each of them according to thy promise. O Lord, deprive them not of the gift of the Holy Ghost. We beg this of thee who hearest prayers. We also pray to the Holy Ghost, saying, Thou art holy, O Spirit the comforter. Thou art holy, O Spirit the author of everlasting life. Thou art holy, O Spirit whom we have obtained. Glory be unto thee, O Lord of all, for the gift of the Holy Ghost, and for the great and unspeakable mystery, and the wonderful works to our race.

The Metran, having laid his hands upon the holy mysteries, and stretched them out twice over the body and once over the cup, shall bless them. In first blessing the body twice, he shall take as it were his hands full in a spiritual manner, as if putting them into the cup, and so every time he blesses. Likewise, in blessing the cup the third time, as in a spiritual manner, he shall take as it were his hands full, and put them upon the body. Again, the Metran in spiritual similitude taking hands full from the plate, his hands being covered with the official gown by one of the Priests, and turning to the candidate, shall lay the official gown upon his head, and lifting his hands as high as possible, bless his head as (he does) the mystery. During the time of blessing the Deacons shall hold marabahatas (tinkling cymbals) on each side, and the Metran shall then put down his hands, shaking them upon the head of the candidate, and stroke gently his head, shoulders, and arms, as low down as his hands will reach. When the Metran lifts up his hands to bless the first time, one of the Deacons shall remove the covering or veil from the head of the Metran. The Metran shall then cover the candidate with the official gown, and lay his right hand upon his head, and with his left wipe on his neck and body backwards and forwards, and shedding tears sorrowfully, and without raising his voice, shall silently offer this prayer for him.

O LORD God, who dost edify and establish thy Church, and supply it with what is wanting through holy persons ordained for its preservation throughout all generations, look upon this thy servant, send to him the grace of thy Holy Spirit, and fill him with faith, love, power, and holiness. Grant this thy servant support from heaven, as thou gavest the grace of the ministry to thy servant Stephen, whom thou didst first call to the work of this ministry. For those who are worthy cannot obtain grace through the laying on of the hands of us sinners, but only through the operation of thy grace. Therefore, we pray and beseech thee, deliver us from participation of sins; for thou rewardest every man according to his deeds. Again, O Lord, grant that we may do nothing by partiality, but give us suitable knowledge to make choice of fit persons, and admit them to thy holy altar, that they may minister without blame for the salvation and increase of thy people, and that they

may not prove a stumbling-block to thy congregation, but be delivered from everlasting condemnation; and that we may be free from the fearful recompence of the sins which they may commit at thy holy altar.

Turning to the holy table, he shall say aloud,

O God, grant that we may stand with purity of mind before the holy altar, and obtain mercy with these thy servants at the day of recompence; for thou art gracious and merciful. Glory, honour, and power is due to thee, and the Son, and the Holy Ghost, now and for ever, world without end.

People. Amen.

Metran. Peace be with you all.

People. And with thy spirit.

Deacon. Let us bow our heads before the Lord.

People. And before thee.

Metran, inclining, O Lord, look upon us and our ministry, and cleanse us from all uncleanness. Grant these thy servants grace from heaven, that, through thy bounty, they may be made worthy to minister unto thee without blame, and to obtain mercy from thee, with all thy saints who have pleased thee from the beginning. (*Raising his voice,*) Because thou art the Lord God of all, from whom all good gifts do come, these thy servants look unto thee, that thy gifts may be continually preserved in their souls; that they may receive of thy grace, and be received; that they may be satisfied in their souls; and that their souls, which desire thy gifts, may be replenished and enlightened thereby: for thou delightest in mercy and love towards mankind. To thee, and to thy Son, and to the Holy Ghost, glory, honour, and worship is due now and for ever, world without end.

People. Amen.

Metran, turning westward to the person to be ordained Deacon, and laying his right hand upon his head, shall say,

Thou art ordained in the Holy Church of God.

Archdeacon. N. as a Deacon to the holy and divine altar at the place (Church) dedicated to Mary the Mother of God, and the twelve holy Apostles, and the forty victorious Martyrs, and to such a Saint at such a place.

Metran. As a Deacon to the holy altar of the Holy Church erected at the place of the orthodox persons mentioned above.

Archdeacon. Bless, O Lord.

Then the Metran shall sign the sign of the Cross three times on the forehead of him who is ordained, saying as follows:

In the name of the Father. *People.* Amen. *Metran.* And of the Son. *People.* Amen. *Metran.* And of the Holy Ghost for everlasting life. *People.* Amen.

Whether there be one or more, the same must be done to all.

Then the Metran, turning to the altar, shall offer this prayer, inclining.

O Lord Almighty, we give thanks to thee for all and in all, and we praise and magnify thy holy name; for thou hast done great things for us, and poured thy gift upon these thy servants. O Lord, we pray and beseech thee, hear us according to the multitude of thy mercies, that thou wilt be well pleased with this ordination of Deacon which is conferred on these thy servants through the descent of thy Holy Spirit. Preserve also the calling of this election in holiness and purity. Choose us and them for good, that we may labour for thee with the evangelical talent which we have received, (*raising his voice,*) and that we may obtain, with all who have pleased thee from the beginning, the reward of faithful and wise ministers at the second coming from heaven of Jesus Christ our Lord God and Saviour, with whom and with thy Holy Ghost, who is good, worshipped, the author of everlasting life, and consubstantial with thee, glory, honour, and power is due to thee, now and for ever, &c.

Then the Metran, turning to the newly-ordained Deacon, and taking him by the right hand, shall raise him up. And he shall consecrate a white gown (surplice), a scarf, and a cap, elevating them thrice over the

mysteries in the form of a Cross, and saying as follows, the Priests repeating after him:

To the praise, honour, and glory of the holy and consubstantial Trinity, and to the peace and edification of the Holy Church of God.

Then, elevating them thrice over the head of the Deacon in the form of a Cross, he shall repeat the same words, and the rest of the Priests repeating after him. Then he shall put the white gown (surplice) on the Deacon, the scarf on his left shoulder, and the cap on his head. In the same manner he shall elevate the censer over the mysteries and over his head, saying the same words, and the rest repeating after him. He (Metran) shall then put in incense, and command the candidate to wave the censer according to custom. If there be many to be ordained, the same must be done to each of them.

Then the Metran shall give each a Cross, the Gospel, the seals and purse to carry, saying,

RECEIVE power to read the Gospel in the House of God for the quick and the dead, in the name of the Father, and of the Son, and of the Holy Ghost.

He then directs them to salute the Altar and Metran. And all the Priests salute them with a holy kiss, and say this Psalm,

In the courts of the house of our God.

O our holy fathers, we having remembrance of you, are persuaded that ye will be called the Priests of the Lord, and that it will be said to you, ye are the ministers of God at the last day, in which ye shall appear and be known. But pray also, that when ye are worthy of such an honour, we may also be united to the sheep on the right hand, and be worthy to enter into the rest of perfect happiness, and obtain there the abundant mercy of Christ.

They shall say, In the great day of Christ the King.

The Metran shall then administer to them the mysteries. They then go to the entrance of the chancel, and all the people receive the blessing from them. He shall then exhort them, and complete the service.

THE FORM OF ORDAINING PRIESTS.

The Metran, on entering to perform the Mass Service, shall cause those persons who are come to be ordained Priests to stand in a row at the entrance of the chancel. At the end of the Mass Service, the Metran, holding the pastoral staff in his hand, shall come and sit down, and prescribe to them the Canon of the Apostles, and the obedience they owe to their superiors, and direct their Malpans respecting their diligence and care over them. Then he shall cut off some of their hair in the form of a cross, and give it to their Malpans. Then, taking them by their right hand, he shall conduct them into the chancel, saying, The Holy Ghost invites you to become Priests in the Church of such a Saint. *The Deacon kneels on his right knee, by which he makes known that he is a purifier; but he who is to be ordained Priest kneels on both knees, with his hands folded either behind or before. By kneeling on both knees before the altar and holy mysteries he shows that he has received the two talents (in representation) of a purifier and enlightener; and by wearing the scarf on the shoulder he shows that he has boldly traded with the one talent, and gained. He further seeks with the gain thereof to obtain trade from his Master, to enter the Priest's office, and to obtain the keys of the kingdom, without which no one can approach God.*

The first Prayer.

GLORY be to the Father, and to the Son, and to the Holy Ghost: may His mercy and grace be poured on us, weak and sinful creatures, in both worlds for ever.

Metran. O Lord, support these thy servants, whom thou hast purchased with

thy precious blood, by thy powerful right hand and mighty arm. Put away from them all the works of the Devil, and grant that they may be satisfied with, and rejoice in, the salvation, and that they may approach thee as the sheep of Christ, and offer oblations.

People. Amen.

The second Chorus. Lord, who shall abide in thy tabernacle? *Resp.* Hallelujah, Hallelujah. Who shall dwell in thy holy hill? He that walketh blamelessly and worketh righteousness: *Resp.* Hallelujah, Hallelujah; and speaketh the truth in his heart. He that useth not deceit with his tongue. (*It is then changed to the seventh Chorus.*) Holy are Moses and Aaron among His Priests, and Samuel among them that call on His name: *Resp.* Hallelujah, Hallelujah, Hallelujah, Hallelujah. Let thy Priests be clothed with righteousness, and thy righteous ones with praise. Turn not away the face of thine anointed, for thy servant David's sake: *Resp.* Hallelujah, Hallelujah, Hallelujah, Hallelujah. Glory be to the Father, and to the Son, and to the Holy Ghost.

We ought to put oil in our vessels, and our souls be united to the holy Messiah, that we may receive assistance from Him at the last day. Let us raise our voice, and say, Bless the Lord God, O all ye works of the Lord.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Seventh. O God the Messiah, we acknowledge that it is through thee we have obtained the grace with which Isaiah the Prophet was replenished from the God of peace; for thou alone didst come down on earth, and change the enmity into reconciliation with God the Father, through thy precious blood, which thou didst shed for the salvation of our race.

The Metran shall then begin.

HAVE mercy upon me, O God. O God of abundant grace, be thou only my propitiation, receive me, and have mercy upon me, as thou didst on the prodigal son.

Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions, and my sin is ever before me.

O God, holy Father, the giver of holiness, sanctify by thy grace these thy servants, who wait for thy gift to be sanctified thereby.

Against thee, thee only, have I sinned, and done this evil in thy sight; for thou shalt be justified in thy saying, and overcome when thou judgest: for 'I was shapen in iniquity, and in sin did my mother conceive me.

O God the Son, who by thy gift didst endue the Apostles with wisdom, by thy gift endue with wisdom these thy servants, who wait for thy Holy Spirit to be sanctified thereby.

But thou desirest truth, and hast made known to me the secrets of thy wisdom. Purge me with hyssop, and I shall be clean: wash me with it, and I shall be whiter than snow.

O God the Holy Ghost, who by the tongues of fire didst endue the Apostles with wisdom, sanctify by thy grace these thy servants, who wait for thy inspiration to be sanctified thereby.

Satisfy me with thy joy and gladness, and my bones, which are broken, shall rejoice. Hide thy face from my sins, and blot out all mine iniquities.

May thy grace, O God, open the gate of heaven, and cause thy right hand to rest upon thy servants, who wait for it to be blessed thereby.

Create in me a clean heart, O God, and renew a right spirit within me.

Cast me not away from thy presence, and take not thy Holy Spirit from me.

O God, clothe with thy white garment the necks of those who are bowing before thee, and looking for thy gift to be adorned with the gift of the Holy Ghost.

Restore to me thy joy and thy salvation, and uphold me with thy free Spirit; that I may teach transgressors thy ways, and sinners be converted unto thee.

O God, the inhabitants of heaven rejoice at the perfection of these thy servants, and sing praises unto Him who has united them to their company.

Deliver me from bloodguiltiness, O God, thou God of my salvation, and my tongue shall sing aloud of thy righteousness. O Lord, open thou my lips, and my mouth shall show forth thy praise.

The seraphs also wonder, when God the Holy Spirit rends the heavens and comes down to bestow gifts by the hand of the Metran on them that ask him.

For thou desirest not sacrifice; thou delightest not in burnt-offering. The sacrifices of God are a broken spirit: a broken heart God will not despise.

O thou, who purgest away transgressions, purify, through the inspiration of the Spirit and thy blessing, these thy servants, who wait for thy fulness to be purified thereby.

Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem. Then shalt thou be pleased with the sacrifices of righteousness and with burnt offerings: then shall they offer bullocks upon thine altar.

It is an infinite wonder that God should be held with pure hands, and come down to bestow gifts on the Metran, as on Aaron.

Glory be to the Father, and to the Son, and to the Holy Ghost. Glory be to the Trinity, the only true God, the Father, the Son, and the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end.

O ye children, glorify with reverence Him who is invisible and over all, and whom the angelic hosts continually serve. Ye Priests praise Him at all times. Ye Gentiles give thanks unto Him, and bless His name for ever.

Then the Metran repeating, Have mercy upon me, O God, *shall offer the following prayer:*

O Lord God, give thy divine grace to those who stand here waiting for thy gift; clothe them with the priestly garment; fill them with the inspiration of thy Holy Ghost; enrich them with thy divine power; cause holiness from thee to dwell in them, that they may with fear minister unto thy holy name; and grant that we and these may offer praise and thanksgiving to thee the Father, the Son, and the Holy Ghost.

Archdeacon. Let us stand decently.

People. Lord, have mercy upon us,

Metran, Promion. Glory, honour, and worship are due to the King of kings and Lord of lords, who giveth heavenly gifts and distributes divine bounties, who filled the Apostles with His Holy Spirit, and taught His disciples wisdom, and to His Father and Holy Spirit during the time of this service. Let us ask grace and mercy on all holy days, at all times, and all the days of our life.

Sedra.

O Lord our Lord, the Lord God, full of compassion, and lover of men, the highest honour of whose glory cannot be comprehended even by the whole world, who art adored by angels, glorified by archangels, hallowed by the Seraphims, and reverentially praised by all the assemblies of spiritual beings, and who, of thy abundant grace, which is essentially found in thee willing to satisfy mankind with spiritual and heavenly glories, hast, by the holy Apostles, committed the heavenly office to men on earth; and who through thy beloved Son hast truly entrusted the types written by Moses the chief of the Prophets unto Simon the chief of the Apostles, and through him to all the Holy Church to the end of the world; accept, of thy abundant grace and mercy, these first fruits offered this day to thy majesty, through the mean intercession of our poor and weak race. Receive these thy servants, O God, whom thou hast now called with a holy and effectual calling, that they may become the ministers and stewards of thy divine mysteries, priests of thy right hand, good pastors and spiritual governors, who perform the duties of the Priests' office, filled with meekness, and diligently training up thy spiritual flock in all virtue. O Lord, keep from them unclean, impure, and corrupt desires that allure to sins and carnal lusts. Establish them in thy divine love and blessed hope. Clothe and adorn them with holiness and purity of soul and body, spiritual alacrity, and successful labours. Confirm them in the true faith, which will not be diminished through heretical intercourse and the assaults of corrupt manners, and make them worthy, by thy grace, to be admitted to this angelic service, and to the work of thy divine mysteries, which even the

holy angels desire to look upon, with boldness in good and virtuous works, with all excellence of behaviour and with meekness of wisdom, and by them to obtain perfect assistance and the complete salvation of their own souls, and that all the members of thy rational and priestly flock entrusted to them may obtain remission of transgressions and forgiveness of sins, through the mercy and grace of thy only Son our Lord God and Saviour Jesus Christ; to whom with thee, and the Holy Ghost, glory, honour, and power are due now and for ever.

People. Amen.

Metran. Peace be with you.

People. And with thy spirit.

They then say, I am the true light. The Chief Shepherd says to Simon the chief of the Apostles, Simon, take care what thou doest with the treasure which I have committed to thee, and keep thy flock diligently from harm and contentions; for thou must give account before the righteous Judge, with whom there is no respect of person. The blessed Paul wrote to his disciple Timothy, Beware my brother, what thou doest in the Churches of Christ. Take care that thou ordain none who are proud, brawlers, covetous, and adulterers; but those who are meek, humble, and who rule well their own houses.

Glory be to the Father, and to the Son, and to the Holy Ghost. May God who conversed with Moses in the bush at Mount Sinai, and commanded him to go down to Egypt, and lead forth the children of Israel, be a wall of peace, and a guard to the Holy Church; and may the Church sing praises unto the only true God, the Father, the Son, and the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end.

O Priests, who have received this high and priestly office of binding and loosing according to the command of the Creator of all creatures, be mindful of what you have obtained. Behold, the keys of heaven and hell are placed between your brethren. Blessed will ye be if you perform the will of your Lord and Master, that ye may enter with Him into the bridechamber.

Incense.

Accept joyfully, O Lord, this sweet perfume which we have offered before thee at this time. Send down thy Holy Ghost upon me, and upon these thy servants who kneel down here waiting for thy gift and bounty through my mean intercession. O Lord Jesus Christ, the true High Priest, may we offer praise on behalf of these and such persons, to thee, and to thy Father the fountain of all blessings, and to thy Holy Ghost the perfecter and giver of all free gifts, now and for ever, world without end.

They then say, A Priest ought to observe the word of Paul, who wrote and sent word to Timothy, that a Priest should be righteous, sober, meek, humble, and pure, not a drunkard, nor contentious, and one that defrauds not his brother.

Again, O Lord, holiness becometh thy house for ever. Bless, O Lord.

Wherefore, brethren, laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, be ye as new-born babes, and desire the word as sincere and spiritual milk, that ye may grow thereby to eternal life; if so be ye have tasted that the Lord is gracious, to whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, be ye also as lively stones built up, a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ. Wherefore also it is contained in the Scripture, Behold, I lay in Zion a chief corner-stone, tried and precious, and he that believeth on Him shall not be confounded. Unto you, therefore, which believe, this honour is given; but unto them which be disobedient, a stone of stumbling and a rock of offence, even to them which stumble at the Word of God, being disobedient; whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvellous light, which in time past were not accounted a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy.

Psalm. For the Lord is our hope, and the Holy One of Israel our King. Then He spake unto His saints in visions. I have exalted Him that is chosen out of my people, and anointed Him with my holy oil. Therefore God, thy God, hath anointed thee with the oil of gladness and satisfaction above thy near fellows.

First Epistle of Paul the Apostle to Timothy. Bless, O Lord. This is a true saying, my son, If a man desire the office of a presbyter, he desireth a good work. A presbyter, then, must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, but patient; not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house well, how shall he rule the Church of God?) not a novice in doctrine, lest, being lifted up with pride, he fall into the condemnation of the devil. Moreover, he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.

Epistle to Titus. He must be a lover of good things, sober, just, holy, temperate; and holding the doctrine of the faithful Word, that he may be able, by sound doctrine, both to comfort and convince the gainsayers. But speak the things which become sound doctrine: teach that the aged men be sober, grave, temperate, sound in faith, in charity, in patience.

First Epistle to Timothy. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto thy doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

Psalm. Let thy Priests be clothed with righteousness, and thy righteous ones with glory.

St. John's Gospel. If ye love me, keep my commandments. And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever, even the Spirit of Truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him; but ye know Him, for He dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when He had so said, He showed unto them His hands and His side. Then were the disciples glad, when they saw the Lord. Then said Jesus to them again, Peace be unto you; as my Father hath sent me, even so send I you. And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost. Whosesoever sins ye remit they are remitted unto them, and whosesoever sins ye retain they are retained.

The Metran then begins this Psalm, and the others repeat after him.

Praise the Lord in His holiness: praise Him in the firmament of His power.

May the Holy One who dwelt on Mount Sinai, and sanctified it, descend upon His servants, and sanctify them.

Praise Him for His mighty acts: praise Him according to His excellent greatness.

The Most High descended on Mount Sinai, and laid His hands upon Moses: Moses laid his upon Aaron: and thus it was carried on till John.

Praise Him with sound of the trumpet.

May the Holy Spirit, which spake by the Prophets, and abode on the Apostles, come and abide upon these thy servants, and sanctify them.

Praise Him with the psaltery and harp.

May the Holy Ghost, who rested upon the Apostles in the upper room, come and rest upon these thy servants, and sanctify them.

Praise Him with the timbrel and dance.

O thou Holy Ghost, who didst commit

unto the Apostles power in heaven and earth, cause thy tranquillity and peace to dwell in the four quarters of the world.

Praise Him upon the loud cymbals.

May the Holy Ghost, who endued the Apostles with wisdom to understand all languages, come and rest upon these thy servants, and make them wise, and sanctify them.

Praise Him with a loud voice.

May the right hand which was stretched out upon the Apostles, and blessed them, come and rest upon thy servants, and bless and sanctify them.

Glory be to the Father, and to the Son, and to the Holy Ghost. Glory be to the Holy Father, who sent his Holy Son, and sanctifies the saints by the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end.

May the Holy Ghost, who descended in the form of a dove, and rested upon the head of the Son, come and rest upon thy servants, and sanctify them.

Archdeacon.—Amen. Sopiyaseh Waproskoomen.

Metran then begins, I believe in one God,

People, The Father Almighty, &c.

Then the whole of the Nicene Creed is repeated.

Priests. Lord, have mercy upon us.

Metran repeats this prayer for himself, privately, inclining.

O Lord God of Hosts, who hast appointed us to the office of this ministry, and who knowest the thoughts of men, and searchest the hearts and reins, hear us according to the multitude of thy mercies. Cleanse us from all filthiness both of flesh and spirit. Remove all our sins as a cloud, and our iniquities as the dew; replenish us with thy power, with the grace of thy only-begotten Son, and with the operation of thy Holy Spirit, that we may be fit for the ministry of thy New Testament; and that we may be able to stand before thee to minister at thy divine altar, and perform the priestly office in a manner worthy of thy holy name. Suffer us not to be partakers of other men's sins, and blot out our sins. Grant, O Lord, that we may do nothing through partiality, and give us wisdom to make choice of fit persons, and to draw near to thee. (*Raising his voice,*) Receive as Priests these thy servants the Deacons who stand here, and who wait for thy heavenly gift; for thou art gracious and plenteous in mercy to all those who call upon thee, and strong is thy power, and that of thine only Son, and of thy Holy Ghost, who is most holy and good and worshipped, and the giver of eternal life, and equal to thee in substance, now and for ever, &c.

People. Amen.

Metran. Peace be with you.

People. And with thy spirit.

The Archdeacon, with the pastoral staff in his hand, shall stand at the south side of the entrance of the holy chancel, with his face toward the north, and say thus,

May the grace of our Lord Jesus Christ, which always supplies what is wanting, with the good pleasure of God, and the power of the Holy Ghost, be upon these who are here present, and with fear, trembling, and true faith, stand before the altar, bowing their necks and inwardly looking unto thee who dwellest on high, and waiting for thy heavenly goodness.

Metran. Which calls them from the office of Deacons to the Priesthood.

Archdeacon. N. is ordained Priest to the holy and divine altar at such a place, in the name of such a Saint, and Mary the Mother of God, and the twelve Apostles, and forty victorious Martyrs, under the jurisdiction of the Apostolical seat of Antioch in Syria which loves Christ and is loved by Him.

The Archdeacon shall make the declaration at the entrance of the chancel, saying,

Let us pray, for these that are here present, that the grace and influence of the Holy Ghost may rest upon them, from this time and for evermore, and say with a loud voice, Lord have mercy upon us: Lord have mercy upon us: Lord have mercy upon us.

Metran then, inclining, prays thus:

O LORD our God and Lord, make these persons worthy of the calling of the priesthood, that through thy love to mankind they may be worthy to serve thee, and minister at thy holy altar in a manner worthy of thy holy name, and obtain mercy in thy sight. (*Raising his voice,*) O Lord God, who art merciful, and gracious, and blessed in all, who dost govern all by thy authority from generation to generation, make them worthy of the calling of the priesthood, that they may minister at thy holy altar, and obtain mercy in thy sight: for thou art a good and merciful God; and to thee, with thy Holy Ghost, who is holy in all, good, worshipped, the giver of eternal life, and consubstantial with thee, glory, honour, and power are due, now and for ever.

People.—Amen.

The rest of the Priests sing what follows:

O OUR Saviour, may the Holy Ghost come and rest upon each of them according to thy promise. O Lord, deprive them not of the gift of the Holy Ghost. O Lord, who receivest prayers, we ask this of thee. We also pray to the Holy Ghost, saying, Thou art holy, O Spirit the Comforter; thou art holy, O Spirit the author of eternal life. Thou art holy, O Spirit whom we have obtained. Glory be unto thee, O Lord of all, for the gift of the Holy Ghost, and for the great and unspeakable mystery, and for thy wonderful works to our race.

Then the Metran, having laid his hands upon the holy mysteries, and stretched them out twice over the body and once over the cup, shall bless them. In first blessing the body twice, he shall take as it were his hands full in a spiritual manner, as if putting them into the cup, and so every time he blesses. Likewise in blessing the cup the third time, as in a spiritual manner, he shall take as it were his hands full, and put them upon the body. Again, the Metran, in a spiritual similitude, taking hands full from the plate, his hands being covered with the official gown by one of the Priests, and turning to the candidate, shall lay the official gown upon his head, and lifting his hands as high as possible, bless his head as (he does) the mysteries. During the time of blessing the Deacons shall hold marabahatas (tinkling cymbals) on each side, and the Metran shall then lower his hands, shaking[1] upon the head of the candidate, and stroke gently his head, shoulders, and arms, and as low down as his hands will reach. When the Metran lifts up his hands to bless the first time, one of the Deacons shall remove the covering or veil from the head of the Metran. The Metran shall then cover the candidate with his ceremonial gown, and lay his right hand upon his head, and with his left wipe on his neck and body backwards and forwards, and shedding tears sorrowfully, and without raising his voice, shall silently offer this prayer for him; that is, the invocation for the Holy Ghost.

O GREAT and wonderful God, who hast performed innumerable mighty and wonderful things, great in power, unsearchable by the understanding, wonderful in thought above the children of men, thou art our God, who knowest the secrets of the mind, and who observest the thoughts, and searchest the hearts; for there is nothing hid from the righteous eyes of thy judgments. O merciful God, who knowest the past, beholdest the present, and foreknowest the future, thou knowest the life of this thy servant, and choosest, from generation to generation, those who are pleasing to thee for the service of thy sanctuary. Choose this thy servant to the office of Priest, and grant that he may receive the great gift of thy Holy Ghost, with suitable, blameless, and spotless behaviour, and unshaken faith; and be worthy, through the office he now receives, to minister unto the Gospel of thy kingdom, to stand before thy holy altar, to offer spiritual gifts and perfect sacrifices, to renew thy people by the washing of regeneration, to show forth to all the torch of the light of thy only and co-eternal Son, and to adorn and beautify thy Holy Church, and to perform those things which are good: so

([1]) Qu.? With a quivering motion.

that the word of thy Gospel may have free course, and thy name be glorified in the Church entrusted to this thy servant, as in all the world. (*Turning to the altar, and raising his voice,*) That this person may stand forth at the second coming from heaven of our Lord Jesus Christ, the great God and our Saviour, and receive the reward of good works with the priests made perfect; through the abundance of the mercy of thy only Son, by whom, and with whom, and with thy Holy Ghost, who is holy in all, good, worshipped, the author of eternal life, and consubstantial with thee, glory, honour, and power is due to thee, now and for ever, world without end.

Metran. Peace be with you.

People. And with thy spirit.

Archdeacon. Let us bow down our heads before the Lord.

People. Before thee.

Metran, inclining, O Lord, look upon us and upon our ministry: cleanse us from all uncleanness. Grant these thy servants grace from heaven, that through thy bountỳ they may be made worthy to minister unto thee without blame, and to obtain mercy from thee, with all thy saints who have pleased thee from the beginning. (*Raising his voice,*) Because thou art the Lord God of all, from whom all good gifts do come, these thy servants look unto thee, that thy gifts may be continually preserved in their souls, that they may receive of thy grace and be received, that they may be satisfied in their souls, and that their souls, which desire thy gifts, may be replenished and enlightened thereby; for thou delightest in mercy and love towards mankind. To thee and to thy Son, and to the Holy Ghost, who is holy in all, good, worshipped, the author of eternal life, and consubstantial with thee, glory, honour, and worship is due, now and for ever, world without end.

Metran, turning westward to him who is to be ordained, and laying his right hand upon his head, shall say thus,

Thou art ordained in the Holy Church of God.

Archdeacon. *N.* (is ordained) as Priest to the holy and divine altar at such a place, dedicated to Mary the Mother of God, the twelve holy Apostles, forty victorious Martyrs, and to such a Saint.

Metran. As a Priest to the holy altar of the Holy Church, erected at the place of the orthodox Christians mentioned above.

Archdeacon. Bless, O Lord.

Metran shall sign the sign of the Cross three times on the forehead of him who is ordained, saying as follows:

N. is signed with the Cross, in the name of the Father.

People. Amen.

Metran. And of the Son.

People. Amen.

Metran. And of the Holy Ghost for eternal life.

People. Amen.

If there be many ordained at the same time, it must be thus done to every one of them in succession.

Then the Metran, turning to the east, shall offer this prayer, inclining.

O Lord Almighty, we give thanks to thee for all and in all, and we praise and magnify thy holy name; for thou hast done great things for us, and poured thy gift on these thy servants. O Lord, we pray and beseech thee, hear us according to the multitude of thy mercies, that thou wilt be well pleased with this ordination of the priesthood, which is conferred on these thy servants through the descent of thy Holy Spirit. Preserve the calling of this election in holiness and purity. Choose us and them for good, that we may labour for thee with the evangelical talent which we have received, (*raising his voice,*) and that we may obtain, with all those who have pleased thee from the beginning, the reward of faithful and wise stewards at the second coming from heaven of Jesus Christ our Lord God and Saviour, with whom, and with thy most Holy Ghost, who is good, worshipped, the author of everlasting life, and consubstantial with thee, glory, honour, and power is due to thee, now and for ever, world without end.

The Metran, turning to the person who is ordained, shall raise him up by his right hand, and the honourable Metran shall kiss his hand.

Then the Metran shall elevate an official gown, white garment, scarf, string, and a cup, thrice over the mysteries, in the form of a Cross, and say,

To the praise, honour, and glory of the holy and consubstantial Trinity, and to the peace and edification of the Holy Church of God.

The rest of the Priests shall repeat the same.

Again the Metran shall elevate them thrice over the head of him who is ordained, in the form of a Cross, saying the same words, and the rest of the Priests repeating after him. Then he shall put on him the white gown, and, going forward, put the scarf round his neck in the form of a Cross, and cause him to tie the string around his waist, and put on the official gown.

The Metran then giving into his hand the cup with wine mixed with water, and plate with bread on it, shall say thus,

RECEIVE power to offer oblations unto God, and to perform Christian sacrifice for the quick and the dead, in the name of the Father, and of the Son, and of the Holy Ghost.

People. Amen.

Again the Metran, laying his hand on his head, shall breathe in the form of a Cross, saying as follows:

RECEIVE the Holy Ghost, Whosesoever sins thou remittest, they are remitted to him; and whosesoever sins thou retainest, they are retained.

Metran. Such a Priest, wilt thou observe due obedience to the holy Catholic Church?

Priest. I will.

The Metran shall repeat these words again, the other Priests repeating with him. The Metran, elevating the censer thrice in the form of a Cross over the mysteries and the head of the person ordained, shall likewise repeat the same words, the other Priests repeating with him. Then he shall, according to custom, put incense into a censer, and deliver it to him to bless it. If many are ordained, this must be done to every one of them in succession. If there be only one, prayer shall be offered for one; if many, for all generally. If there are many, thus:

RECEIVE and perfect these Priests (*if one only,* Receive and perfect this Priest thy servant, &c.) thy servants, who stand here and wait for thy heavenly gift: for thou art gracious and plenteous in mercy to all those who call upon thee; and strong is thy power, and that of thy only Son, and of thy Holy Spirit, who is holy in all good, worshipped, the author of eternal life, and consubstantial with thee, now, always, and for evermore.

Likewise the prayer of invocation, blessing, and sealing in the form of a Cross, must be repeated seperately, with the laying one of the hands on each of them.

Then the Metran shall give them the holy Cross, the Gospel, the seals and purses to carry, and direct those who are ordained to salute the table of life (altar). They shall kiss the right hand of the Metran, and the Metran, with the rest of the Priests, shall salute them with a kiss, saying as follows:

IN the courts of the house of our God.

Our holy Fathers, we, having remembrance of you, are persuaded that ye will be called the Priests of the Lord, and that it will be said unto you, ye are the Ministers of God, at the last day, in which ye shall appear and be known. But pray also, that, when ye are worthy of such an honour, we may also be united to the sheep on the right hand, and be worthy to enter into the rest of perfect happiness, and obtain there the abundant mercy of Christ.

Deacons. May we obtain pardon in the great day of Christ the King.

The Metran shall then administer to them the mysteries, and conduct them to the entrance of the chancel. They shall stand at the north side in a row, and all the people receiving blessing from them. Then, after the omologia, he shall read to them the written exhortation. They are perfected in the Lord who strengthens and assists them that trusts in Him.

Here endeth the order of ordaining Priests.

EPISCOPAL CHARGE DELIVERED TO THE CANDIDATES AT THE TIME OF THEIR ORDINATION, AND THEIR SUBSCRIPTION TO THE REQUIREMENTS CONTAINED IN IT.

In the name of the Father, and of the Son, and of the Holy Ghost, we write the Homology, which Mar Jacob, the Metropolitan of Meparkat, the city of Martyrs, approved, appointed to be used at the time of ordaining Deacons and Priests, that they may attend to, and observe the commands therein contained.

In the name of the Father, and of the Son, and of the Holy Ghost, the only true God, to whom be glory, and His mercy upon us for ever and ever. Amen.

The Metran's exhortation to the Candidates.

Brethren in Christ, beloved in the right faith, spiritual children and members of the right hand, know this: you are now desirous to take upon you the ministry of the High God, and an office which cannot be estimated nor compared. When you receive this great, invaluable, and incomparable gift at my hands, who am myself weak, and feeble, and unworthy of such a high office, you must take heed to the quickening mysteries of Christ.

Now, first of all I make known to you, my sons, how you ought to accept this very high office, and conduct yourselves without offence and without blame, agreeable to the vocation to which you are called, and as becomes those who receive the mysteries of our Lord Jesus Christ. It becomes you, my sons, first of all to keep, without any mixture of error, the true faith, which is, to believe in the Father, and the Son, and the Holy Ghost, three persons and one God, according as our Lord Jesus Christ, in His holy Gospel, has commanded His pure disciples, and as they, by the holy Apostles, delivered to the Holy Church, and according as all the Fathers and orthodox teachers, unitedly appointed, preached and taught. This, your faith, must be in your mouths and words, and heart, in public and private. Ye must acknowledge and confess aloud, that one of the persons of the Trinity, the eternal Word of God the Father, descended from heaven, of His own will and that of his Father and of the Holy Ghost; that He abode in the Virgin Mary the Mother of God; that of His love to mankind He took a body from her; that He sat on his throne at the time He abode in the womb of the Virgin; and that He is perfect God and perfect man, for whose mercies be glory.

Again, you must acknowledge and believe in the right faith. Ye must adhere to St. Peter the chief of the Apostles, and his companions, the seventy-two preachers, the fire-like Mar Ignatius, Julius, Dionysius, Athanasius, Basil, Gregory [1], Dioscorus, and Severus [2], called the key of the mouth of the Fathers and teachers. You must submit to Mar Ignatius, Patriarch, our present ruler and father, and to me also, who, though weak, walk in their paths. Ye must abjure the Heathens, Astrologers, Jews, Nestorius, and his company, Leo [3], the synod of Chalcedon, Paul of Samosatus, Yehebah of Uraha, Bardaisan, Julian the Apostate, Barsolee of Nicebene, Arius, Eunomius, Eutycus, Marcion, and all those who adhere to their doctrine, and every heretical departure from the true faith. Ye must abjure all whom we abjure. You must renounce all whom we renounce.

The Candidates shall answer, We do abjure and renounce.

The Metran. Ye must receive all whom we receive.

Answer. We receive all whom you receive.

The Metran. Ye must believe as we believe, and confess what we confess.

Answer. We believe and confess.

Then the Metran commands them, saying, Now I exhort you, my sons, not to

(1) Bishop of Alexandria: he was condemned and deposed by the General Council of Chalcedon.

(2) Severus, as well as Dioscorus, supported the Eutychian heresy.

(3) Bishop of Rome, who presided at the Council of Chalcedon, in which the Eutychian heresy was condemned.

be slothful nor weary, but to be diligent in the divine service of the High God, as is meet, and to keep your souls from concupiscence, drunkenness, adultery, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, malice, strifes, seditions, schisms, envy, murder, covetousness, perdition, and from all such things. (The blessed Paul has said,) Of which I now tell you before, as I have also told you in time past, that they who do such things shall not inherit the kingdom of God. These are the things which keep men from the door of God.

As the Apostle Paul has said, a Priest of God should be faultless, not contentious nor passionate, but blameless, vigilant, sober, of good behaviour, given to hospitality, apt to teach, not given to wine, and whose hand is not qnick to strike. Again, he must be meek, not covetous, one who ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule well his own house how shall he be able to govern the Church of God?) not a novice in doctrine, lest, being lifted up with pride, he fall into the condemnation of the devil. Moreover, he must have a good report of them who are without, lest he fall into reproach and the snare of the devil. He must not open his mouth to reviling, cursing, and swearing, nor cherish in his mind revenge to his adversaries. He must refrain himself from usury and gain, which consume worldly possession; for these things are abominable in the sight of the High God. Be ye diligent in fasting, in prayer, in supplication, and intercession without ceasing before our Lord Jesus Christ, for yourselves and all the people connected with you. Ye must be kind to strangers and the needy; and live in unity, love, peace, long-suffering, gentleness, goodness, faith, meekness, and patience toward all men; for these are the fruits of the Spirit, that you may be worthy to minister before God, that you may obtain comfort to your souls, and that you may stand with boldness before our Lord Jesus Christ at His second coming to judge both the quick and the dead, I shall be free from your offences. Let us unitedly ascribe glory to the Father, and to the Son, and to the Holy Ghost for ever.

Here the Metran commands the candidate to make the sign of the Cross, thus +, and says, Now, my sons, mark on this paper the sign of the Cross +, as a witness to yourselves before God and His Angels, and before the throne of the Lord, and these elders now present, that I and you may stand with boldness before the throne of our Lord Christ at His second coming. You must keep inviolate the faith which I have delivered to you, and not alter any of the things which I have commanded you. If you do alter my commands, and disobey my word, let God judge between me and you in the day of judgment. For I being the intercessor, by this command do now stand and lift up my hands toward heaven, that the Holy Ghost may descend upon you. I now admit you to this high and important office, to be obedient to God in all humility. Be not proud, nor rebellious, lest God be in any way angry with you. Behold, now we stand before God and His Angels, before the Martyrs, Saints, and this present congregation. Let these be a witness unto you, that you will not alter any of these things which I have delivered to you: if you should alter them, ye will be deprived of and dismissed from the office entrusted to you, and removed from this excellent gift which you have received. Should you oppose me, a poor weak person, or any of the Metropolitans, my brethren, ye shall be excommunicated, removed, and rejected from the Holy Church, and deprived of these mysteries which I have entrusted to you: and every one who shall assist you in wickedness, subtilty, and fraud, shall, in like manner, be excommunicated, &c. Moreover, the Most High God also will be witness to you, that you will keep the regulations of the Apostles and true faith delivered to you.

Be it known unto you, that the sign of the exalted Cross will prove a witness between me and you, that ye shall be deprived of the free gift which I have bestowed on you, on the day in which you resist my weakness, and transgress my orders.

I now supplicate and pray to our Lord Jesus Christ to deliver me and you from all deceit and sins, and to make you worthy to stand before Him with joy, having improved the talent entrusted to you this day, through the prayers of the Virgin Mary, the Mother of the Light, St. John the Apostle, all the Prophets, Apostles, Preachers, Martyrs, Saints, and Confessors.

Here the Metran will clip the candidate's hair of the head in the form of a Cross, behind and before, on the right side and left, in order, saying, Now, my sons, first of all I exhort you, that when you enter the house of God ye do so with fear and trembling as becomes you, not with pride, passion, envy, deceit, enmity, and reproach. Take care that ye provoke not God to wrath, but rather enter the house of God with cleanliness, purity, humility, purity of mind and heart, and peace, having the head uncovered, and having on a scarf, as it becometh the Priests and Ministers of God. Do not admit any unlawful thing with you into the chancel, nor eat any thing in it but the holy mysteries. Avoid pride, drunkenness, and every thing which is unbecoming the Priests of God. Do not appoint or inflict fines upon any of the believers through ignorance; but pass judgment without respect of persons. Make use of such bread as is proper, and mix wine and water in the cup as is meet. Perform the service of the Lord with fear and trembling. Do not leave here and there the linen, towels, covering cloths, or any of the ornaments belonging to the altar table; for to do so shows carelessness in this service. You must know that Christ is always watching over you, to accuse or reward you as you deserve. You must also know that no one has authority to leave the altar at which he is accustomed to minister, and go to minister at another altar, without the permission of the Bishop of the place. When you shake the vessels of the altar, you must take care that none of the consecrated crumbs fall on them or on the ground. Beware of the blessing in your mind. If you do not perform all according as I have commanded you, you yourselves will have to give account before our Lord Christ. I am innocent of your transgressions. If you keep my words, I shall acknowledge you as the ministers of God.

Let us now pray to our God to deliver you from deceit and contention, to cause you to walk righteously in his sight with humility and purity, to make you worthy to present to him on the great day of account, with boldness, with joy, and with much profit, the talent entrusted to you, and to deliver you from all offences, through the prayers of the Virgin Mary, the Mother of the true Light, and our Mother, all the Prophets, Apostles, Martyrs, and Saints. Amen.

O believers, let us now beseech our Lord and Creator Jesus Christ to make these Priests and Ministers newly-ordained for you this day worthy to be blessed for you, and that through their prayers he may shower down His blessings and goodness upon you; bring you joyful seasons and fruitful years, and grant you abundant gifts; that He may bless you with His right hand full of imperishable blessings, defend you from all anxiety, deliver you from all afflictions, and make you worthy to perform good works; that we may all arrive at that good end promised to all the Saints and holy men who do His will; that He may grant you His grace to be dutiful and obedient, bestow His grace upon you, shower down His mercies upon you all, and put away from you contentions, and the hosts of the cursed enemy; that He may protect your children, and raise up from among them sincere, righteous, and holy Ministers and Priests; that He may deliver you from temptations, comfort and bless your dead, and make them stand at His right hand with the Martyrs and Saints; that He may put you in possession of the delights of Paradise, cause you to hear the joyful words, Come, ye blessed of my Father, inherit the kingdom prepared for you before the foundation of the world, through the prayers of the Mother of God, the Prophets, Apostles, Martyrs, and Saints. Amen.

THE MARRIAGE SERVICE OF THE SYRIANS.

GLORY be to the Father, and to the Son, and to the Holy Ghost. May His mercy and grace ever abound towards us, who are weak and sinful, in both worlds for ever. Amen.

O Lord God, make us worthy of thy everlasting felicity, that we may enjoy with thee and through thee the beginning of our joy and the perfection of happiness; that by thee our souls and spirits may be cheered; that by thy mercy our griefs may be removed; that by thy grace goodness may abound towards us, blessings be poured upon us, and our desires fulfilled; and that our brides and bridegrooms may be perfected. Grant that we may be happy with thee, and with all thy Saints who have pleased thee from the beginning, in eternal blessedness, and may offer in the congregation of thy Saints, and in the assembly of thy beloved, praise and thanksgiving to thee the Father, Son, and Holy Ghost, now and for ever, world without end.

Have mercy upon me, O God.

Then follows, Blessed is he who causeth the inhabitants of heaven to rejoice, and satisfieth those who are on earth. O Christ, who art full of grace, make the assembly of those who worship thee to rejoice. O our Saviour, stretch forth thy right hand, and bless by thy grace the ring which the ministers give in thy holy name. The Holy Church was betrothed to Christ by a ring, which is the taking upon him his holy flesh and blood. By a ring Tamar was saved from being put to death. May our trespasses and sins be pardoned through the ring. Adored be the Father, Son, and Holy Ghost, the mysterious Trinity, who is worshipped and praised by the inhabitants of heaven and earth.

Prayer.

O LORD God, Father, Son, and Holy Ghost, now and for ever, may thy peace which reconciled heaven and earth, height and depth, reconcile these our brethren who have agreed together, and grant that they may be of one mind to love each other, and cheerfully bear with one another, all the days of their life.

Kukilion Psalm. Let my heart produce good works. Hallelujah. I will speak of my works to the King. Graces are poured upon thy lips. Hallelujah. Because God hath blessed thee for ever.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, &c.

O thou fair one, Solomon spake by a proverb thus of thy uncle by whom thou art greatly enriched: My uncle was the choicest among ten thousand, for his garden is Israel.—Jacob is whiter than the vine, more ruddy than the ointment of spikenard, and more excellent than the cedars of Lebanon; and because he is glorious, he resembles God whom we glorify.

Promion.

GLORY be to the heavenly bridegroom, who has chosen the children of the Gentiles for His Church, and sanctified it with His pure blood from all stain and guilt, and who has betrothed the Church on earth, and become its husband, and redeemed it from the bondage of unclean devils. Glory, honour, and thanksgiving are due to Him at this time of the consecration of the ring of His servants, as well as on holy days, during our life time, and for evermore. Amen.

Sedra.

O GOD, who art exalted above all the wisdom of men, and plenteously bestowest thy goodness continually, and who art free from all wickedness, and art the foundation of all heavenly blessings and goodness; thou art the pure unction which is imperishable, and art eternally free from all suffering and death. Thou art He who hast adorned thy Church, and assisted it with thy grace, and caused it to triumph; and hast firmly established the faith that is in thee according to its ability. Thou art He who hast given thy Holy Church perpetual blessings, and replenished it with sweet ointment, and hast enriched it with thy divine and inexhaustible riches. Thou art He who hast clothed the Church with a glorious white garment, and betrothed it with

water and the Spirit, and made it to be thy bride; who hast bruised the head of thy enemy; who hast given her thy holy body and conquering blood as a ring; who hast enlightened her with thy glorious light, and caused her to rejoice with praise; and who hast united her unto thyself by means of the ring which thou hast presented unto her through thy Godhead, and hast regularly perfected her through thy holy Apostles. Thou art He who perfectest the joy of men and women by the ring, and completest the satisfaction of those who are betrothed in marriage by the same. O Lord God, may this ring, which thy feeble servants do now joyfully consecrate, be blessed by thee also. Grant sincerity to be in it without curse. O Lord, bless this ring also with thy divine blessing, as thou didst consecrate the ring of thy Holy Church. O Lord God, replenish this bridegroom, our son, and this bride, our daughter, with wisdom. O Lord, graciously cause the marriage of these persons to be free from defilement and uncleanness. O Lord God, make them happy in this world, and in the world to come, in immortality. Make them joyful together all the days of their life through this banquet, which is temporal, and graciously conduct them to the heavenly banquet, where the angels incessantly rejoice. In like manner, O Lord, graciously preserve this assembly now present before thee from sin and defilement, from uncleanness and error. Bless them and enable them to glorify thee, and stand continually before thee, and praise thee, and the Father, and the Holy Ghost, now and always, without ceasing. Amen.

Then the Deacon shall say, When the heavenly bridegroom espoused the faithful and holy Church, He called Peter and John, and appointed Peter as a householder and John as a preacher, and commanded them to watch over the Church which He purchased with His precious blood.

Priest. Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, &c. Amen.

Deacon. O fruitful Church be not troubled, nor let thy thoughts be confused, for I will in no wise cast thee off, because thou hast not cast me off. Although heaven and earth pass away at the last day, thou shalt not be moved. Moreover, behold there is a throne prepared for thee before the Father, the Son, and the Holy Ghost.

The Priest shall then say the Prayer of Incense.

O RIGHTEOUS and true bridegroom, to whom the holy virgins' souls were espoused, grant that sweet perfume of sacred rites may proceed from these thy servants, who by us of little esteem before thy majesty have been betrothed, and who have chosen thee as a mediator of their matrimony; and that they may enjoy unfeigned love, unity, peace, and mutual concord; and enable them to keep themselves pure in spirit and body, and to praise and glorify thee, and the Father, and the Holy Ghost, now and for ever. Amen.

The Deacon then takes hold of the rings, and the Priest consecrating the rings, shall say,

GLORY be to the Father, and to the Son, and to the Holy Ghost, who of His plenteous grace and mercy blesses these rings.

The Priest laying his hand on the rings, and blessing them, shall say,

I BLESS these rings in the name of the Father, and of the Son, and of the Holy Ghost, the source of eternal life, for the perfect happiness of the children of the Holy Church. Amen.

Having delivered the ring to the bridegroom, he shall say,

MAY the right hand of our Lord Jesus Christ be graciously stretched out upon thee, and mayest thou obtain from it the blessing of His goodness and grace with this marriage ring; and may His right hand, full of goodness and blessing, remain with thee all the days of thy life.

Having delivered the ring to the bride, the Priest shall say,

MAY the right hand of our Lord Jesus Christ be secretly stretched out upon thee; and mayest thou receive thy mar-

riage ring from the hand of the Priest as from the holy Apostles; and mayest thou, with comfort of soul and body, and with cheerfulness of mind, offer praise to Him, and His Father, and the Holy Ghost, now and for ever. Amen.

Prayer for the bridegroom and bride.

MAY the Lord our God, who has perfected the joy of His Holy Church by Christ, replenish these our children, now betrothed in marriage, with truth and righteousness, and give them heavenly blessings with the rings they have received; clothe them with humility; perfect their matrimony through the rings of righteousness, as the matrimony of Isaac and Rebecca was confirmed through golden ornaments; cause this bridegroom to rejoice in his salvation; and adorn this bride with a beautiful garment which waxes not old and is imperishable. May God direct their whole mind in humility, which is more fragrant than beautiful flowers; rescue them from malicious and wicked people who hate mankind; defend them from evil spirits which destroy the holy rites of wedlock; and may the Lord grant them a favourable season, and fruitful year from himself. O Lord God, hear the supplications of us thy weak and sinful servants who stand before thy majesty, and grant them a blessed offspring and joyful seasons. Enrich them with the riches of good works; establish in them the true faith which is in thee; and cause them to continue in it, and their children also to profess the same. Multiply thy goodness and blessing on those who are come to this wedding. Defend this bridegroom and bride with thy victorious Cross. O Father, Son, and Holy Ghost, pour out thy blessings upon us all, now and for ever. Amen.

Sogheesah. I am the Church and bride of the Most High, and am blessed, saith the Holy Church, because He hath married me. I worship the bridegroom that came and espoused me. I am blessed to have such dignity, that all creatures should rejoice in a poor woman who was suddenly enriched in the day that I was espoused to Him, and to have a bride-chamber prepared for me on high to rejoice with my friends, into which I can enter and abide. It is happiness to me to glorify Him who took me from among idols, taught me the hidden mysteries, and promised to be with me to the end of the world. I worship the King's Son, because He has given me all the blessings which He brought from His Father's house. Woe to the wicked one who deceived me, and drew me into idolatry. Glory be to Jesus who redeemed me. I am blessed because He armed me with spiritual armour from the water of Baptism, and made me worthy to wear on my finger the ring of His holy body and blood. The Holy Church declares that the bridegroom resembles the sun, the bride the day, and those who are bidden, a fragrant tree.

Hoothamah. O believers, who are come to the witnessing of this ceremony justified (appointed) by God, may the Lord always recompense you with His goodness for your labour, thirty, sixty, and an hundred-fold. The Cross of our Lord will remain with you day and night, and defend you from the evil spirit and His army, now and for ever. Amen.

Then having said, O God thou art holy, *the Lord's Prayer should be repeated by all.*

Here endeth the consecration of the ring.

THE ORDER OF CROWNING.

The bridegroom shall stand before the table with the bride on his right, and his companion on the left, and her companion on her right.

The Priest shall then say, Glory be to the Father, and to the Son, and to the Holy Ghost. May His mercy and grace ever rest on us, who are weak and sinful, in both worlds. Amen. O Lord God, fit us for the endless marriage-banquet, and for the everlasting bride-chamber; and invite us also to thy eternal happiness; that we, together with the marriage companions bidden to the marriage feast, may offer praise and glory to Thee, and thy Father, and the Holy Ghost. Amen.

Have mercy upon me, O God.

Then making the sign of the Cross towards the bridegroom and bride, the Priest shall say, May God, who blessed the

righteous of old, bless these His servants with His abundant grace.

Deacon. God have mercy on us.

Priest. May God, who blessed Adam and Eve, bless these His servants with His abundant grace.

Deacon. God have mercy upon us.

Priest. May God, who blessed Abraham and Sarah, bless these His servants with His abundant grace.

Deacon. God have mercy upon us.

Priest. May God, who blessed Isaac and Rebecca, bless these His servants with His abundant grace.

Deacon. God have mercy upon us.

Priest. May God, who blessed Jacob and Rachel, bless these His servants with His abundant grace.

Deacon. God have mercy upon us.

Priest. Glory be to the Father, and to the Son, and to the Holy Ghost. May God, who blessed Joseph in Egypt, bless these His servants with His abundant grace.

Deacon. God have mercy upon us.

Prayer.

O MY Lord, nourish with the riches of thy grace these thy servants who are united together, and make them joyful with thy gifts. Satisfy them with the perfection of thy divine commandments, that they may sing praises unto thee with exceeding joy, and be happy before thee the Father, the Son, and the Holy Ghost, now and for ever.

7. *Kukilion.* O Lord, the king shall joy in thy strength. Hallelujah, Hallelujah. In thy salvation how greatly shall he rejoice. For thou preventest him with the blessings of goodness. Hallelujah, Hallelujah. Thou hast set a glorious crown on his head.

Deacon. O Church, behold the bridegroom hath prepared a bride-chamber for thee in the heavens above, and exalted thee far above archangels, principalities, and powers, according to His promise.

Promion.

LET us all pray, and ask mercy and grace from the Lord. O gracious Lord, have mercy on us and help us. Glory be to the divine essence which was, and is, and shall be, from generation to generation; and to the eternal Word who is worshipped on His throne above by His angels; and to the highest who hath, of His abundant grace, had mercy upon us all, and toward our race to himself. Glory be to the majesty of Him who is worthy to be praised, honoured, and worshipped at this time of the consecration of the crown, and at all other times. Amen.

Sedra.

O LORD God, who art worshipped by the heavenly hosts with fear and trembling; at whose majesty the assembly of the Seraphims on high tremble and are astounded; who of the abundance of thy unspeakable mercy and inestimable grace rejoicest at the praise offered by such mean creatures as we are, and delightest in the ministry of us who are weak and earthly; bless thy servants that travel in every land, and dwell under the power of thy majesty, and especially those who are here present, and take refuge under the shadow of thy mercy and under the wings of thy grace: heal and save them; cause them to rejoice in discharging their sacred duties; keep and enable them to run in the right way that leadeth unto heaven. Make them diligent in the improvement of spiritual gifts and divine occupation, which yields great advantage to the bodies and souls of those who are engaged in it. O Lord, make them to love eternal life, and to depart from those who practice deadly sin. Incline their hearts to forsake the slavery of cursed Satan, and to draw near to thy holy portion. Make us and these true and zealous workmen in thy spiritual vineyard; and, fearing thee, to be diligent in keeping thy commandments. O Lord, grant us to be conformed to thy holy assembly, to love one another, to hate evil, and to be obedient to thy Godhead. O Lord, console our faithful dead, and make them to rejoice in thy heavenly kingdom; for thou art good and the lover of mankind. We offer praise and thanksgiving to thee and to thy Father, and to the Holy Ghost, now and for ever. Amen.

Kookayah. O Holy Church, thou daughter of the Gentiles, thou art exceed-

ingly fair. Solomon did sing of thee, that thy lips drop as the honey-comb, and the smell of thy garments is like the smell of Lebanon. O Church, thou art all fair; there is no spot in thee. Christ, the King, defendeth thee, because thou adorest His Cross. Hallelujah, Hallelujah. Glory be to the Father, and to the Son, and to the Holy Ghost. O daughter of the Gentiles, how fair art thou, how fair art thou! Thou art likened unto the sun that enlightens the whole world. Thou hast the sign of the Cross on the forehead. Thou dost sing praise with thy holy mouth. Thy lips are stained with the blood of the Son of God. Day and night thy seed praise Him. Hallelujah, Hallelujah.

The Prayer of Incense.

O LORD, who wast bidden to a marriage in Cana of Galilee, and didst turn water into wine, and who art the bridegroom of truth and righteousness, and lover of men, graciously receive now the perfumes of incense; bless these servants who stand with their heads bowing before thy holy altar; spread upon them thy right hand full of mercy and grace; make them rejoice in thy spiritual bride chamber; and make us and these worthy of (to be admitted to) that marriage feast promised to thy saints who loved thee, and kept thy commandments; that we and these may stand at thy right hand, and obtain thy favour to offer praise and glory to thee, and thy Father, and the Holy Ghost, now, and for ever. Amen.

Then the Priest shall cause the bridegroom to take hold of the right hand of the bride with his right hand and read thus,

Ephesians. Brethren, give thanks always for all things unto God and the Father in the name of our Lord Jesus Christ. Wives, submit yourselves unto your own husbands as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church: and He is the Saviour of the body. Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the Church, and gave himself for it; that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

Psalm. O Lord, the King shall rejoice in thy strength; and in thy salvation how greatly shall he rejoice.

St. Matthew's Gospel. And it came to pass, that when Jesus had finished these sayings, He departed from Galilee, and came into the coasts of Judæa beyond Jordan; and great multitudes followed Him; and He healed them there. The Pharisees also came unto Him, tempting Him, and saying unto Him, Is it lawful for a man to put away his wife for every cause? And he answered and said unto them, Have ye not read, that He which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder.

Then the Priest shall say, O Lord of all, the Holy Church exclaimed with humility, "Glory to the majesty of thy Godhead," when she saw thee, the great Sun of righteousness, hang upon the honourable tree of the Cross, and stood orderly as the moon.

The Priest then laying his hands on the crowns shall bless them, saying, In the name of the Father +, and of the Son +, and of the life-giving Spirit +, I bless the crowns which are to be placed on the heads of these persons. Amen.

The Priest, elevating the crowns thrice over the heads of the bridegroom and bride, shall say, A crown is coming down from heaven elevated by the hands of our Lord; which crown is worthy to be placed upon the head of the bridegroom (or the bride) by the Priest.

Deacon. O our Lord, of thy mercy make the Priests, and the Deacons, and the bridegroom with his crown, and bride in her chamber, joyful. O my Lord,

stretch out thy right hand full of all blessings, and bless this bridegroom and bride, and the crowns placed on their heads. May this bridegroom and bride, with their companions, be blessed with the blessings with which thou didst bless Abraham, Isaac, and Jacob. O Lord, bless this bridegroom and bride and their companions with thy heavenly blessings. Beautiful is the crown which Christ the King plaited by the hands of holy Priests, for the heads of the bridegroom and bride. O bridegroom of truth, who art ever exalted, come to us quickly, that we may ever rejoice with thee. Eve was released from the curse, because our Lord was crowned with the crown of thorns. Pardon the sins of thy servants, through the crown which we bless. The Priests have plaited a crown and placed on the heads of the bridegroom and bride, as Moses did on the head of Aaron. The crown of the bridegroom is like our Lord's crown of thorns, and the crown of the bride like meekness of spirit. The bridegroom resembles our Lord, and his companion St. John. The bride resembles the Church, and her companion Anna the prophetess. Our Saviour will plait for you a crown of righteousness better than the flowers of the garden. The Lord will bless the humble bed of your union, that righteous men, saints, and lords may be born of you. Our Lord and Saviour will grant you the crown of righteousness. Praise ye the Father, the Son, and the Holy Ghost, now and for ever. Amen.

Laying the crown [1] *on the head of the bridegroom, the Priest shall say,*

MAY the Lord crown thee with the crown of righteousness, adorn thee with incorruptible ornaments, and arm thee with the victorious armour with which thou shalt overcome all the powers of the enemy warring against thee. Amen.

Then laying it [2] *on the head of the bride, he shall say,*

MAY the Lord crown thee with the crown of righteousness, adorn thee with incorruptible and beautiful ornaments. Mayest thou rejoice all the days of thy life, glorifying the Father, the Son, and the Holy Ghost, now and for ever. Amen.

The blessing pronounced upon the bridegroom and bride.

MAY the Lord, who has pleasure in the life of men, take delight in your life also and bless your union. May Christ, the heavenly bridegroom, seal your marriage with His own true seal. May you be happy in each other, as Christ delights in His Church. May the right hand of mercy come upon you, remain with you, and defend you from all affliction. May the angel of peace accompany you and deliver you from the devices of the deceiver. May God redeem you from malice which causeth slaughter, and cause you to please each other. May the Lord remove sorrow from you, and grant you righteous generations, in order that ye may rejoice as Abraham did in Isaac, and Isaac in Jacob, and Jacob in Joseph. May the blessing of God, who blessed Noah and his seed, saying, "Increase, multiply, replenish the earth and subdue it," be upon you also. May you obtain the blessing with which God blessed Abraham, Isaac, and Jacob. May God grant you the dew of heaven and all good things which earth produceth. May the blessing with which Jacob blessed his son Joseph, saying, "The God of thy Father will help thee," be upon you. May you attain the blessing of those who believed in God, and were counted worthy to hope in Him. May all nations rejoice at the crown placed this day on your heads by the Priests, and sing praise, because the name of the Lord is called on you. May God enrich you with great riches and all happiness, and pardon your transgressions and sins, as He forgave the sins of that sinful woman. May you also be heirs of the heavenly kingdom, as the thief on the right hand, and also all our dead. May the Most High, who descended on Mount Sinai to make a covenant with the bride which was brought out of Egypt, bless you, and all our congregation.

Let us offer thanks to the Lord of heaven and earth, now and for ever. Amen.

(1) Instead of a crown, a wreath, to which is appended a Cross, is put round the neck of the bridegroom.

(2) And a wreath of gold beads round that of the bride.

O Gardiner of Eden, cause the pleasant wind, which consoles me, to blow upon me from thy garden; for thou art the young man who married me. O our Lord, I am the bride, thy wife, betrothed in thy name. O bridegroom of righteousness and truth, have mercy on me, for I take my refuge in thee alone. Thou hast sealed my heritage with thy cross. Moreover, thou hast made me free by thy suffering, and prepared for me a bride-chamber on high. Thou hast called me to be thine. Thieves attacked me, and sought to spoil me of my beauty. By thy love have I overcome them, and am liberated from their slavery.

A Prayer of Mar Jacob.

O Son of God, stretch out thy right hand, and bless the bridegroom and bride and the crown on their heads. O Lord, bless them severally by name. Bless likewise the years of their life in the world of light. May this congregation be ever blessed through the prayers of the blessed Virgin and Saints. O Lord, bless thy servants, that they may magnify thee with their mouths. They shall worthily praise thee on their harp.

Conclusion.

Exhortation. Dearly beloved brethren, it becomes us once more to exhort these persons, standing before us, to be active and diligent in truth, righteousness, and in good works; for we have a custom which hath been taught us by our holy fathers, and committed to us by our honourable elders, to exhort the believers when we all assemble in the temple of God. Consider, my children, that you are now standing before the living table, the throne of God and our Lord Jesus Christ, before the cross and the holy Testament, and before this congregation, and that you stand not before one who is ignorant of the thoughts of the heart, but before Him who knows them well. Behold, from this time we have united you to each other. I am innocent from all the deeds you may commit contrary to your religion; for God is the Mediator between me and you. The mercy and grace of God remain and rest upon the Priest, and Deacons, and believing people, the bridegroom and bride, and their companions, and them that are bidden to the marriage feast. May the right hand of our Lord Jesus Christ remain on you always, through the prayers of Mary the blessed mother and holy Virgin, who brought forth God, and through the prayers of all the saints who have loved our Lord, and kept His commandments. Amen.

Moreover understand, O ye believers, that this command is given to you all. Let every one of you consider in himself, how it becometh him to be connected with his wife. He should have delight in her, and treat her with kindness: for she hath left her relations, and is joined to her husband. Though he himself should be naked, he must clothe her. And she must regard him as her own life. He must feed her, though he himself be hungry; and give her to drink, though he be thirsty. And in like manner it is her duty to serve him and obey him in love and constancy in all circumstances. The grace of our Lord Jesus Christ be with us and you. Amen.

FORM OF PRAYER TO BE USED ON THE HOLY FESTIVAL OF THE BIRTH OF OUR LORD IN THE FLESH.

The Psalm commencing with "Be merciful unto me, O Lord" *shall be said; and then follows*—

O thou, who art merciful unto sinners, I have sinned against thee.

O Lord, the Lord of all, and the Messiah who was born of flesh of the daughter of David, and preservedst the creatures, have mercy upon us. The wise men who came from Persia kneeled down and worshipped the child that was born. O Lord, the Lord of all, have mercy upon us. Blessed is He, who caused the inhabitants of heaven and earth to rejoice on the day of His birth. O Lord, the Lord of all, have mercy upon us. O Lord, the Lord of all, on the day of whose birth the archangels, angels, and the children of men rejoice, have mercy upon us. O Holy Church, sing

praises unto Him, who by His death freed thee from error. O Lord, the Lord of all, have mercy upon us. Blessed is He who reconciled heaven and earth, and all creatures on the day of His birth; O Lord, the Lord of all, have mercy upon us.

Here shall be said the Psalm, "I have called on thee, O Lord; answer me," &c. *Then follows,*

CHRIST was born in Bethlehem. There came wise men from the East, inquiring where is the King born, whom we are come to worship; and saying, O come let us fall down and worship Him. Our Saviour Christ, the King, was born in Bethlehem, a city of the Jews. Wise men who came from the eastern country, fell down before Him, and offered unto Him gifts with their thanksgiving. Behold the wise men knew by a bright star that the King who was born dwelt in Bethlehem; that He was the child; that He was the light; and that He is Lord and God of all. They went to the cave in Bethlehem, and there found the child with Mary His mother. The assembly of angels cried aloud, saying, Holy, holy, holy, is the Lord that was born. He dwells in a cave, is wrapped in swaddling clothes, and sucks. He who is higher than all the world cries as a child, and is older than all nations. O come let us fall down and worship Him. How excellent was the hymn sung by angels and men in the cave at Bethlehem. Mary was troubled, Joseph was amazed, and the Son was praised by the mouths of the heavenly host. The wise men came before him with presents, worshipped, opened their treasures, and began to say, Glory and praise be to the Son, who is co-eternal with the Father; O come let us fall down and worship Him. Wonderful hymns were sung by angels on this day of the birth of the Son of God; Glory to God in the highest, and on earth peace, good-will towards men.

Evening voice. O Christ, preserve thy Church. Joseph takes Him up and sings, and Mary who brought Him forth rejoices; the terrific cherubim and seraphim came down to the inhabitants of the earth; for they saw on earth the birth of thee, the Lord of angels, who had never seen thee. They exalted and adored thy honour, and sung psalms of thee, with praises; for they saw the greatness of thee who wast laid in a manger; and they conferred happiness on the successors of Adam, who were made worthy to see thy infinite greatness.

Glory be to the Father, &c.

All nations who knew the precious treasure of life longed to see it, but the blessing was given to our nation; for we have possessed in fact, the riches which they had sought after as a dream. As an imperishable treasure, it hath passed over all, and caused them to wonder. Righteous men, prophets, and kings waited to see at what time this treasure would be opened, and all the righteous have possessed it. If there be no resurrection, then what profit have the martyrs in their slaughter? If there be not another world, then what did the righteous labour for? If it be not true that there is a resurrection, then Christ is not risen from the dead. O ye that are dead, look for the Son; the promise which He hath made in His Gospel is true: "The same hour in which the dead hear the voice of God, their graves shall be opened, and they come out to meet Him at His coming."

Blessed art thou, O Church. It is a wonder that He to whom heaven is as a little thing, and before whom angels tremble, and who, while He is God by nature, should come down and assume a body from Mary, become a child in her womb, be born of flesh, and wrapped in swaddling clothes. Glory be to Him, who magnified His Church on the day of His birth. He who was in the beginning is born with the bright beams of holiness, and is hidden with the Father, to-day He is born in the cave, and is wrapped in swaddling clothes: heaven is full of His glory. Glory be to Him who humbled himself to a very low degree for the salvation of Adam, and through His love became subject to the necessities of the daughter of David.

The dew of life sent from the Father comforted the children in the fiery fur-

nace of the Babylonians. Let it remain on the dead in the miserable abodes of hell; let it sanctify the wants of His servants who died in His favour; and let it cause them to obtain the imperishable and endless kingdom.

"As a Father pitieth his children," &c.

The prayer of Mar Jacob.

O MAGNIFY ye, magnify ye, magnify Him, and say, Hallelujah, as the shepherds magnified Him at Bethlehem. O look at Him who sitteth in the chariot of the heavenly hosts, and whom the virgin bears on her wings. Lo! it is He, before whom those who are where Gabriel is, fall down, and whom those who are where Joseph is, glorify in their excellence. Glory be to the Father who of His own will sent His only-begotten; thanks to the Son who is born this day at Bethlehem; and praise to the Holy Ghost, who hath moved the multitude of heavenly hosts to cry and say, Glory, peace, and reconciliation be unto all the Gentiles. O sing, sing, sing, and say, Hallelujah, as the shepherds sung unto Him at Bethlehem.

THE ORDER OF THE BIRTH OF OUR LORD.

This shall be said when going out of the Church. ("Pure mother.")

O GOD, who wast born of the virgin mother, and who didst not open the seal of thy mother at thy birth, have mercy upon us. O God, whom the wise men honoured with their presents, and the shepherds worshipped, have mercy upon us. O God, who of thy mercy didst become a child for us, and dwelt amongst us in the city of David, have mercy upon us. O God, who of thy grace wast born, laid in a (manger,) dwelling and wrapped in swaddling clothes, have mercy upon us. O God, who wast begotten of the eternal Father, and who at the end of time didst spring from the daughter of David, have mercy upon us. O God, who didst bring the wise men of Persia to worship thy honour, have mercy upon us. Blessed is He who has caused the heavenly hosts to rejoice at the day of His birth, and satisfied those who are on earth. O God, have mercy upon us. Let us worship and bow to the Son, who by His birth hath delivered our race from idolatry. O God, have mercy upon us.

Then going to the place dug for the fire, and standing towards the east, they shall say,

CHRIST was born in Bethlehem. There came wise men from the East inquiring where is the King born whom we are come to worship, and saying, O come, let us fall down and worship Him. Behold it was revealed unto the wise men by the bright star, that the King who is born dwelt in Bethlehem; that He was the child; that He was the light; and that He was the Lord and God of all. They went to the cave in Bethlehem, and there found the child with Mary His mother, and the assembly of angels, who cry aloud, and say, Holy, holy, holy, is the Lord that is born. He lodges in the cave, is wrapped in swaddling clothes, and sucks. He is higher than all worlds, cries like a child, and is older than all nations: O come, all ye Gentiles, let us fall down and worship Him. How excellent was the hymn sung by the angels and men in the cave at Bethlehem. Mary was troubled, Joseph was amazed, and the Son was praised; O come, let us fall down and worship Him. Wonderful hymns were sung by the angels on this day of the birth of the Son of God. They cried aloud, and said, Glory to God in the highest, and on earth peace, goodwill towards men. Archangels, angels, and the shepherds sang praises unto the Son who was born in the cave. O let us, who are made worthy to observe (the feast) of His birth, fall down and worship Him who hath delivered us from error. O Christ, preserve thy Church. Blessed is the child of wonder who appeared as a child, and was found in the likeness of man, when He came to save Adam. He at whose back the creatures flee, plays as a little child; He who taught men the word, is silent as an infant. Glory be to the humility of Him who humbled His greatness, who left His supremacy over the cherubim, and whom Mary who brought Him forth wrapped in swaddling clothes: Joseph

having taken Him up sings, and Mary who brought Him forth rejoices. The terrific cherubim and seraphim found on earth the birth of thee the Lord of Angels, who had never seen thee, and they descended to the inhabitants of the earth. They exalted and adored thy honour, sung psalms unto thee with their praises, and conferred blessings on the inhabitants of earth, who were made worthy to see thy infinite greatness; for they saw thy greatness, who wast laid in a manger.

Blessed art thou, O Church. Who can repeat the wonder that took place at Bethlehem as on this day? The wise men saw it and were amazed; and the child wrapped in swaddling clothes was laid in a manger of animals. His appearance as the son of man is mean. The fire-like (angels) tremble at Him. He is the Son of God, who assumed flesh in righteousness and truth. The report of the Son was spread in Bethlehem, which drew the wise men and prepared the way before them. They, taking presents in their hands and faith in their hearts, entered into the cave and worshipped Christ, who arose from beyond the borders of the earth, as a light on creation, and who forgiveth sins.

At the end of the Creed.

MARY brought forth a wonder, *i.e.* a Mediator between God and men and the Son of God. It is a wonder that He who was clothed with burning fire clothed himself with a body and came to be born as a man. It is also a wonder that He, of His own will, was in the womb (of His mother) nine months, but did not open her seal at the time of His birth. It is also a wonder that He, of His own will, was thirty years in the world, and came to sufferings and death for us all. It is also a wonder that He was three days in the grave, rose again (from the dead,) Hallelujah, and ascended into heaven. The pure Virgin, the daughter of David, brought forth Christ the Son at the end of time, according to His own will; the Son who is born of the Father in the beauties of holiness without beginning and without end, as David sang in the Psalms. The only Son, really is one nature and one person. The Lord Christ, who came for our salvation, became Son to the Father and to Mary; He is the first and last, and never more to be divided. He who imputes to Him two persons and two natures, is cursed. Hallelujah, let him inherit hell.

The children were slain. Who is there among mortals who can declare the generation of Him who quickens all, who left the height of His greatness, and humbled himself to lowliness?

O thou, who by thy birth perfected all, replenish my thoughts who am weak to speak of the circumstances of thy birth, not that I may search out thy greatness, but declare thy mercy. Blessed is he who in his circumstances is both private and public.

It is a great wonder that a body should be sufficient for the Son, who dissolveth all, wholly to dwell in. Who is able to tell how He, whose bounds cannot be fixed, abode in it? how His whole mind was in it, but was not himself wholly in it? and how He was everywhere present even when He was in the body? Blessed is He who can by no means be limited. Glory be to Him who was made low when He was by nature in heaven above. Praised is thy will and nature who, when thou wast the first-born of God, through thy love didst become the first-born of Mary; who, when thou wast the Son of God, didst become the child of Joseph by name; and who, when thou wast thyself God by nature, didst become of thy own will the son of man. Blessed is thy birth which took place for us. O Father, Son, and Holy Ghost, glory be to thee in the beginning. Through thee I began; give me power to draw nigh to the end. O Lord, should my erroneous words fail, through the voice which destroyeth all beauties, of thy grace be merciful unto me, and deliver me from hell. Who art thou? and whose son art thou? Behold! the Virgin, the daughter of David, stands in the midst of the assembly and bears a little child. The Doctors sit around Him; one examines Him, another disputes with Him, and another confesseth that He is God. The Virgin, the daughter of David,

has invited me this day to her feast with unspeakable love. O come let us rejoice at her feast, and cry aloud with her, saying, that the fruit which is born is God. Who is there among women who has brought forth a child in her virginity? Hath any one ever seen a child, or a son, without cohabitation? Oh amazing! oh wonderful! let him who contradicts shut his mouth. Behold, the Church, the daughter of the Gentiles, praiseth the revelation: she boasts in thy name because thou art God with thy Father. Grant her peace; show love unto her: blessed is the Father who delivered thee to her. The glorious Isaiah called Christ the Mighty One; he also called Him Wonderful, on account of His wondrous birth; He is the Mighty One and Wonderful, as Isaiah has said. The chief of the angels called Christ "his Lord." There is no son of man who is the chief of the angels. He is with God, He is the Son of God, and He is the Lord of Gabriel. The Word came out of the ear, abode in a damsel, and descended from her as a creature with a body, a child of age and great wonder. Who shall not be moved to speak? Who is He that is born of Mary? Whose son is He? He is God of very God; He is God above, and the Son of Man below. He who examines Him is cursed.

Prayer of Mar Jacob.

O MAGNIFY ye, magnify ye, magnify and say Hallelujah, as the shepherds magnified Him at Bethlehem. Behold, while the damsel was giving Him milk as to an infant, He had given rain and dew for the seed of the earth. If thou hast a spirit full of belief, consider in thy mind, and observe that He is wholly above and likewise below. O thou who speakest the words of life, speak, speak; whether they hear thee or hear not, be not silent. O thou woman, who art full of grace and humility, peace be with thee. O thou ship, laden with the treasure of the Father, peace be with thee. O thou spotless gem, peace be with thee. Peace be with thee, from whom the Son of God is born for us. O sing, sing, sing, and say, Hallelujah, as the shepherds sang unto Him at Bethlehem

After this, going to the east side of the hole, and standing towards the west, the Epistle shall be read.

The Epistle of Paul to the Hebrews.

GOD, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds; who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said He at any time, Thou art my Son, this day have I begotten thee? And again, I will be to Him a Father, and He shall be to me a Son? And again, When He bringeth in the first-begotten into the world, He saith, And let all the angels of God worship Him. And of the angels He saith, Who maketh His angels spirits, and His Ministers a flame of fire. But unto the Son He saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore, God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands; they shall perish; but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

The holy Gospel of St. Luke.

AND it came to pass in those days, that there went out a decree from Cesar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.) And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which

is called Bethlehem; (because he was of the house and lineage of David:) to be taxed with Mary his espoused wife, being great with child. And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her first-born son, and wrapped Him in swaddling clothes, and laid Him in a manger; because there was no room for them in the inn. And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good-will toward men.

Then coming again to the (west side of the) hole, and turning to the east, they shall say,

We praise, as do the angels of heaven in the heights above, saying, "Glory to God in the heights, and on earth peace and unity, good-will towards men" always, and at all times, &c.

After completing this, the fire shall be lighted, saying three times, "O God, thou art holy, &c."

And this shall be said at the time of walking round the fire.

I entered into Bethlehem of Judea, and a damsel met one bearing milk, her virginity, and a child; she is a mother and a virgin, and she is full of grace. She is a great wonder, she stood and encouraged me, and said, Stop a little and hear the sound of gracious and lovely songs from Mary the daughter of David, who causeth her friend to rejoice. Behold, there is slaughter in Egypt. Blessed is thy Father for His gift through thee, who gave thee to us when not asked. O lover of mankind, thy day on which all the nations are reconciled is like unto thee. O my Lord, blessed is thy gracious and first birth, which is this day of thy nativity. If thy day visit us and return, it will mercifully come again and visit us. O thou who knowest what mankind needeth, when it shall come and visit us, it will be wholly like unto thee. An endless day arose on us in the month of December, which has long nights. In the year in which all creatures were distressed, there came forth a beauty which caused all creatures to rejoice. None but the shepherds have ever before seen the goats of Assyria: behold the goat of righteousness; tidings of it quickly went to the shepherds at the time of its birth; for the kings with their reigns passed away; and the feasts and their memorials perished. The reign of thy day, which extended to the past and future generations, is like thine. Behold thy day on which grace arose on the sinner, forgave us the multitude of our sins O my Lord, great is thy day; let it not become short to us; let Him blot out transgressions by His birth. Mary carried the little child, who was calm, when all languages were hid in Him. Joseph carried Him, in whom was hid the power by which all creatures exist. All days are from the treasury of thy victorious day; and all feasts obtained good from the treasures of this festival, and received beauty and decoration. This day on which the merciful one descended to sinners, is greater than all days. This day, in which the cup of salvation was hid, is the first cluster. The ear of life sprung up from the womb on the month of December, in which seed is hid in the earth.

Note.—The following remarks are by the Editor of the Madras Missionary Register, 1838, p. 81.

The following Service is performed by the Syrians on the night of the Epiphany. It is, like the others that have been already printed, translated from the Syriac, and will, with the rest, serve to show that the idea entertained by Dr. Buchanan respecting the purity of this Church, and the Scriptural character of her Liturgy, was not correct. We think, also, it will now be evident, that the corruptions and errors of the Syrian Church are not derived from Rome, but are of Eastern origin. In fact, they are the errors maintained by the whole body of the Jacobite Christians, subject to the Patriarch of Antioch. The author of the following Service is stated to have been Jacob of Uraha. He was consecrated as Bishop of Uraha, A. D. 656, and died A. D. 710. He is held in great repute amongst the Jacobite Christians, both on account of his numerous writings, and as the restorer of the Syriac language to its primitive purity. Uraha is better known by the name of Edessa and Callirhoe: it was the metropolis of the province of Osrhoene, near the Euphrates. Its modern name is Ourfa.[1]

In what we have hitherto called the Canons of the Syrian Church (Vol. III. p. 81. &c.), is the following sentence from Jacob of Uraha: "The method of blessing the water was not at all thought of in any Church of God sometime ago, as it is not now in Alexandria or in Egypt. But when this custom was first introduced, the Priest repeated only one prayer over the water." It would appear to follow, from this passage, that, though this superstitious practice was fully established in the seventh century it was not of very early origin.

THE ORDER OF BLESSING THE WATER, ACCORDING TO THE DIRECTION OF MAR JACOB OF URAHA.

O lover of benefits, you ought to know how to bless the water; you should study two or three days beforehand, and observe the meaning, and ascertain what the above saint has directed, and then use what is written according to your judgment.

The water shall not be blessed upon a tablet; nor upon an anointed and consecrated altar; nor upon anything else on which either the bones of the Saints have been washed, or any other service performed. But I teach also as the Doctors of the Church have taught, that it shall be blessed at the door of the baptistery, either upon a common board, or common stone. It shall not be honoured as if it were consecrated; nor shall that board or stone be taken care of. It may be applied to any use as before: for the waters are not consecrated, but blessed.

The water should be blessed after the second Service in the morning is performed; but some bless it after the Morning Prayer is concluded.

The Priests and Deacons having entered the chancel, and put on their official dress, and taken the vessel of water, with the New Testament, Cross, censer, maravahatas, and wax candles, shall first cover the place with a white cloth, then the censer, then the New Testament, and then the Cross. Then going to the north side of the chancel, they shall begin,

SHE is as the bridegroom coming out of his bride-chamber, and as the bride out of her closet. Hallelujah.

Then they shall say this,

THE voice of the praises of John shouted in Jordan, saying, Behold the Lamb of God, in whom the Father is well pleased, and on whom the Holy Ghost appeared in the form of a dove. O ye Gentiles,

(1) See Assemanni Bibliotheca Orientalis. Vol. i. p. 486.

nations, and languages, praise and worship Him, and exalt and magnify Him for ever.

His voice, which was a great voice, exclaimed from the east, Give thanks unto God. *Resp.* Hallelujah.

The voice of the praises of John, &c.

God came from the south, and the holy one from the mountain of Paran. *Resp.* Hallelujah.

The voice of the praises of John, &c.

O God, the waters saw thee; O Lord, the waters saw thee, and were afraid. *Resp.* Hallelujah.

The voice of the praises of John, &c.

This is performed on the four sides of the Church, in the form of a Cross.

Then the Priest, who has put on his official dress, coming forward to the entrance to the chancel, shall begin to bless the water.

GLORY be to the Father, and to the Son, and to the Holy Ghost. O Lord God, make us always worthy of the joy and of the happiness which is, at all times, in the presence of thy honour. Prepare us for that great and renowned feast of divers kinds of pleasures, and for that spiritual satisfaction replenished with all goodness. May we hold an endless feast unto thee, in the glorious Church of the assemblies of heaven, and in the blessed companies of the Church of the saints; and may we incessantly praise thee and worship thee without wavering.

As it was in the beginning, is now, and ever shall be.

O God, favourably have mercy upon me. The Father cried out on high at the river Jordan, and said, This is my beloved Son, in whom I am well pleased. Blessed is He who came down, was baptized in Jordan, and sanctified the whole Church by His holy baptism. Rejoice thou at the baptism of the Lord of all, and adorn thy children with singers and Priests. Jordan was glad, and the water thereof rejoiced, because Christ the Saviour of all was baptized in it. O ye children of light, there hath arisen a light which enlightens you; wait on Him that ye may rejoice in His light. Blessed is thy rising, O light, which proceeded from the Father, and came to Jordan to sanctify all. These three persons, viz. the Father, the Son, and the Holy Ghost, the sanctifier of all, were manifested at (the river) Jordan.

Promion.

GLORY be to the one eternal Godhead, which was manifested at the river Jordan; even the glorious Trinity in Unity who was revealed unto men, thy holy Father by voice, the victorious Son by a body, and thy Holy Ghost by appearance. Glory, honour, and praise are due to the Holy Trinity, the one true God, viz. the Father who is the light of wonder, the Son who is the brightness of glory, and the Spirit who is the dawn of majesty; the Father who is of unfailing wisdom, the Son who is the eternal word, and the Spirit who is never failing knowledge; the infinite Father who willeth, the coequal Son who doeth, and the eternal Spirit who sealeth (or perfecteth). O God, who art praised in thy glory, secret in the riches of thy mercy; who art made known in the multitude of thy wonders; who art terrible in the power of thy works, the lofty one who didst utter thy voice in the heaven of heavens, and send thy Son, and the exalted one who didst utter thy gracious voice from on high, and make known the natural stewardship of thy beloved; O Almighty God, gracious and merciful Father, who art the Almighty, who hast proclaimed and made known to the world the holy persons of thy Godhead, by the Holy Ghost, the finger of thy nature; who art the eternal sun, the glorious rays of whose brightness shine wherever it pleaseth; who art the perfect light, who didst send thy light to Jordan, in order to communicate holiness to the water by His baptism; the holy one who art of blessed nature, who didst make earthly men partakers of the blessing of thy grace, who didst cause the flame of burning fire to remain in the river, and whose majesty is higher than the heights above; who art the mighty one who stretchedst forth thy hand, from the heights above, and didst draw us out of many waters; who art the glorious name that didst answer thy creature, from the heaven of thy holiness, with the power of thy right hand, and

with salvation, when it called on thee; and who art the holy one, holy by nature, and who sanctifiest those who are above, and those who are beneath, with the holiness of thy blessing; we offer unto thee the smoke of frankincense with our prayers, supplications, and entreaties, on this festival of the baptism of thy only Son, by whom thou hast called us, and united us to thee, and who hast made us heavenly instead of being earthly, those who are above instead of being below, spiritual instead of being carnal, near instead of being afar off, those of the household instead of being strangers, friends and beloved instead of being enemies and foreigners, honourable instead of being disgraceful, lights instead of being darkness, holy instead of being unholy, obedient instead of being opponents, believers instead of being Gentiles, and those who fear God, and Christians, instead of being those who fear devils, and serve idols. We praise thy exalted Godhead, because thou hast made us the children of thy grace; we adore thy blessed Fatherhood, because we have been made the beloved brothers of thy only Son; we exalt thy glorious essence which renewed our old man by the baptism of thy beloved; we honour thine infinite mercy, which cleansed our uncleanliness by the descent of the Holy Ghost; and we adore thine unspeakable love towards mankind. May the seal of thine image by which we were sealed from the beginning of the creation, abide on us for ever; may we be continually preserved in holiness, the glorious garment which we put on at the holy baptism; may our sins be purged away by thy grace, and our iniquities be blotted out by thy mercy; may our bodies be cleansed from all pollution of sin through thy love towards mankind; may our spots be purged with hyssop; may our hatred be blotted out through the multitude of thy mercies; may our diseases be healed by thy remedy; may our uncleanness be cleansed by thine example; may our dead be comforted in thy kingdom; may our souls rejoice in thy bride-chamber, and they be joyful at the table of the blessings of thy kingdom; may their voices be strengthened for thy praise, their tongues sing thy praises, and their hearts rejoice in thy salvation; and may they be filled with the joy of thy countenance, and with the pleasures of the victory of thy right hand; for thou art merciful. We render glory and praise to thee, and to thy only Son, and to thy Holy Spirit, now, &c.

Kukaya.—John troubled the water of baptism, Christ sanctified it, and went down into it, and was baptized; as soon as He came up from the waters heaven and earth gave Him honour; the sun reflected his rays on Him who sanctified the rivers and all fountains: and the stars worshipped Him. *Resp.* Hallelujah, Hallelujah. When the Son of God came to be baptized in Jordan, the water grew warm without fire and firewood: John went near unto Him as a blessed Priest, and laid his right hand on the head of his master: the Father said with a loud voice from on high, "This is my beloved Son:" and the Holy Ghost came down flying, and rested on His head. *Resp.* Hallelujah, Hallelujah.

Glory be to the Father, &c.

It is a great wonder that the Priest should stretch forth his right hand and open the baptistery; that the angels above should wonder; that the earthly one should stand on burning fire; that he should invoke the Spirit; that it should descend from on high and answer him speedily; and that it should do his will and sanctify baptism for the cleansing away of sins.

As it was, &c.

Who has ever seen the two beautiful sisters, as pure baptism and the holy Church? and there is a private mystery hid between these two; the one brings forth, and the other cherisheth. When the baptism brings forth in water, the holy Church admits and unites it to the Chancel. *Resp.* Hallelujah, Hallelujah.

Receiving the censer, he says,

O Lord, the sanctifier of all, who didst come to be baptized, for our sanctification, and the purifier of all; who didst come to be washed for our cleansing; sanctify thy whole Church by the smoke of the sweet incense, which we offer before thee; purify the sheep of thy

pasture; and preserve all those who are baptized, that they may, with joy and gladness, render glory and praise to thee, and to thy Father, and to thy Holy Ghost, now and for ever. Amen.

Here follows the Psalm.—What ailed thee, O thou sea, that thou fleddest; thou Jordan, that thou wast driven back? The earth trembled at the presence of the Lord, and at the presence of the God of Jacob.

Then the Lessons are read. Exodus, the Second Book of the Pentateuch.

Moses brought Israel from the Red Sea, and they went into the wilderness of Shur; they went three days in the wilderness, and found no water. And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah And the people murmured against Moses, saying, What shall we drink? And Moses prayed unto the Lord; and the Lord showed him a tree, which when he had cast into the waters, the waters were made sweet: there he taught them statutes and ordinances.

The Book of the Prophet Isaiah.—And it shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim. But they shall fight upon the shoulders of the Philistines in the sea; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them. And the Lord shall utterly destroy the tongue of the Egyptian sea; and with His mighty wind shall He shake His hand over the river, and shall smite it in the seven streams, and make men go over dryshod. And there shall be an highway for the remnant of His people, which shall be left, from Assyria; like as it was to Israel.

The Prophecy of Balaam. And Balaam lifted up his eyes, and he saw Israel abiding in his tents according to their tribes; and the Spirit of God came upon him. And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said: he hath said, which heard the voice of God, which saw the vision of God, falling, but having his eyes open: How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the brooks that flow as Paradise by the river side, as the tent which the Lord hath planted, and as cedar trees beside the waters. A man shall spring from his children, and his seed shall be in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted. God brought them forth out of Egypt, with strength and His uplifted hand: He shall eat up the nations His enemies, and shall break their bones, and cut their backs. He couched, He lay down and slept as a lion, and as a young lion: who shall stir him up? Blessed are they that bless thee, and cursed are they that curse thee.

O Friends, the Acts of the Apostles. And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. And he arose and went: and he met a man of Ethiopia, a eunuch, a man of great authority under Candace Queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, and was returning, and sitting in his chariot read Esaias the prophet. Then the Spirit said unto Philip, Go near, and join thyself to this chariot. And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest? And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him. The place of the Scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb

dumb before his shearer, so opened he not his mouth: in His humiliation he was taken from prison and from judgment; and who shall declare His generation, for His life is taken from the earth. And the eunuch said to Philip, I pray thee of whom speaketh the Prophet this? of himself, or of some other man? Then Philip opened his mouth, and began at the same Scripture, and preached unto him our Lord Jesus. And as they went on their way they came unto a place where there was water; and the eunuch aid, See, here is water; what doth hinder me to be baptized? And he commanded the chariot to stand still; and they went down both into the water, and Philip baptized the eunuch. And when they were come up out of the water the Spirit of the Lord caught away Philip, that the eunuch saw him no more; and he went on his way rejoicing. But Philip was found at Azotus; and passing thence, he preached in all the cities, till he came to Cæsarea.

The Epistle of Paul to the Hebrews. Brethren, the Holy Ghost also is witness unto us, who said, This is my covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them, and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which He hath consecrated for us, through the veil, that is to say, His flesh; and having an High Priest over the House of God; let us draw near with a true heart and in full assurance of faith, having our hearts sprinkled from all evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering, for He is faithful that promised to us; and let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another, and so much the more as ye see the day approaching.

The Gospel of St. John, iv. 4—30.

Deacon. Let us stand decently. Lord have mercy upon us.

Priest. Promion. May we be worthy to offer glorious praise, thankful worship, and continual thanksgivings, now, always, and for ever, to Him who is God and Lord of all; to Him who is the true and first light; to Him who is the only light which is inaccessible and imperishable; to Him who is the light which is not made; to that bright and unspeakable light; to that light which cannot be contained in the mind, which cannot be uttered by words, nor described by lips, and which is incomprehensible by the thoughts; to that fire which consumes, and which is without form; to that incomparable and unmeasurable sun; to that great, infinite, and eternal day; to Him who shines on all, and is victorious over all; to Him who is blessed in all, as Trinity in Unity, and shines continually; and to Him who is confessed as the Trinity by the mouths of all those who are wise, learned, and have bodies, and who is worshipped, glorified, honoured, and exalted as the Unity.

O thou who didst begin creation from the light, in order to perfect all by thy light, through thy great and unspeakable majesty; who hast condescended to establish the second and material world; who hast spread the heaven as a curtain, and adorned it with the beauty of the stars; who hast established thy firmaments upon the waters, as the Prophets have prophesied, and placed thy chariot upon the clouds; who hast carefully founded the earth upon the waters, and embellished it with all kinds of flowers; who nourishest every herb bearing fruit with the waters from the firmament, waterest always the face of it with the running and overflowing of waters of the fountains and rivers, and providest for the maintenance of thy creature all kinds of food which preserves life; who hast made man, who was created in thine own image, king over all, and by thy coming in the flesh restoredst him unto freedom, after he had fallen from his former glory through his negligence, and had erred through the woman by the advice of the serpent, and unto divine

inheritance after having washed away, by regeneration, the filth which was on him; and who art the maker of worlds, the creator of all visible and invisible creatures, and who wast born the first and immaterial light;—O Lord, who hast caused us now to come to this service, remove from us the darkness of ignorance, and be with us and amongst us. Direct us without error unto the light of the Trinity, which is high and above thoughts, and which is perfected in all, and fill us with thy light, which is above the world. Make us the children of light, being enlightened by the victorious lights of thy Godhead. Change the nature of this water into the fountain of perfect remedy by the descent of thy most Holy Spirit; replenish those who pour out of it with heavenly gifts for their aid, that it may be as water springing up into everlasting life; and free us all from bodily and gross miseries. Make us clean and worthy of light; blot out all uncleanness and spot, that we may stand with hope at thy judgment, which is without respect of persons, and that we may be worthy of the remission of sins, of grace, of thy love towards mankind, and of the station at thy right hand, and make the rest of our sins whiter than snow. May we, excelling in divine thoughts, and becoming like God, be worthy of the blessings which are promised to thy saints; for thou art the distributor of all heavenly and perfect gifts. Glory, honour, and power are due to thee from all creatures of heaven and earth, and to thy blessed and happy Father, and to thy Holy Ghost, now and for ever.

People. Amen.

Priest. Peace be with you.

People. And with thy spirit.

Deacon. Littania. Let us stand decently.

O our Lord Christ, who art gloriously worshipped and glorified as God with the Father and with the Holy Ghost, who hast consecrated the waters this day by thy holy baptism, with which thou wast baptized by the hands of John for our salvation, and who hast cleansed and sanctified our race from sin, we pray unto thee. O thou, at whose glory the Seraphs above in the highest tremble with reverence and with astonishment, who didst on this day receive baptism in the river Jordan for our cleansing, and who hast, as God, sanctified all fountains, we pray unto thee. O thou who hast, by thy holy baptism, revealed and made known to us the secret mystery of the Holy Trinity, and of whom we have learned that thou art one of the Holy Trinity in nature and in substance, by the voice of the Father, who cried and said, This is my beloved Son, and by the resting of the Holy Ghost, we pray unto thee. O thou, who by thy holy baptism hast caused the Holy Ghost, who had formerly departed from the human race, to rest upon thee as upon the head of our race, and restored unto us thy blessed and divine gifts, we pray unto thee to bless this water by His coming down, that all they who receive of it now may have spiritual and bodily health. O thou who didst formerly drown Pharaoh in the Red Sea, and who hast now by thy baptism in Jordan overthrown Satan the adversary, and rescued our race from his bitter bondage, we pray thee to rescue us now from the miseries of sin, by receiving of this water. O Christ our Saviour, we pray thee to grant us the cleansing from all miseries of the bondage of sin, by the water that is now blessed, that we may go forth to meet thee with all thy Saints at thy second coming. We pray thee for the unity, peace, and concord of the whole world; for the establishment and confirmation of the churches and convents in all countries; for the preservation of our Patriarch, *N. D.*, our holy and blessed Fathers, and of our holy Metran *N.*, with the rest of all the orthodox Metrans; for their ecclesiastical Sees, and their preservation from all persecutions; for the victory of the faithful kings over the Gentiles who are Barbarians; for the good remembrance of our fathers, brothers, Rambans, and all the faithful dead; and for this orthodox congregation that stands with us.

Let us cry aloud, and say three times, Lord have mercy upon us; Lord have mercy upon us; Lord have mercy upon us. O Christ our Lord, make us worthy

of the bounties of the gifts which appeared this day in Jordan, and the riches of thy divine benefits, that we, and the water which is placed before us, may be blessed by them. Let us cry aloud, and say three times, Lord have mercy upon us, for thy mercies towards us.

Deacon. Let us stand decently.

Priest, stretching forth his hand as in the Eucharist, shall say, Bless, O Lord.

O GREAT and glorious Lord God, who art exalted above glory, who sittest upon the Cherubim, who art praised by the Seraphim, and hast done great, wondrous, glorious, unsearchable, and innumerable things; who didst make bitter water sweet by the hand of Moses, in signification of the wood of the Cross, and cause Israel thy people to drink, who were thirsty; who didst make at Jericho impure, tasteless, and unproductive water sweet with visible salt by the hand of the Prophet Elisha; and who didst grant thy people to increase and multiply, in resemblance of thee our Lord Christ, the heavenly salt; who didst, as the maker of all, turn water into wine by thy unspeakable wisdom in Cana of Galilee; and who didst sanctify the waters of Jordan through thy baptism by John the Baptist; bless this water which is placed before us, by the blessing of heavenly and known salt, by thy invisible power, by thy great and unspeakable love towards mankind, and by the coming down of the Holy Ghost. Send down on it the grace and power of thy Holy Ghost, by the presbyterial ministration, that it may be for the cure and health of the soul, body, and spirit of all those who receive or partake of it: for all glory, honour, and power are due to thee, with thy blessed and happy Father, and with thy Holy Ghost, now, always, and for ever.

People. Amen.

Priest, stretching forth his hand, says,

O LORD, thou art great, thy works are wonderful: there is no word which can declare the glory of thy wonders; for by thy power thou hast made all things out of nothing. Thou reignest over thy creatures by thine authority, and thou preservest the world by thy providence: thou hast formed creation of the four elements, and thou hast completed the resolution of hours by four watches. Therefore the heavenly and known hosts tremble at thee; the assembly of angels worship thee; the six-winged Seraphim, flying and crying aloud, exalt thee; the many-eyed Cherubim exalt thee with inaccessible praises; the sun praiseth thee; the moon glorifieth thee; the stars honour thee; the light obeys thee; the depths tremble at thee; and the wells and fountains minister unto thee. Thou hast spread the heavens as curtains; thou hast made the earth as a firmament upon the waters; thou hast chained the sea with sand; thou hast poured out the air as * * * *; thou hast sent the rivers among the hills as continual streams, which thou hast appointed for them; thou hast divided the waters which are above the heaven, and hast afforded it secret strength; thou hast fixed waters on the clouds; and thou sendest lightnings with rain, and they go to all places. Thou didst appear on earth, who art God without beginning and end, incomprehensible; thou hast conversed with men; thou didst take upon thee the form of a servant, and became like man. O our Lord, on account of the goodness of thy mercy, thou didst not bear to see the human race perverted by the devil, but thou didst come down and deliver them. We acknowledge thy grace, we make known thy mercies: we do not hide the excellency of thy care towards us: we do not diminish thy wonders, but we rather esteem thy regard for us. Thou hast blessed the natural birth; thou hast sanctified the womb of the Virgin by thy birth. All creatures glorified thee when thou wast manifested; for thou, our God, didst appear on earth; thou didst converse with men; thou didst sanctify the fountains of Jordan by sending thy Holy Spirit upon them from heaven, and didst bruise the head of the Dragon that crept there. Therefore, O Lord, the lover of mankind, bless this water now by the coming down of the Holy Ghost +, grant unto it the benefits of Jordan +, make it the fountain of blessings +, make it the gift of holiness +, the loosing of sins +, the help of the weak +, terrible to the

devils +, inaccessible to rebellious hosts +, and full of divine power. May it be for the cleansing of the souls and bodies of those who receive or partake of it, for the healing of miseries, and for the sanctity of houses; ready for all assistance and the expelling of all persecutions: for thou art He who hast renewed by water and spirit our nature which was grown old through sin: thou art He who didst destroy sin by water in the days of Noah: thou art He who didst deliver the children of Israel from the bondage of Pharaoh, and cause them to pass through the water: thou art He who didst redeem Israel by water and fire, by the hands of the prophet Elijah, from the defilements of Baal. Now, O Lord, our Lord, bless this water by thy Holy Ghost; and grant unto all who touch or partake of it, or use it with true faith, holiness, blessing, cleansing, cure, healing, comfort, courage, help, and deliverance from all spiritual and bodily miseries. May thy holy name, and that of thy Father, and that of thy Holy Ghost, be praised visibly and invisibly by the four elements, by men, and by the angels, now, always, and for ever.

People. Amen.

Priest, stretching forth his hand, O thou Creator of the worlds, and Lord of all, who governest all things by the authority of thy majesty; who didst speak, and it was done, and who didst command, and heaven and earth, and all things that are in them, were created; by whose will and powerful command all things came into existence, and firmness out of nothing; who art the true director of every thing that exists, and who makest every thing good, change this water by the power of thy Holy Ghost. Confirm and establish it by thy gift against all heretical work which is incited by the crafts and attempts of the devil, *i.e.* by witchcrafts, by persecution, and by the Chaldean and astrological customs. Grant unto all who receive of it with true faith, for drink or any other use, joy, satisfaction, purity of heart, spiritual and bodily cure, comfort and strength, through thy free gifts, and through the grace, mercies, and love of thine only Son towards mankind, with whom, and with thy Holy Ghost, glory and honour is due to thee, now, always, and for ever.

People. Amen.

Priest, stretching forth his hand, O thou, who art the maker and remover of all, the Creator of waters, and the doer of all things, bless this water by the influence of thy Holy Ghost. Cause it to obtain grace and power to withstand all heretical work; make it a spiritual and bodily cure to all those who partake of it by drinking, washing, sprinkling, or in any other way; and a means of thy free grace. Make it effectual for our departing from evil, for the salvation of our souls, for peace, and for joy at thy presence through Jesus Christ our Lord, with whom, and with thy Holy Ghost, glory, honour, and power is due to thee, now, always, and for ever.

People. Amen.

Priest, stretching forth his hand, O Lord, our Lord, the Lord of all creatures, and Creator of all creation, who performest and procurest all for the salvation and preservation of mankind; who didst, by the prophet Isaiah, foretell the life and salvation which should be to the world; and who didst command, With joy shall ye all draw waters out of the wells of salvation; bless this water, and grant that it may be effectual for the refreshing of praise and salvation to all those who partake of it; for their escape from all spiritual and bodily persecutions, and from all wicked actions; for the keeping of thy adorable commandments; for their ready performance of good works; for the earnest of the life to come; and for thy endless joy. For thou art the fountain of life and joy: glory, honour, and power is due to thee, now, always, and for ever.

People. Amen.

Priest. Peace be with you.

People. And with thy spirit.

Priest. In the name of the Living Father unto eternal life. Amen. In the name of the living Son unto eternal life. Amen. In the name of the living Holy Ghost unto eternal life. Amen.

Deacon pronounceth, Catholice. Again let us pray unto the Lord for this water, which is now very carefully blessed, and

perfected, which is clean, blessed, and perfect, and which gives life. Let us pray unto the Lord, who is gracious and merciful, and the lover of mankind, that He will give unto it power which causeth to perform and complete good things with the keeping of His holy commandments, courage to oppose the rebellious devils, and ability to destroy the adversary. Again let us pray unto the Lord, for all those who draw nigh unto it, and receive of it with orthodox faith and true hope, that just works may be excited through it, and that through it they may obtain the springing of life, abundant assistances, and complete health, according to the will of God. Let us pray unto the Lord for the comfort of those who take refuge in it with the fervency of the love of good works, troubled, distressed, and tormented, that they may obtain through it special comfort, perfection of good works, speedy relief, double joy, and seeking of salvation with heavenly gifts. Again let us pray unto the Lord for him who is honourable and holy, who governs us now, by whom this was perfected and blessed, and for his godly stability and his continuance in the laws of God and the Apostolical commands. Again let us pray unto the Lord for the Catholic and Apostolic Church in the borders of the earth and in the whole world, that the Lord may keep it as long as the world shall exist, in good works and true doctrine, with the Apostolical and Orthodox confession. Again let us pray unto the Lord for all our brethren who have approached to this mysterious water, which was very carefully blessed, and is perfected by the Holy Ghost, and who are worthy to receive of it. The angel of peace, &c.

Let us pray unto the Lord always, that this honoured and blessed water, which was now blessed by mysterious blessing, may be for our present health and speedy deliverance. Let us pray unto the Lord always for our satisfaction from guilt, pardon of sins, stedfastness of faith, and the stability of the Holy Church. Let us pray unto the Lord always that this (water) may appear fit and ready for the expelling of all diseases, and for the relief of all pains. Let us pray unto the Lord always, for the preservation of the Metran, for the fellowship of the Priests, for the unity of the Deacons, for the edification of the people, for the cure of the diseased, for the comfort of the oppressed, and for the memory of all the faithful dead.

The Prayer of the Priest. O God, who hast by thy great and unspeakable gift blessed this water; who art good, and the lover of mankind; who art holy, and the Lord of Saints; bless and sanctify our souls and bodies together, through thy fellowship with it, that we may with unity, hope, and boldness, render glory and praise to thee, and to thine only Son, and to thy Holy Ghost, now, always, and for ever.

People. Amen.

Priest. O King of kings, and Lord of lords, thy servants, waiting for thy bountiful grace, have bowed down the necks of their souls before thee. O, my Lord, bless them by thy mercy; seal them in thy truth; guard them by thy Cross; govern them in the paths of thy holy and godly commandments; lead them in the ways of thy saving and quickening commandments; grant them cleanliness and purity from all miseries of spiritual and bodily sin; make them a holy people, a saved flock, and angelic assembly; cleanse and sanctify them by thy Holy Ghost, and call them to thy kingdom in heaven, and to the mansions of bliss with thy chosen and victorious ones, who are happy before thy presence. For thou art gracious and plenteous in mercy. We offer glory and praise to thee, and to thy Holy Ghost, now, always, and for ever.

People. Amen.

Priest. Peace be with you.

People. And with thy spirit.

Then taking up the vessel, he blesses it three times in the form of a Cross, repeating three times, O God, thou art holy, &c. *Then all pour and receive of it as a blessing. The water sufficient for the chancel is poured out and preserved to the next year.*

Then Manesa is repeated. Bless the Lord, O ye Gentiles. When the Word

was born flesh of her who brought forth God, the angels said unto the shepherds, Unto you is born this day, in the city of David, a Saviour, which is Christ the Lord. *Then*, That Saviour in human nature at the river Jordan, &c.; *or*, In thy light we see light with mysterious eye. *Prayer.* Glory be to God, in the highest, &c. The gate of thy mercies, &c. O God, thou art holy, &c. Our Father, which art in heaven, &c.

Here endeth the blessing of water as Mar Jacob of Uraha has directed.

FORM OF ANOINTING WITH OIL ON THE FIRST WEDNESDAY IN LENT.

It shall be olive oil from olive branches, which has been blessed in the same year.

HEAR us, O Lord, for thy loving-kindness is good; and look upon us according to the multitude of thy tender mercies.

Psalm 69.

SAVE me, O God, for the waters are come in, &c.

Priest. The Lord be with you.

Answer. And with thee and with thy spirit.

Priest. Let us pray.

O ETERNAL and Almighty God, have mercy upon those who repent; be reconciled to those who pray unto thee; and of thy grace send down from heaven thine angel to bless and sanctify this oil. May it become a saving unction to all those who call upon thy holy name in humility, who chastise themselves on account of their guilty hearts, who lament on their wickedness before thy divine grace, and pray to thy tender mercies in sorrow and humility. O, my Lord, may every one upon whose body this oil is shed for the remission of his sins, calling on thy most holy name, receive health of the body, and the salvation of the soul, through Jesus Christ our Lord. Amen.

Prayer.

O GOD, who hast no pleasure in the death (of a sinner), but in his repentance for sins, look upon the infirmities of mankind, and by thy grace bless this oil. We put it on our head in humility, that we may be worthy of forgiveness. May we who know ourselves to be ashes, and that on account of our wickedness we shall be turned unto dust, by thy free grace be worthy of the forgiveness of all our sins, and of the reward promised to those who repent through Jesus Christ our Lord. Amen.

Prayer.

O GOD, who art united to us through humility, and who pitiest our ruin on account of the reward of our sins; incline thy merciful ears to our prayers; pour down the blessing of thy grace upon the heads of thy servants who are anointed with this oil. Grant them, in fact, what they ask of thee in righteousness: may the spirit of grace replenish them, and add thy gifts to eternal truth. O, my Lord, establish them, that they remain without afflictions, through Jesus Christ our Lord. Amen.

Prayer.

ALMIGHTY and Eternal God, who didst give the people of Nineveh, who repented in ashes and sackcloth, the anointing of thy forgiveness; likewise grant us the blessing of thy grace to imitate them, that we may obtain remission and forgiveness of sins through Christ thy Son, who liveth and reigneth with thee for ever in the unity of the Holy Ghost. Amen.

After the oil is blessed, it shall be put upon the head of the officiating Priest by another Priest; but if there be not another Priest present, the officiating Priest himself, kneeling down before the altar, shall put ashes (oil) on his own head, and the rest immediately sing,

O COME let us put away the appearance of gladness; let us now pray, repent, and fast with sorrow; let us cry before the Lord in ashes and sackcloth; for He is plenteous in mercy, and full of compassion.

The holy Priests, standing within the arch of the chancel, shall weep and say,

O OUR Lord God, the Saviour of all, O Lord have mercy, have mercy upon the people who are offenders. O, my Lord, shut not the mouth of those who praise thee, though they, having become weak, through error have sinned. Let not the bitterness of death prevail against us, for it will suddenly come, and we shall desire to repent, but shall by no means be able. O my Lord, carefully look upon us; have mercy upon us, for we have sinned, and often provoked thee to anger. O Lord, help us who wait for thy tender mercies; cause thy countenance to shine upon us for the honour of thy name. Thanks be to the Father, praise be to the Son, and glory be to the Holy Ghost, for ever and ever.

Then they (the Priest first, then the Deacons, and lastly the laity), kneeling down, the ashes shall be put on their heads in the form of a Cross, the Priest saying,

O MAN, remember that thou art dust, and unto dust shalt thou return.

If a woman, O woman, &c.

Priest. The Lord be with you.

Answer. And with thee and with thy spirit.

Priest. Let us pray.

Prayer.

O LORD, may we begin by such holy fasting the exercises of Christian warfare; that we, fighting against the hosts of men and adversaries, may be armed with the help of moderation, through Jesus Christ our Lord. Amen.

THE END.

N. B.—The above Service is adopted from the Roman Catholics, the word oil *being substituted for* ashes.

THE END.

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