

THE  
PRINCETON REVIEW.

---

JULY, 1843.

---

No. III.

---

ART. I.—*Report of the General Committee of Public Instruction of the Presidency of Fort William in Bengal.* Calcutta: G. H. Huttman, Bengal Military Orphan Press. 1841. pp. 266.

WE regard this as a very interesting document on a very important subject. We are grieved, and almost out of patience, at the apathy with which the social and moral destiny of India is regarded, by the great mass of our intelligent and public-spirited people. Why should we feel so little interest in a country which contains a population equal to that of England, France, Spain, Portugal, Prussia, Italy, Switzerland and Germany together; a population of remarkably interesting character, and just in the act of undergoing the most important changes, political, social, moral and religious? We await with anxiety the arrival of our steamers, to tell us the price of cotton in Liverpool, and the rate of interest and exchange in London; and the variation of a cent a pound in the former, and a half per cent. per annum in the latter, creates a sensation from one end of the country to the other; but who knows what progress Christian civilization is making in Asia, and who cares to hear of the difficulties and successes of education, and of social and moral improvement, among the hundred and twenty millions of British India? If we thought we could

rected to the training of a suitable ministry from among her own gifted sons to establish and perpetuate the institutions of the gospel among her people. The American Mission Seminary at Batticotta, and the Scotch College at Calcutta, (the latter containing at present no less than 800 students) are among the most interesting projects of usefulness to which the active and intelligent piety of the Church has given birth, since the commencement of modern missions.

We conceive that the responsibility of the church, in view of the present state of things in India, and especially in view of the progress of unsanctified education, is peculiar and immense. She must take those millions of untrammelled minds, and lead them into captivity to the obedience of Christ. On the ruins of superstition and idolatry, which British education is contributing to produce, she must prevent the devil and his allies from rearing the hateful structure of infidelity and libertinism, and erect in its place the pure and glorious temple to the only living and true God. This is a work which none other can do. It ought to be known throughout all our churches, that India cannot long remain pagan, under British influence; and that whether she is to be desolated and cursed with infidelity and impiety, or blessed with the gospel of Christ, depends, under God, upon the influence which the church shall exert upon the generation now coming on the stage. The subject, however, is one which we have, at present, no space to discuss.

*Geo. W. Andrews*

- ART. II.—1. *Travels in North India, containing notices of the Hindus; journals of a voyage on the Ganges, and a tour to Lahore; notes on the Himalaya mountains and the Hill tribes. Including a sketch of Missionary Undertakings.* By the Rev. John Lowrie, Assistant Secretary of the Board of Foreign Missions of the Presbyterian Church.
2. *An Address delivered in the Duane Street Presbyterian Church, N. Y., on the evening of Oct. 3, 1842. The day of Humiliation appointed by the General Assembly.* By the Rev. George Potts, D. D.

It is plain that the great mass of Christians in America take no real interest in Foreign Missions. The charge is

proved true, even of our own church, by figures which cannot lie, in the annual returns to the general Assembly. The sums actually contributed, and from which the entire support of our missionary establishments is derived, are in a great measure from a narrow strip of country, from not many congregations, and indeed, as it regards a very considerable portion, from a few individuals. The monthly seasons for united prayer in behalf of missions are not marked with that frequency of attendance, which betokens a lively widespread zeal. The purchase of missionary periodicals and other publications is not made with any such increased avidity as denotes a predominant interest. No great retrenchments for the sake of this cause have come to our knowledge. Wealth and fashion display themselves in the church, as out of it, in houses, furniture, table and equipage; and the external superfluities of decoration, in churches and Christian houses, are certainly not less than they were twenty years ago, when there was less complaint of hard times, and when the claims of missions were less regarded. And all this, when, as a church, we are pledged to this work, as one to which we are solemnly called of God.

It is not to be denied that there has been a great increase of effort, in the aggregate: our lamentation is, that it is not diffused. Here and there, in every part of our territory, there are individuals and clusters of pious people, from whose zeal we might all be willing to light our torch. But the rank and file of our army have by no means come up to the point of even looking in the direction to which they are summoned to go. The work of Foreign Missions, whenever mentioned, is treated as a good work, but too much as a work of supererogation. There is a feeling that we can do without it; whereas a truly scriptural view of the subject would show us that it is of all others the prime and essential work of the church, to which it is bound by the command of Jesus Christ, and in neglect of which it can scarcely continue to be a church at all. For, when the gracious Redeemer left us, he commanded us not to grow great, or rich, or strong, or learned, but to disciple all nations, to preach the glad tidings to every creature. And although it may be made a question how far the message must penetrate in any country before the preachers should be justified in leaving it for another, there can be no question whatever as to those amazing tracts of infidelity

and heathenism, in which millions have never heard of Christ. It should seem as if the Master had made it at the very beginning the grand characteristic tendency of his religion to swell, and spread, and propagate ; intimating this by the figures of light and leaven ; a tendency which strikingly manifested itself in the first age, when every minister was a missionary, and when every church was like the seed-vessel of an autumnal plant, bursting with reproductive power, and scattering the germs far and wide ; a tendency promotive in the highest degree of piety and happiness in the subjects of it, and marking, when strong, the healthiest ecclesiastical condition, but at the same time so opposed by circumjacent pressure of bad influences, as in every age and country to spend itself and die away, as in perpetual need of immediate quickening from on high. Such quickening touches the church has felt again and again, with an electric shock of influence, as if from the finger of God extended from heaven, and then the graces of believers have been mightily strengthened and the church has pushed forward its conquests. It was thus that every country in Europe, and many in Asia, first received the gospel, and this missionary operation was spread through a longer series of years than is generally considered. And then, when all was dead again, the Lord looked out from the pillar of cloud, and gave the word of reformation, and great was the company of them that published it. And in later revivals, such as those of the Calvinists of Britain, the Pietists in Germany, the early Methodists, the United Brethren, and the founders of our American churches, God has been pleased to renew his direct approach, and teach us in the most gracious manner, that his are the power and glory, and that ours is the work of diffusing the gospel. It is the great business of the church, for which it was founded, and of which nothing can lawfully take precedence.

Is there not a secret scepticism among thousands of professing Christians, as to the real danger of the heathen ? Can they believe them to be in a perishing condition, and yet care nothing about sending them the gospel ? It is not to argue this point, that we now bring it to view, but to direct to it the notice of pastors and other preachers and instructors. A latent but prevailing error here, is enough to account for wide-spread apathy, and must paralyze, and at length kill, the whole enterprise. We may preach with the eloquence of Paul on the claims of hundreds of mil-

lions of immortal souls, but if we leave the hearer with the comfortable presumption that, after all, these poor creatures will deserve a lenient treatment at the hand of God, and are in no danger of everlasting perdition, we disconnect his heart from the only motive which will be powerfully affecting. Every cause will prosper in proportion as its grand principles, rather than subsidiary ones, are pressed. It is when the Christian heart yearns with unutterable anguish over souls in peril of everlasting ruin, that it breaks forth with the true missionary spirit. The collateral advantages, of light, civilization and comfort, which Christianity proffers to the heathen, are trifles compared with this. It is salvation, in all the awful import of that sacred term, which we are asking for them. Inasmuch as scarcely any man, and certainly no good man, can be found, who on being besought to pity the heathen would say, let them eternally perish; there is great reason to think that multitudes who, when thus besought, refuse their aid, pillow their inaction upon the falsehood that the heathen are in no danger. And if ministers shrink from the painful subject, and dread to harrow up their sensibilities by prospects so tormenting, error must grow upon error, and the church must spend other ages in neglect. But if the true state of the case be presented; if it be shewn, that precisely this motive brought the incarnate Son of God to the cross; that precisely this view of the heathen condition winged the zeal of apostles and early Christians when they hastened over land and sea to publish Christ; if the tremendous, soul-moving danger of thousands of thousands on the brink of perdition be fairly presented, and made to command belief, it is inconceivable that even avarice, so far as existing in renewed hearts, should not give way.

From what has been said, it may be easily gathered, what are our views with regard to ministerial responsibility. We have no belief that the zeal of the church will outstrip the zeal of her ministers. Those whose very function it is to be constantly intimate with the subject in all its bearings, and whose situation gives them most complete information of the acts and wants of missionary bodies, may naturally be expected soonest to catch and most readily to propagate any good influences which may be abroad in society. So we have generally observed the fact to be. Notwithstanding some striking exceptions, the pastor has usually been the agent in bringing up his people to the work.



Those churches which have done nothing have usually been those in which the pastor has cared nothing; and those which have largely bestowed (we of course mean in proportion to means) have been those in which the pastor has been a very missionary himself, all alive, and talking in every house on the all absorbing topic. If pastors, from any obscure regard to policy, for fear of losing, or for fear of offending, keep this subject from their flocks, resist all awakening approaches from without, and make common cause with the avarice of their people instead of assaulting it with the sword of the Spirit; not to speak of the reaction upon their own temporal discomfort, by the results of selfishness thus engendered, the consequences will undoubtedly be the congealing of the mass in unproductive, hopeless parsimony, and the eventual decay of vital religion. As ministers of Christ, we must act out our principles. We must proceed on the belief, that he that watereth shall be watered, that such giving is lending unto the Lord, and that we and our people shall be abundantly richer and happier for all that we bestow on the perishing heathen. And we have the testimony of some who have the best right to speak on such a subject, that they and theirs have never so prospered as since they began to act on these principles. It is our pastors—we must repeat it, and earnestly and most respectfully ask attention to the remark—it is our pastors, with whom the work of missions must rise or fall. Under God, it is they, who must bid it live or die. Let a thousand ministers arise to their feet, and join shoulder to shoulder in this work, and no man doubts, that the whole land would be moved, and more than our brightest dreams realized. No man doubts, that in the hand of Divine Providence and grace, the ministry is the lever which moves the whole church to every great combination of effort. And what we have already seen of renewed endeavour in the last generation, has been owing chiefly to the animating words and example of a few men. Even a hundred, having the mind of Carey or of Mills, would be like the host of Gideon. The cause of Foreign Missions claims such animation of our ministry. It is too late in the day to regard the work as suitably done by a small deputation, sent abroad to distant lands. It is the whole church, and eminently the whole ministry, who are bound for the evangelizing of mankind. Considering the proportion of unevangelized millions, the *prima facie* call on every minister is to go

himself. The question is not, Why should I go, but Why should I stay? And many of us, when casting about for excuses for parsimony, or sloth, or indisposition to vex our people with so unwelcome a topic, ought rather to be bewailing, before God, our sin in leaving other brethren to go and bear the burden and heat of the day, while we have stood all the day idle. In a word, if Christianity is what it purports to be, if the danger of blinded heathenism is such as the New Testament declares, and if Christ's dying command has such a latitude and force as has been affirmed, then is it the plain, imperative, immediate duty of all among us who bear the ministerial name, to lay ourselves out in carrying forward this very work of Foreign Missions.

In writing a few plain words in behalf of Missions, we mean distinctly the missions of our own church. Not that we undervalue others; nay, we esteem and love them, and bid them God speed, but our own duty lies in our own field. The instrumentality which Providence has laid within our reach is that which is afforded by our own organization, and for this we are accountable. And we solemnly protest against being regarded as hostile to other societies or modes of conducting missions, because we prefer our own. More than this, inasmuch as this precise mode of sending the gospel to the heathen is one for which we have conscientiously contended, we must be permitted to assert its precedence, as a method for our own people, above any and every mode unauthorized by the church; and this without justly incurring the charge of malice or even coldness. Especially do we wish it to be understood, that towards the American Board of Commissioners for Foreign Missions, we entertain no sentiment incompatible with Christian respect and good will.

Our Foreign Board does not awaken as great an interest as the American Board. Its resources are smaller, its missions consequently fewer, and from these the intelligence cannot yet be as awakening. It is not to be concealed, moreover, that we have to make our call on a population who have come later into the great work, and who in general are less acquainted with the demands of the unevangelized world, and less used to give money.

There are difficulties but there are encouragements. At the outset there seemed nothing but difficulties. If delicacy towards individual modesty did not forbid, we could tell how heavy were the rebuffs which drove back the zeal-

ous advances of those who were foremost in a scheme then considered a chimera. Those difficulties have been wonderfully removed, and our success has been such as we could not have dared to hope. Nor do we see why we may not expect, in a holy emulation, to outstrip the noble society, which gave us our example and impulse. If the great Presbyterian bodies were united in visibility as they are in doctrine and government and worship, what a front would they present, in this as in every good work ! Against the so-called Catholic churches, they now show scattered detachments, instead of an army. The opposing ranks are solid and compact. The prelatical squadrons are every day consolidating, and exchanging signals with the half-dead churches of the East, some of whom they have for ages been denouncing as schismatics or heretics ; a phenomenon due to the progress of missions in Asia. It is time that Presbyterian forces were more concentrated, at least in action ; time to give over our lesser controversies among ourselves, and to unite to push the conquests of truth into the heart of an unconverted world ; time to take up the work of reformation, where the plough was left in the furrow of the sixteenth century ; and especially time to press onward together in the enterprise of missions,

Taking as a basis the Reports made to the General Assembly of 1842, these being the latest to which we have access, it must be acknowledged that we find too firm a ground for our opening remarks. For example : although our communicants, numbering 140,433 contributed \$46,541, yet of this the sum of \$20,355 was contributed by seven presbyteries out of ninety-eight ; and, omitting thirteen presbyteries who gave nothing, there are eleven, including more than six thousand communicants, of whose donations the sum is \$319. There are more than eight hundred congregations, to no one of which a single cent is credited in the column. Yet we are more encouraged by the grand result, than disheartened by these particular failures ; and the increased liberality of a few churches serves to show what has been done in certain places, and what might be expected if the zeal of these should, as we hope, extend itself through the whole body. Our meaning will appear when it is considered, that five churches gave the sum of \$13,529, being more than one third of the whole amount from one thousand nine hundred and four churches. By the renewed and indefatigable labours of the ministry,



and by no other means so certainly we may hope to see the sacred flame of missionary benevolence catching and diffusing itself over our whole territory. For as in another and more obvious sense, the salvation of mankind is entrusted to ministers of the gospel, so it is to them beyond all the rest of the church that the conversion of the heathen world is consigned; for it is by their personal exertions that the public interest must be maintained, and the enthusiasm of our pastors will always be a just exponent of the missionary spirit of the body at large.

It is worthy of consideration, that even where something is done in behalf of Foreign Missions, there is a tendency to regard it as an extraordinary effort, lying beyond the sphere of ordinary, daily duty. Till this error be corrected, we cannot expect the stream of contribution to be full and regular; it must be subject to fitful ebbs and floods, and to the reaction and collapses which inevitably follow sudden excitements and over-strained exertions. To prevent this, our congregations must be put upon a system of missionary education, which shall bring them gradually but surely to the point of acknowledging that the duty of sending the gospel is a never-ceasing obligation, on every member of Christ's church, and to be held constantly before the mind as much as the duty of prayer or of supporting the means of grace at home. The proper place for beginning this revolution of feeling, is with the rising race, who will thus grow up free from the misconceptions under which the present generation have lain supine, and for this work we have an invaluable aid in the excellent little paper issued by the committee, under the title of "The Foreign Missionary." In addition to this, some of the most successful friends of the enterprise have seen cause to recommend systematic collections such as to bring out the whole strength of the people, at stated times, and at very short intervals, application being made to every church member. Some churches have regularly organized themselves as missionary societies, and have framed lists of all who should contribute, with the weekly sum appended to the name of each individual. This has the advantage of conforming exactly to the apostolic suggestion: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." There is perhaps no one who will not be agreeably surprised, at the result of this simple method, finding how the burden is lightened by minute

division, and how much larger the annual gift becomes, when made up of frequent small sums, instead of what one is too ready to consider a single large one. Let it not be thought an insignificant matter, when we observe, that if every communicant were to lay aside three cents each Lord's day, the resulting sum would be more than two hundred thousand dollars annually.

Next to the faithful presentation of the duty of Christians to send the gospel to the perishing heathen, must be placed the diffusion of missionary intelligence, as a means of awakening and supporting public sympathy in the cause. For this the monthly meetings for prayer may be profitably employed, and the invention and diligence of pastors should be tasked to render their communications animating and instructive, by the most valuable tidings from abroad, with the aid of maps and other illustrations. We have never joined in the fear of some, that the communication of intelligence at the Monthly Concert would forestall the sale of the Missionary periodicals: on the contrary, the little which may be made public once a month cannot but whet the appetite of the people for the fuller details of the journal. The circulation, among all our families, of the Missionary Chronicle, we need scarcely add, is what no church-session can at this juncture neglect, without loss.

In the midst of all our lamentations, we think we see cause to believe, that a silent and gradual, but perceptible increase is manifest in the interest of our people in these great Christian operations abroad. It is carried forward by the renewed zeal of many ministers, in every part of the land, who are giving more time to the exposition of our common duty in this regard; preaching, not merely on special occasions, but often in their weekly ministrations, on the spread of the gospel; it is furthered by the increased circulation of missionary books and papers; by the obvious signs among the nations, of God's purpose to break down the barriers which for ages have hindered the access of Christianity; by the voice of entreaty which comes to us from our brethren in foreign parts; and by the frequent departure from our own family-circles or neighbourhoods, of beloved brethren consecrated to this work. In consequence of this, it is encouraging to observe that the missionary character is treated with more signal respect. Perhaps the public designation of an evangelist, or the sailing of a missionary ship, may not quicken the feverish

pulses of public enthusiasm quite so much as twenty years ago; the departure of a Christian family for the east may not seem so much like a sacrifice, a burying alive, or an eternal expatriation. These events have come to be ranked among the more stated, if not the ordinary, fruits of religion, and so it should be. But at the same time, there is a higher value set upon the labours of the missionary. If the day ever was, when it was thought fit to lay aside inferior gifts and talents for the foreign service, that day is past. On this subject, there has been a great advance in our theological institutions, from which some of the brightest ornaments have yielded themselves to the work of missions. We speak from knowledge, when we add, that among the missionaries of our Board, are not a few, certainly a fair proportion, of men, who for genius, learning, finished education, aptness to teach, and acceptable gifts, would shine in any station in the home-service. This is sufficiently proved by the communications received from them, and by the course of their enterprising action in trying circumstances. As the number of these increases, as their repeated communications thicken upon us, as new neighbourhoods are successively brought into tender connexion with foreign stations through the sons and daughters whom they have sent thither, and as the greatness of rising churches and presbyteries, in lands only lately known to us shall be revealed, the intelligent zeal of our community will render this the prominent and attractive object, and the theme of daily conversation and daily prayer.

The plan of conducting our church-missions through the intervention of a board, has met with opposition. It is not our purpose to vindicate it now; as well because this opposition has had no extensive influence, and has not in any degree unsettled the policy of the church, as because we are not aware that the duty of church-missions, in this mode, has been anywhere more fully discussed than in our pages.\* We owe hearty thanks to Providence, that so momentous a trust has fallen into such hands, where our highest expectations, in regard to zeal, enterprise, patient labour and judicious counsels, have been more than realized. We are even surprised, that in the conduct of operations so va-

\* Besides other instances, see vol. viii. pp. 413—440., vol. ix. pp. 101—150., vol. x. pp. 535—542.

ried, onerous and delicate, where there is so much room for difference of opinion, we should have found nothing to which we can object. Few know the toils, the anxieties, and the perplexities of these brethren; none in this world will know how much they deserve of us as a church. They should have the sympathy, respect and prayers of their brethren: for while it is our work, and not their own, in which they are wearing out their lives, it is certain that whatever repugnance to the enterprise may exist in any portion of our congregations is made to fall on them as its objects. If there is delinquency, however, we take delight in saying that we do not believe it lies with them, but with some of us who are too ready to shift the accountability to our agents; nor can we read without at once assenting and confessing judgment, the remarks of Dr. Potts:

“Where then lies the fault? *Does it lie at the door of the brethren appointed for the management of the work?* They have with great solicitude asked themselves the question. What more can they do than they have attempted to do: what appeal could they have made, which has not been made, what service rendered, which they have not rendered? Let the church point out any reasonable claim upon them, and they will cheerfully comply, although if it were the will of God, they would gladly be released from the heavy responsibility of working almost without means. They are very sad at this moment, dear brethren, for they are overwhelmed in spirit with calls for help, and discussions, perplexities, despondencies, which cannot be spread upon the printed page. But tell them what more they can do, and they will do it.

“Where lies the fault? *Is it to be found at the door of our ministry?* I must speak out my convictions—I dare not conceal what I conceive to be the truth. The largest, by far the largest share of accountability for the meagerness of our condition, is to be borne by them. Let me then speak to them, who myself often feel my need of the rebukes of the truth.

“My brethren did you fire up with zeal for the glory of Christ, the results would be speedily manifest. Did you give palpable demonstration that this duty in your eyes is one of paramount interest, did you in season, out of season, —in prayer to God at your own firesides, in the social circle, in the sacred desk —in exhortations and faithful admonitions in private—did you in your Sessions, Presbyteries and Synods, in your pulpit discussions of any subject which would warrant an introduction of it even remotely—did you, when standing at that high vantage ground, and during that holy time of covenant-sealing, the supper of our Lord the great missionary—did you in all these ways show that the conversion of the world to Him to whose service you are pledged and whose blessings lie thick around you, was, not merely an item in your creed, but a reality interwoven with all your Christian experience—oh, think you, you would be long without a greater enlargement of *the spirit* of missions among your people, leading to an enlargement in missions themselves? Take a case: say that one of our churches is very poor: a public collection is annually taken up for Foreign Missions amounting to *ten* dollars: (I do not suppose an imaginary case :) I ask now, is it not certain that a little personal exertion of the minister of the flock, would double that sum? And may not the possibility of an increase be supposed universally, except perhaps in the cases of a very few large contributors? I speak as a pastor, who knows the sinking of heart



which follows after an unsuccessful public appeal : but I admit my own fault : I feel that I have not been sufficiently urgent, and especially that I have not been sufficiently watchful for fair opportunities, in private, which if improved are the best opportunities for pressing home any truth or duty. While I remember this, I am humbled, and fear even to seem to cast a stone at the most faulty. But let the truth be spoken, let it be received in humility, by those who feel their need of it.

“ I say then, that there is reason to fear that our ministry is in danger of neglecting this duty in their avowed zeal for another. Have they not in their defence of the truth forgotten its propagation ? Have they not been content that their share of obligation to the truth shall consist in standing guard over the precious deposit to see that it be not rifled ? But might it not almost as well be rifled as hid away out of sight of the world for which it was intended ? What avails it if we have orthodoxy in profession, if the orthodoxy of action be wanting ? or that Christ should be preached so that not a single flaw can be discovered in the theological accuracy of the teaching, if Christ be not so preached as that every believer shall be inspired to pray, and give, and labour to have his salvation made known, not in their own Jerusalem only, nor in their own Judea only, nay nor even to the dispersed of their own people merely, but to the *Gentiles* ? Is that the true trumpet of the gospel which does not summon the church to this war ? Oh my brethren may the appointment of this day arouse first of all the *ministers of Christ*, and make us humble and bow us down for our lagging zeal, and rouse the smouldering embers of our love for the world, until it shall flame so high and so steadily as that none can mistake that we are men of one calling and purpose—the conversion of the world to God. Then only shall we have no cause left to fear that our other ministrings are selfish, and our other offerings at the altar like those of Nadab and Abihu. Oh what a fear is that ! Can we conceive of a more terrible condemnation than that which must await the professed leader of God’s people, who, instead of grasping the interests of the world, has been absorbed in taking care of his own ; instead of going forward has held back ; instead of firing the zeal of others for Christ’s glory, has shed around them an atmosphere of death. Our pulpits may glitter with the beauties of learning and eloquence and orthodoxy, but if learning, eloquence and orthodoxy be not warmed with love, universal love, their glitter will prove like the brilliancy of that region where all is chill and dead. In any degree to do this, is to abuse the truth, and forfeit the final welcome, Well done good and faithful : ye have done it unto these—ye have done it unto me.

“ Then, oh my brethren in the ministry, let us see it for ourselves. Let no weariness overcome us, let no opposition of the inimical, no indifference of the lukewarm, let no danger of being stigmatized as beggars, let no disheartening contrast between the grandeur of the cause and the smallness of our success in gathering means to carry it forward, let no poverty which is not absolute, prevent us from giving ourselves, and labouring to induce others to give. The poorest church is rich compared to the destitution of the perishing. I admit that my own faith sometimes almost faints when I contrast the wealth, which sits in many of our places of worship, with the fact that out of our abundance we give to the poor, poor Lazarus who lies at the gate, only the crumbs which fall from our table ! I could hide my head when I behold the energy of the church when the world’s purposes are to be secured, how mountains are cut through, and rivers crossed, and a vast mechanism constructed by the people of a single city, for the purpose of securing pure water for the body : and still more how unnumbered thousands are spent by those who profess the truth, for baubles or luxuries. We would not recall the days of ascetic monkery : we ask not that a race of barefoot friars should be raised up to preach the gospel—



but we do ask, and you, dear brethren, must *demand* from the church, (and let those who refuse to hear do it at their peril,) that a fair portion of its superfluity, and if there be no superfluity, then some fruit of personal self-denial, shall be given to carry the Bible and the missionary *into all the world.*"

A volume might be written upon the collateral and secular advantages resulting from foreign missions, as well to the countries from which they proceed as to those on which they terminate, in regard to science, literature, commerce and the arts. Already have we received, from the writings of missionaries, more information respecting remote, and once unknown regions, than from all the volumes of professed travellers. In addition to the stated journals transmitted and published, the literature of the age has been enriched by a large number of able and instructive works, which rise above the degree of ephemeral productions, and become authorities in regard to the subjects of which they treat. The intimate acquaintance which the missionary obtains of the languages, manners, opinions and localities of distant heathen tracts, renders his testimony far more exact, full and authentic, than that of the mere voyager or tourist, even when the latter is a man of science. But for this, we should be possessed with the same crude and fabulous reports respecting the Eastern world, which deform the books of the last century. And if we are ever admitted to the recesses of China, with its wonderful and anomalous semi-civilization, it will be by means of missionaries, already preparing to enter the breach made by the victorious arm of power. Among these contributions, we give a place to the modest but valuable work of Mr. Lowrie. It is now about nine years since this gentleman, who had been the pioneer in the mission to Northern India, was constrained by the entire failure of his health, to return to his native land, where he has ever since been rendering active service to the same cause. The little volume before us contains the results of his observation. It affords, in an unpretending but interesting manner, such an account of the Hindus, as is well suited to awaken a special concern in every reflecting mind, for the work of the gospel, in which our church is engaged on their behalf. The nature of the narrative, which is rapid, various, and comprehensive, absolutely forbids abridgment or analysis; and in the attempt to make extracts, we almost fear that we shall do injustice by severing valuable matter from its connexion. Yet there are some portions, of which the interest is such, that we believe we shall sub-

serve the cause we plead, by giving them insertion, in the belief that some of our readers will be attracted to the volume itself. The whole account of the Hindu character is full of information. We would ask attention to what follows, in regard to one of the most stupendous barriers to the introduction of Christianity, we mean the institution of caste.

“This peculiar system was and continues to be primarily a religious institution, but it has become interwoven with the social and civil institutions of the country, and indeed with the entire life of the Hindus. It completely perpetuates the state of things with which it has become connected. Any general change would be fatal to its power. Originally there were but four castes. The Brahman, formed from the mouth of the Creator to expound his laws, stands at the highest point of human elevation; the gods themselves are hardly his superiors; all rulers who are not of his own order, are far below his rank, and for the most atrocious crimes his life, under the native law, cannot be taken from him. Then follows the Kshatriya, formed from the arms of the Creator, to protect the Brahmans in their spiritual duties. The noble looking Raj-puts of the western provinces are generally Kshatriyas, and are in great numbers found in the native regiments of the East India Company, where they make capital soldiers. Below them are the Vaisnyas, created from the belly of their deity, and much inferior to the two higher classes. They are the ryots or farmers, a simple minded, regular, peaceful body of people, as farmers are every where, enjoying the proud distinction of minding chiefly their own business, sharing more largely in the quiet satisfaction of human life, and less in its turmoils, than any other class of people. Still lower are the Indras, formed to be servants to the Brahmans from the feet of their god. Thus does this system exalt the Brahman tribe, and degrade all the other classes of the people. It was probably introduced to promote and perpetuate the power of the priestly class, as the various monastic institutions, with their regulations, are made subsidiary to the power and elevation of the Roman ecclesiastics above the common people.

“It would seem that the original features of this institution have, in the progress of many centuries, become greatly changed. It would now be a difficult task to determine a Hindu's employment, or even his relative standing among his countrymen, by his relations to these general divisions of the system. Numerous sub-divisions of caste have occurred, and many mixed castes exist, though new sects, I believe, are no longer formed. Perhaps few subjects are more embarrassing than the formation and rules of these mixed classes; I shall not attempt to describe them. It will be sufficient to note that while the original classification still exists as the basis of all the existing varieties, and in a great measure determines their rank, still these smaller divisions have landmarks of their own, and their usages are tenaciously adhered to by their respective members. At the present day every occupation is allotted to a distinct sect. A person of one caste never eats with one of a different caste, nor are marriage connexions formed between them. The system is hereditary, and so is commonly the occupation; the son of a farmer being commonly a farmer, the son of a shop-keeper a shop-keeper; and the usages of the system, like the laws of the Medes and Persians, are unchangeable. There can be no change but by falling, no rising to a higher class, nor transition from one to another; and the transgression of the smallest ceremonial would precipitate even a Brahman to the bottom of society. Provision is made, however, for restoring those who have fallen, to their former standing. Liberal presents and bounteous feasts to the

Brahmans have great efficacy in expiating the offence incurred by a departure from the usages of this system, if the penitent transgressor will but walk more strictly for the future.

“ It would be a departure from the usages of caste to adopt any improvement in any kind of employment, and the violation of these usages would be instantly visited with the severest punishment, the loss of property, of reputation, of employment, even all hope of obtaining from the nearest relation the cold charity bestowed on common beggars by the hand of strangers. Here is one great difficulty preventing the conversion of this people to Christianity. To receive the memorials of the Lord’s Supper in company with other communicants, would be a violation of caste, unless the officiating minister and all the communicants were of the same caste; and the same difficulty is apparent as to other Christian duties. Nor is it less a hinderance to all improvement in the temporal affairs of the people. It is a heavy weight crushing down the spirit of enterprise, even though enterprise in that land is goaded on by necessity, and quickened by the keenest appetite of covetousness. It raises a wall around the Hindu, which he never dreams of climbing over or throwing down. He concludes that such is his fate, ‘*Hamara dastur hai,*’ ‘it is our custom.’ is his resigned, passive reply to every proposal of a change. Shall this dreadful system always bind down the minds of the people of India? No, surely. Its very weight and bondage will conduce the sooner to its being thrown off, when the people begin to see its many direful evils. And other considerations, which cannot here be introduced, serve to show that the day is drawing nigh when this master-piece of the great spiritual adversary’s invention to enslave the minds of men, shall be broken and dashed into a thousand fragments, and when it shall be known only on the pages of history as one of the almost incredible things of former ages.”

Of the religion of the Hindus, it is in the highest degree important that we should have some adequate notion, as it is the very antagonist with which so great a part of our missionary array is brought into conflict. We shall avail ourselves of Mr. Lowrie’s information and sometimes of his words, even when we do not mark the quoted passages. It is a godless system, conveying no knowledge of the true Creator. It provides no atonement for sin, nor any motives to holiness, nor any idea of holiness itself. It imposes no restraint on wickedness; it gives no consolation in affliction, it reveals no hope beyond the grave. It authorizes crime, even remorseless murder in certain cases. Its deities are patterns of bloody and loathsome iniquities. Impurity, such as cannot be named, is consecrated in its worship. Abandoned women form the retinue of its temples. Such is the prevalence of polygamy, that a priest has been known to have sixty wives. The consequence is a total degradation of the female sex. Truth and honesty are scarcely recognised as connected with religion.

The choice of the North Western provinces, as a missionary field, is vindicated on grounds which ought to be widely known to our churches, in order that they may act

intelligently in their prayers and contributions. They contain a large and hardy population, in a better climate than the rest of India, with access to the cooler ranges of the Himalaya mountains. They are unoccupied by Christian teachers, as are the great countries to which they open. At the time of commencing this work, an effort was in progress towards the diffusion of the English language in several great cities. And the enterprise was looked upon with marked favour, by intelligent English Christians. The city of Lodiāna, since made familiar to the lovers of missionary record, was selected, and at length reached by Mr. Lowrie. It is the most remote of the English stations on the north-west, and has a population not much less than twenty-five thousand. It has an active trade with the countries to the west. A hundred persons use the English language, twenty-five hundred of its residents are from Cashmere, and about a thousand are Affghans, who speak Persian, as do all the higher classes throughout India. The Sikhs speak and write the Gurmukhi or Panjabi dialect, allied to the Hindui.

We could easily gain the attention of our readers by dwelling on the tour to Lahor, and the very striking account of Ranjit Singh, whose name has now become part of history in connexion with the recent advances of British power; but we choose rather to give some notices of the mission in which so many of our beloved brethren, and some of our own cherished friends, are spending their energies. A good map must supply those geographical points, which it is not our province to elucidate.

The stations which have been occupied in Northern India, are Lodiāna, Sabathu, Saharunpur, Futtehghurh, and Allahabad. At Lodiāna, Messrs. Wilson and Newton took charge of an English school, two or three common schools, a weekly service in English, and a printing press. They spent a portion of their time, after acquiring the language, in preaching tours among the neighbouring natives. Two dwelling-houses, a school-house, and a printing-office were erected. On the arrival of a third company of missionaries, Mr. Porter was associated with Mr. Newton at Lodiāna, and Mr. Wilson accompanied Mr. Rogers to a new station. Since 1838, Mr. Rogers has superintended a boarding school at this place, and Mr. Morris conducts the printing, with an additional press. At Lodiāna, has been erected, for native services, the first Presbyterian and the first Mis-



sion church, in that part of India. In 1837, a church was organized, which had an accession of several native converts.

Sabathu was first occupied by Messrs. Wilson and Rogers, in 1837. They were succeeded by Mr. Jamieson. Besides the schools, the missionaries have made frequent tours among the Hill Tribes, and into the plains, and Mr. Jamieson has given attention to the language of the Thibetian people who find their way in numbers across the snowy mountains.

Saharunpur was occupied in 1837, by Messrs. Campbell and Jamieson. In 1839, the former was joined by Mr. Caldwell, and Mr. Craig, a teacher. They conduct schools for orphans, and have a church, which in 1841 numbered twelve members. Their labours are abundant and their prospects highly favourable. This place contains about 40,000 inhabitants, is surrounded by a populous country, and is within forty miles of Hardwar, where the Ganges issues from the mountains, a place of great resort for pilgrims, so that the missionaries preach to multitudes. The number of these pilgrims is seldom less than two hundred thousand, and every fourteenth year the multitudes are greatly increased.

Allahabad, at the junction of the Ganges and the Jumna, was first occupied in 1836, by Mr. McEwen, who established schools and founded a church, but was compelled by disease to abandon the work; he was followed by Mr. Wilson and Mr. Morrison, and more recently by Messrs. Freeman and Warren. Printing operations are here maintained, and the school for orphans contains fifty pupils. A number of natives have been admitted to the church. An edifice has been erected for native services, through the liberality of R. Montgomery, Esq., of the Civil Service. and other English gentlemen, and a valuable property on the Jumna, has been purchased, for missionary purposes. Mr. Owen and Mr. Wray are also labouring at Allahabad. This city is probably the most important station in Upper India, as the seat of various courts, and the residence of civil officers. It is only less sacred than Hardwar and Benares, and is frequented by multitudes of pilgrims.

Futtehgurh, on the Ganges, is about six miles from the great city of Furrukhabad, and was first occupied in 1838, by Mr. Wilson. The station has enjoyed manifest proofs of the Divine favour, of which not the least was the obtaining



a well educated and pious native, Gopinath Nundi, as an assistant missionary. The number of orphan children has risen to more than a hundred. Many of these are learning the carpet-making business, and it is proposed to settle them in a village by themselves, under Christian regulations. In 1840, the Government generously placed a valuable tract of land at the disposal of the mission. In 1839, Mr. Scott arrived, and opened a school for teaching Persian and English, which is now attended by about seventy pupils. In 1841, Messrs. Rankin and McAuley reached Futtehghurh. A church is probably organized by this time.

“These stations are classed in three Missions, called after the names of prominent cities, the Lodiana Mission, embracing Lodiana, Saharunpur, and Sabathu; the Furrukhabad Mission, having as yet but the station of Futtehghurh; and the Allahabad Mission, with but one station yet formed, that of Allahabad. Each of these Missions is distinct from the others, and they report directly to the Board, whose seat of operations is in New York.

“The missionaries at Lodiana were formed into a Presbytery in 1836, which was recognised by the General Assembly in 1841, and is called the Presbytery of Lodiana, embracing the ministers at Lodiana and Sabathu. The same General Assembly constituted the ministers connected with the Furrukhabad and Allahabad Missions into Presbyteries, known by those names respectively; and these three Presbyteries are connected together as the Synod of North India. The Presbytery of Lodiana, at their first meeting, received two natives under their care as candidates for the holy ministry, and the Presbytery of Furrukhabad have also taken under their care a native convert of much promise for the same sacred office. The missionaries at Saharunpur are of the Reformed Presbyterian Church, and have also been organized into a Presbytery by the Synod of their Church.

“There are now three missions, five stations, seventeen ordained ministers of the gospel, one printer, one teacher, nearly all of whom are married men; several valuable assistants; three schools, containing nearly two hundred orphan children, who are supported and brought up by the missionaries as if they were the children of Christian parents; three English schools, with about one hundred and fifty scholars; two printing establishments, with book-

binderies ; and four churches, whose members comprise the families of the missionaries, and a number of native converts, besides the orphan children, who have all received the ordinance of baptism."

Let no one turn away from these details, as dry and uninteresting. They concern an enterprise in which much of the substance and we trust many of the prayers of the church are invested, and which tends towards the immortal welfare of thousands, perhaps millions, in ages to come. We have written the names, which have just been given, with no common emotions, remembering most of these missionaries and their wives, as beloved fellow-christians, with whom we have enjoyed a tender association for years. Knowing the talent, faithfulness and piety, which are included in this mission, we cannot but indulge the hope, that incalculable blessings will result from their labours ; and we would affectionately commend them and their cause to the prayers of God's people. If any thing further is needed, to show the importance of this particular effort, it will be found in the subjoined remarks of Mr. Lowrie :

"It certainly deserves our devout thanksgiving, that so large a mission establishment is now planted and exerting an effective influence where, a few years ago, there was but a solitary pioneer, or rather where but a year or two before, the wants or even the names of those provinces, and their millions of people, were little known to our churches. A beginning has been made, a number of faithful labourers are engaged in the Lord's work, schools have been formed, the Sacred Scriptures printed and circulated widely, churches and Presbyteries constituted, and the work of converting grace displayed, and still in progress : this is surely the Lord's work, and it is marvellous in our eyes. We cannot but regard the past history of those missions as presenting a strong inducement to enlarged efforts, and as holding out good encouragement of final success.

"That success should be devoutly prayed for in these endeavours, no one can doubt, who considers how lamentable is the condition of men not enjoying the light of Revelation, and how far above all price are the benefits conferred on those who sincerely embrace the gospel of Jesus Christ. Every motive that induces Christians to set a high estimate on their religion, should persuade them to use all proper means to extend its blessings to those who are destitute of them. Nor is this duty left to their choice. Its performance is made binding by the command of Christ. The generous promptings, however, of their benign faith, not less than the beautiful example of their blessed Lord, should constrain them to offer a free and ready service on behalf of those who are represented in Sacred Scripture, with touching simplicity, as 'sitting in darkness and the shadow of death.'

"The entire north-western part of India, above a line drawn between Benares and Allahabad, may be regarded as specially open to our missionaries. There are many important places below that line where they might be well employed, indeed where the services of missionaries are most urgently required ; and they would be made welcome by the missionaries of other branches of the Church of Christ, now employed in the lower provinces, their numbers

and resources being altogether inadequate to the work in which they are engaged. But in those north and north-western parts of India, there are no other missionaries from the American Church, and but few from the English Societies. The entire number of European missionaries is probably under a dozen, nor is there a prospect of this number being much increased. There is ample room, therefore, for the employment of many more missionaries from this country. Those upper parts of India, from Allahabad to the Indus, and from the mountains so far west as to include the Raj-put tribes, comprising the provinces of Allahabad, Agra, and Delhi, part of Malwa, and the whole of Rajputana, the kingdom of Oude, the Protected Hill and Sikh States, and the entire kingdom of the Panjab, including Cashmere, containing in all a population of perhaps thirty millions. And besides these, the provinces of Scinde, on the lower waters of the Indus, the countries of Beloochistan and Affghanistan, west of the Indus, and Thibet, on the north-east, can all be reached from this part of India, perhaps better than from any other quarter. In all these countries there is no mission establishment whatever.

"Now although we grant the position already adverted to incidentally, that one great object of missions is to prepare the natives for becoming themselves preachers of righteousness to their countrymen, yet we cannot doubt the extreme importance of all labours that look to the conversion of adult heathens. And these must be made by foreign missionaries, if our benevolence shall reach the generation now on the stage of life. In a few years more, they will go down to the land of silence, and time will not have been afforded for the work of training up native youths, and sending them forth on this high work of mercy, to their fathers and older countrymen. It may justly be said, that the Christians now living must put themselves in communication with the heathens now living, and that chiefly by their direct efforts, if the latter are made to know the true God, and eternal life, which is through his son Jesus Christ our Lord. And beyond all question, the followers of Christ are responsible, and will be held to a strict account in the great day, for the fulfilment of this duty, according to the measure of their means and opportunities.

"If to any it should appear a hopeless work to preach Christ, and him crucified, to adult heathens, confirmed in evil habits, and surrounded with temporal interests, altogether adverse to their believing on the Son of God, let it be remembered that there is the same encouragement now as in the first ages of the Church. A minister of the gospel has the same reasons to expect the Divine blessing on his ministrations among the Hindus, that encouraged the apostle Paul to preach in the city of Ephesus. In both cases, it is by the foolishness of preaching that God is pleased to save them that believe. In both cases, it is the power of God that must overcome the otherwise insuperable difficulties that would hinder and utterly prevent the conversion of any pagan, either in ancient or modern times. And that power shall not be withheld, when the followers of Christ sincerely seek its aid, and employ the appointed means through which that aid is given. On this principle rest the whole foundation and superstructure of Christian Missions. And it is a principle of perfectly established firmness."

We have been led by the interesting volume before us, to confine our remarks in a great degree to a single missionary field; but the field is the world, and we could point to a ripening harvest on every continent. China, alone, if there were no other claims, might absorb all the available energy of our church, and at the present crisis, when this strange, populous and forsaken country is for the first time

opening a crevice for protestant religion, it is cheering to find it attracting the special notice of our General Assembly, as will appear to be the fact from their late resolution. "Whereas the great empire of China is in the providence of God open to the Christian missionary, and the widespread moral desolations of that ancient people present strong and pressing claims for the bread of life; and whereas qualified men are prepared to go on this errand of love and mercy, and are only waiting till the necessary means be afforded.

"Resolved, That the claims of China be and they are hereby presented to the prayers and the liberal support of the churches; and without deciding in favour of a special effort, the General Assembly do hereby authorize the Board to receive donations from individuals and from churches, in aid of this mission; but they would remind the churches that the wants of China, great and pressing as they are, ought not to be supplied at the expense of existing missions, and that these can only be sustained, and at the same time, this mission to China carried forward, by a support increased and enlarged above that of previous years."

If these desultory hints and statements shall awaken to renewed attention but a few of our readers, we shall think them successfully offered. Believing the work of Missions to be our great work, we know of no topic, which could more properly occupy our pages; and so urgent, in our view, are its claims on the affections of the Church, that we have been unwilling to defer it to another number, though by so doing we might have availed ourselves of the documents presented to the General Assembly.

*Rev. W. Doxander*

ART. III.—*Classical Studies: Essays on Ancient Literature and Art, with the Biography and Correspondence of eminent Philologists.* By Barnas Sears, President of Newton Theological Institution; B. B. Edwards, Professor in Andover Theological Seminary. C. C. Felton, Professor in Harvard University.—Boston: Gould, Kendall and Lincoln, 59 Washington street, 1843. 12mo. pp. 413.

THE remarkable beauty of the volume, the reputation of the compilers, and the fascination of the title, give this