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- ART. I.—1. *The History of the Puritans, or Protestant Nonconformists; from the Reformation in 1517, to the Revolution in 1698; comprising an account of their principles; their attempts for a further Reformation in the church; their sufferings; and the Lives and Characters of their most considerable Divines.* By Daniel Neal, M. A., reprinted from the text of Dr. Toulmin's edition: with his life of the author and account of his writings. Revised, corrected, and enlarged, with additional notes by John O. Choules, M. A. With nine portraits on steel. 2 vols. 8vo. pp. 534 & pp. 564. New York: Harper & Brothers. 1843.
2. *The Prose Works of John Milton; with an Introductory Review.* By Robert Fletcher. London: William Ball. 1838. One Vol. 8vo. pp. 963.

NONE who watch closely the current of popular opinion, can have failed to remark that the sneer so long conveyed in the popular phrase, "the Reign of the Saints," has already become nearly pointless, and, if they be of like sympathies with ourselves, to have anticipated the time when, like the similar inscription on the cross, it shall come everywhere to stand for a simple expression of

all, that the contrary hypothesis is one link in a chain of fearful errors, and practically tends to the subversion of the gospel, we may now say what we waved our right to say before, to wit, that the doctrine of Sacerdotal Absolution is unscriptural, dishonouring to God, and incompatible with human fallibility and weakness.

In the course of our argument, and at its close, the question naturally presents itself, what is the Church to which the power of remission has been granted, how does it act, how can it be consulted, what relation has it to the Christian ministry? These are inquiries of the highest moment, and the answer to them is really involved in the preceding argument; but a direct and full solution is not necessary to the negative conclusions which we have endeavoured to establish, and may be better given in another place.

ART. IV.—*India and India Missions, including Sketches of the gigantic System of Hinduism, both in Theory and Practice; also Notices of some of the principal agencies employed in conducting the Process of Indian evangelization, &c. &c.* By the Rev. Alexander Duff, D. D. Church of Scotland Mission, Calcutta. Edinburgh, 1839.

DR. DUFF, having been obliged on account of his health, to leave for a season his station in Calcutta, returned home to Scotland; and during the four years which he spent there he travelled extensively through the country, and delivered many instructive and eloquent addresses to the people, on the subject of Eastern missions; and exercised a powerful influence in stirring up the minds of both clergy and laity, to take a livelier interest in this important work, than they had before done. His health being so far restored as to admit of his return to his station in India, but having a few months to dispose of before he sailed, he deliberated with himself, and consulted judicious friends, whether it would be more promotive of the good cause, to employ this time in travelling from place to place, and delivering addresses, or in committing to writing and publishing a volume, which should contain the substance of his addresses already prepared, with such other matter relating to the India Mission,

as might appear to be interesting. The result was, that the latter was judged to be the more expedient course; and hence, the public are in possession of this highly valuable, and deeply interesting volume; that is, the British public; for while our presses have been teeming with all sorts of matters and things, much of which is absolutely valueless, no bookseller has thought proper to give an edition of this book to the American public.

The contents of the volume are thus described by the author, "The first chapter mainly consists of *historic fact*, gleaned from Mill, Maurice, M'Pherson, and other authorities."

"The second chapter proposes to unfold the grand theory of Hinduism.

"The third chapter is devoted to an account of some of the leading superstitions and idolatries of eastern India.

"In the fourth, there is a consideration of the general agency to be employed, in evangelizing India.

"In the fifth chapter, miscellaneous objections to the missionary enterprise, are considered.

"The sixth chapter, can only be considered as a *fragment*. The original intention of the author was to enter at large into the history of the Church of Scotland's Foreign Missions, from their rise to the present time. But the unexpected length, to which the preceding chapters extended, left him no other alternative, than to limit himself to the briefest period which could furnish an intelligible conception of the principles, working, and design of these missions. On this account, he has confined himself exclusively to the station first selected—Calcutta. And in the educational department, to the operations of the first twelve months there—merely glancing at the present and anticipated results."

But as this chapter, brief as it is, contains that information which will be most acceptable to our readers, we will pass over all the rest, and endeavour to give a condensed view of the author's account of the principles adopted, and carried into effect, for conducting this very important mission.

About the year 1823, several memorials were presented to the General Asssembly of the Church of Scotland, on the subject of foreign missions; but none of them deserves so particular a notice as one sent forward by the Rev. Dr. Bryce, then senior clergyman of the Church of Scotland, at Fort

William, in the East Indies, tending powerfully to attract attention to that benighted land as a peculiarly promising sphere for missionary operation. The people of Scotland appeared to be ripe for an enterprise of this kind; and that which was especially needed was, that some individual of sufficient weight of character, authority, and influence should step forward, and take the lead in prosecuting the work. Such an organ it pleased Providence to raise up in the person of the Rev. Dr. Inglis, a man of high moral integrity, of commanding intellect, and of unrivalled business habits—a man who, in a remarkable degree, possessed the confidence of all parties in the church; and to crown all, a man “whose unobtrusive, growing piety, threw a halo over his latter days, irradiated his passage through the dark valley, and ceased not to brighten onwards till eclipsed by the more glorious sunshine of Jehovah’s presence.” It was in the session of 1824, that this eminent man brought forward a resolution embracing both domestic and foreign missions, which was adopted by the Assembly. And to carry this resolution into effect, two separate executive committees were appointed, to whom the whole business of conducting missions, in their respective fields, was committed; but who were directed to report annually their proceedings to the Assembly. Of the committee on foreign missions, Dr. Inglis was appointed the convener; and an earnest and affectionate address was sent out by the Assembly, “to all ministers and parishes, to use their best exertions to promote the sacred cause in which the church had resolved to engage, for the benefit of their fellow men at home and abroad.”

At the meeting of the General Assembly in May, 1825, Dr. Inglis presented an important report from the committee on foreign missions. Many considerations induced them to select India, as the country possessing the greatest advantages, and affording the greatest facilities for commencing a mission. And one feature of the plan recommended, and which in practice has become prominent was, the erection of a collegiate institution, for the communication of knowledge to the natives, in the higher branches of literature, science, and Christian Theology. The Assembly entered very cordially into the plans of the committee, both as respected the country where the missionary operations should be begun, and the plan of a high school or collegiate institution. And in conformity with the recommendation of the committee, it was resolved, that this central seminary should

be placed under the charge of a superintendent, who should be an ordained minister of the Church of Scotland; and not less than two assistant teachers, to be sent out from Scotland. It was made the duty of the principal or superintendent, to instruct the pupils on the subject of the Christian religion; and also, as he might have opportunity, to preach the gospel to others. The scheme was somewhat novel; yet it is simple, and, as experience has proved, founded in wisdom, and eminently adapted to the condition of the higher classes of the Hindus. For they, being an intellectual people, and accustomed to subtle reasonings, the same methods of promoting the adoption of Christianity among uncultivated savages, would not be suitable to them. Besides, one object proposed by this plan was, to raise up well qualified, native teachers; and all must admit, that in whatever state of civilization the people may be to whom the gospel is preached, it is all important that the teachers of religion should be men of cultivated minds, and well furnished with various knowledge. The whole credit of the conception of this plan, undoubtedly belongs to Dr. Inglis; for as early as the year 1824, he brought out the rudiments of the scheme, in a sermon preached before the "Society for Promoting Christian knowledge."

In the year 1826, Dr. Inglis wrote and widely circulated, in the name of the committee, his celebrated "Pastoral Address," to the people of Scotland, in which, after answering objections, and stating the encouragements which they had for the prosecution of the plan, he thus concludes, "In taking leave of the subject and of you, we feel that there are motives and encouragements arising out of the work itself, to which we exhort you, that will have a more powerful effect on your minds, than any words or arguments which can be employed. It seems impossible, that, in this case, we should not have one common feeling: for it is a feeling which has its origin in the law of our nature. Having our own hope in Christ and His salvation, it would be altogether unnatural that we should not have a desire to communicate this blessed hope to those, who, with ourselves, have one common Father—whom one God hath created. Is it possible, we can rely on the merits of Christ as a Saviour for the exercise of that mercy and grace by which alone we can be delivered from everlasting misery, and made partakers of everlasting happiness, without an earnest desire to make known the way of salvation through Him to others, who partake of our

common nature? Or is it possible that this benevolent desire should be promoted and strengthened by the precious hope of advancing, at the same time, the honour of Him who redeemed us? Is it possible that the promise of the Spirit of all grace to strengthen and prosper us in every righteous undertaking, and the most special promise imparted to us by our heavenly Master, in reference to this most blessed work, that He will be with us always even to the end of the world—should not effectually encourage us in such a labour of love? Or is it possible that the assurance which is given us of the ultimate and universal prevalence of the Redeemer's kingdom, should not establish our minds in the use of all wise and righteous means for hastening the happy time when the knowledge of the Lord shall cover the earth?"

In the year 1827, Dr. Inglis informed the Assembly, that the committee had been vigorously employed in promoting subscriptions and parochial collections, to accomplish the object which the Assembly had in view; and that among other measures, a correspondence had been opened with every presbytery of Scotland; and it is due to the memory of Dr. Inglis to say, that this laborious correspondence was conducted by him alone. And what was the result of these benevolent exertions? Out of nine hundred parish churches and fifty-five Chapels of Ease, collections, at the end of the year, had been made in no more than fifty-nine parish churches, and sixteen chapels, the aggregate of which did not amount to one thousand pounds! the special donations, and annual subscriptions, to about three hundred and ninety pounds! Notwithstanding this very unfavourable result of these incipient measures, Dr. Inglis was not discouraged. He found a growing interest in the cause among the ministers; and at the meeting of the General Assembly, in the following year, he was enabled to report, that the state of the funds had become so favourable, as to encourage the committee to look out for and select a proper person to be sent to India, to lay the foundation of such a seminary as the Assembly, from the beginning had projected: and sensible how much depended on the person first engaged in executing this plan, the committee earnestly solicited the aid of the members of the Assembly, to enable them to make a wise and judicious choice.

Early in the year 1829, was appointed the first missionary, ever employed by the national Church of Scotland. This

was no other than the Rev. Dr. Duff, the author of the book now under review. When the proposal was first made to him, he was on his trials before the presbytery of St. Andrews, and under a consciousness of his insufficiency for so great a work, on account of his youth and inexperience, he declined the appointment. He was perfectly willing to leave his friends and native country, and make any sacrifice of personal ease and worldly prospects, if he could only be persuaded that he was called in Providence to the work. By frequent, tender conversations with the Rev. Dr. Ferrie, who had been requested to make the proposal to him, most of his difficulties were by degrees removed. But still he declared, that he could not accept the appointment, unless he could be assured of two things; first, that he should be in no respect made amenable to any body of men in India, civil or ecclesiastical; and that he should not be controlled in carrying into execution any measures which appeared to him to be conducive to the propagation of the gospel among the natives. On both these points he received full satisfaction; but was informed, that one essential part of the plan was, the institution of a school of a high order; yet all the minor details of instituting a Seminary would be left to the missionary.

In May, of the same year, the appointment was formally ratified by the General Assembly. And on the 12th of August, Mr. Duff was ordained to the evangelistic and ministerial office, by the Presbytery of Edinburgh; Dr. Chalmers having presided and officiated with his wonted power and eloquence. About the middle of October, the missionary set sail in the *Lady Holland*, East Indiaman, from Portsmouth; and never did the first agent of any Society leave his native country more entirely unfettered, untrammelled, and unembarrassed. During the period which intervened, between the first proposal of this enterprise, and the sailing of the missionary, every thing had happened so auspiciously, that he began to be solicitous lest God was not dealing with him as a son, as he had been required to endure no chastening. "Prosperity had accompanied every movement, like the perpetual sunshine of a cloudless sky." This led him, after his embarkation, to deep, and searching inquiries, in regard to his call to the important work on which he was sent, and to a rigid scrutiny into the purity of his motives. "Was the glory of God the chief object? the love of Christ the actuating

principle? the regeneration of sinners, the travail of his soul; and their final redemption, his richest recompense of reward? Was he with his whole heart prepared to give up every idol, relinquish every darling pursuit, and for the sake of Christ, joyously submit to be accounted, "the off-seouring of all things? Was he really so fortified by faith and prayer, that amid scorn, and reproach, and perils; and living deaths, he would cheerfully serve an apprenticeship to martyrdom?"

The servants of God have seldom occasion to perplex themselves long on account of their freedom from ehaustisement. This, our missionary soon found verified in his sad experience. Seldom has there been a voyage, from first to last, so fraught with disaster and discipline. After many vicissitudes, and troubles, on the 15th of February, the vessel violently struck on the rocks of an uninhabited, barren island, about thirty miles north of Cape Town. With the utmost difficulty, the passengers and crew escaped with their lives. The noble vessel soon went to pieces, and almost every thing on board perished. The detriment of the missionary was such as could not easily be recovered. He had to regret the loss of about eight hundred volumes of books, selected in almost every department of science. Of his whole library, only a few damaged volumes were picked up on the beach. But a loss which he felt still more sensibly was, the whole of his manuscripts, containing his journals, notes, essays, &c.; all that for years he had for his own use committed to writing. The only book which escaped without damage, was a copy of Bagster's Comprehensive Bible and Psalm book, the cherished gift of a few friends, just before he left his native shores. But though thus deprived of all his property, his books, and manuscripts, he was not forsaken of his God. At the time, he wrote "They are gone—they are gone, and blessed be God, I can say, *gone*, without a murmur. So perish all earthly things, the treasure that is laid up in heaven, is alone inaccessible. God has been to me a God full of merey; and not the least of His mereies do I find in the cheerful resignation which he now enables me to feel, and to say, 'The Lord gave, and the Lord hath taken away, blessed be the name of the Lord.'"

After all his heart-searchings, in the commencement of the voyage, with a view of detecting every lurking idol of the deceitful heart, one escaped his notice which was now

made manifest. He had fixed his affections too strongly on his books and manuscripts, and God had graciously wrested them from him—sinking them all to the bottom of the sea, or scattering them in useless fragments on the desolate shore: but there was one volume saved, uninjured, and that was the blessed Book of Life. “Here,” said he to himself,” is the Bible for you, grasp it as the richest treasure of infinite wisdom, and infinite love—a treasure, which in the balance of heaven, would outweigh all the books and papers in the universe. Go, and prayerfully consult that unerring chart, that infallible directory, humbly trust to it, and to your God, and never, never will you have cause to regret that you have been severed from your idols, as thereby you become more firmly linked by the golden chain of grace to the throne of the Eternal.”

A letter to Dr. Inglis, the convener of the committee, breathes the noble spirit of a devoted missionary, an extract from which we here give: “Thus unexpectedly has perished part of the fruits of the Church of Scotland, in the great cause of Christian philanthropy: but the cause of Christ has not perished. The former, like the leaves of autumn, may be tossed about by every tempest; the latter, more stable than nature, ever reviving with the bloom of youth, will flourish, when nature herself is no more. The cause of Christ is a heavenly thing, and shrinks from the touch of earth. Often has its high origin been gloriously vindicated. Often has it cast mockery on the mightiest efforts of human power. Often has it gathered strength amid weakness; become rich amid losses; rejoiced amid dangers; and triumphed amid tortures and fires of hell-enkindled men. And shall the church of Scotland dishonour such a cause, by exhibiting symptoms of coldness or despondency, in consequence of the recent catastrophe? God forbid! let her rather rouse herself to new energy, let her shake off every earthly alliance with the cause of Christ, as a retarding, polluting alliance; let her confide less in human resources, and more in the arm of Him who saith, ‘Not by might, nor by power, but by my Spirit.’ From her faithful appeals, let the flame of devotedness circulate through every family, and prayers to the Lord of the harvest, from every dwelling:—and then, may we expect her fountains to overflow, for the watering and fertilizing of many a dry and parched heathen land. For my own part, recent events have made me feel more strongly than ever, the vanity of

all earthly things, the hollowness of earthly hopes. They have taught me the necessity of being ‘instant [in season, out of season;]’ of spending and being spent in the cause of Christ. My prayer is, though at a humble distance, to breathe the spirit, and emulate the conduct of those devoted men, who have gone before me; and if like them,³ I am destined to perish in a foreign land, my prayer is, to be enabled cheerfully to perish with the song of faith on my lips,—‘O death, where is thy sting, O grave, where is thy victory.’”

This disastrous shipwreck was only the beginning of sorrows, for having embarked in another vessel on the 7th of March, a tremendous gale was encountered off Mauritius, in which the vessel well nigh foundered. And at the mouth of the Gauges, she was overtaken by a hurricane, and violently dashed on shore; so that all the horrors of a second shipwreck were experienced. But on Wednesday the 27th of May, after nearly an eight months voyage, Mr. Duff and his partner reached Calcutta, more dead than alive, through fatigue and exhaustion. The feelings of the missionary were thus expressed on the day of his arrival. “Thus have we at length reached our destination, after a voyage at once protracted and disastrous. But if, in respect to the things of earth, it pained and impoverished, the experience of my dear partner and myself leads us solemnly to declare, that in respect of spiritual things, it greatly revived and enriched us; for the loss of earthly comfort and possession is a rich gain indeed, when accompanied by the increase of that treasure which nothing can diminish or impair. Through God’s blessing, we were enabled to view the whole as the apparently severe, but unspeakably kind discipline of a Father ‘who afflicteth not willingly, nor grieveth the children of men.’ How base then were it to fret; how ignorant to complain; how cowardly to despond? For where is faith without a victory? Where is the victory without a struggle? And can there be a struggle without enduring trials, and encountering difficulties? To the feeble and dastardly soldier of the cross, be all the ease of indolently lagging in the rear, and all the security that can result from being the last to engage, and the foremost to escape from approaching danger. To us, we would pray, be the toil, and the hardship, and the danger, and the crown of victory for our reward—or death, when maintaining ‘our Master’s cause, for an eternal glory.’”

In Calcutta, our missionary and his partner experienced the kindest sympathy from the missionary brethren, and from private Christians; and from none more kindness and assiduous attention than from Bishop Corrie, then Arch-deacon of Calcutta. The Rev. Dr. Bryce also, of the Scotch Church, treated them in a manner which calls for their lasting gratitude. And although the scheme adopted by the Assembly was entirely different from that sketched in the memorial of Dr. Bryce; yet that gentleman did not, on that account, manifest any disappointment or coldness to the missionary enterprise, or to the missionary. The wisdom of the committee on the India mission, or rather of their convener—for the whole weight of the business devolved on him—was manifest in two particulars, first in the selection of such a man as Mr. Duff—zealous, devoted to the work, and perfectly independent in his judgment, and at the same time, kind and conciliatory in his disposition, and bold in his spirit of enterprise. In the hands of a common man, the mission must have utterly failed—indeed, it would never have been commenced. The second particular in which wisdom was discovered, was in the commission given to Mr. Duff, that all the details of the method of conducting the mission, and especially the plan to be pursued in the projected seminary, were left to the judgment of the missionary. Had he been trammelled with particular and minute instructions, he never could have commenced operations; or at any rate, he could never have been successful in the enterprise. Indeed, the only suggestion made respecting the location of the school, that it should be out of the city of Calcutta but not far off, was found to be altogether unsuitable; it was soon perceived that no other situation but the city would at all answer.

The most difficult problem, however, for the missionary to solve, was, what the method of instruction in the seminary should be. The great difficulty was, to obtain scholars prepared to enter on such studies as belong to a course of liberal education. The missionaries of all denominations in Calcutta, had paid attention to schools, but these were of the common elementary kind; and the pupils instructed in them, were not at all prepared to enter on the branches taught in a college, or high school. It is true, there were many young men taught in the schools supported by government; but it being a fundamental principle in these schools, to give no religious instruction whatever; those educated in them,

though prepared for higher instruction, had no disposition to enter a seminary where Christianity was taught as a part of the regular course. Some persuaded Mr. Duff to erect a fine building, which might serve to attract public attention, and thus induce scholars to enter the school; but he saw that this experiment had been fully tried, and at a great expense; but that no favourable result had been realized. He, therefore, in opposition to the opinion of most of the friends of the enterprise, determined to commence by forming a preparatory institution in which youth might be trained, with a view to their entering on the higher branches in due time. Of his purpose, he informed the committee at home, "For the present," says he, "the idea of founding a collegiate institution, must be relinquished—and we must direct, all our educational energies towards establishing and extending those elementary seminaries, that must act as the permanent and ever-teeming nurseries of an institution of a higher order."

This point being settled, the next inquiry—and a very baffling one it was—respected the instruction which should be given in these elementary schools. Bengali being the vernacular tongue of the country, was of course the language used in all the common schools; but it was observed, that the scholars remained but a short time in school, and were but little improved when they left it. Besides, there was a poor prospect of obtaining scholars; for the Brahmans and higher classes, teach their own children at home; the middle classes would prefer the government schools, in which no mention was made of Christianity, and where the fees were very moderate; and thus the schools instituted by the missionary would be likely to receive only the children of the poorer people, and the outcasts. It was, moreover, to be decided, whether it would be most expedient to extend patronage to schools already in existence, or to establish new schools, to be regulated and instructed according to the judgment of the superintendent. This last seemed to be the wisest course; but still the difficulty was, to obtain scholars; which seemed to be insuperable. Therefore, after weighing impartially all circumstances it appeared, that common Bengali schools would by no means answer the purpose of preparing youth for the collegiate institution; and that there existed no prospect of obtaining scholars to attend such schools.

But there was another question, not less important than

any which had been decided, 'what language ought to be used in communicating instruction to the scholars, when admitted into the high school?' The choice lay between the Sanskrit, the learned language of the natives, and English, the language of the rulers. This question appeared of vast moment to Mr. Duff, and it was not determined without earnest prayer for direction to the Father of lights. All the weight of authority, and all the most plausible arguments were in favour of the Sanskrit. The supreme government had determined in its favour. Every system of liberal education proceeded on the supposition, that this language was the best. All orientals were enthusiastically in its favour. And what seemed of more weight than all the rest, some of the oldest and most experienced missionaries in Bengal, were decidedly in its favour. Yet in the face of all this array of high authorities, and in opposition to the opinion of nearly all who possessed the best opportunity of forming a correct judgment, Mr. Duff, boldly and independently, resolved to repudiate the Sanskrit, and other learned languages of India, and openly and fearlessly to declare the English language to be "the most effective medium of Indian illumination—the best and amplest channel for letting in the full stream of European knowledge on the minds of those who, by their station in society, their character and attainments, their professional occupation as teachers and preachers, were destined to influence and direct the national intellect and heart of India."

He determined therefore to assume the responsibility, and proceed. A house was obtained in the central part of the Old Town, and notice was given to a few leading men among the natives that it would be open to receive scholars on the next Tuesday. Through the influence of a native of high character, who was friendly to the institution, four young men made their appearance, with whom Mr. Duff held, principally through an interpreter, a long and interesting conversation. They went away expressing themselves highly gratified. On the next day, induced by the report of those who had attended, twenty more appeared. Most of these also retired, with very favourable impressions. On the third day, the number of additional attendants amounted to eighty. So that without any extraordinary exertion the room, which would hold no more than one hundred and twenty, was entirely filled, in the space of three days. On the fourth day, when the mis-

sionary was about to reduce the scholars to order, no less than two hundred new applicants made their appearance, and were clamorous for admission. It was now announced, that it would be impossible to receive all who had applied, but that a selection would be made; and that proper decorum and order might be preserved, it was determined, that every application should be in writing, and accompanied by a recommendation from some respectable native, or European gentleman. It was, however, with the utmost difficulty that the crowd of young men could be persuaded to withdraw. The principal part of the ensuing week was occupied in receiving applications and examining candidates. The anxiety for admission continued without abatement, and as it was a disagreeable thing to reject young persons so desirous of getting an English education, it was resolved to meet different classes, at different times in the day, the first going out when they had received their lesson, and giving place to others to occupy the room in their turn. This was only a temporary arrangement, until more ample accommodations could be procured. The ardent thirst for English learning now manifested, was much greater than had been conceived by any one; but the desire of possessing new books, which had commonly been distributed gratuitously, at the opening of schools, no doubt, had its influence. And it had been common for many, when they had received their books, to forsake the school in a very short time. To prevent this practice, two regulations were adopted; the one, that every pupil should pay for his books; and the other, that parents or guardians should sign an obligation that the youths should be regular in their attendance, and should remain a reasonable time in the school. This had the effect of causing many of the idle and frivolous immediately to disappear; while the more sober and industrious complied with the prescribed conditions. Two hundred and fifty was the highest number which could possibly be admitted with the present accommodations.

On the 2d of April, the actual instruction commenced. Some were found able to spell and read words of two syllables, which however they did not understand. A second class could make out to spell and read words of one syllable. A third class merely knew the alphabet; but the greater number had to begin with their A, B, C. This unexpected success in getting scholars was very encouraging; if it had been predicted a month before, no one would have believed it.

Much time was necessarily spent in reducing the scholars to order, of which they appeared not to have the smallest idea ; and in this work the native assistants were not of the least service, as they had as little knowledge of regularity as the pupils.

The want of mental culture in the most advanced of these Hindu youths, was most remarkable, at first. "If I," says Mr. Duff, "distinctly pronounced such a sentence as this, 'The sun shines,' and the next moment asked the pupil, 'What shines?' the answer would be a vacant stare." For, although these young men had read something, they had never been accustomed to think on the subject, or to any degree of reflection. Care was taken that there should be no upbraiding of the pupils for their stupidity and defect of apprehension. It was treated as a state of mind necessarily arising out of their former education ; or rather the want of all mental culture. The hope was entertained, that by proper instruction and discipline, a great change would soon be apparent, and this was realized in the space of a few weeks.

As it was an essential feature of the plan of education intended to be introduced, to teach the evidences and leading doctrines of Christianity, the best method of introducing the study of the Bible, so as not to give a shock to the prejudices of these young Hindus, became a matter of intense interest with the superintendent. Some advised, that the truth of Christianity should at once be made the subject of discussion, and that the falsehood of the Brahminical religion should be denounced. Mr. Duff, though sufficiently bold and independent, was at the same time prudent and cautious. He foresaw that such a course would have the effect of driving every pupil from the school ; and thus all the promising and auspicious circumstances attending the commencement of the enterprise would be entirely lost. The subject was surrounded with difficulties, to overcome which, all the wisdom of the serpent was required. For, not only were these sons of the Brahmins devoutly attached to their own religion, and to the sacred books in which it was taught ; but by some means, they had received a most unfavourable impression of the character of the Bible ; produced, it is believed, by the sentiments, conversation, and conduct of irreligious and infidel Europeans. "And this untoward impression, if not originally suggested, had been at least rivetted and confirmed by the policy and example of their Christian govern-

ors, in the course of a century of absolute dominion." The very opposite course had been pursued by the Mohammedan conquerors of India. They, from the beginning, made their religion prominent; and every public document was prefaced by the summary creed of the grand impostor, "There is one God, and Mohammed is his prophet." But the conduct of Christian rulers was the reverse. They kept their religion entirely out of view; and what was the result? A conviction in the native mind, that the Bible was so hateful a book, that even its professed adherents were ashamed of it, in the presence of strangers. Not only was the Christian religion cautiously kept out of view in all the transactions of the government, but from every school and seminary established or patronised by government, the Bible was systematically excluded. Thus every heathen prejudice against the Bible, as an odious book, was doubly fenced; and every feeling of aversion exacerbated in the greatest degree.

Under these very inauspicious circumstances, Mr. Duff pursued a course of consummate wisdom, calculated at once to obviate prejudice, and to excite curiosity to become acquainted with the contents of the Bible. After the instructions had proceeded about a week or fortnight, he addressed his pupils, "and observed to them, that in every good system of education, those principles should be inculcated which had a tendency to improve the heart and regulate the conduct, as well as that knowledge which tends to improve the judgment, and enlighten the understanding; and that, therefore, it seemed reasonable to commence their literary pursuits, by imploring a blessing from that Being from whom they had received their existence and all their faculties and enjoyments. My young friends," said he, "one great object of my coming hither, is to convey to you *all* the European knowledge I possess myself—*literary, scientific, and religious*. You, too, have stores of knowledge, such as it is, and I cannot but confess the humiliating fact, that your ancestors were comparatively learned and civilized, when mine were nothing better than ignorant painted barbarians. . . . But times are changed now, and we are changed with them. We have now become civilized, and possess vast treasures of learning which we reckon worthy of being communicated to others. Of this, you yourselves prove that you are not ignorant, by the desire which you have manifested to acquire our language, and through it our learning. As there is a book, the Vedas, which you

reckon the fountain head of all your best knowledge; so, there is a book, the Bible, which we esteem the fountain head of all our best knowledge. But I cannot disguise from you the fact—neither could I if I would, as ye yourselves must have been told—that between every department of your learning and ours, whether literary, scientific, or religious, there do exist the greatest, the most irreconcilable differences. Many of you, I know, have heard that much of our knowledge, particularly on the subject of religion, is mischievous and dangerous. How, then, in the case of such reported differences, ought wise men to act? Ought we to look with open eyes at our own, and turn with bandaged eyes towards yours? And ought you to deal in like manner by us? Surely not. This is not the determination of enlightened, wise men, but of blinded fools. Accordingly, how are wise men to act in this matter? Many of us do study your language and your books. In this way are we not able coolly and deliberately to compare your knowledge with our own and to judge for ourselves which is best? Most assuredly. Well, what we at present wish and expect is, that you, acting the part of wise men, should in like manner study our language and our books. And having done so, will not you be able to institute a comparison between all your knowledge of every kind and ours, and thus determine for yourselves what is best? Undoubtedly, you may. Determine, therefore, to persevere in your present resolution, and you will, ere long, acquire the means of arriving, through the guidance of the great God, at a true and wise decision. In the mean time, will it not be wisdom on your part, to suspend all judgment on debatable points, till, by accession of knowledge, ye be able to judge for yourselves.”

This address had a very happy effect in removing prejudices, and paving the way for the introduction of religious instruction. The young men were not to be forced into the adoption of any thing, which, after an impartial examination did not commend itself to their own understanding: they were pleased to find that they were constituted judges of all which should be taught, as soon as they were capable of forming an intelligent judgment on the subject.

As it was determined to introduce prayer and the reading of the scriptures into the school, it was judged to be advisable not to commence with an extempore prayer, but to make use of the Lord's prayer. A number of Testaments having been obtained from the Bible Society of Calcutta,

they were put into the hands of the pupils, and they were directed to the page where this prayer was found. Immediately, however, some of the more advanced scholars turned to the title page, and saw that the book was the New Testament. On which one of them arose and said, "Sir I not want read any thing against my own religion; and I not want read any thing of your; and I not want to be forced to become Christian." In answer, they were assured, that there was no intention to force any one to be a Christian; neither was it intended to cause any thing to be read against their religion, or in favour of Christianity which would not commend itself to their own understanding. After the Lord's prayer was read, and the import of every petition explained, the missionary read the parable of the prodigal son, with a brief exposition of its meaning. The next passage of scripture read was, the xiii. chap. of Paul's First Epistle to the Corinthians. "Perhaps," says Mr. Duff, "in the whole Bible, within so narrow a compass, there could not be found a passage which brought out so many points of contrast with the genius of Hinduism as the first seven verses of that chapter; and yet as there was no direct attack made, nor even any allusion to their false system, they not only took no offence, but expressed admiration of the passage. The next passage read was the sermon on the mount. There is scarcely a statement in this discourse which is not as applicable to the Hindus, as to those to whom it was originally addressed. Yet being directed against Judaism and the Jews, it could be no matter of offence. And yet it was better suited to produce conviction in the mind of a Hindu than any direct attack on his own religion, by which, at once, all his prejudices would have been immediately awakened. Although the precepts of Christianity were in direct opposition to the principles and predominant spirit of the Hindus; yet such is the power of truth and so congenial is it to the human mind, that such precepts as that which enjoins love to enemies, extorted from some of them the highest encomiums. One could not restrain himself from speaking out his feelings, saying, 'O how beautiful, how divine! Surely this is the truth, this is the truth!' Such an idea as that of loving an enemy and praying for him, had never entered their minds; and yet when presented to them, the truth commended itself powerfully to their reason; just as the light is so adapted to the human eye, that if it had never been seen before, yet the first ray

entering the eye would give unspeakable delight. The young Hindu who made the forementioned exclamation, for days and weeks, could not cease repeating the exclamation, 'Love your enemies, bless them that curse you. How beautiful! Surely this is the truth!'"

In this way, an hour was spent daily, in reading and commenting on select portions of the Bible, in all the higher classes. At first, from their imperfect knowledge of English, their progress was slow, but the slowness of their progress was more than compensated by the opportunity afforded, of dwelling long on particular points, and exhibiting the truth in all points of view best calculated to remove prejudice, and open the way to its reception. Though the Bible was thus fully introduced as a class-book; yet it was from the beginning used in connexion with the devotional exercises of the school, "with the view," as says Dr. Duff, of bringing all the faculties of the soul into contact with the life and spirit and quickening influence of Jehovah's holy oracles—and never, never for the parsing, syntactical, and sundry other grammatical exercises of lingual acquisition. Than this practice, which we fear is too common, we know of none more likely to lower the Bible from its unapproachable eminence of sacredness, as THE BOOK—THE BOOK OF BOOKS. And we have," says he, "never ceased, and through God's blessing never will cease, to lift up our solemn protest against it." "If the Bible is to be made a school and class book—and rather, infinitely rather, let us decide on the banishment of grammars, and geographies, and popularized excerpts, consecrated exclusively to science and the muses, from our schools, than suffer it to be dislodged by the great antichristian confederacy from its throne of rightful supremacy, in wielding the sceptre over the entire educational realm. If the Bible, we say, is to be made a school and class-book, let it not be evacuated of its divine significance, by being turned into common use, for testing the rules and laws of every self-elected dictator, in the ancient domain of speech. Let it ever be maintained in the right ascension of its sacredness—the meridian altitude of its spiritual power. Let it be gratefully studied as the Book of Life. Let it be joyfully consulted as the chart of heaven; let its holy oracles be listened to with profoundest awe; let its cheering revelations be received and hailed, as the brightest rays from the 'ancient glory;' let its statutes, testimonies, and righteous judgments be submitted

to, as the unchanging ordinances of the King of kings. And then, and then only, will that best of books—the Bible—be allowed to promote the grand design for which it was by heaven bestowed. Then and then only, will it be duly revered; the God who gave it duly honoured; the myriads of young immortals trained in educational seminaries, duly quickened and edified—fortified for the vicissitudes of time, and ripened for hosannahs of eternity.”

The greatest difficulty experienced, was the want of proper elementary books. None, suited to the condition of the pupils and to the end contemplated by the institution of the seminary, could be procured. For, from those used in the government schools, every allusion to religion was cautiously excluded. To obviate this difficulty, three elementary books were prepared, each consisting of two parts, the first *common*, the second religious. The intention of the second part was, simply to bring before the minds of the pupils such truths as would have a tendency to enlighten the understanding, or awaken the conscience. And when the pupils had read these elementary books, which were made to contain as many striking and interesting facts as possible, their acquaintance with English was such, that they could read the Bible understandingly; and it was accordingly put into their hands.

For a considerable time, the instructions of the seminary went on without any interruption, or disturbance. At ten o'clock, the bell was regularly rung, and none were admitted, who came after this hour. One morning, when the teachers entered the room, to their surprise, they found that the school was nearly deserted. Upon inquiring, of those present, the reason of the absence of their companions, no answer was given, but one of them drew out the newspaper, entitled *Chundrika*, of that morning, and pointed to a particular paragraph. There, the Institution was condemned in no measured terms; the mode of study was represented as tending to subvert Hinduism, and the entire system was anathematized. The parents who permitted their sons to attend this school, were threatened with the loss of caste, by the sentence of the *Dharma Shabha*, or holy assembly, of which the editor of the paper was the secretary. This hostile edict produced a sudden panic among the Hindus, in consequence of which, nearly all the pupils were withdrawn in a single day. “Very well,” said the superintendent, “it cannot be helped. To us, per-

sonally, it is a matter of little moment. Those who have withdrawn are their own greatest enemies; and in the end, will find themselves the greatest losers." Those who remained were informed, that as long as half a dozen should attend, the instruction should go on as before. The parents had not acted voluntarily in withdrawing their sons, but under a panic, and in a week, nearly the whole had returned again. Similar publications were from time to time, made in this and other Hindu papers, which produced a much more inconsiderable effect, until the people became accustomed to these fulminations, and disregarded them.

At the close of the first year, it was judged expedient, to hold a public examination of the pupils, at which the Rev. Dr. Bryce presided. It was attended by a large company of ladies and gentlemen. Among the rest, Archdeacon Corrie attended, and nearly all the clergy connected with the Presidency of Calcutta. Some also of the higher classes of Hindus were present. The pupils, who were arranged into eight different classes, acquitted themselves in such a manner, on every study, as to call forth the admiration and loud praises of the whole audience. And, the next day, all the papers edited in English, and one in Hindu, came out with a most favourable account of the examination. This success of the first examination gave a mighty impulse to the Institution. Gradually, the accommodations have been so enlarged, that the average attendance, for a number of years, has been about eight hundred. These public examinations have been continued from year to year, and have invariably attracted great attention. They have been attended not only by the clergy and literary men of Calcutta, and by travellers and strangers of distinction who happened to be in the city at the time, but in some instances, by the governor general of India, and the highest officers of the state. And there has been but one opinion expressed, respecting the performances of the pupils, and the admirable mode of instruction and discipline, by which such results have been produced. It is believed, that as it relates to the more important branches of learning, a more thorough education is not acquired at any college or university in the world.

The good effects of this institution are great and various. In the first place, it has demonstrated to all impartial men, that the danger of giving religious instruction in schools intended for Hindu youth, is merely imaginary; and that the Bible may be introduced as a class book, not only without

creating any permanent disturbance, but with eminent success in forming the opinions and principles of the pupils. And secondly, this seminary has had a direct and powerful effect in undermining, and accelerating the downfall of the monstrous system of idolatry which has for ages prevailed in India. And this effect is not only to be attributed to the study of the Bible; but every science taught in the school, reveals truths in diametrical opposition to the tenets of the Hindu religion. "There is not," says Dr. Duff, "a branch of true literature or science which does not furnish weapons to demolish Hinduism." Just sentiments are now held and expressed by hundreds who have imbibed them here, in families to which missionaries or their books can have no access; and this operation is going on gradually, and silently, increasing in extent, every year.

The instructions received in this seminary will also have a powerful effect in weakening the attachment to *caste*; one of the greatest hindrances to the gospel, and to all useful schemes of improvement and reformation, which exists.

Another actual effect of the success of this school has been, the institution of similar schools, upon a smaller scale, in other places. Mr. Trevelyan, one of the greatest friends and promoters of Hindu education, in an address on the subject of education, says, "How numerous are the instances in which the visitors of the General Assembly's celebrated academy have caught the spirit of the plan, and been induced on their return to their respective districts, to form the nucleus of similar institutions. Besides, there are now several branch institutions in immediate connexion with the central school. And as soon as the success of the first important enterprise was evident, the General Assembly of the Church of Scotland sent out suitable men, who laid the foundation of institutions upon precisely the same plan, and instructed in the same manner, at Bombay, and Madras, which though not so numerously attended, have flourished in an equal degree, and have been under the superintendence of teachers of the same character as Dr. Duff.

But this is not enough. You say, we wish to hear of the conversion of souls to God. This is the grand end to which all missionary labours should tend. To its furtherance and accomplishment all educational plans and expedients must ever be rendered subservient. On this subject, Dr. Duff speaks beautifully. "By the vigorous prosecution

of the means, now described, it is in our power, in humble dependence on God's ordinary providence, to root out the monstrous errors of Hinduism, and substitute for them true literature and true science. Yea more; it is in our power to build up the evidence of Christian knowledge and doctrine, in the minds of hundreds; so that they become firmly persuaded of the truth of both. In a word, become *intellectually* Christianized. Beyond this, the use of ordinary means will not carry us. But beyond this, there must be a progress, else our prayers must remain unanswered, our primary design unrealized. We want to behold, not merely *intellectual* but *heart Christians*;—not merely individuals intelligently convinced of the truth of Christianity, but vitally awakened to discern and experience its special suitableness and adaptation to their own case, as guilty and polluted transgressors of God's holy law. Now, all the necessary knowledge we can, and are bound by every lawful means to communicate to the intellect. But we cannot render it efficaciously operative in impressing and renewing the heart. No: as soon might we strive to roll back the great rivers to their spring-heads in the lofty mountains, or force the tides of ocean to retire within the caverns of earth, or command the sun to retrace his course in the firmament of heaven. Savingly to change the heart, is wholly beyond the power of all human, of all created capacity. To whom then does the supernatural power belong? The volume of inspiration, the testimony of God's chosen people in every age, with one concurrent voice proclaim, that such a power is *the exclusive possession, and its exercise the sole undeniable prerogative of the Almighty Spirit of all grace*. What then have we to do? Have we no duty to discharge, as *instruments*, connected with the conversion of lost sinners? No duty! we have an all-important duty to perform. It is, in the first place, our part, by every legitimate measure, to bring the knowledge of salvation into immediate juxta-position with the understandings, and the hearts of men. It is, in the second place, our part and our privilege to wrestle in prayer, that the Holy Spirit may exert its gracious influence in opening the understanding, softening the heart, and rendering the knowledge of the truth influential. It is our part, to make known the glad tidings, that for sinners of the race of Adam a Saviour hath been provided, a Surety found, the blood of the everlasting covenant shed—that the sins of the most flagitious offenders

may be pardoned, though these should be numberless as the sand on the sea-shore, and in magnitude exceed the great mountains : though the cry of them should reach unto heaven and the guilt of them point downwards to the blackness, which fills with horror the prison house of the condemned spirits. It is our duty, and our privilege, to look to the influence of omnipotent grace, as that which can secure for the joyous message, a believing reception.

Missionaries, imbued with such sentiments and breathing such a spirit, will not be left to labour in vain ; they will be permitted, though they sow in tears, to reap some fruit of their labours. Accordingly, Dr. Duff goes on to say, "Blessed be God, we have not been left to a mere assurance of *hope*, however strong, and however well founded. In the unsearchable riches of his grace, He has been pleased to refresh this weary heritage with the transporting spectacle of souls converted to the Saviour. In immediate connexion with the instructions of the seminary, individuals have been led openly to renounce their idols, openly to embrace the Lord Jesus, as their God and Saviour, under circumstances the most appalling to mere flesh and blood. It has often been alleged, that there never has been a *sincere* conversion among the heathen of India. No sincere conversion!! How can sincerity be most effectually proved to exist? How, but by the number and extent of the sacrifices to which individuals will submit in defence of their profession? It is by such a test the sincerity of apostles and martyrs, in every age, has been most triumphantly vindicated. Now we assert, that, in Calcutta, there have been conversions that will abide the application of such a test, in its most unmeasured severity. Individuals have been led to cleave to Jesus, in spite of persecution. They have been confined, chained, and cruelly beaten ; they have been driven to relinquish father and mother, and all the endearments of home ; they have been constrained to submit to the loss of substance and hereditary possession ; they have gladly submitted to the alternative of being prepared to undergo a slow death by poison, rather than abandon the cause and cross of Christ. 'Father,' exclaimed one of these youthful heroes, when threatened to be put to death secretly, without witnesses, 'Father, I am as determined as you are ; you may kill my body, but cannot kill my soul ; and this I tell you, if ever I am at liberty, nothing will prevent me from being baptized.' "

We would only add, that since this book was published,

a disruption of the Church of Scotland has taken place; and Dr. Duff, with all the other missionaries of the General Assembly, have sent in their adherence to the Free Church. In consequence of this, Dr. Duff and his associates, have been deprived of all their buildings, together with all their apparatus and books. But they are not discouraged; and God will make up to them not only this, but every other loss sustained for the sake of his truth.

Beman, D. D.

ART. V.—*Christ, The only Sacrifice: or the Atonement in its Relations to God and Man.* By Nathan S. S. Beman, D. D., Pastor of the First Presbyterian Church, Troy, N. Y. With an Introductory chapter by Samuel Hanson Cox, D. D., Pastor of the Presbyterian Church, Brooklyn, N. Y. Second edition, re-written, enlarged and improved. New York: Mark H. Newman. 1844. pp. 171.

THE doctrine of which this little book treats, has always been regarded as the cardinal doctrine of the gospel. It was the burden of apostolical preaching; the rock of offence to Jews and Greeks, the corner stone of that temple in which God dwells by his Spirit. The cross is the symbol of Christianity; that in which every believer glories, as the only ground of his confidence toward God. The rejection of this doctrine, therefore, has always been regarded, and is in fact, a rejection of the gospel. It is the repudiation of the way of salvation revealed by God, and the adoption of some method not only different but irreconcilable. Whatever, therefore, affects the integrity of this doctrine, affects the whole system of religion. It lies in such immediate contact with the source of all spiritual life, that the very nature of religion depends on the manner in which it is apprehended. Though all moral and religious truths are in their nature sources of power, and never fail to influence more or less the character of those who embrace them, yet some truths are more powerful, and hence more important than others. We may speculate with comparative impunity on the nature of angels, on the origin of evil, on the purposes of God, on his relation to the world, and even on the