A SERMON,
PREACHED IN THE
MEETING-HOUSE OF THE BAPTIST SOCIETY
IN SALEM,
ON LORD’S-DAY EVENING, JAN. 26, 1812.
FOR THE BENEFIT OF THE
TRANSLATIONS OF THE SCRIPTURES
INTO THE
LANGUAGES OF INDIA AND CHINA.
WITH AN
APPENDIX,
INCLUDING
REMARKS ON PRESIDENT SMITH’S OBSERVATIONS ON
FOREIGN MISSIONS.

BY WILLIAM JOHNS.
MISSIONARY TO INDIA.

PUBLISHED BY REQUEST.

THE PROFITS OF THIS WORK WILL GO IN AID OF THE TRANSLATIONS.

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A

SERMON

PUBLISHED IN THE
MEETING-HOUSE OF THE BAPTIST SOCIETY
IN WELLESLEY
ON LORD'S DAY EVENING, JUNE 28, 1815

PRINCIPLES OF THE BIBLE

TRADITIONS OF THE SCROLLS OF THE PAPAL CENSUS, AND ITS RELATIONS TO THE LAWS OF NATURE AND NATION.

RESPECTFUL AND ATTENTIVE AUDIENCE

IN PARTICULAR, WHO READ IT.

THE SERMON

REMARKS ON THE SCRIPTURAL AND OBSERVATIONAL

MISSIONS

By Their Author.

THE AUTHOR

L. M. JONES

JONES & HAYDEN, PRINTERS

697 BROADWAY, NEW YORK.
TO THE

FRIENDS OF THE BIBLE,

INHABITANTS OF BOSTON, SALEM, &c. IN GENERAL:

To the

RESPECTABLE AND ATTENTIVE AUDIENCE

IN PARTICULAR, WHO HEARD IT,

THIS SERMON

Is affectionately inscribed,

By their obedient Servant,

THE AUTHOR.
The following Sermon appears in print at the request of some who heard it, hoping that the great object might be served by its circulation. The Author feels it his duty to observe, that the substance of it was delivered by him at the Old South Meeting-house in Boston; but that it has been completely altered in its form, and considerably enlarged since that time, for the occasion specified. He is aware that it comes out under a thousand disadvantages, being unexpectedly called on to embark for India at the moment when he should have corrected the proofs. Committing it to an all-wise Providence, he hastens to his place of destination; gratefully acknowledging the many favours which he has received from a numerous society of ministers and Christians of different denominations. All monies contributed to the Translations, which have not been received, he will thank the friends of the Bible to forward to Deacon Samuel Salisbury of Boston. May that spirit of liberality discovered on account of the remote Heathen be amply rewarded!

William Johns.

Salem, Feb. 4, 1812.
"Thus speaketh the Lord of hosts, saying, This people say, The time is not come, the time that the Lord's house shall be built. Then came the word of the Lord by Haggai, the prophet, saying, Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste? Now therefore thus saith the Lord of hosts; Consider your ways. Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages, earneth wages to put it into a bag with holes."

THE ancient people of God, descendants of the house of Jacob, have always been a subject of general interest. For about 340 years, they were governed by Judges, who were set over them by divine appointment. Afterwards they became united in one visible Head, whom they anointed as King. During the life of Saul, their first sovereign, and of his successor David, they formed one people: Though in the early part of David's reign, a temporary secession had occurred; eleven of the tribes adhering to the family of Saul, whilst Judah alone acknowledged David. About seven years, however, put an end to this struggle, and David became sole monarch of the Hebrews.

On the death of Solomon, the son and successor of David, a permanent separation between the tribes ensued. Ten of them revolting, assumed the name of Israel. Judah and Benjamin alone, adhering to the line of the
illustrious David, these were distinguished as the kingdom of Judah. This separation, which happened about the 120th year of the Regal Government, A. M. 3029, laid the foundation for mutual contests, and became a fruitful source of injury, to both parties. What particularly marks the divine displeasure, in this instance, was, that during the existence of the kingdom, Israel never had a single pious monarch on the throne, and Idolatry was the established religion. About 254 years after its erection, Shalmaneser, king of Assyria, invaded it, and sacked the cities, put men and women indiscriminately to death, dashed helpless infants in pieces, and dispersed the remnant of the people amongst remote nations. Even to this day, it has not been ascertained what became of their descendants.*

Judah had also grievously sinned against God, being governed alternately by wicked and by pious kings: Reformation and corruption succeeded by turns, till at length vice, in her thousand forms, seems to have been systematized, and God gave them up to a cruel and powerful enemy. Nebuchadnezzar was permitted to invade the kingdom of Judah, and to destroy these apostate Jews in great numbers, so that from several millions, they were reduced to a few thousands, who were led in triumph to add to the pride of the stout-hearted Chaldean.

Judging after the manner of men, we might have concluded, that the people of God would now be forever blotted out; but the vision was for an appointed season. In the time predetermined of God, and discovered to the prophets, at the precise period laid down in prophecy, "Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, is overthrown as Sodom, and as Gomorrah." She in her turn is visited, and becomes a prey to another. Cyrus is raised up, puts an end to the captivity, and gives permission for the rebuilding of the temple.

To this work the Jews discovered a culpable supineness and neglect. Haggai, the Lord's prophet, is commissioned to rouse them from their criminal lethargy,
and to encourage them to immediate exertion. Being filled with holy jealousy for the Lord of Hosts, he discharges his ministry with fidelity and success.

It is truly remarkable to observe in the history of the church of God, how frequently persons, the least expected, are introduced, and become a party in promoting the Lord's work. Such was Shalmaneser, the Assyrian; such was Nebuchadnezzar, king of Babylon; and such was Cyrus, the Persian. The former two were made the instruments of God's anger; the last, the messenger of goodness; his conquests being subservient to the restoration of the Jews to their own land, and their subsequent re-establishment as the chosen nation. May we not confidently expect, that the present unparalleled subversions of thrones and dominions shall be all overruled by the wisdom and goodness of Him, who is the King of kings, and Lord of lords, to the ultimate establishment of his spiritual kingdom and glory!

Thus was it in the former dispensation, or during the existence of the Mosaic ritual. The present has superseded the former, and we believe shall be progressively established, till the dominion of the Lord's Christ shall be from sea to sea, from the rivers unto the ends of the earth. "It is a light thing, (saith Jehovah, concerning him) that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee a light to the Gentiles, that thou mayest be my salvation to the ends of the earth."

First. We propose to consider the subject as it applied to the Jews after their return from Babylon.

Second. As it applies to the professing people of God in this day.

Third. Call your attention to some circumstances common to both. Or, which may serve to mark a resemblance between that period and the present times.

I. As it applied to the Jews.

During the successes of the great Nebuchadnezzar, Jerusalem had been lain waste, and the glorious temple of Solomon had been razed to the foundation: An affect-
ing description of which is given by the prophet Jere-
miah in the book of Lamentations.

God having effected his purpose in the chastisement
of his people by the hands of their enemies, now in the
revolutions of his all-wise providence, sends forth Cyrus,
his anointed, to subdue nations before him, to break in
pieces the two leaved gates of brass, and to burst asun­
der the bars of iron, which were the defence of mighty
Babylon; expressly to provide for the release of his
people the Jews.

The chiefs of Judah and Benjamin, with the chief
priests and Levites, being filled with the Spirit of God,
arose to embrace this opportunity of regaining their an­
cient city, and of reviving their religious service. A
temporary altar was erected, the foundation of the sec­
ond temple was laid, and appearances favoured the idea
of its speedy completion.

Some interference ensued, and the work was for a
time retarded by its enemies. When, however, the
opposition had subsided, it was neglected by its friends,
who excused themselves from their obligations, by say­
ing, "The time is not come, the time that the Lord's
house should be built." The objection implies some­
thing like the following, either,

1. That the will of God concerning it had not been
distinctly laid down in prophecy. To this may be an­
swered:

The prophets had foretold the name and character of
the conqueror of Babylon, as immediately connected
with the deliverance of the Jews, with the various cir­
cumstances attendant on the destruction of this proud
metropolis. "I have called thee by name: though I
girded thee, thou hast not known me, &c."

This Cyrus himself seems diligently to have consid­
ered, after Babylon had fallen, and in consequence
thereof to have issued his famous decree. "Thus
saith Cyrus, king of Persia, the Lord God of heaven
hath given me all the kingdoms of the earth, and hath
charged me to build an house at Jerusalem which is in
Judah. Who is there among you, of all his people?
His God be with him, and let him go up to Jerusalem, and build the house of the Lord God of Israel, he is the God who is in Jerusalem." What a convincing argument of the truth and divinity of the Holy Scriptures! How extraordinary, that a heathen prince should thus put to silence such objectors! He considered and obeyed the word of Jehovah, but the professing people of God reject it! Or,

2. The objection may imply that the present appearances in Providence did not favour the design: Supposing indeed that there were no obscurity in prophecy, but that God's time was not come. To which, may be replied, The things predicted had been accomplished, Cyrus had been raised up, had conquered, had given leave expressly, for the rebuilding of the house of the Lord, had commanded to be given up the vessels of the temple, which Nebuchadnezzar had preserved in the house of his gods; and these very persons themselves had assisted with gold and silver, cattle, and goods. Some enemies had appeared, who, by their interference, had delayed the work, the workmen were discouraged, and at length became wholly indifferent to it. Not having zeal enough to prosecute their good beginnings, they misinterpret Providence: As though discouragements were a discharge from duty, when on the contrary, they serve to exercise faith, and should confirm it. It is bad to neglect duty, and still worse to charge it on Providence. Those who engage in the Lord's work must lay their account with opposition, for that will never want enemies, and in the name of the Lord, they may expect to overcome them. Or,

3. The objection implied, That a want of union in sentiment amongst the great body of the Jewish people, might serve as an excuse for not proceeding with the work. A good apology for want of zeal for the Lord and the Lord's house.

1. Some might think it advisable to wait till all the professing people of God became of one mind. And the work might have been put off till this hour.
2. Some might suppose that all the enemies should be first silenced, or no great success could be expected. Such forget that the way to the kingdom is through much opposition; that the people of God in all ages have had to dispute every inch of ground with a resolute and powerful enemy.

3. Some might think it to be the duty of the Persian government to rebuild the temple. That if they had undertaken it, the work would have been speedily effected. They were certainly able to do it, and had they been willing, no objection could have been made. But this had not been predicted, neither was it to be expected. The most to be looked for from civil governments is, that peaceful subjects be protected in the enjoyment of their lawful rights; that their persons and property be guarded as sacred; and that no one be allowed to infringe on their civil and religious privileges. The avowed friends of God must be forward in carrying on his work. And after all, God will never attribute to them the services rendered by his enemies.

4. A fourth class might thus excuse themselves. "Our time is not yet come." It is true we have gained a comfortable residence in Jerusalem, and are getting well established; but the time for building the Lord's house is not yet come, the losses our fathers sustained in the captivity have not been repaired; we are new beginners: It is too great an undertaking at present; we have not yet got before-hand in the world. One might say, my house must be ceiled; another, mine adorned. They do not say, We shall never attend to this business, but 'It is all in good time, there is time enough for that.' Thus the Lord's commands are contemptuously set aside; thus do men trifle with the kingdom, the house, and the service of God; thus do they put off the concerns of their own souls, and thus do they become accessory to the destruction of the souls of their fellow creatures. "It is all in good time, say they, to think of these matters; the proper time is not yet come." The Lord, however, sees through this disguise, and charges it home to the conscience, ascribing
this conduct to a love of policy and private profit, to the utter neglect of the interest of genuine godliness.

II. We shall consider the subject as it applies to the professing people of God in this day. "This people say, the time is not come, the time that the Lord's house should be built. Is it time for you, O ye, to dwell in your ceiled houses, whilst this house lies waste?" It requires a serious and deliberate answer.

David thought otherwise on the subject of the first Temple. "See now, said he to the prophet Nathan, I dwell in an house of Cedar, but the ark of God dwelleth within curtains." Solomon thought otherwise when he built the former house. This was first finished and dedicated, then he built an house for himself, and the Lord prospered him therein.

In their literal import the prophecies referring to the second temple have been fulfilled. But in their most interesting and extensive sense, the glories of the second house are still prospective. "The glory of the latter house shall be greater than that of the former, and in this place will I give peace, saith the Lord of Hosts."

Some of the old men who had seen the first house, when the foundation of the second was laid before their eyes, wept with a loud voice. And when we of this day, remember that the descendants of Israel are scattered through the nations, and how few take interest in the spiritual temple, we are ready to mingle our tears with theirs. Yes, my brethren, the spiritual signification of this building is that which concerns us. According to the prophet Malachi, we learn, That during its continuance, the Messiah was to come. "Because the Lord whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, in whom ye delight; behold, he shall come, saith the Lord of hosts." He was prophesied of as the "desire of all nations," because in him all nations shall be blessed. And in this consists the superior glory of the second temple. The desire of all nations has come, and hath filled this house
with his glory. The former dispensation was attended with symbols of the divine presence, this with the presence of him by whom the worlds were made. The first and second temples prefigured that house which is spiritual, the founder whereof is God; the foundation, the Lord Jesus Christ. The superstructure consists of the saints of God, who as lively or living stones, “are fitly wrought together to be the habitation of God, through the eternal Spirit.” “And ye are the temple of God, as he hath said; I will dwell in them, and walk in them.”

The materials for this temple are scattered through the wide world, blended amongst the various nations of the earth, and from thence must be collected; for “many shall come from the East and West, from the North and South, and sit down with Abraham, Isaac, and Jacob, and all the prophets, in the kingdom of God.”

The workmen are God’s ministers. The apostles, like the chiefs of Judah and Benjamin, have long been gathered with the fathers. These, with an army of saints, have sealed their testimony with their own blood. As it respected this mortal life, their enemies overcame them. Their souls have been long crying from under the altar; their cry is now come up before God, and even in our day, we see their blood avenged. Their enemies, amongst whom have been the Herods, and the Pilates, and the Neros; pagan and papal pontiffs, have long been mouldering in the dust, their names remaining but to be execrated, whilst their crimes are registered by an all-seeing and an impartial Judge!

My Brethren and Fathers, we are they who profess attachment to the cause and interest of Jesus. We, of this generation, are the successors—shall we say, the spiritual seed of worthy ancestors!—how deserving the honourable name, let our conduct attest.

How many tears have we shed to embalm their memory! How many prayers have we offered to avenge the death of those slain for the testimony of Jesus! How many of us are there ready to sacrifice our comforts,
and our lives in the same cause, taking up the cross and resisting unto blood! How many of us weep openly, or in secret, for the dimness of the glory of this second house. The ways of Zion mourn, the Lord's house is waste, the walls of Jerusalem are broken down, the Holy City is trodden by the feet of strangers!

Have we received an abatement of the great commission? Go teach all nations. Is it too rigorous—does it need an abatement? Is it too hard a service for our enervated constitutions? Is the cross too heavy, that we shrink from it? Is the road too rugged, that we indulge in a devious path? Are the enemies too numerous and too powerful for the armies of the living God? Is the arm of Jehovah shortened? Is his ear heavy? The Lord himself declares from heaven, "Ye are not straitened in me, but in your own bowels."

"Is it time for you, O ye, to dwell in your ceiled houses, whilst this house lies waste?"

Have we no leisure nor substance to engage in the work? Are there no encouragements in the present providences of God? Are there too many obstacles in the way to our proceeding with effect?—Sirs,—For a moment admit all these: But let them urge you to unceasing prayer to our God that he would do it. He declares for our encouragement, the silver and the gold are his, with the cattle on a thousand hills. If he were hungry, he would not ask of us; but that he would establish his kingdom and glory in the earth, he has made it our interest, and enjoins it as our duty, to ask of him, that he would famish the idols of the heathen, and exalt his own name. For all these things will I be inquired of, to do them, saith the Lord of hosts.

But, my christian friends, a want of leisure, or of substance, will not be pleaded by you all. I congratulate those of you who have already been forward to promote it; you will find in it your reward. When the Lord put it into the heart of Cyrus to permit the Jews to rebuild the temple, he enjoined on those who remained, to aid such as returned, with gold, silver, &c. and they cheerfully obeyed.
Are there no encouragements? What are those things which have been done and are still doing in the East, that grand theatre of the wonders of creation and redemption, whence originated our natural and our moral light! From whence we have received the light of life! Yes, things have been done within the last twenty years which have not had their parallel since the days of the Apostles. This age, even this present time, is the eve, or the morning for the emancipation of the millions of Asia.

The era of printing, was the time of Europe's deliverance from religious and political slavery. During the dark ages of popery, the reign of mystic Babylon, the Bible had been denied to the laity; it was little read, and less understood by the clergy. At length, being translated and printed in English, it became the grand instrument of the Reformation. Its effects were early perceived; hence the remark of a popish priest: "We must root out printing, or printing will root out us." Even a little more than 200 years since, so scarce were copies of the Bible, that in some of the churches a single Bible was chained up to a post, and those who would read, did so aloud, whilst others stood round and listened with attention. Even old people learnt to read for the purpose. The mighty barriers of Papal superstition have been thrown down. The word of life, written by the unerring finger of God, has endured the fire, and escaped uninjured. The time is now come, when it must be given into all languages.

What Wickliffe, and Calvin, and Luther were in the reformation from popery, will Carey, Ward and Marshman be in the future history of the Eastern world: For before God had put it into the heart of a Carey, no one had ever attempted to give the Bible into the languages of between 4 and 500 millions. It is certain, and not merely probable, that their names will be handed down with blessings to the latest posterity, whilst the names of conquerors and princes shall be buried in oblivion.

There are the zealous translators labouring amidst the unfavourable climates of the burning zone, truly bearing
the burthen of the day, rising superior to the love of wealth, sowing in fears, rejoicing in patient hope of a future and an eternal harvest. But are there not insuperable obstacles? From their experience we learn that there are many and great; such as no mere human means can remove. Yet what are they before Jehovah, the Lord of the whole earth? Faith inspires the natural powers of the servants of God; and with the acquired vigour, they seem to possess more than natural faculties. Let us not therefore forget him who hath said, "I created the smith that bloweth the coals, and the waster to destroy, and that no weapon formed against his church shall prosper."

Some have said the cast cannot be broken. The infidel had tauntingly said, "No one would lose cast for the gospel." Nor were the missionaries much short of being dejected on account of it: but on Dec. 22, 1800, they witnessed a new thing in the earth; they saw what they had been waiting and looking for, for many years, and concerning which they had met with so many disappointments. Two of the natives ate publicly with these servants of God, renounced cast, and the same day gave themselves to the Lord. This difficulty of cast had been deemed insurmountable; but now it seemed to give way without any human effort. God has done it with ease. The door of faith is opened to the Gentiles; who shall shut it? The chain of the cast is broken; who shall mend it? Four years afterwards one of these was called to the ministry, and is even to this day preaching the unsearchable riches of Christ to his countrymen. Where is the wise? where is the scribe? where is the disputer of this world? Christ crucified is become to the Gentiles as well as to the Jews, the power of God, and the wisdom of God.*

Some have said none but the lower grades of society will lose cast for the gospel. If this were true, it might also be objected to the preaching of Christ and the Apostles. The same objection was raised, and that by men of the same stamp. "He eateth (say they) with publicans and sinners: but have any of the rulers

* See Narrative of the Mission in India, recently published by Lincoln & Edmands.
and Pharisees believed?" Verily the publicans and har­lots go into the kingdom of God before such.* It is the glory of the gospel, that it brings glad tidings to the poor. But facts are opposed to the objection: In 1803, the first Brahmin was baptized; and after having laboured in the ministerial work about two years, died in the faith, recom­mending by his exhortations and example the doctrine of the gospel; shewing them "how a christian Hindoo can die." Since this, many Brahmins have been won to the banner of the cross, and thousands may be expected to follow; even as the Lord hath promised "of a little one to make a thousand."

Thus then the greatest and apparently insuperable dif­ficulties give way. And before the breath of the Lord, the sacred Scriptures, idols and idol priests, with idol worship, and false shaasters, shall all fall and be destroyed as in one fire, the zeal which the Lord of Hosts shall kindle; "Not indeed by might, nor by power, but by my Spirit, saith the Lord of Hosts. Not by the whirlwind, nor by the storm, but by his still small voice."

But is it time for us to dwell in our ceiled houses whilst the Lord's house, the spiritual Zion, lies waste? It is a long time, even 18 centuries, since the foundation was laid, and but a comparatively small part of the superstructure is yet reared: it is not a short space of time that the Gentiles have had possession of spiritual Jerusalem. If it be time for us to dwell in our own houses, is it not time to build the Lord's house! if the time be not come, we shall have nought to do with that work which brings with it the greatest pleasure and success; for soon our heads will lie beneath the clods of the valley, and our memory shall have perished. Our Fathers would have rejoiced to see the things we see, for these things are in answer to their prayers; the event shews, that without us they could not be made perfect. Whether the time be come or not, for the speedy accomplishment of the work, there are abundant reasons to believe that the time is come for something extraordinary in the church of God. Like the advent of Messiah, the present seems to be a time of consider—

* See Note (E)
able expectation. It is a time when many of the professing people of God take an unusual pleasure in devising and executing liberal plans for enlarging the present limits of Christ's kingdom. Is not this the time to favour Zion? Is not the set time come for thy servants to take pleasure in her stones, and favour the dust thereof? My brethren, it is no idle fancy, but a reasonable and scriptural expectation, that the heathen shall ere long "fear the name of the Lord, and all the kings of the earth his glory; when the Lord shall build up Zion, he shall appear in his glory; and this is written for the generation to come."

There is one object in our days, which has served to unite the affections and exertions of all good men; I mean the diffusion of a knowledge of the sacred scriptures. Hence the formation of the British and Foreign Bible Society, in Great Britain, and numerous similar institutions in that country and in America. Laudable efforts have been making to preach the gospel amongst distant idolaters.* But whilst there is a discordancy in the minds of many, as to what is truth, all denominations are willing to aid in promoting the translation and printing of the scriptures into the various languages of a people ready to receive them,† under the conviction, I trust, that christianity is a positive benefit to a nation in every degree of its prevalence. And this is the object which this night solicits the attention and patronage of all present in this assembly. Those who have not yet aided it, will, I believe, feel it a pleasure to contribute their individual mite. This is a field as extensive as the most enlarged benevolence can require: And on the bounty of the christian world depend the present and final happiness of millions, many of whom express the wish to read even where the opportunity is not yet granted.‡

III. We propose to call your attention to some circumstances common to both. Or which may serve to mark a resemblance between that period and the present.

The Jews were visited by divine judgments, as a punishment for their neglect of the Lord's house. They

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* See Note (F.)  † See Note (G.)  ‡ See Note (H.)
neglected the building of the Lord's house, and put this off, that they might have more leisure, and more abundant means for their secular affairs. They excused themselves from the expense, that they might provide for their families. "Children, (says Matthew Henry) must have meat and portions too," and until they have got before-hand in the world, they cannot think of building the house of the Lord.

The punishment with which God visited them was of the nature of their sin. He still kept them behind-hand; they thought to become rich, by neglecting the expense of building; God makes them poor for not doing it. They were sensible of the effect, but not of the cause. Every one complained of the weather; the rain was withheld; nay more, the sun scorched, and, as it were, burnt them up. They experienced great losses in their corn and cattle: they perceived too the decay of their trade; but they were not willing to seek for the cause in trying to establish their own houses whilst the Lord's house lay waste.

We see, then, how God contended with our elder brethren, the Jews. He who gives seed to the sower denied his blessing on the seed; and he who gives bread to the eater, refused his blessing on the bread. They were not sure of the corn when in the barn, nor of the bread on their table, nor did they enjoy the raiment on their backs, nor was their money safe in bags. The poor could not succeed in getting wealth, nor the rich in keeping it, because the Lord withheld his blessing, that which alone maketh rich, and adds no sorrow.

Shall we turn to our own case? We observe then, that the present times, more than any former times, seem to try the faith and patience of the people of God; and even those who, by their practice deny the government of God in the moral world, confess the present times are peculiar.

They are peculiar. The wisest among us are at their wits' end. We may even use a figure with reference to the changes in our days that the whole earth
“reels to and fro, and staggers like a drunken man.” Is it not the time for the shaking of the heavens, yea, and the earth, the once more, spoken of by Paul, with a view to establish that which cannot be shaken, and to the removal of that which is able to be shaken? “Now therefore, Consider your ways; Ye have sown much, and bring in little.”

Has he not a controversy with us? Is not the provocation wholly ours? Is it not because the Lord’s house lies waste? It may be replied, That more attention has been paid to the subject in our day than for ages previous. We grant it; but the Lord intends that it shall grow in our esteem, whilst that of our own things shall decrease, as of lesser importance. Our success in temporal affairs, and our comforts in every created good, depend on the divine blessing. If the Lord diffuse noxious exhalations through the air, that which should support life is made the means of our destruction. We then become subject to the pestilence which walketh in darkness, and the destruction that wasteth at noon day. If he withhold rain, the heavens will be as iron, and the earth as brass, even as the Lord hath spoken. There will then be a languishing for water, and a complaining for bread in our streets. If he order it, we may be compelled to eat bread by weight and with care, and to drink water by measure, and with astonishment: And thus consume away for our iniquity. But should he withhold the pestilence and command his rain, if he send the locust, it shall devour every green thing: “The corn, the wine, and the young olive shall fail.” If he beckon to hostile armies he can cause them to invade these peaceful shores: To spread terror and dismay, whilst your ceiled houses may be spread around in ruinous heaps. O! that men would praise the Lord for his goodness! O that men would remember and turn unto the Lord, for his mercy hath spared us!

Does he still continue his supplies? Have not many reason to say, he does it sparingly? Men and brethren, is there not a cause? Though he bring on his judg-
ments slowly, when once he is risen, who shall return him? Who may abide the day of his coming? Is he looking down to see who inquires after God his maker? Let us take heed that we provoke not his wrath by slighting his forbearance! "Consider your ways, saith the Lord." Let us, if we love our own souls, our families, our country, our religion, our God, our Saviour, and our fellow men of every nation under heaven, seriously and unweariedly ask ourselves, in what way we may be made instrumental in building the spiritual House of the Lord our God.

Had we, my brethren, done this, since our having come to years of reflection, how many millions long ere this, might have been furnished with the means of knowing the God who made them, but who have long since slept the slumbers of the dead! Has the Lord given us ceiled houses for ourselves and families to dwell in? Commodious places of worship to assemble in? Have we the precious word of life dispensed among us in rich profusion? Does the Shepherd of Israel watch over us? Does he condescend to meet us at the family altar, and around the sacred board? Say! Do we enjoy so much of his presence, and delight so much in his service as might be expected? Rather does he not withhold his smiles because of our indifference to the general interests of his kingdom? Have we not been too limited in our exertions in this respect? Have they been proportioned to the importance of the object, or to the extent of apostolic faith?

Some professors think if they take care of their own families, and of their immediate connexions, if they give some alms to the poor, they do much, all that is required of them. They never contemplate the benighted idolaters of the earth, as subjects for their prayers or labours, perhaps hoping that by miracle these will be subdued to the cross. My friends, miracles are not to be expected, they are no longer necessary. The means provided by the wisdom of Jehovah, are preaching and the word of God. These are the means which God hath ever blessed to this end. And without this, a Paul may plant, and an Apollos may water, but all will be in
vain. The first and present means are the translations of the Word of God into the various languages of the world; and the next, the labours of teachers and preachers. It is the former work which at this time claims your patronage. Its object is to deliver the people of Hindooostan from the painful and bloody rites of their superstition. To rescue devoted victims from the mighty wheels of their god, Juggernaut. To snatch the tender infant from the devouring jaws of the Alligator, and from the beak of the hungry vulture. To preserve alive the aged parents, whom an unworthy offspring exposes to the waters of the Ganges: For these people carry their sick to the banks of the river, and leave them to be borne away by the returning tide. Which things some present, doubtless, have often witnessed. Say, How many thousand weeping widows shall be burnt alive on the funeral pile with the bodies of deceased husbands, ere Christians give them the words of eternal life?

O, my Christian Brethren, how many are there that perish for lack of knowledge! Think on those who have never heard of the fountain opened; who have never heard of that blood which cleanseth from all sin; who have not the means of knowing the precious gospel!—That which alone is your consolation amidst the varied scenes of life; that which administers to the believer the most substantial comfort in the last and trying hours of dissolution!—For want of which, the poor Hindoo is harassed with painful disquiet, hurried through horrible tortures, to seek shelter from his own conscience in the gloomy chambers of the grave!

By way of improvement we will offer but a few remarks, and then close.

1. Observe, God’s people are herein called on to serious reflection. “Consider your ways.” Consideration is friendly to every moral improvement, and is the first step to reformation of life. It is at the foundation of all experimental and practical religion.

2. The honour conferred on human beings to be employed in any way in the cause of God. God will help and succeed you. And “unless he build the
I know there are many who contend that it is no matter what we believe, or what others believe.—The scriptures declare otherwise. Thou believest there is one God: dost thou well? the devils do more; they believe and tremble.
2. Others contradict the declaration of the word of God, and tell us, moreover, that the religion of the Hindoos is as good as any other. This deserves no remark.

3. No reasonable objection can be urged against this undertaking, which is not to disseminate the favourite tenets of any particular sect of Christians, but to print and propagate, among a race of Heathens, sunk and depraved by the vilest and cruellest system of idolatry, the pure word of eternal life contained in the Scriptures, without gloss or comment. How animating the prospect, that by the united efforts of Christians in Europe and America, the holy Bible is likely soon to circulate among distant millions, now sitting in the region of the shadow of death! How delightful the consideration, that in this one object the numerous denominations of Christians may all unite to promote the common cause of our Lord Jesus Christ! Whatever may be the opinions of men concerning Missionary undertakings, in which I consider it an honour to be employed, for "unto me who am less than the least is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ,"—all agree that the Bible is the best missionary, which like an inspired Apostle is capable of speaking in every language under heaven.

O my brethren, happy are our eyes that behold these days; happy are our ears that have heard of these things! Let us rejoice that the Redeemer's kingdom is being established among the Gentiles. Let us "expect great things, and attempt great things;" considering, however, nothing done, whilst any thing remains to do. Let no one think himself excused from aiding by his prayers and contributions to promote the work. Deny yourselves some unnecessary expense that you may join in sending the inspired prophets and apostles amongst the inhabitants of the eastern world. This is the grand work of our day. The incorruptible seed of the word of God can never die; it shall spring up and blossom, and perfect its fruit through the remaining revolutions of time, and continue in unfading
perfection through eternity. Wherever the Scriptures are translated into the language of any people, they cannot remain a dead letter. "When the Scriptures speak to a heathen in his own tongue, his conscience answers 'this is the word of God.'" Methinks, notwithstanding the great things done in our day, it is but the early dawn of light to the heathen; but it shall go on unto the perfect day; like the revolving sun, the light of divine truth must diffuse its enlivening rays through the earth: And from the rising of the sun, to the setting of the same, his name shall be known among the Gentiles. We may not live to see what we hope for, but we believe and are sure that the spiritual house of the Lord shall, ere many centuries, be completed: then shall the Lord's servants triumph exceeding-ly; for then the Lord himself shall bring forth the stone which the builders refused, even the top stone, with shoutings of grace! grace unto it: Then shall the mountain of the Lord's house be established on the tops of the mountains, and all nations shall flow unto it: Then shall nation no more rise up against nation, but swords shall be beat into ploughshares, and spears into pruning hooks; the lion and the lamb shall lie down together, and there shall be nothing to hurt nor to destroy in all my holy mountain, saith the Lord of Hosts.
APPENDIX.

FACTS IN OPPOSITION TO THE HYPOTHESIS OF PRESIDENT SMITH, ON THE SUCCESS OF MODERN MISSIONARIES.

It is with no little surprise the Christian world will learn, that the worthy Dr. Smith, of Princeton, has entered his opinion on the subject of missions, for the discouragement of a set of men “distinguished (as he acknowledges) by piety, zeal, activity, self-denial and fortitude, and by all those qualities requisite to preach the gospel to the heathen;” indeed he goes further, declaring his belief that they are “apostles in every thing but the power of working miracles;” that both inspired missionaries and modern apostles are “commissioned to preach the gospel to idolaters;” that both have preached the same doctrines, though with very different success, ascribing the effect in the one case to miraculous gifts, which in the other have been denied.

My peculiar circumstances* at this time will not admit of entering fully on a subject, which I hope will at length interest an able hand; but this I feel constrained to do. viz. to state facts in opposition to speculation. Facts, which, to suppose Dr. S. not in possession of, would be to presume too much; but which he certainly must have forgotten, or his good sense never would have been led aside to serve a favourite hypothesis.

Dr. S. first “deplores the want of success of missionaries in China and Japan.” Romish missionaries, Jesuits, I suppose. But shall we put endeavours to propagate that Hybrid of Paganism and Christianity on a level with the well judged efforts of Protestants, of men so ably qualified, according to President Smith’s deliberate judgment? To what shall we ascribe the want of success of Roman Catholics? To *want of the Bible. “It is doubtful (says Dr. Buthanan) whether some of their priests know that such a book exists! It is injurious to call such men Christians, who know not the scripture of their religion; they might as well be called by another name.”† But I hope Dr. S. does not consider this designing order, as belonging to the well defined class mentioned above, though first presented to view. This quotation refers to the Popish priests of Ceylon, &c. but applies equally to those of China and Japan.

But “in India, (says the Doctor) the lapse of two centuries has produced only a very small number of converts, and those chief-

* On the eve of departing for India, Feb. 4, 1812. † See Note. (H.)
ly among such persons as had been excluded from their respective casts, and deprived of their hereditary honours in their own country." I cannot conceive whence this information is derived. I have heard such things before, and have read them, in pamphlets written by Mr. Twining, Major Scott Waring, and others, in England. But these are the sworn foes of Christ and his kingdom, and they have been proved false witnesses again and again. I trust no Christian minister will be found on their side, when the thing is fairly stated. I am again induced to quote from the zealous Buchanan. "From the commencement of the Danish mission in 1705 to 1805, it is computed that Eighty Thousand natives of all casts, in one district alone, forsaking their idols and their vices, have been added to the Christian church."* I am not prepared to say, how much genuine religion was to be found amongst them, but I cannot help thinking, that Europeans, or even Americans, would lose something by comparison with them. The number here mentioned is great, and not, as Dr. Smith would persuade us, "very small." These were of all casts, and should seem, were not unwilling to part with their hereditary honours, counting all their gains but loss for the knowledge of Christ. But I hope this news from the South will not much trouble Christians, and we will give some from the North.

The following shews the number baptized by the missionaries at Serampore, on a profession of repentance towards God, and faith in the Lord Jesus Christ, since 1800, in the respective years.

In 1800, 2; 1801, 6; 1802, 9; 1803, 14; 1804, 15; 1805, 33; 1806, 25; 1807, 20; 1808, 21; 1809, 86; 1810, 105. In all 331. Of this number several were Europeans; but out of 147 persons received into the Christian church from 1800 to 1808, inclusive, two only appear to have been outcasts; twenty-four were of the higher casts, several of them reputed for holiness. "But," says Dr. Smith, "the Brahmins, the noblest order, have never condescended to receive the missionaries, &c. &c." It were no great wonder if they had not, for they know their craft is in danger. But they shrink from argument; and the laity, as we may term the vulgar, or what some would call the ignoble casts, are amused, constrain them to return, and urge them to the contest. These are facts; but we have some more. Out of the number 147 there were Ten Brahmins. "Brahmins (says Dr. S.) are of the noblest casts." Yes, they are said to descend from the Gods. Out of these ten, three have been preachers of righteousness; one of them is dead.

Dr. Smith says, "These pretended converts return to the profigate habits which had already disgraced them with their countrymen." I must here remark, that there are other things besides profligacy which serve to disgrace the poor Hindoo in the estimation of his countrymen. "Let a Hindoo of whatever cast eat, drink

* Page 66 Buchanan's Memoir.
or smoke with an European, a total degradation follows. If he touch with a missionary the bread and the wine in the Lord's supper, his relatives desert, and millions reject him forever. But these pretended converts return. I may here again ask, who says so? Those men, whose testimony deserves to be taken, tell us some have gone back, some have relapsed, owing more or less to the importunity of their family connexions; but even some of these have been reclaimed, and perhaps angels have ere this rejoiced at the restored backsliders. The apostles wept over some who went back; some went back from following Christ. And what if this little flock needs watching over? Paul was jealous over his converts, and often stood in doubt. But, after all, few have gone back compared to the additions which have been made; additions greater than have taken place in the same time amongst some churches in this country or in Britain, from which we have also witnessed many turning away. So that on the whole the objections which may be inferred from Dr. Smith's Lecture, fall to the ground, even from this superficial statement of facts. Enough has been said, I trust, to invite Christians to inquire into authentic documents for themselves, and I believe this will be the effect produced by this seeming opposition to a work, which if it be of God must stand, and that it is of God, we believe, for that "no man could do these things except God be with him."

But we are called to consider another error of Dr. S. on the subject of the Moravian Missionaries. "Thirty years they laboured in Greenland with a zeal which, perhaps, has never been surpassed in the Christian church." We are glad to meet with such encomiums, but our joy is suspended to perceive that Dr. Smith's praises are from the pen of Dr. Paley; at least, I infer it, because if Dr. Smith had read Crantz Greenland, he would not have adopted the inference which Paley did, viz. "the savage inhabitants pay little attention to their preaching?" My own conclusion on the subject, when I read that interesting work, was the very opposite; and if any person will compare the second volume with the first, he will perceive the error of Dr. Smith,—I will not say wilful misrepresentation of Dr. Paley. I have not access to the work at this time, but I shall quote from another on the subject in point, and leave the reader to form his opinion.—"In Greenland, at Lichtenau, Newherrnburt, and Lichtenfels, the Moravians support Missionaries; the former place is surrounded by heathen inhabitants; the latter two consist chiefly of persons baptized by the brethren, and educated in Christian principles.—Those who do not belong to the brethren's church, have all been baptized by the Danish Missionaries, so that no trace of Paganism is now left in that neighbourhood."

* See Appendix to Signs of the Times, by Dr. Morse, Page 44: and also Periodical Accounts of the United Brethren's Mission,
As to Africa, President Smith must have heard of Read, Kich-erer, and the brave Dr. Vanderkemp,—of converted Hottentots, and Caffrees, and this too before he wrote his Lecture, designating the attempt as fruitless. With respect to the Society Isles, other causes of ill success may be assigned, in the nature of things, which need not now be entered upon, and which he does not seem to be acquainted with. With respect to exertions in America, Dr. Smith speaks hyperbolically, though he certainly does not mean that the state of the American Indian would be greatly mel­iorated, by a savage gaze on a miracle, which he (Dr. S.) conceives Missionaries must be endued with power to work; and, moreover, we may expect the Aborigines to be extirpated from the earth be­fore that time arrives.

Having thus followed Dr. Smith in the track of his own choos­ing, we are brought to his note on the subject of "the Eastern Missionaries." I must refer the reader to the Doctor's work, Page 86.—Note. "I fear," says he, "that a pious warmth of heart, not sufficiently under the reign of judgment, in several of the eastern missionaries, is leading some good men, equally sanguine and precipitate in building their hopes upon their wishes, into no inconsiderable mistakes upon this subject." I must suppose by Eastern Missionaries, to be meant Dr. Carey and his Colleagues, as they have been most sanguine, and most precipitate, if taking the lead and doing most, be admit­ted as a fair comment. They believe that miracles are not neces­sary, and they are confirmed in it by actual observation. They find a circulation of the scriptures in the vernacular languages of the country, the grand instrument or medium of light. Is this wrong? Where is the mistake? But the following looks like the warmth of opinion betraying the author.—"The Missionary sits down in the fervour of the moment, and communicates the infor­mation, coloured by his feelings, to his European or American cor­respondent," &c. I hope Dr. Smith has not been troubled with such a correspondent; but if he can make it appear that there are no genuine converts among eighty thousand Hindoos in the South, or between two and three hundred in the north of India, he will have reason for his remarks; but we hope facts have been adduced on credible testimony, on the testimony of Eye Witnesses, which cer­tainly, notwithstanding the insinuations thrown out in this note, will weigh more with candid, impartial, and pious persons, who are able to judge for themselves, than the speculations of the most respectable men, who have not seen, and therefore believe not.—Certainly Dr. Smith, whether he intends it or not, has aimed a keen knife to cut the very sinews of exertion: but the work has gone on, notwithstanding the hatred and opposition of bad men, and the ill-digested and contrary opinions of good men. Dr. Smith not only reflects upon men of talents, of piety, of zeal, &c. in India, but on men of integrity and good sense in this country.
and in Britain. If he himself chooses to rank among a certain class of opposers, he ought not to blame the pious for standing on the side of God. If he thinks miracles are necessary, he ought not to give occasion to the adversary to laugh, and deride those who, by their experience, have found the contrary true. If he does not take an active part in sending the word of life to men ready and willing to read it, let him not prevent those that would be thus employed. What if Dr. Smith had made it appear that these converts to Christianity were drawn from the dregs of society which we have ventured to contradict on the credible testimony of Eye Witnesses: Are the outcasts from the regular casts on earth to be considered as outcasts of heaven? Does not Doctor Smith know that even this great hereditary honour may under certain circumstances be purchased again; or does he consider this regular cast, a standard of purity, that can never be recovered? But we rejoice that these poor outcasts receive the doctrines of the cross, though the crafty Brahmins, like the supercilious Pharisees and rulers reject it. What Dr. S. calls regular casts, is more commonly distinguished as the infernal cast, the bond of Satan.

Dr. Smith in pursuing his hypothesis concerning miracles, as necessary to the conversion of the heathen, seems to lose sight of the former state of Britain when "the altars streamed with blood, and great numbers fell a sacrifice to barbarous superstitions." Men concerted their measures according to the fall of the victim, the separation of the members, and the gushings forth of the blood. In the event of disease or danger, they sacrificed, and even in some cases, burnt alive their fellow men. Who amongst us holds to the Hindoo doctrine of *transmigration*—taught also by our Saxon ancestors? They taught that souls never perished, but passed at death into other bodies, according to the Hindoo maxim:

"As men put off their old habits,  
And take on those that are new;  
So at death, our lives  
Go into other and newer animals."

*See Halhed's Hindoo Code.*

I cannot forbear proceeding yet farther, at least for the information of some readers, if not for Dr. Smith. The most eminent idol of our Saxon ancestors was the *IRMINSULA*, who was represented as an armed warrior. This image was of an immense size, and made of *wood*. A considerable temple was exclusively appropriated to this idol, whilst other temples were furnished with smaller images or pictures of him. In the hour of battle the priests took their favourite image from its column, and carried it to the field with them. After the conflict, captives and the cowardly were immolated to this Saxon Moloch. Who can read this account, and not think of the inhabitants of the isles of the southern ocean? But this is the history of the isles of Britain!
In 772, this venerated object of Saxon superstition, was thrown down, and broken. For three days, the work of demolition was carried on by one part of the army; the immense wealth and precious vessels of the temple were distributed to the conqueror, or devoted to pious uses.* Notwithstanding the opinion of those who deem miracles necessary, we dare avow that more, by millions, have been converted to Christianity by the divine blessing on ordinary means, than by the display of extraordinary gifts. Genuine Christianity, (says my author,) seems to have led the first missionaries to our shores. Their zeal, their perseverance, and the excellence of the system they diffused, made their labours successful."*

I shall close these remarks with the following animated reflections of Dr. Buchanan.

"The same spirit which sent missionaries to Britain in the fourth century will continue to send missionaries to the heathen world to the end of time, by the established church, or by her religious societies.

"Wherever the Christian missionary comes, he is well received. Ignorance ever bows to learning; but if there be a desire to impart this learning, what barbarian will turn away? The priests will murmur when the Christian teacher speaks as one having authority; but "the common people will hear him gladly." Whether in the subterranean hut of frozen Greenland, or under the shade of a banian-tree in burning India, a Christian missionary, surrounded by the listening natives, is an interesting sight; no less grateful to humanity than to Christian charity.

"The Christian missionary is always followed by crowds of the common people, who listen with great pleasure to the disputation between him and the Brahmins; and are not a little amused when the Brahmins depart, and appoint another day for the discussion. The people sometimes bring back the Brahmins by constraint, and urge them to the contest again.

"But who is this missionary? one who, leaving his country and kindred, and renouncing honour and emolument, embraces a life of toil, difficulty, and danger; and contented with the fame of instructing the ignorant, "looks for the recompense of eternal reward;"† one, who according to Dr. S. is a good man, but in the end discovers himself a disappointed enthusiast. A venerable old missionary in the south of India, (Dr. John,) says, "I have always remarked that the disciples of Voltaire are the true enemies of missions; and that the enemies of missions are in general the disciples of Voltaire."

* See Turner's Anglo-Saxons, vol. 1. and history of propagation of Christianity in the same work, vol. 2d.
† Page 55, Buchanan's Memoir.
The following Address, delivered at a public disputation in the Shawscriit Language at the College of Fort William, will be read with interest by those who have not seen the Memoir from whence it is taken. The memoir referred to, was written by Dr. Buchanan. He thus introduces this paper with a well merited encomium on this Herculean Linguist.

"The importance of this institution, (the College) as the fountain of civilization to Asia, is happily displayed in a speech in the Shawscriit Language, pronounced at our late disputation by the Shawscriit teacher, the venerable Dr. Carey; for many years past the protestant missionary in the North of India; following the steps of the late Mr. Swartz in the South; in Oriental and classical learning his superior, and not inferior in laborious study and Christian zeal."

[In a note he adds, "Dr. Carey is author of a Grammar of the Shawscriit language, 900 pages, 4to. ; of a Grammar in the Mahratta language ; of Translations of the Scriptures, and of various other useful publications in Oriental Literature."

"The translation of this discourse, (being the first in that language) we are induced to give entire; from our deference to the authority of the venerable speaker, who describes, with much precision, the present state, true object, and certain consequences of this institution.

"As Moderator of the Disputation, he addresses the student, who had pronounced a declamation in the Shawscriit language:

"Sir,

"It being a rule of our public disputation, that the Moderator should express before the assembly, his opinion of the proficiency of the student in the language in which he has spoken, it becomes my duty to declare my perfect approbation of the manner in which you have acquitted yourself, and to communicate to you the satisfaction with which the learned Pundits, your auditors, have listened to your correct pronunciation of the Shawscriit tongue.

"Four years have now elapsed since the commencement of this Institution. During that period the popular languages of India have been sedulously cultivated; and are now fluently spoken. Last in order, because first in difficulty, appears the parent of all these dialects, the primitive Shawscriit; as if to acknowledged her legitimate offspring, to confirm their affinity

* Clotworthy Gowan, Esq.
and relation to each other, and thereby to complete our system of Oriental study.

"Considered as the source of the colloquial tongues, the utility of the Sanskrit language is evident; but as containing numerous treatises on the religion, jurisprudence, arts and sciences of the Hindoos, its importance is yet greater; especially to those to whom is committed, by this government, the province of legislation for the natives; in order that being conversant with the Hindoo writings, and capable of referring to the original authorities, they may propose, from time to time, the requisite modifications and improvements, in just accordance with existing law and ancient institution.

"Sanskrit learning, say the Brahmins, is like an extensive forest, abounding with a great variety of beautiful foliage, splendid blossoms, and delicious fruits; but surrounded by a strong and thorny fence, which prevents those who are desirous of plucking its fruits or flowers, from entering in.

"The learned Jones, Wilkins, and others, broke down this opposing fence in several places: but by the College of Fort William, a highway has been made into the midst of the wood; and you, Sir, have entered thereby.

"The successful study of the Sanskrit tongue will distinguish this fourth year of our Institution, and constitute it an era in the progress of Eastern learning; and you, Sir, have the honour of being the first to deliver a speech in that ancient and difficult language. The success that has attended you in the acquirement of other branches of Oriental literature, will encourage you to prosecute the study of this, as far as it may be useful in qualifying you for the faithful discharge of your duties in the public service, or may be subservient to your own reputation, in advancing the interests of useful learning."

[Addressing his Excellency Marquis Wellesley, Governor General, Founder and Patron of the Institution.]

"My Lord,

"It is just, that the language which has been first cultivated under your auspices, should primarily be employed in gratefully acknowledging the benefit, and in speaking your praise.

"This ancient language, which refused to disclose itself to the former Governors of India, unlocks its treasures at your command, and enriches the world with the history, learning, and science of a distant age.

"The rising importance of our Collegiate Institution has never been more clearly demonstrated than on the present occasion: and thousands of the learned in distant nations will exult in this triumph of literature.

"What a singular exhibition has been this day presented to us! In presence of the supreme Governor of India, and of its most
learned and illustrious characters, Asiatic and European, an assem­bly is convened, in which no word of our native tongue is spoken, but public discourse is maintained on interesting subjects, in the languages of Asia. The colloquial Hindoostanee, the classic Persian, the commercial Bengalee, the learned Arabic, and the primeval Shanscrit, are spoken fluently, after having been studied grammatically, by English youth. Did ever any university in Europe, or any literary institution in any other age or country, exhibit a scene so interesting as this! And what are the circumstances of these youth? They are not students who prosecute a dead language with uncertain purpose, impelled only by natural genius or love of fame. But having been appointed to the important offices of administering the government of the country in which these languages are spoken, they apply their acquisitions immediately to useful purposes; in distributing justice to the inhabitants; in transacting the business of the state, revenue, and commercial; and in maintaining official intercourse with the people in their own tongue, and not, as hitherto, by means of an interpreter.

"The acquisitions of our students may be appreciated by their affording to the suppliant native immediate access to his principal; and by their elucidating the spirit of the regulations of our government by oral communication, and by written explanations, varied according to the circumstances and capacities of the people.

"The acquisitions of our students are appreciated at this moment by those learned Asiatics, now present in this assembly, some of them strangers from distant provinces; who wonder every man to hear in his own tongue, important subjects discussed, and new and noble principles asserted, by the youth of a foreign land.

"The literary proceedings of this day amply repay all the solicitude, labour, and expense that have been bestowed on this Institution. If the expense had been a thousand times greater, it would not have equalled the immensity of the advantage, moral and political, that will ensue.

"I, now an old man, have lived for a long series of years among the Hindoos; I have been in the habit of preaching to multitudes daily, of discoursing with the Brahmins on every subject, and of superintending schools for the instruction of the Hindoo youth. Their language is nearly as familiar to me as my own. This close intercourse with the natives for so long a period, and in different parts of our empire, has afforded me opportunities of information not inferior to those which have hitherto been presented to any other person. I may say, indeed, that their manners, customs, habits, and sentiments, are as obvious to me, as if I was myself a native. And knowing them as I do, and hearing as I do, their daily observations on our government, character, and principles, I am warranted to say, (and I deem it
my duty to embrace the public opportunity now afforded me of saying it,) that the institution of this College was wanting to complete the happiness of the natives under our dominion; for this Institution will break down that barrier (our ignorance of their language) which has ever opposed the influence of our laws and principles, and has despoiled our administration of its energy and effect.

"Were, however, the Institution to cease from this moment, its salutary effects would yet remain. Good has been done, which cannot be undone. Sources of useful knowledge, moral instruction, and political utility, have been opened to the natives of India, which can never be closed: and their civil improvement, like the gradual civilization of our own country, will advance in progression, for ages to come.

"One hundred original volumes in the Oriental languages and literature, will preserve forever in Asia, the name of the founder of this Institution. Nor are the examples frequent of a renown, possessing such utility for its basis, or pervading such a vast portion of the habitable globe. My Lord, you have raised a monument of fame, which no length of time, or reverse of fortune is able to destroy; not chiefly because it is inscribed with Maharat-ta and Mysore, with the trophies of war, and the emblems of victory; but because there are inscribed on it the names of those learned youth, who have obtained degrees of honour for high proficiency in the Oriental tongues.

"These youth will rise in regular succession to the government of this country. They will extend the domain of British civilization, security and happiness, by enlarging the bounds of Oriental literature, and thereby diffusing the spirit of Christian principles throughout the nations of Asia. These youth, who have lived so long amongst us, whose unwearied application to their studies we have all witnessed, whose moral and exemplary conduct has, in so solemn a manner, been publicly declared before this august assembly, on this day; and who, at the moment of entering on the public service, enjoy the fame of possessing qualities (rarely combined) constituting a reputation of threefold strength for public men, genius, industry, and virtue; these illustrious scholars, my Lord, the pride of their country, and the pillars of this empire, will record your name in many a language, and secure your fame forever. Your fame is already recorded in their hearts. The whole body of youth of this service hail you as their father and their friend. Your honour will ever be safe in their hands. No revolution of opinion, or change of circumstances, can rob you of the solid glory derived from the humane, just, liberal, and magnanimous principles, which have been embodied by your administration.

"To whatever situation the course of future events may call you, the youth of this service will ever remain the pledges of the
wisdom and purity of your government. Your evening of life will be constantly cheered with new testimonies of their reverence and affection; with new proofs of the advantages of the education you have afforded them; and with a demonstration of the numerous benefits, moral, religious, and political, resulting from this Institution; benefits which will consolidate the happiness of millions in Asia, with the glory and welfare of our country.*

OF THE CASTS AMONG THE HINDOOS.

"The natives of India are divided into Casts, according to their rank and profession. This distribution seems to have proceeded from a crafty priesthood, in order to fix their own superiority or preponderance: there are four of these casts.

1. Brahmins, (Wisdom) derived from the mouth of the deity, deemed the most sacred. These are the priests, instructors and philosophers of the nation.

2. Chehteree, (Strength) from the arms. These are the civil and military governors.

3. Bice, (Nourishment) from the belly and thighs. Those of this cast, are the husbandmen and merchants.

4. Sooder, (Subjection) from the feet; consists of artisans, labourers and servants.

Subordinate to these, is a 5th, or adventitious class, denominated Burrun Sunker, supposed to be the offspring of an illicit union, between persons of different casts. These are mostly dealers in petty articles of retail trade.

Besides these acknowledged casts, there is a race of unhappy men, denominated on the Coromandel coast, Pariars, and in other parts of India, Chandalas." These poor outcasts are the class of men on whom some denounce double vengeance, by seeming to deny them entrance into the christian church.

See Rees' Cyclo: in loco.

ACCOUNT OF THE TRANSLATIONS OF THE BIBLE INTO THE LANGUAGES OF THE EAST.

These translations have been making into Twelve Languages, viz.


* See Primitix Orientales, Vol. III. page 111.
These numerous languages are spoken by an immense population, a comparative view of which is here given.

Languages.

1. Sungskrit, Read over all India.
2. Bengalee, Spoken by a population equal to that of the U. S. of America.
3. Orissa, — Ireland.
4. Hindoosthane, — France & Italy.
5. Guzerattee, —
6. Chinese, — Over all China, 300 millions.
8. Kurnata, — The same.
9. Seek, (or Sikh) —
10. Thibet, —
11. Mahratta, — Great Britain.

All of whom are idolaters! and though more or less civilized, the greater part are the subjects of the most cruel superstitions. To mention one instance only:—"Thirty thousand widows (according to some accounts) are immolated annually on the funeral piles, with the bodies of their deceased husbands."

The present state of the Translations is highly encouraging, and marks the zeal and perseverance of the persons engaged in the work. The Bengalee Bible, in 5 vols. 8vo, has been completed for some time, and has reached even to a third edition. This work was the result of "sixteen years labour." The New Testament and Pentateuch are printed in Sungskrit; the New Testament, and the Old Testament, from Job to Malachi, in the Orissa. The New Testament in the Mahratta and in the Hindoosthane, is printed. In the Chinese, the Gospels by Matthew and Mark are printed off, and the New Testament will shortly be published. In 1809 the translation had proceeded to the end of Ephesians. The printing in the Burman and also in the Seek is begun. The Telinga and Kurnata may be commenced this year, (1811); the Kurnata and Guzeratte have been hitherto delayed by circumstances, chiefly of a pecuniary nature. The translations of all are much farther advanced than the printing; and the Missionaries express a hope, that ere long, "All the nations of the East will hear in their own tongues the wonderful works of God." Besides the above, the Serampore Missionaries are printing the Malayala, translated from the celebrated Syriac version, under the direction of Mar Dionysius, bishop of the Syrian Christians; and also the Tamul, translated by a valuable deceased Missionary from the London Society.

As it respects the advantages which the Baptist Missionaries possess for the important work of publishing the Scriptures in the Eastern languages, we need only mention their local situation, (within 15 miles of Calcutta)—their long residence in India:—their valuable library of critical authors on Scripture:—a foundery for types of the numerous Eastern characters:—ingenious natives under their direction, to cut the blocks for printing the Chinese version:—learned natives retained by them to assist in the different translations:—printing presses, with every convenience for printing:—and one of their number, (Mr. Ward, formerly a printer in England,) to superintend the setting up of the types, &c. These advantages stamp an importance on this establishment which can scarcely be surpassed.
The patronage which these Translators have received, in India, in Scotland, in England and in America,* amongst all denominations, is calculated to confirm the public opinion in favour both of the persons and the object.

In taking a view of the expenses already incurred, the mind is affected with a pleasing astonishment at the efforts which have supported the work undertaken by a Society whose funds, at its commencement in 1792, were only £13, 2, 6 sterling, less than sixty dollars!

From 1801 to 1809, the money received from various sources, for the translations expressly, amounted to the sum of 39,584 dollars 17 cts. There was expended within the same time 36,443 dollars 72 cents, leaving a balance of rather more than 3000 dollars, which was even at the time, more than absorbed, by the versions in the press, exclusive of types, &c. &c.

Previous to 1809, the Missionaries had not made many drafts on the Society in England, but since that period they have drawn considerably, amounting to 21,333 dollars in the last year, as stated in a letter just received by Missionaries now in this country, from the Rev. Dr Fuller, the venerable Secretary of the Society, who adds, "Notwithstanding collections lately made in Scotland, amounting to 5777 dollars, we are not able at present to meet our demands, and it may be a year ere we shall be, for our funds are considerably more than exhausted."

The manner in which the Scriptures have been received by the natives will afford satisfaction to the contributors, as it has served to encourage the hearts of the unwearied labourers. So early as 1803, the New Testament, the first volume of the Old, the Psalms, and a part of Isaiah, were finished in Bengalee, and "began to be a good deal read by the Natives." Some came to Scrampore from a great distance to inquire about the new Shaster. One was heard to say, "This Shaster will be received by all India, and the Hindoos will become One Cast."

Another, had carried about with him a Copy of the New Testament, which was nearly worn out by reading. Besides giving away copies to those who apply for them, at the Missionary Settlement, the Missionaries, Native and European, carry them in their tours through the country, and, in most places, find the people eager to receive them.

Often is the poor Hindoo seated under the shade of the trees, reading this wonderful Book! A native of talents has been for some time stationed in Orissa, near the famed Temple of Juggernaut, the Moloch of Hindoostan; the road to which, for fifty miles, is strewed with the human bones of self-murdered votaries: here this messenger of peace is frequently seen accosting his idolatrous countrymen, amid the scattered remains of their brethren and fathers; presenting them with the word of life, in the very "language of Juggernaut."

From the extensive intercourse which subsists between India and Christian nations; from the protection afforded to the Missionaries by the English Government of Bengal; from the success which has attended them; from the high estimation in which they are held by the Christian world; and, above all, from the importance of the cause itself, may we not anticipate the continued and increasing patronage of the American public! Can we doubt that the friends of the Bible in this Western world will cheerfully come forward to aid in giving back 'the lamp of life,' to 4 hundred millions, inhabiting the East, whence we have derived our light, life, and hope of immortality!

* From America, the Translators received, 6630 dolls. 88 cts. in 1806 & 7, 4441 dolls. of which were collected in Massachusetts. The amount collected by Mr. Johns in Boston, Salem, and vicinity, up to Feb. 5th, 1812, is 4600 dolls.
For the information of those friends who have aided the noble design of printing the Bible into the Eastern languages, we here give a Dr. and Cr. account of the expenditure for this object, from 1801 to 1809. Since that, no particular account has reached this country.

**Dr. Translations of the Holy Scriptures.**

<table>
<thead>
<tr>
<th>Year</th>
<th>Description</th>
<th>Dlrs. Cts.</th>
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<tbody>
<tr>
<td>1801</td>
<td>To 2000 Bengalee Testaments, 1st edition, on Patna paper, 8vo. 960 pages</td>
<td>5555.55</td>
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<tr>
<td></td>
<td>300 Matthew's Gospel in Bengalee, ditto, 118 pages</td>
<td>138.89</td>
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<tr>
<td>1802</td>
<td>1000 Pentateuchs, ditto, 732 pages</td>
<td>1666.66</td>
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<tr>
<td>1803</td>
<td>An edition of 900 of Job, Psalms, Proverbs, Ecclesiastes, and Solomon's Song, ditto 400 pages</td>
<td>1111.11</td>
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<tr>
<td></td>
<td>900 of the Psalms alone, ditto, 220 pages</td>
<td>187.44</td>
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<tr>
<td>1805</td>
<td>465 Matthew's Gospel in Mahratta, Nagree type (quarto) 108 pages</td>
<td>238.33</td>
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<td></td>
<td>Bengalee Pundits' wages for 7 years, down to December, 1806</td>
<td>933.33</td>
</tr>
<tr>
<td></td>
<td>The Hindoostanee, Persian, Orissa, and Mahratta Pundits' wages from March, 1803, to April, 1806</td>
<td>1122.78</td>
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<td>Eight months' wages for Pundits in the different languages, including the Chinese, from May to Decem, 1806</td>
<td>2057.61</td>
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<tr>
<td>1806</td>
<td>1500 Bengalee Testaments, 2d edit. on Bengalee paper, 8vo. 900 pages</td>
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<tr>
<td>1807</td>
<td>10,000 Luke, Acts, and Romans, do. 264 pages, at 12 ds.</td>
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<td>Seven month's wages for Pundits in the different languages, including the Chinese, from January to July</td>
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<td></td>
<td>An edition of the prophetic books, 8vo. 660 pages, 1000 copies</td>
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<td>To five months' wages for Pundits in the different languages, including the Chinese from August to December</td>
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<td>Cutting 22 Chinese blocks at 7s</td>
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<td>An edition of the New Testament in the Orissa language, 8vo. 976 pages, containing one thousand copies</td>
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<td>600 Sungskrit ditto 4to 552 pages</td>
<td>2222.22</td>
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<tr>
<td></td>
<td>An edition of the historical part of the Old Testament, 8vo.* containing 1,500 copies</td>
<td>2500.00</td>
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Balance in hand, $3,128.45
Total, $39,574.17

*The sheets of this volume are not yet collected, we are not therefore certain respecting the number of pages.*
Translations of the Holy Scriptures.

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<th>Amount</th>
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<tr>
<td>1800</td>
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<tr>
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<td>Ditto 1799 — 1800</td>
<td>£5079.42</td>
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<td>1802</td>
<td>Ditto 1800 — 1801</td>
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<td>Ditto 1801 — 1802</td>
<td>£5143.42</td>
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<td>1804</td>
<td>Ditto 1802 — 1803</td>
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<td>1805</td>
<td>Ditto 1803 — 1804</td>
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<td>1806</td>
<td>Ditto 1804 — 1805</td>
<td>£771.07</td>
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<td>1807</td>
<td>Ditto for 7 months from January to July</td>
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<td>1808</td>
<td>Contributions from sundry gentlemen</td>
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<td>1809</td>
<td>Messrs. Alexander and Co. on account of the British and Foreign Bible Society fund</td>
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<tr>
<td>1810</td>
<td>Total of amount received</td>
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* A profit was made, it seems, by making the remittance in silver.
NOTES.

Note (A.) for page 6.

THE TEN TRIBES.

It is the opinion of some, that they had migrated from the Chaldean provinces; but uncertain to what place they had gone. Some think they continue to this day in the countries to which they were first carried captive. In the first century it should seem they were then captive in Media, under the Persian princes.

In the fifth century, says Jerome, they were in Persia. But after all it is conjecture. See more on this subject in Buchanan’s Christian Researches, Page 229.

Note (B.) for page 14.

THE EAST THE THEATRE OF CREATION AND REDEMPTION.

"The East was the scene of the first revelation of God. The fountains of inspiration were first opened in the East. And, after the flood, the first family of the new world was planted in the East; millions of the human race inhabit that portion of the globe. The chief population of the world is in these regions. And in the middle of them Christ appeared." Page 5, Star in the East.

Note (C.) for page 14.

THE TIME FOR DIFFUSING CHRISTIANITY IN THE EAST IS COME.

1. The minds of good men seem every where to be impressed with the duty of making the attempt. Nearly fifteen years have elapsed since it began, and their ardour is not abated. On the contrary, they gather strength as they proceed; new instruments are found, and liberal contributions are made by the people. Indeed, the consciences of men seem to bear witness that the work is of God.

The rapid success of this undertaking must appear almost incredible to those who are not acquainted with the fact. Translations of the Scriptures are carried on, not only in the languages of India, Persia, and Arabia, but in those also of Burmah and China. Mount Caucasus, in the interior of Asia, is another centre of translation for the East, particularly for the numerous nations of the Tartar race. The Scriptures are preparing for the Malayan isles, and for the isles of the Pacific sea. The great continent of Africa has become the scene of different missions and translations. North and South America are sending forth the Scriptures. They are sent to the uttermost parts of the earth. They have been sent to Greenland, Labrador, and Austral Asia. We might almost say, "There is no speech nor language where their voice is not heard."

And this spirit for the diffusion of the truth, is not confined to Britain. It is found among good men of every Christian nation. Perhaps on this day prayers are offered up in behalf of the work, in Europe, Asia, Africa.

* It began in 1790, with Dr. Carey.
and America. We are encouraged, then, to believe, that the time is come, in the first place, by the consent of good men. When I say good men, I mean religious and devout men, whose minds are not entirely occupied with the politics and affairs of this world, but who are “looking for the consolation of Israel:” as it is expressed in these words, “Thy kingdom come.”

2. Another circumstance indicating that the time is at hand, is the general contemplation of the prophecies. The prophecies of Scripture are at this time pondered as seriously in Asia as in Europe. Even the Jews in the East, begin to study the oracles of their prophet Isaiah. And what is more important, the prophecies begin to be published among heathen nations; and we may expect that every nation will soon be able to read the divine decree concerning itself.

3. The Holy Scriptures are translating into various languages. When the Gospel was first to be preached to all nations, it was necessary to give a diversity of tongues; a tongue for each nation; and this was done by the Divine Power. But in this second promulgation, as it were, of the Gospel, the work will probably be carried on by a diversity of translations, a diversity of Scriptures; a translation for each nation. Instead of the gift of tongues, God by his Providence, is giving to mankind a gift of Scriptures.

4. Another circumstance, which seems to testify that this work is of God, is the commotion in the bands of Infidelity against it. “Herod is troubled, and all Jerusalem with him.” A spirit hath issued from the mouth of infidelity, which rageth against Him whose Star appeared in the East, and would destroy the work in its infancy. It rageth against the religion of the New Testament, that vital religion which aims at the conversion of the hearts of men. Our Saviour hath said, “The Gospel shall be published among all nations.” But these resist the Divine Word, and say it cannot be published in all nations. Our Lord hath said, “Go ye into all the world, and preach the Gospel to every creature.” But these allege that the Gospel cannot be preached to every creature, for that “the bond of superstition is too strong, or that the influence of Christianity is too weak.”

Such words as these were once spoken by the philosophers of Greece and Rome, but the Gospel prevailed, and first erected its dominion among them. In process of time, the barbarous nations of Europe yielded to its sway, of which we are evidences at this day. And the nations of Asia will yield to the same power, and the truth will prevail, and the Gospel shall be preached over the whole world.”

Note (D.) for page 14.

“Dr. William Carey and Mr. (now Dr.) Joshua Marshman,—two men, whose names will probably go down to the latest posterity in India, as faithful translators of the Holy Scriptures. These have furnished the Shanscrit, Bengalee, Oriessa and Mahratta.” Christian Researches, 240.

Besides which they are translating and printing, Hindoosthanee, Guzerattee, Telinga, Kurnata, Seek, Thibet, Burman and Chinese; and printing editions of the Tamul and Malayala.

Note (E.) for page 16.

Infidels disputing and missionaries preaching.

“The dispute in this country, relative to the efficiency of preaching the faith of Christ to the heathen world, is not unlike the dispute of the
Jewish doctors in the Gospel, concerning our Saviour's power "to forgive sins." We read that our Lord had healed a woman, who was a sinner. And he said unto her, "Daughter, thy sins are forgiven; thy faith hath saved thee; go in peace." Then began the Pharisees to say within themselves, "Who is this that forgiveth sins also?" But she felt in herself that she was healed; and, leaving the doctors to dispute whether "her faith could save her or not," she departed in peace and joy.

So, while we are disputing here, whether the faith of Christ can save the heathens, the Gospel hath gone forth "for the healing of the nations." A congregation of Hindoos will assemble on the morning of the Sabbath, under the shade of a Banian tree, not one of whom, perhaps, ever heard of Great Britain by name. There the Holy Bible is opened; the word of Christ is preached with eloquence and zeal; the affections are excited; the voice of prayer and praise is lifted up; and He who hath promised his presence "when two or three are gathered together in his name, is there in the midst of them to bless them, according to his word." These scenes I myself have witnessed. Page 16, Star in the East.

"There is a Temple at Juggernaut, about a mile and a half from Serampore," (the principal station of the Baptist Missionaries.) "I sat down on an elevated spot to contemplate this scene, the tower of blood and impurity on the one hand, and the Christian preachers on the other. I thought on the command of our Saviour, 'Go teach all nations.' I said, how far does their work transcend that of the warrior or statesman, in charity, utility and lasting fame." Page 112 Christian Researches.

NOTE (F.) for page 17.

THE AGE OF MISSIONS.

"The first age of Christianity was eminently an age of missions, but after the decease of the apostles, the seed they had sown was left to spring up, corruptions gradually entered the church, the man of sin began at length to be revealed, and desire for the salvation of men was lost in the pursuit of ecclesiastical usurpation, pomp and revenue.

In the year 1556, Protestants began to feel for the nations involved in Paganism. Fourteen missionaries were sent from Geneva to America. The Swedes also exerted their zeal for the conversion of the superstitious Laplanders, and both the English and the Dutch carried with them into their increasing foreign settlements, the doctrines of the reformation.

Early in the last century the Moravians began to organize and exert themselves in the missionary cause. Their spheres of action have gradually increased: besides their missions in six of the West India islands, they have settlements in Greenland, Upper Canada and South America; their missionaries are employed also at the Cape of Good Hope, on the coast of Labrador, and in the Russian part of Asia.—The zeal, the afflictions, and the success of these united brethren have been great.

Patronized by Christians in Scotland and in America, Elliott, Brainerd, Edwards, and others, laboured among the Aborigines of our country; but it was not till about the year 1790 that the great missionary spirit, which now exists, began to diffuse itself.

On the minds of our brother Carey and of several of the brethren of the Northamptonshire Baptist Association in England, the case of the benighted Pagans lay with weight. Prayer meetings for the spread of the gospel were established, and a pamphlet was composed and published by brother Carey, stating and enforcing the obligations of Christians to exert themselves for the conversion of the heathen. The holy flame spread, until in the year 1793, the Baptist Missionary Society was formed: Bengal
was determined upon as the seat of the mission, and our brethren Carey and Thomas were first sent thither. A mission house has been purchased and a church constituted at Serampore, near Calcutta. Many of the natives have been added to the Lord, and some of them have died triumphant in redeeming love. Though the mission has suffered loss in the removal of several of the missionaries by death, yet the loss has been repaired by the accession of others. Ten or twelve brethren with their wives were, by the latest accounts, engaged there in advancing a Redeemer's interest. Several natives and some of them Brahmans, are also preachers of a glorious gospel. A new church has lately been formed at Dinagepore, under the care of brother Fernandez, and the constitution of two or three more churches was in contemplation when our brethren last wrote us. Twenty-seven persons were baptized last year, and fifteen more were under hopeful impressions. The gains that are drawn by our brother Carey from the College of Fort-William, in which he is the Oriental professor, and those by our brother Marshman from the school, and by our brother Ward from the press, are cordially devoted, as are the gains of all the brethren, to the advancement of the cause of Jesus. Oh that the Lord may abundantly recompense their self-denial, and gloriously prosper their arduous and pious efforts!—By the same society an attempt was made to establish a mission at Sierra Leone, in Africa; two brethren were sent thither, but the sickness of the one and the imprudent political interference of the other, terminated the favourable expectations which were indulged of a settlement on that coast.

The piety, the engagedness, and the activity, which were so visible among the members of the Baptist churches, operated on other evangelical societies to such a commendable degree as to produce anxious desires to be employed in the same way. Hence in the year 1795, two hundred ministers of different denominations assembled in London and formed "the London Missionary Society."—Large sums have been collected and this numerous society is zealously alive in causing the name of the Lord Jesus to be made known far and wide. Its first efforts were directed towards the islands in the South Seas. They have since sent missionaries to the Cape of Good Hope, Canada, Newfoundland and India. It is generally believed that there are under their patronage about one hundred missionaries.—Several societies of a similar kind have risen of late in Scotland and other parts of Europe, and in these United States.

The above is taken from the Circular Letter of the Philadelphia Baptist Association, Oct. 1806, drawn up by Rev. Dr. Rogers of that city.

ALL DENOMINATIONS UNITE IN GIVING THE BIBLE.

"About 100 years since, the Bible was translated into Tamul, the language of one nation (for there are many nations in India,) in the South of India. Now a light has sprung up in the North.

"In the North, in the West, and in Ceylon, TRANSLATIONS OF THE SCRIPTURES are going on in almost all the languages of the East.

"We ought not to regret that the work is carried on by Christians of different denominations; for if they teach the religion of the Bible, their labour will be blessed. We have no contentions in India, like those in Britain, between Protestants of different names. There they are all friends. The strife there, is between light and darkness; between the true God and an idol. So liberal and catholic is the Christian in Asia, (while he looks over the map of the World, and can scarce find where the isle of Britain lies,) that he considers even the term "Protestant," as being in a certain degree exclusive or sectarian. "The religion of the Bible,"
or, "the religion of Christ," is the name by which he would describe his creed. For when the idolater once abjures his own cast for the Gospel, he considers the differences of Protestants (if ever he hear of them) as being very insignificant. Indeed he cannot well understand them. In the great revolution that takes place in his mind (if his conversion be real) he cannot contemplate these minute objects."

Star in the East, Page 11, 12, 14.

Note (H.) for pages 17 & 25.

THE TRUE CAUSE OF WANT OF SUCCESS WITH THE ROMISH CHURCH,
VIZ. WITHHOLDING THE SCRIPTURES.

"The true cause of the low state of religion amongst the Romish churches on the sea-coast and in Ceylon, is their want of the Bible. It is doubtful whether some of the priests know that such a book exists! It is injurious to Christianity in India, to call men Christians who know not the scripture of their religion: they might as well be called by any other name. Oral instruction they have none, even from their European priests. The best effects may therefore be expected from the simple means of putting the Bible into their hands. All who are well acquainted with the natives, know that instruction by books is best suited to them. They are in general a contemplative people, and patient in their inquiries; curious also to know what it can be that is of importance enough to be written,—at the same time that they regard written precept with respect. If they possess a book in a language which they understand, it will not be left long unread. Nor have they any difficulty of understanding it, for they almost all, both men and women, can read their Bibles."

Page 45, Append. to Star in the East.
HYMNS.

The two following hymns are given as deserving place here. Composed by Dr. Marshman on the occasions expressed.

On the first Hindoo losing all for Christ's sake.

Oh God of matchless grace!  
Thy power and glory shine,  
Before our blushing face,  
And all appears divine.  
Our fears are dumb before thy nod;  
We cry, Behold the hand of God!  
Let missionaries pray;  
Let saints renew their trust;  
The idols melt away;  
Let Brahmins cease to boast.*  
The mighty chain† that millions bound,  
Asunder burst, bestrews the ground.  
Dear Saviour! from above  
Regard these feeble sheep;  
Encircle them with love,  
Their souls in safety keep!  
Let Hindoos speak thy praise aloud,  
While millions join th' adoring crowd!

On finishing the translation of the New Testament in Bengalee.

Hail, precious book divine!  
Illumin'd by thy rays,  
We rise from death and sin,  
And tune a Saviour's praise:  
The shades of error, dark as night,  
Vanish before thy radiant light.  
We bless the God of grace,  
Who hath his word reveal'd,  
To this bewilder'd race,  
So long in darkness held;  
His love designs; his people pray;  
His providence prepares the way.

* The Brahmins have often boasted that no Hindoo would ever embrace the gospel.  
† The Cast.
Now shall the Hindoos learn
The glories of our King;
Nor to blind goroos turn,
Nor idol praises sing:
Diffusing heavenly light around,
This book their shasters shall confound.

Deign, gracious Saviour, deign,
To smile upon thy word;
Let millions now obtain
Salvation from the Lord:
Nor let its growing conquests stay,
Till earth exult to own its sway.

[Who does not see herein, a direct answer to the prayer contained in the following, written by Mr. Ward, one of the Baptist missionaries, on their departure from England, for India, May 28, 1799—]

Smile, Lord, on each divine attempt
To spread the gospel’s rays,
And build on sin’s demolish’d throne
The temples of thy praise.

O charge the waves to bear our friends
In safety o’er the deep,
Let the rough tempest speed their way,
Or bid its fury sleep.

Whene’er thy sons proclaim good news
Beneath the Banian’s shade,
Let the poor Hindoo feel its power,
And grace his soul pervade.

O let the heavenly Shaster spread,
Bid Brahmns preach the word;
And may all India’s tribes become
One cast to serve the Lord.
JUST PUBLISHED, 
AND FOR SALE BY
Lincoln & Edmands,
No. 53, Cornhill, (Price 25 cts.)

A
BRIEF NARRATIVE
OF THE
BAPTIST MISSION IN INDIA.

CONTAINING AN ACCOUNT OF ITS 
RISE, PROGRESS, PRESENT SITUATION,
THE NAMES OF THE 
PERSONS BAPTISED,
AND THE PROGRESS MADE IN 
TRANSLATING THE SCRIPTURES
INTO VARIOUS LANGUAGES, &c.

The whole being highly interesting to the friends of Missions.

BY ANDREW FULLER.

WITH AN
APPENDIX,
BRINGING THE NARRATIVE DOWN TO THE YEAR
1811.

BY WILLIAM JOHNS.