

AN
HISTORICAL SKETCH
OF THE
INTRODUCTION
OF
CHRISTIANITY INTO INDIA,
AND ITS
PROGRESS AND PRESENT STATE IN THAT
AND OTHER EASTERN COUNTRIES:
PRECEDED BY
A BRIEF ACCOUNT
OF THE
RELIGIOUS OPINIONS OF SOME OF THE HEATHEN PHILOSOPHERS BEFORE
AND AFTER THE COMING OF CHRIST.

BY WHITELAW AINSLIE, M.D., F.R.S.E., M.R.A.S.,
AUTHOR OF THE MATERIA INDICA.

MDCCCXXXV.

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DEDICATION.

TO HER,

WHOSE CANDOUR, BENEVOLENCE, FORTITUDE,

AND CONJUGAL ATTACHMENT,

RENDERED A LONG RESIDENCE IN THE

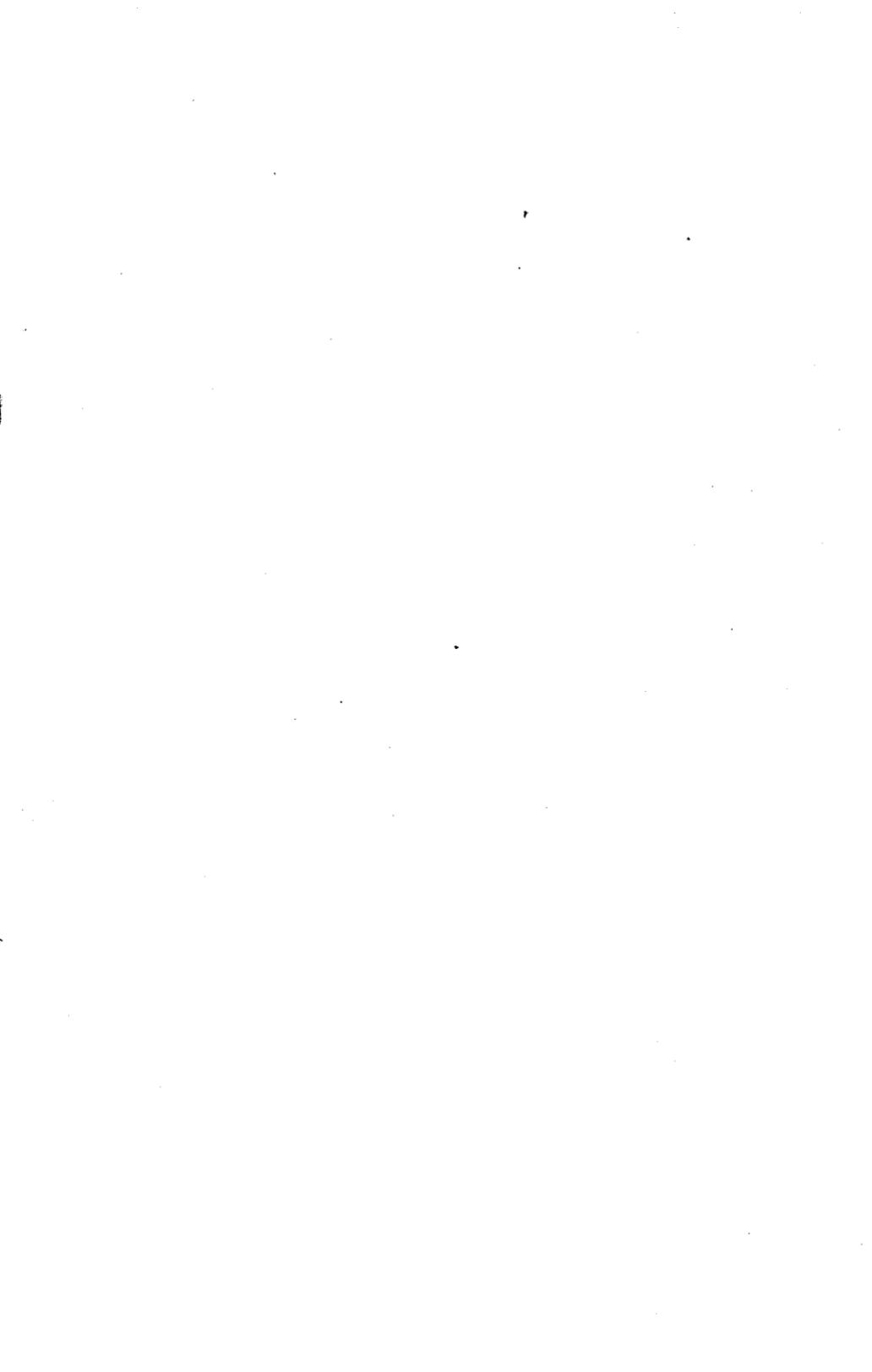
TORRID REGIONS OF THE EAST

A SCENE OF UNINTERRUPTED HAPPINESS,

THIS VOLUME

IS NOW MOST GRATEFULLY INSCRIBED

BY HER EVER AFFECTIONATE HUSBAND.



“ Les apôtres, sans étude, sans art, sans éloquence, ont convaincu les savans, et persuadé les Orateurs faibles ; désarmés, sans appui, ils ont soumis les maîtres du monde et porté la croix sur le front des Césars. En vain l'enfer s'est ligué contr'eux ; en vain les princes de la terre se sont unis pour les détruire ; en vain les peuples, attachés à leurs anciennes superstitions, se sont fait une vertu barbare, de sacrifier à leurs idoles, *malgré tous ces efforts, le monde est devenu Chrétien.*”—L'ESPRIT DES ORATEURS CHRETIENS.

“ The faith of the Gospel, and that alone, transformed the first Christians from *idolaters* into *saints*, beautified their minds with every grace, and adorned their lives with every amiable action. Faith alone induced them boldly to renounce *idols*, and to worship the only living and eternal God. Faith withdrew them from deceit, fraud, cruelty, revenge, and impurity, and rendered them pious, just, temperate, and sincere.”—DWIGHT'S THEOLOGY EXPLAINED AND DEFENDED, vol. iii. p. 274.

PRELIMINARY REMARKS.

HISTORICAL SKETCH
OF THE
INTRODUCTION
OF
CHRISTIANITY INTO INDIA,
&c. &c.

PRELIMINARY REMARKS.

No one who has ever read with attention what has been written by several of the Greek and Roman philosophers and poets, but must allow, as has been justly remarked by Dr W. L. Brown, in his Comparative View of Christianity,* “ that they frequently rose to conceptions of the Divine Nature, not only greatly surpassing those of the Pagan vulgar, but in some instances in themselves tolerably accurate.” Has not Plato said, in his Dialogue to Theotetus, “ Evils abound in this life ; we must

Opinions of the
ancients re-
specting the
Divine Nature.

* See Brown's Comparative View of Christianity, vol. i. p. 141.

therefore endeavour to escape from them ; and this is best done by our resembling God as much as is possible." Nay, so convinced appears to have been this great man, that something more than had yet been in his day was wanting for the real and everlasting good of struggling man, that he would merely express a wish for a Divine revelation, as the only safe and certain guide.*

Plato's belief.

Cicero believed in the immortality of the soul.

Basis of his religion.

Did not Cicero labour to confirm the Romans of his time with a belief in the immortality of the soul ?† He considered the system of this world (as exposed to the view of man) to be the promulgation of God's law, the sensible announcement of his will to mankind ; and, according to Malkin,‡ he (Cicero) seems to have made the " doctrine of God, providence, and immortality, the very *basis* of his religion ;" and has he not in his work, " De Divinationè," (ii. 72), thus beautifully expressed himself :— " *Esse præstantem aliquam, æternamque naturam, et eam suspiciandam, admirandamque hominum generi mundi ordoque rerum cælestium cogit confiteri.*"||

* See Keith's Evidence of the Truth of the Christian Religion, p. 44-48.

† See his Tusculan Questions.

‡ See Malkin's Classical Disquisitions and Curiosities, pp. 274, 275.

|| That there does exist an excellent, perfect, and eternal Being, worthy of the most exalted respect and admiration of mankind, the beau-

What does Seneca say, as cited by Lactantius? Seneca's notion of the Divine Being.
 "God is a great and incomprehensible power; it is to him that we live, and to him that we approve ourselves; can it ever avail us that our consciences are hidden from men, when our souls lie open to God?"* Again, in his well-known Twenty-fifth Epistle,† "Happy is the man who sets himself right, and continues so to the end! He alone is free, inviolable, unshaken, proof against all accidents, and not only invincible, but inflexible; in fact," says Seneca, "a good man is not only the friend of God, but the very *image*, the disciple, and imitator of him, and the true child of our Heavenly Father." And was not Pliny the Younger, the pupil of Quintilian, the friend of Trajan, and one of the most enlightened and benevolent of all the Roman writers,—was Pliny advocates the Christians' cause. he, I repeat, so convinced of the meekness and inoffensive nature of the Christians, that he not only advocated their cause with the emperor,‡ but by his report respecting them seems to have prevailed on him to cease from the persecution already commenced. So has Marcus Antoninus, at once a A virtuous heathen. virtuous prince and distinguished philosopher; and

ty of the universe and harmony of the heavenly bodies compel us to confess.

* *Vide* Lactantius, lib. vi. cap. 14.

† See Seneca, epistle xxv.

‡ See Pliny's Letters, book x. letter xvii.

amongst the brightest ornaments of the Stoic Sect, in his third book of his "Meditations regarding what concerned himself," expressed sentiments which, did we not know the contrary, would almost lead us to believe that he had lived under the Christian dispensation. I have said that he was the brightest ornament of the Stoic Sect: he was so; and how does Gataker* speak of that sect, contrasting it with the Epicureans? Why, "They hold," says he, "that God Almighty governs the universe; that his providence is not only *general*, but *particular*, and extends to every thing; and that he ought to be worshipped above all things, and applied to on every occasion; that we should have him ever in our thoughts, acknowledging his power, resigned to his wisdom, and adoring his goodness, for all the satisfactions of our existence!"

Gataker's account of the Stoics.

Such, as we have stated, are the opinions of some of the ablest men of antiquity, and are certainly what might lead us to suppose, however unacknowledged, that they had made themselves acquainted with the Divine truths of the true religion, and that they were not, *in every instance*, to the Greeks foolishness. How far this may be consistent with the periods in which they lived and wrote, and what

* See Gataker's Preliminary Discourse, pp. 23, 24.

was then taught, let us now proceed to examine. The first I have mentioned, Plato, was contemporary with Socrates, and died at Athens in the 81st year of his age, about 348 years before the Christian era. Robertson* seems inclined to think that he got his accurate notions about the existence of God, and the immortality of the soul, when he visited Egypt, where it is not unnatural to conclude, that the true belief had been more or less cherished since the days of Moses, B. C. 1492. With regard to the state of Jerusalem itself in the days of Plato, we know that previous to the time of Alexander the Jews were a very considerable nation, and that that extraordinary conqueror himself, on coming before their capital, with the view of taking it, B. C. 332, struck with the sight of the high-priest in his hyacinthine robes, fell prostrate† and adored the holy name of God! It is not to be wondered at, then, if in those days Plato, heathen as he was, may not have been equally struck with the sublime religion of the inhabitants of Judea. We are not unacquainted with the methods adopted by Divine wisdom to preserve the inhabitants of that territory from false worship; nor is it unnatural to suppose, that their zeal for

When did Plato teach?

In what state was Jerusalem in his day?

Alexander prostrate.

* See Robertson's History of Ancient Greece, pp. 447, 448.

† See Milman's History of the Jews, vol. ii. p. 29.

When did Cicero flourish?

making proselytes may have occasionally prompted them, where they saw that it might be done with advantage, to teach purer* views of religion than were prevalent amongst the Gentiles. With regard to Cicero, what was the state of the heathen world at the period in which he flourished, about forty-three years before Christ? At this time, and for several years previous to it, many individuals of refined genius appeared, and had appeared, who had cultivated their understandings with great care,—who had seen through the idolatry and blind superstition of vulgar minds,—and had made considerable advances in the knowledge of morality; thus silently paving the way for the reception of Christianity. Amongst the greatest of these was Cicero, whose life, writings, and actions, are well known to every one with any pretensions to literature.

When did Seneca live?

I have mentioned the noble and pious sentiments expressed by Seneca,—in what age did he live? —In the time of Nero, whose tutor he was, and died in his fifty-third year, and in the sixty-fifth of the Christian era. That he had severe critics amongst the ancients, is well known. Caligula termed his writings *sand without lime*. Fabius accuses him of *being too bold with the eloquence of former*

* See Hinds' History of the Rise and Early Progress of Christianity, Introduction, p. 24.

times. Agellius blames him for his affected style ; but does he not, in the same breath, commend him for his piety and moral doctrines ? I am somewhat inclined to think that Malkin, in his historical disquisitions,* excellent as they are, in many respects, is a little too severe on Seneca, and should be more disposed to lean to the opinion of Lactantius,† who has given us so beautiful a picture of that writer ; quoting these remarkable words, “ Consider,” says Seneca, “ the majesty, the goodness, and the great mercies of the Almighty, is he not a friend always at hand ?”

Character of
Seneca by
Lactantius.

When did the younger Pliny live?—he who, I have said, advocated the Christian cause with the Emperor Trajan?—He died in the fifty-second year of his age, and in the 113th of the Christian era, at a period when several contending Greek sects agitated the world, and stirred up contentions which, no doubt, more or less conduced to make intelligent minds seek for something more stable still than philosophy’s boldest efforts.

Pliny’s death.

The last of the wise and great men of antiquity I have ventured to bring forward is the Emperor Marcus Antoninus, whose “ Conversation with himself,”

* See Disquisitions, p. 286.

† A Christian writer who lived in the beginning of the 4th century ; his chief works are *De ira Divina*, and *De Dei operibus*.

has been so faithfully translated by Jeremy Collier, —a work which I scruple not to say contains much real wisdom and profound thinking; he was called the virtuous son of a *pious* father (Pius Antoninus), and died in the sixty-first year of his age, and in the 161st of the Christian era. How far the ancient heathen writers may have borrowed (without confessing it) from the early Christians may be difficult to say. Mr Hinds, in his History of the Rise and Progress of Christianity (vol. i. p. 44) observes,

Death of Marcus Antoninus.

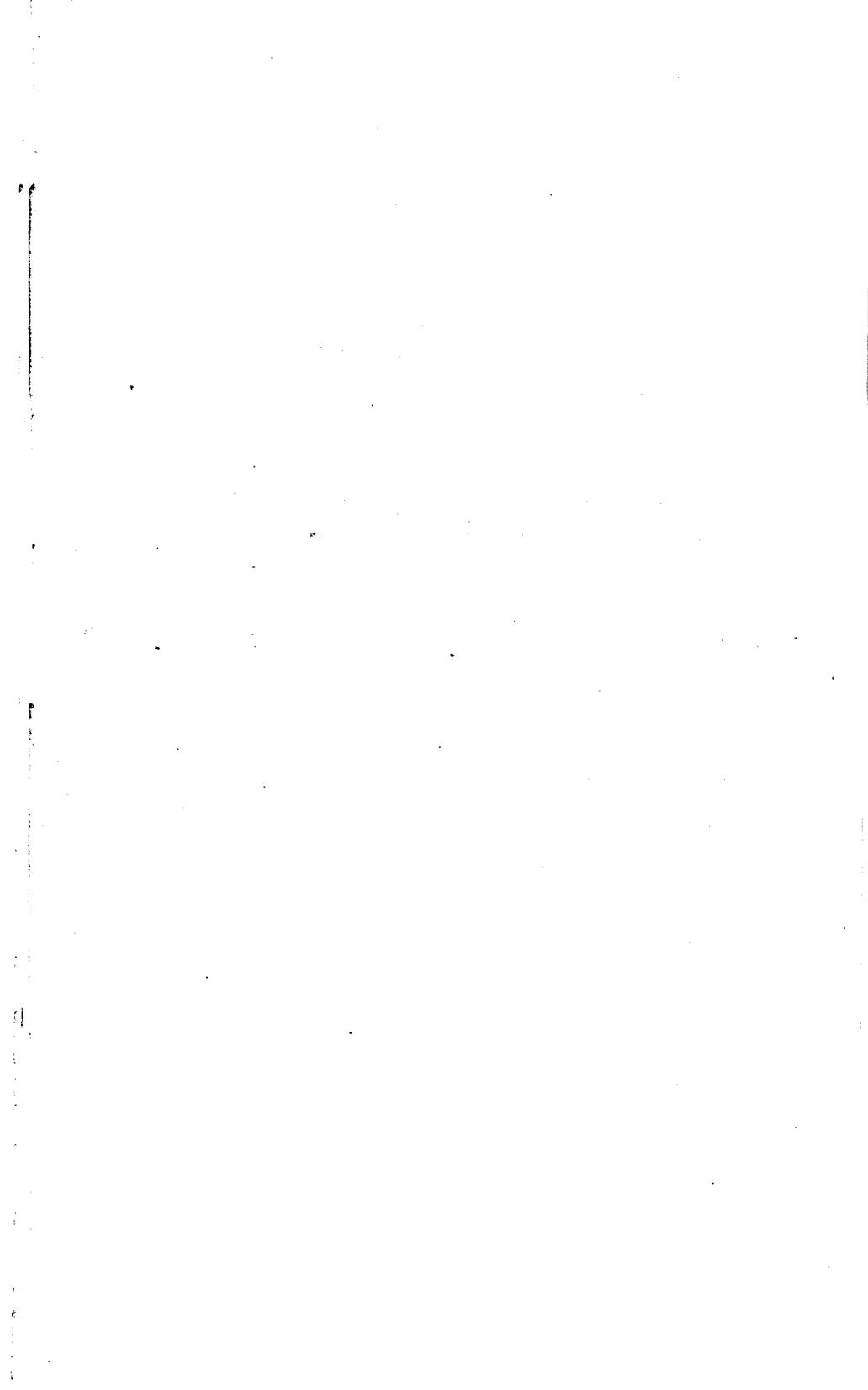
Hinds' opinion of the ancient philosophers.

“ that the systems of the Greek sages possessed moral rules, the close agreement of which with the Gospel precepts could not but cause the latter to be familiar, and secure them a favourable reception. Indeed,” he adds, “ it may not be too much to assert, that, with the exception of *forgiveness of injury* and *humility*, the heathen sketch of the *moral character*, such as it was found, for example, in the Ethics of Aristotle, required no feature to be added, but only some correction and higher finish; and this,” continues he, “ be it remembered, detracts nothing from religion; on the contrary, to deny it, were to wrong religion and its Inspired Teacher in more respects than one,” with the exception, he says, of *forgiveness of injury* and *humility*! But are not these great exceptions?—Yes! in my humble opinion, so great, as to mark a superiority in the

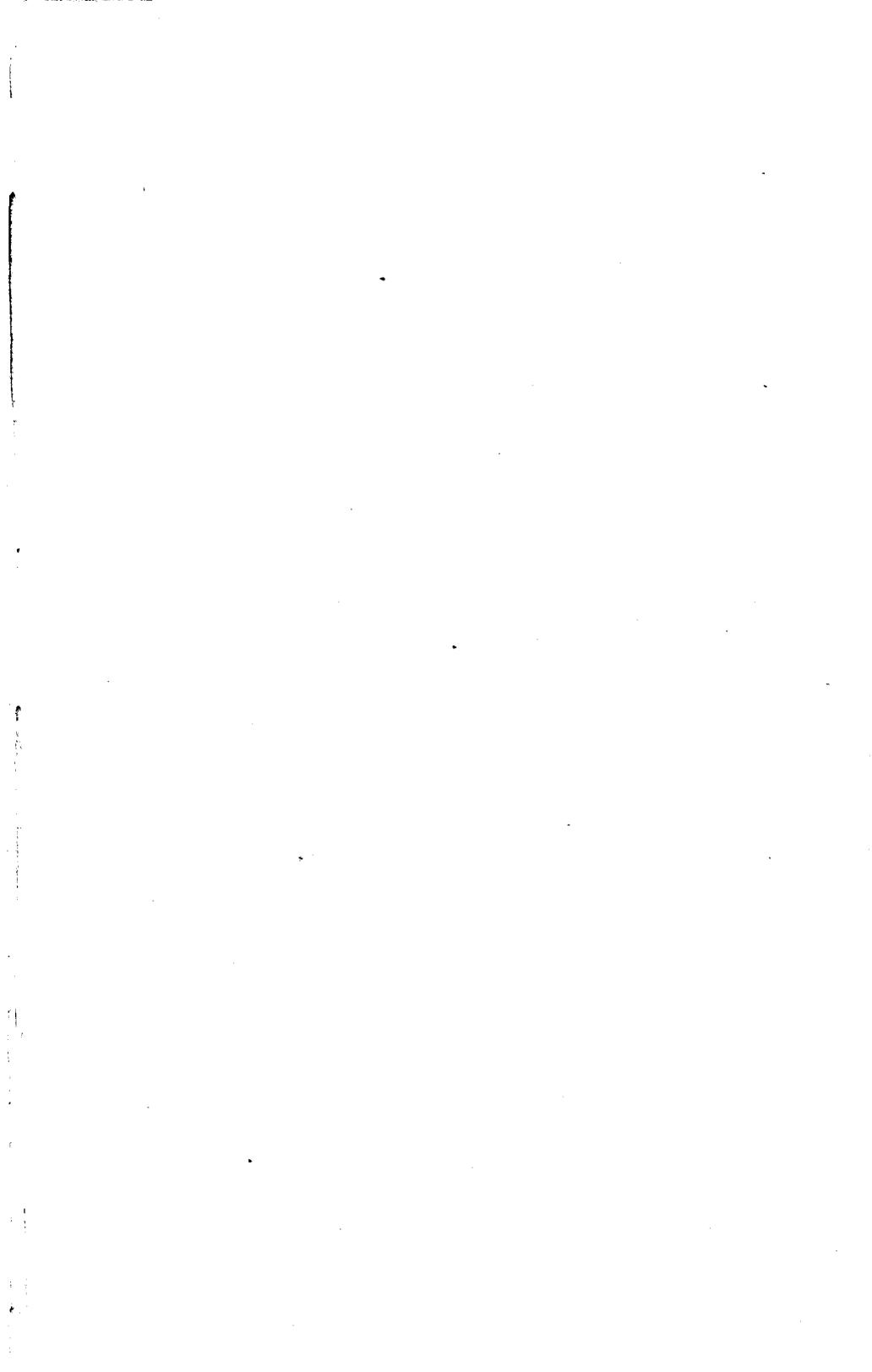
Superiority of Christianity.

Christian system beyond what words can express. Far be it from me to take from those elevated and most praiseworthy sayings of the distinguished individuals above alluded to ; and which no doubt did much to humanize the Gentile world ; but what do we find, at the same time, too often accompanying them,—deities worshipped, whose vices ought to have made them despised rather than adored ; idolatry ^{Idolatry.} universally prevalent ; and sacrifices every where offered up ; “ while the doctrine of reconciliation for iniquity was unknown ; all evincing that something more was wanting ” (as has already been said) “ for the real and everlasting welfare of suffering and struggling man ; ” and that such should come in all good time, was a truth well known to that chosen people, the Jews, and foretold by the pro- ^{Prophets.}phets in the Old Testament* on various occasions.

* Isaiah, xxxv. 4.



PART I.



PART I.

A FEW years ago, the author of the following Sketch published an account of the articles employed by the Hindoos, and other Asiatic nations, in their medicine, arts, and agriculture. The Work* met with the approbation of the various governments in India, and, he is proud to say, was liberally acknowledged by the Honourable the Court of Directors. He has not since been altogether idle in regard to professional research connected with a country which has many claims upon his gratitude, and, latterly, turned his attention to the influence of climate in reference to epidemic diseases. Now, verging towards the vale of years,—many of his beloved friends gone down into the grave,—he, with great deference, and, he trusts, sentiments neither unbecoming his age nor the subject, ventures on ground of a very different nature, in offering some observations on the promulgation, in Eastern territories, of those sacred truths first brought into the world by our Redeemer; that

* *Materia Medica of Hindoostan, and Artisans' and Agriculturists' Nomenclature.*

merciful being who, by MIRACULOUSLY healing the corporeal infirmities of men, gave promise of that yet more exalted power, by which he could heal the souls as well as bodies of all such as might faithfully believe in him.

About the time when our Saviour was born at Bethlehem (Ephratah), in Judah, in the consulship of Augustus* and Sylla, there were two kinds of philosophy most prevalent amongst civilized nations; that cultivated by the Greeks, and which was adopted by the Romans; and that of the Orientals, whose chief votaries were in Syria, Persia, Chaldea, Egypt, and Palestine. The first mentioned was simply styled philosophy; the latter had assumed, according to Gnosis. Meek, the pompous appellation of Gnosis. To enter into any lengthened discussion regarding these two classes would be foreign to the main object of these Observations: suffice it here to remark, that Paul condemned both; the Greek class, in the Epistle to the Colossians (ii. 8), and the Oriental or Gnostic, in the First Epistle to Timothy (vi. 20). Amongst the first were reckoned the Epicureans and Academics, who declared against all religion; the latter, the Gnostics, were composed of Platonists,† Stoics, and Aristotelians; these admitted the in-

* See an admirable little work written by the justly-esteemed Mr Marshman, for the use of the youths in India, entitled Brief Survey of History, and published at Serampore in 1833.

† Otherwise styled Electics. This sect had its origin in Alexandria.

fluence of religion, but, lamentable to say, their belief was involved in great obscurity. It was this system which much disturbed the peace of the early Christian Church, as it half adopted Christianity, but at the same time corrupted it by a profane mixture of the tenets of Oriental philosophy.*

What Christ taught, what he suffered, and how he died, to save such as believed in him, we all of us, I trust, are fully aware of, and know how to appreciate. I shall, therefore, proceed to observe, that soon after his ascension, the apostles, not unmindful of the sacred injunctions which they had received from their Redeemer, that they should "preach the Gospel unto all nations,"† lost no time in obeying his commands. It is not necessary here to notice the different directions which they all took, or what they endured in that cause which they had engaged in with so much zeal, and adhered to so faithfully; their travels, their labours, their persecutions, and deaths, are sufficiently well known, and have afforded subject-matter for the pens of many able divines. Two of the apostles are said to have extended their missions as far as India,—St Bartholomew and Thomas; but that the first of these ever

What Christ taught.

Christ's ascension.

Apostles ordered to preach.

Bartholomew and Thomas.

* Of this system (Gnostic) there were many sects, under the control of various enthusiasts,—Dositheans, Simon Magus, &c. &c.

† St Mark, xiii. 10.

reached that country I have many doubts; though, if Eusebius' account be correct, Pantenus found

Hebrew Bible
found in India.

there a copy of the Bible* written in Hebrew, which is reported to have been left by St Bartholomew.

Mosheim, however, supposes that Eusebius meant this, not in reference to India, properly so called, but to Arabia Felix. Dr Brown, in his History of the Bible, says, Bartholomew appears to be the

Nathanael.

same person with Nathanael, who, after preaching two years at Jerusalem, went and instructed the East Indians, and committed to them the Gospel of St Matthew. Now, I am much disposed to think, that what is here understood by the East Indians,

Abyssinia why
anciently called
India.

is meant the inhabitants of Abyssinia, called India by some of the ancient geographers, owing to the circumstance of the Phalli, † a brave and powerful people, having, in a very remote age, spread themselves from the Indus to the Ganges, and subsequently entered Abyssinia, and established themselves there;

Shepherd
Kings.

from this race, some have supposed, were chosen the Shepherd Kings ‡ of Egypt, about whom so much has been written and more conjectured, and who are supposed to have reigned 260 years.

St Thomas, va-
rious accounts
of.

Respecting St Thomas, our information, though

* See Hinds' Rise and Progress of Christianity, vol. ii. p. 170.

† See D. Wilson's History of Egypt, vol. i.

‡ See same, vol. i.

various, is upon the whole sufficiently satisfactory; surnamed Didymus, and so remarkable for having expressed doubts* respecting Christ's resurrection, he appears to have laboured with more than common ardour in his high calling, and certainly ventured into territories much more remote than any of his brethren.

Unlike the followers of conquest, Sesostris,† Da-
 rius,‡ and Alexander,§ who at different periods Heathen con-
querors. marched their mighty hosts into the plains of Hindostan, Thomas passed into the same regions with far other views; his thirst was not territorial dominion; his arms were not those of destruction; he looked for no lucre, neither did he aspire after vain-glory. Thomas, after he had staid some years at Jerusalem, is said to have preached to the Medes|| Thomas' Tra-
vels.

* St John, xx. 25.

† It appears by Diodorus Siculus (lib. i. p. 64), that in a very remote age, Sesostris, king of Egypt, made an expedition into India, having crossed the Ganges, and advanced as far as the Eastern Ocean. Many, however, believe this account to be fabulous; and we are the more disposed to think so, as Herodotus takes no notice of it: it is said to have taken place about 1485 years before Christ.

‡ By Herodotus' account, Darius was the first foreign prince who made himself master of any part of India. He died about 485 years before Christ.

§ Alexander's expedition into India took place about a century and a half after the expedition of the second Darius (Nothus), who died 404 years before Christ.

|| The Medes inhabited that part of Asia bounded on the east by Hyrcania and Parthia; on the south by Persia Proper and Susiana;

and Hyrcanians,* and Bactrians,† from which last-mentioned people the transition was not great to India. From De la Croze,‡ however, we learn that this adventurous apostle, after having established the true faith in Arabia Felix, and in the island of Socotra, sailed for Cranganore; there he is reported to have organized several churches; whence, according to Antoine Gouvea,§ he proceeded to China,|| and remained for many months; finally returning to the Coromandel Coast, and settling at Meliapour, near Madras; at which place, by his great zeal in making converts to Christianity, he stirred up so great a feeling of jealousy amongst the Brahmins, that they took a favourable opportunity of putting him to death,¶—an event which is sup-

He reaches
India.

Visits China.

Returns to
India.

Is there slain.

on the west by Assyria and Armenia; and on the north by the Caspian Sea.

* Hyrcania was that part of Persia situated on the southern shore of the Caspian Sea.

† The Bactrians inhabited what is now called Khorasan, the most northern province of Persia.

‡ See *Histoire de Chrétianisme des Indes*, par M. V. la Croze, tome i. p. 57.

§ In his work entitled *Jornado do Arcebispo de Goa*.

|| See *Resumé de l'Histoire et de l'Industrie*, par Adolph Blanqui, p. 23-29. It is conjectured that St Thomas may have reached India about A. D. 20, which is not improbable; so he may have been 36 at Christ's death.

¶ Captain Swanston informs us, in his well-written *Memoir of the Primitive Church of Malayala*, that Meliapour to this day is annually

posed to have occurred A. D. 73. This account is by some disbelieved, as well as many other details* found in the travels of St Thomas, which are to be met with in various manuscripts in the Bibliothèque du Roi at Paris; but there is no end of doubting, nor do I envy those whose natural suspicion is such as to make them tardy in giving credit to whatever they may not themselves have witnessed.

“Jacque Tollius,† a bold, perhaps a presumptuous writer, has hazarded an opinion, that the Thomas, who gave a name to the Christians in India, was altogether a different person from him who had the happiness of associating with our Saviour; he rather supposes that he was an individual styled *Disciple de L'Herésiarque Manes*, to use La Croze's own words, and his opinion seems to have been founded on what has been expressed by Theodoret, who tells us, that Manes sent one of his disciples to promulgate the Gospel in India. On a point of such importance as the identity of so re-

Jacque Tollius doubts.

Manes.

crowded with Christian pilgrims.—See Journal of the Royal Asiatic Society, No. ii. p. 172.

* We find in Lardner's Gospel History (vol. viii. p. 396) mention made of a certain Lucius Charinus, who wrote an account of the Travels of St Thomas; the book, however, Lardner is inclined to think apocryphal.

† Tollius was a physician, and Professor of Greek and Eloquence at Brandenburg, and died in 1696: he appears to have edited *Longinus*, and also wrote *Epistolæ Etinerariæ*.

Claudius Buchanan's
Christian Researches.

markable an individual as St Thomas, it is singular that the Reverend Claudius Buchanan should have evinced so little curiosity. This gentleman, in his "Christian Researches in India," merely mentions the tradition which is current in Malayala,* that the Gospel was there first preached by St Thomas the Apostle; adding, "The fact is of little consequence, but I am satisfied that we have as good authority for believing it, as that St Peter died at Rome." In the work just cited, the author further

Syrian Christians in India.

informs us, that the Syrian Christians in India have been settled there from the earliest ages of our creed, and that the various details connected with them may be discovered in the Portuguese histories.

Vasco de Gama reached India in 1503.

When Vasco de Gama arrived at Calicut in 1503,† he saw there the sceptre of a Christian king; for it would appear that, in those days, the Syrian

* A name given generally to the provinces of Travancore and Malabar, in Southern India.

† In this century it was (1503) while the adventurous spirits of Portugal were pursuing maritime discoveries in Eastern countries; while Selim the Great (I.), having conquered Moldavia, was victorious in Persia, reduced Syria, Palestine, and Egypt, and gave to Turkey her first navy; it was in this age, I repeat, that so much was done in Europe for the Reformed Church; then it was, in 1517, that Luther, in the University of Wittenberg, contended against the Pope's sale of indulgences; then, too, it was, in 1534, that Henry VIII. of England, having had a rupture with Clement VII., was declared *supreme head of the English Church*; and that Frederick I. of Denmark, in 1527, and Gustavus Vasa in Sweden, introduced the Reformation into their respective countries.

sect had regal dominion in that part of the peninsula* of India. The new-comers were extremely astonished when they found that the Hindoo Christians maintained a regular Church, under Episcopal jurisdiction; and that for one thousand and three hundred years they had enjoyed a succession of bishops† appointed by the patriarchs of Antioch.‡ On being questioned by the Catholics respecting the Pope, the Indians declared that they had never heard of such a person, nor had they any curiosity regarding him. “We,” said they, “are of the true faith, and received our worship and our forms from the land where the Saviour taught, and worked mi-

Early Episcopalian jurisdiction in India.

Pope unknown to the Syrian Christians.

* See Lafitau's *Histoire des Convertis, et Conquêtes des Portugais dans l'Afrique et l'Asie*.

† See Buchanan's *Christian Researches in Asia*, p. 105.

‡ There has been much confusion with regard to this city, as no less than eight of the same name are mentioned in ancient history. We believe the Antioch here alluded to, was situated on the river Orontes, in Syria, and was built by Seleucus and his son Antiochus (Soter); it was of great extent, extremely beautiful, and is that spoken of in Acts, xi. 19-27, where Paul and Barnabas preached the Gospel, and where the believers in Christ were first called Christians; in this city the true Church flourished for many years, and here one of the patriarchs had his seat; here also it was where the famous Chrysostom, towards the end of the fourth century, preached with success. In A. D. 548, the Persians took it and burnt it, but it was rebuilt by the Emperor Justinian; the Persians, however, retook it, and demolished the walls. In A. D. 637, it was taken by the Saracens, since which time Christianity has been there at a low ebb. Its modern name is Anthakia; it is situated on the river Assi, formerly Orontes, in latitude 35° 17' N., and longitude 36° 45' E.

rales, and suffered; nor have we any need of instruction from other quarters." Buchanan seems to have visited several* of the Christian churches situated amongst the mountains which separate the Carnatic from Malabar; such as Mavelycar, Candennad, Ramiel, &c.; he describes them as not unlike some of the old parish-churches of England, having Saracenic architecture, and was much pleased with the respectability of the people in those districts, their good conduct, and the simplicity of their habits; their liturgy he found the same as that formerly appointed by the patriarchs of Antioch. During the prayers there are intervals of silence, each priest offering up his *oraisons* in a subdued, devout tone; they use the incense which is yielded by plants growing in the neighbouring woods, and seem to have but little ceremonial in their worship. We have already seen that, according to Jacque Tullius, a person called Thomas may have been confounded with the Apostle of Christ; but there is still another individual of the same name, from whom many of the Christians of Malabar say that they are descended. This, by La Croze's† account,

Their respectable conduct.

Liturgy of Antioch.

Incense from the woods of India.

* He mentions forty-five churches under the Archbishop of Cranganore, besides sixty-four Syro-Roman churches under the apostolic vicar. Since he was in that country, the New Testament has been translated into Malealic, as has also been the Syro-Roman liturgy.

† See *Histoire de Chrétianisme des Indes* (tome i. 6, 68).

was an Armenian called Mar Thomas, who is re-
 puted to have been extremely rich, and originally
 engaged in commercial pursuits. Here, then, is a
 statement which, if true, must add yet more to the
 difficulty of ascertaining where the truth lies. La
 Croze allows, that we cannot with certainty say
 when Mar Thomas may have lived; but that it is
 most likely he exerted his religious influence prior
 to the sixth century, since Comas, who wrote in
 A. D. 574, actually himself discovered Christian
 churches established in Malabar before he publish-
 ed his celebrated Christian Topography.* Upon
 the whole, then, we must conclude, that many cen-
 turies before the Roman Catholic creed reached
 India, there were in that country believers in Jesus,
 —his Divine nature,—and his miracles, and calling
 themselves Christians of St Thomas ;† but of what
 particular sect in reality, it may be difficult to say.

Mar Thomas.

Christian
 churches
 found in India
 in A. D. 574.

An interesting
 fact.

* It may not be out of place here to notice that Yates, in his Indian Church History (p. 157), scouts the idea of this Mar Thomas having been the first to plant the Gospel in India; making no doubt but that the apostle himself was.

† The real Christians of St Thomas are distinguished by admitting no images into their churches, allowing only the cross to be there placed by way of sacred ornament, and to which they also pay adoration. They maintain, that the souls of the saints do not see God till after the day of judgment; and they acknowledge but three sacraments,—baptism, orders, and the eucharist; in this last they do not use wine, but water in which raisins have been infused.

Doctrines of
the early Chris-
tians of Mala-
bar.

They have been supposed by some to be chiefly Arians* and Nestorians.† Buchanan informs‡ us, that the doctrines of the Syrian Christians of Malabar are few in number, but pure; and, as far as he could learn, agree in essential points with those of the Church of England. They hold the doctrine of vicarious atonement for the sins of men by the blood of Christ; they maintain the regeneration or new birth; and, in regard to the Trinity, their creed agrees with that of St Athanasius. The writer above named will not allow that the Syrian Christians are Nestorians, and would simply style them the Syrian Christians of Malayala.§ One thing certain is, that whatever sect of Christians those of Malabar may most resemble, that they are not of the Church of St John.|| Dubois, in his Letters on the Chris-

Church of St
John.
Dubois.

* Who believed that the Son was totally distinct from the Father; but the first and noblest of those beings whom God created.—See Meek's "Treatise on Philosophical and Theological Sects," p. 65. Arius first propagated his opinion in the fourth century.

† Nestorius was a Syrian bishop of Constantinople, who, in the fifth century, formed a new sect,—a source of the most fatal and deplorable dissensions in the Church. See work last quoted, pp. 76, 80, 81.

‡ See Buchanan's Christian Researches in Asia, p. 121.

§ See Dr Buchanan's Account of Syrian Christians, published at Calcutta in 1807, p. 3.

|| The Christians of John are said to be numerous at Palfara, and in neighbouring towns along the banks of the river Jordan, where St John baptized. Their baptism is performed in running streams, and their bishoprics descend by inheritance. We find, however, a very dif-

tianity of India, observes (p. 58), in speaking of them, "They themselves cannot say what they are, but I should be inclined to call them Nestorians and Eutyichians." Two sects, however, it must be confessed, entertaining very opposite opinions; the first, as their doctrines became at last fixed, believing that in the Saviour of the world there were two persons, one of which was divine, even the Eternal Word, *λογος*, and the other human; but that these two had only one aspect, *προσωπον* (aspect). The Eutyichians, on the other hand, a sect which takes its name from Eutyichus, an abbot of Constantinople in the fifth century, maintain, that Christ was but one nature, viz. that of the Incarnate Word, hence denying the existence of the human nature of our Saviour.*

Nestorians and
Eutyichians.

Mosheim (p. 210, 211) informs us, that in the 17th century† Christianity was advanced in India by what has been called the Mission of Madura, un-

Mosheim.

Robert de No-
bili's mission
to Madura.

ferent account given of a body of men calling themselves, strange to say, Christians of St John, in Butler's *Horæ Biblicæ* (p. 94); we there learn that they are a race amongst whom Sabaism, or the religion of the ancient Persians, prevails, enjoining *planetary worship*. Why they have assumed their present title, the author adds, is a mystery.

A mystery.

* See Meek's *Philosophical and Theological Sects*, p. 81; also *Horæ Biblicæ*, p. 17.

† This was perhaps the most important era the world had yet experienced, when arts and sciences arrived at a high degree of improvement. In it Galileo rose in Italy; Des Cartes and Gassendi in

dertaken by Robert de Nobili, an Italian Jesuit, who, to answer his end, assumed the appearance and title of a Brahmin, and converted many Hindoos of rank ; but the statement appears to me to be, and must be to every man who is acquainted with India, altogether incredible.

It has been by many regretted, that somewhat more definite information had not been obtained respecting the Mohammedans, who first came or settled on any part of the western and southern shore of the Indian continent ; perhaps a similar regret might with equal propriety be expressed regarding our scanty intelligence of the primitive Christians, who travelled into distant lands. It is a fact sufficiently well established, that, about the time when Constantine* was converted to Christianity (A. D. 312), there was a strong feeling in favour of this belief, † in the face of all those dreadful persecutions

Constantine
converted to
Christianity in
A. D. 312.

France ; in Denmark, Tycho Brahé ; in Germany, Kepler ; in Switzerland, Bernouilli ; and in England, Boyle, Bacon, and Newton ! It was during this age, that the Royal Society of London, and the Academy of Sciences at Paris were established, “ when history itself assumed a new garb, and was of eminent service in the cause of Christianity.”—See Meek’s Treatise on Philosophical and Theological Sects, p. 200.

* See an admirable work, lately published, entitled the Roman Empire under Constantine, by Matthew Bridges, pp. 57, 58, 59.

† In the age here alluded to, there were many and fierce contentions amongst various Christian sects ; but none so violent as that which was

at which the heart revolts ; so much so, indeed, that, according to Tertullian, there were found, a little previous to the period just mentioned, Christians in the camp, senate, and palace, and the same author asserts, that so numerous* were they as a people, that, had they been forced to retire into another country, they would have left the Roman empire little better than a frightful desert !

When were Christians found in the camp, senate, and palace ?

A fact little known.

To convert the Persians from the doctrines of Zoroaster, would seem to have been the anxious wish of Constantine, who is known to have addressed a letter to Sapor, their king (preserved to this day in Eusebius), strongly recommending the Christian Church to his protection ; hence the religion of Jesus flourished very generally in Persia, and continued to do so† till that empire was subdued by the

Constantine's wish to convert the Persians to Christianity.

styled the *Arian Controversy*, from Arius, a man of a bold and subtle turn of mind, and great eloquence, who had sternly opposed Alexander of Alexandria, for maintaining that the Son was not only of the same dignity, but also of the same essence with the Father. For some time the dispute obtained but little attention from the emperor (Constantine) ; but at length, from its exciting commotion throughout the state, he in A. D. 325 assembled the famous Council of Nice in Bithynia. In this assembly, after long-continued struggles of both parties, the doctrine of Arius was condemned, and Christ declared consubstantial, or of the same essence with the Father. It was in the same century (the 4th) that Athanasius of Alexandria wrote his well-known creed.—See Meek's Philosophical and Theological Sects, p. 66.

* See Milman's History of the Jews, vol. iii. p. 172.

† A bishop from Persia, Buchanan tells us, was present at the Council of Nice.

Saracens,* when Mohammedanism naturally gained the ascendancy (A. D. 651); but even long after this, we learn by a curious fact how much Christianity was respected in that part of the world. On the death of Zingis Khan, in 1126, and of his son Kouli Khan, Hoolaku Khan, the grandson of Zingis Khan, succeeded to the supreme power in Persia, Khorasan, and Cabul; he was, by every account, an ambitious and extremely cunning prince; and finding that it would aid his views to gain the good-will of the Christians, he had the address to make Alexander IV., then Pope, believe that he was desirous of becoming a convert to the doctrines of the Church of Rome.† The number of natives professing Christianity in Persia is considerable, consisting chiefly

Hypocrisy of a
Persian prince.

* See Koch's History of the Revolutions of Europe (vol. i. p. 97).

† For accounts of the attempts made by France to convert the Persians to Christianity towards the middle and end of the seventeenth century, I refer the reader to two works, one published at Paris in 1659, the other at Lyons in 1671. The first, entitled, "Relation de la Mission de Peres de la Comp. de J s.;  tablis dans la Royaume de Perse," par le P. Alexander de Rhodes. The other, "Relations Nouvelles de L vant, ou Trait s de la Religion, de Gouvernement et des Coutumes des Perses, des Armeniens et des Gaures," compos  par le P. G. D. C. et donn  au Public par le St Louis Moreri. About the middle of the last century, Nadir Shah ordered a version of the Bible to be rendered into Persian; but, on hearing it read, he turned it into ridicule. Since that period, however, the Rev. H. Martin, we know, translated the whole of the New Testament into the same language, and which was presented to the king by our ambassador.—(See Williams' Dictionary of all Religions.)

of four or five classes,—the Georgian, Armenian, Nestorian, the Jacobite, and the Romish Christians. The first have the Bible in the Georgian language, printed, according to Buchanan, at Moscow in 1743. The Armenians have a copy of the Bible in their own proper tongue. The Nestorian and Jacobite Christians use the Syrian Bible. Buchanan has said what was strictly just, that the history of the Armenian Church is peculiarly interesting; and the Armenians, altogether, as a people, are perhaps not less so; inhabiting a country,* from its position highly favoured with respect to climate, they are, generally speaking, a fine noble-looking race, and, in character and disposition, frank, generous, sincere, and industrious; at an early period they were exposed to the overwhelming power of Rome, and were conquered by Trajan. In the time of Constantine the Great, however, they came again under the dominion of their own kings; and by the influence of the same prince, had their attention turned to the truths of revelation, embracing the doctrines of the Eutychi-ans, who, as we have already seen, believed that in Christ there was but one nature, that of the carnate word. It would seem, that of all the Christians in

Christians now
in Persia,—of
what classes.

Armenian
Church peculi-
arly interest-
ing.

Armenians
frank, gene-
rous, and sin-
cere.

* Armenia is bounded on the west by the Euphrates; on the south by Diarbesca, Curdistan, and Aderbigan; on the east by Shirvan; and on the north by Georgia.

Asia,* the Armenians have preserved themselves the most free from Mohammedan and Papal corruptions. Part of Armenia now belonging to Persia, and part of it to the Turks, it is natural to conclude how much they must have been urged to adopt the Mohammedan creed ; and it appears from Chardin (vol. ii. p. 232), that it is almost incredible to conceive the artifices that have been had recourse to by the Church of Rome to endeavour to turn them to the Catholic faith. Buchanan observes, that Armenians are to be found in every capital of Asia, where they are respected for their orderly conduct. In India they are settled in all the chief places, where they arrived many centuries before the English. By the Missionary and Philanthropic Magazine for November 1827, it appears, that in Constantinople there are supposed to be 100,000 Armenians ; the same work states (page 509), that this people are the bankers of the East, and rule the mercantile republic from Constantinople to Calcutta. The Armenian Church is said to number 42,000 individuals in the Russian provinces ; 70,000 in Persia ; and in Turkey no less than 1,500,000. The Bible, by

A noble character of them as a people.

Popish artifice.

Armenians found in every capital of Asia.

Arrived in India many years before the English.

Mercantile power of that people.

Their numbers in different countries.

* I here beg leave to refer the reader to a celebrated work, entitled "Doctrina Christiana a Petro Paulo, Sacerdote Armeno. Verso in linguam Armenam ;" also to "La Croze's Histoire du Chrétianisme d'Ethiope et d'Arménie."

Buchanan's account (Researches, p. 256), was translated into the Armenian language in the 5th century,* and is allowed by competent judges to be a faithful translation.

In Arabia, the country in which Saint Paul opened his ministry, Christianity appears to have flourished at a very early period; but the exact time when it was first preached after the Apostle is not known: as there were Arabian Jews at the Feast of Pentecost, however (Acts xi. 11), the knowledge of the Gospel must at all events have been introduced there from its first promulgation. St Paul is known to have resided long in the Syrian kingdom of Aretus; and it is in the highest degree improbable that the Koreishite traders, who frequented the fairs of Bosra and Damascus, should not have heard of, and some of them been disciplined by, the preaching of the Apostles. The first monarch of Yemen who is recorded to have adopted the Christian creed, appears to have reigned about the fourth century;

Christianity flourished at an early period in Arabia.

St Paul in the Syrian kingdom of Aretus.

First converted Arabian monarch.

* What was then (5th century) the general state of the Christian world? In this age it was that a field of controversy arose from the different sentiments of three sectaries, Pelagians, Nestorians, and Euty-chians. The monks of that age instructed the youth in what they denominated the seven liberal arts; viz. Grammar, Rhetoric, Logic, Arithmetic, Music, Geometry, and Astronomy; according to Meek, the few that did apply to the study of philosophy, had not as yet adopted the system of Aristotle, believing the doctrine of Plato to be more conformable to the genius of the Christian religion, than that of the Stagyrte.

frequent mention is made in the early monuments of the bishops of Arabia;* and a bishop of Bosra (Bussora) is known to have been present at the Council of Antioch, A. D. 269. Whatever doubt there may exist respecting the state of Christianity in Arabia, in the first and second centuries, more definite information is obtained when we descend to the third, fourth, and fifth. The persecutions and disorders, Sale observes, which happened in the Eastern Church soon after the commencement of the third century, obliged great numbers to seek shelter in that country of liberty (Arabia), where the principal tribes, which then embraced Christianity, were those of Hanyar, Rabia, Taglab, and Bahra, and the inhabitants of Heirah.

Council of Antioch.

Persecutions of the Eastern Church in the third century.

Different treatment in different countries.

It is curious to observe how, in different countries, but which have the same religion, there should exist such an opposite mode of treating Christians. Niebuhr, in his Travels in Arabia (vol. ii. p. 192), informs us, that he never could perceive that the Arabians had any actual hatred for those of a varying religion; though he allows that they treated them with pretty nearly the same contempt with which the Christians look upon the Jews in Europe. This contempt amongst the Arabs is regulated,—fall-

* Buchanan's Christian Researches in Asia, p. 191.

ing heaviest on the Banians, next after them upon the Jews, and least of all on the Christians, who, in their turn, express least aversion to the Mussulmans. At the time that Niebuhr travelled, in 1761-1762, he says he found no Christian church remaining in Arabia, however numerous the followers of our Saviour once were in that country. "There were, notwithstanding," he adds, "in the province of Lachsha, many Sabeans, or Christians of St John, whose doctrines seem to be a strange medley of the opinions and ceremonies of several different religions."

We have seen how the Christians at least patiently suffered in Arabia; now let us turn to the unsightly picture that is drawn by Volney, in his *Travels in Egypt and Syria* (vol. ii. pp. 297, 398, 399), and contemplate how they are insulted, scorned, and unjustly taxed, by the Turkish Mohammedans in the last-mentioned country; and it is singular, that the government itself, so far from interposing as a mediator in such dissensions, actually fomented them by its partiality. It would appear, at the time Volney travelled and wrote (1782-1783), that every kind of public worship was prohibited the Christians in Syria, except in the Kes-raouan, where the government has not been able to prevent it. If a Christian beat a Mohammedan,

An unsightly picture.

his life was often the forfeiture ; if a Mohammedan killed a Christian, he escaped for a stipulated price. What was the consequence of all this ? Why, a
 Turks tyrants. very natural one ; treated as slaves by the Turks, despised, browbeat, and trampled on, the Christians became at once revengeful, cowardly, and treacherous ; obliged to conceal, they deceived and struck behind, or in the dark, like all those who dare not attack openly and in front. Thus, by most perverse circumstances, the happy benefits were, in those days, prevented that might have been derived from the Christian faith : circumstances which, we rejoice to think, no longer exist to the same extent, the Greeks being now liberated, and blessed with a king and kingdom of their own.

The difficulties which Christianity has had to encounter have been great and multiform,—from the obstinacy of the Jews,—the arrogance of the Mohammedans,—the blindness of the heathen nations,—and perhaps, above all, from the pertinacious and unrelenting dissensions amongst Christians themselves ; dissensions which, we grieve to say, are not altogether unknown in our own days.

Obstinate
 Jews. Arro-
 gant Moham-
 medans. Blind
 heathens.

It was the distracted state of the Christian Church in the East, about the beginning of the seventh century, which first stirred up the ambition of perhaps the most formidable opponent which our sa-

cred religion has ever had,—Mohammed, who began to publish his imposture in the year 608* of the Christian era. During this age it was, as has been well expressed by Meek, that ignorance and darkness seem to have had universal sway; the fate of the sciences in Greece was truly deplorable; nor were the Latins themselves in a better condition,—philosophy being then amongst them at the lowest ebb. The Greeks, abandoning Plato to the monks, for the first time began to devote their attention to Aristotle, and studied with eagerness the subtleties of his logic as armour in the contests they had with the Monophysites, the Nestorians, and Monothelites.† What does Brown say of the same period, in his valuable Comparative View of Christianity?‡ “Before Mohammed’s appearance in the world, polytheism had become perfectly ridiculous to civilized nations; the grossest corruptions in doctrine, worship, and practice, had by this time been introduced over the whole Christian world, and both the Western and Eastern Churches had given themselves up to the most degrading laxity of morals, placing all

Mohammed appears.

State of the world at this time.

Philosophy itself at a low ebb. Greeks abandon Plato.

Devote themselves to Aristotle.

Brown’s opinions.

State of Christianity before Mohammed appeared.

* It is a curious fact, that it was about the same time that the Bishop of Rome, in virtue of a grant from the Emperor Phocas, first assumed the title of Universal Bishop.

† See Meek’s Philosophical and Theological Sects.

‡ See Brown’s Comparative View of Christianity, vol. i. pp. 216, 217.

religion in foolish and unprofitable superstitious ceremonies." Such were, in truth, powerful inducements for the great impostor to exert his energies ; and his prime object appears to have been, to unite those who professed the three different religions then prevalent in Arabia, and who lived promiscuously, without any common direction ; the greatest number of those Brown believes to have been idolaters, the rest Jews and Christians. The whole, it was Mohammed's wish to convert to the profession of one common faith, of which he himself, as the prophet and ambassador of God, was to be the founder. The character* of this arch-deceiver has been differently drawn. Some have ascribed to him veracity, piety, and justice ; but all under the control of a mental delusion. Others consider him to have been every thing that is deceitful and profane. He was at all events, it must be allowed, " the most extraordinary man whose actions history has recorded."† Certain zealots, in vindication of Mohammed, have alleged, that had he been so actually

Mohammed's unparalleled ambition.

His character differently drawn.

* Much curious information may be got respecting Mohammed in a work, entitled *The Life and Death of Mahomet* ; together with the *Rising and Ruine of the Saracen Empire*, by Sir Walter Raleigh, Knight, published in 1637.

† See Sale's *Preliminary Discourse to the Koran*, section ii. p. 55. See also *The First State of Mahumedism*, by Lancelot Addison, published in London in 1679.

profligate as he has been described, he could not have succeeded in so wonderful a manner in spreading his tenets and doctrines; but it must be remembered, as already stated, how easy the way was made to him by the dissensions of the Christians. So was the peculiar condition of his country (Arabia) at the time highly conducive to his extraordinary undertaking,—vigorous, free, untainted by luxurious habits, inhabited by various independent tribes, who were inured to hardships, and accustomed to the most parsimonious life. But not only Arabia itself appears to have been especially favourable to Mohammed's enterprise, but, as Sale observes, the whole eastern and western world gave encouragement to it. "If," says he, "the distracted* state of religion countenanced the designs of Mohammed on that side, the weakness of the Roman and Persian monarchies might no less flatter him on an attempt against those once formidable empires; either of which, had they been in full vigour, must have crushed Mohammedanism in its birth. Whereas, nothing nourished it more than the success it met with against those very powers, and which success they

His way made easy by the dissensions of others.

Arabia then vigorous and free.

Distracted state of the whole eastern and western world.

* The disputes in the early part of the 7th century, and of which Mohammed took advantage, turned chiefly upon the points,—whether there be two operations and two wills in Jesus Christ.—See Cudworth's Intellectual System, and Theodorus' Ecclesiastical History.

failed not to attribute to their new religion and Divine aid.”

Mohammed's character according to Mills.

Mills, in his valuable work on Mohammedanism, in speaking of this wonderful man, says (pages 36, 37), that, in his youthful days, he was decent in his morals, pious, contemplative, and retired in his disposition ; and, from the age of twenty-five to forty, industriously pursued the occupation of a merchant, —nursing his love of solitude ; but that, from the time he started into public life, he became a wild and clamorous fanatic, and was particularly distinguished by his religious enthusiasm, which bore every mark of a disordered imagination.

His best excuse.

Mr Williams, in his Dictionary of Religions, in reference to the knowledge of the Bible in Arabia, remarks, that it is not likely that the Arabians had any version of the Scriptures so early as the fifth century, and that this may have been one cause for their having so easily adopted the delusions of Mohammed, while the Greeks and Armenians resisted them. This notion, I consider, to say the least of it, as ingenious ; but we know that a version of the whole Bible in Arabic has come down to us, which Buchanan supposes may be at least one thousand years old.* As might be expected, its language

When does Williams suppose the Arabians had no version of the Bible ?

When does Buchanan say they had ?

* See Buchanan's Christian Researches in the East, p. 197.

and orthography are both antiquated. Professor Carlisle speaks in terms of great praise of the Arabic version of the Polyglot ; and observes, that it was used both by the Jews and Christians. A new edition of this work was said to be publishing in England some few years ago ; whether it has ever been accomplished, I am not aware. We can speak with more certainty of the Arabic Bible having been published in India ; as also of an edition of the New Testament by itself, in Arabic, for the use of the chief men* in Arabia and Persia ;—nay, we know that both the Old and New Testament were printed in the Arabic language at Newcastle-upon-Tyne in 1811. With regard to the early state of Christianity in Egypt, we cannot say much ; it would appear, by those who have written best on the subject, that Simon the Canaanite (Zelotes) turned his steps in that direction after the death of our Saviour ; but St Mark himself was, no doubt, the great converter† of the Egyptians, and also of the inhabitants of Mauritania ; and Hinds‡ is inclined to believe that Barnabas extended his ministry thither. About the end of the second century it was that the sect of Platonists arose in Alexandria ; and their doc-

Arabic version
of the Polyglot
used by both
Jews and
Christians.

What was the
early state of
Christianity in
Egypt ?

Platonists
arose in Alex-
andria.

* See Buchanan's Christian Researches in the East, p. 201.

† See Eusebius, lib. ii. cap. 16.

‡ See Hinds' Rise and Progress of Christianity, vol. ii. p. 17.

trine was embraced by such of the Alexandrian Christians as were desirous to retain, with the profession of the Gospel, the title, dignity, and habit of philosophers. It is said by Meek to have had the approbation of Athenagoras, Pantænus, and Clement of Alexandria; subsequently it was adopted by Ammonius Saccus, who taught there about the period above mentioned (end of the second century), and would seem, with all its absurdity, to have been imprudently listened to by Origen and other Christians, who, mingling their obscure erudition with the celestial religion of Jesus, to use the words of the author just named,* ended by paving the way to that melancholy system embraced by the Mystics. Such has been the lamentable fate of Christianity hitherto in Egypt; that country which, though in it was rocked in some measure the cradle of the true religion, so deviated from the right path as to call down the wrath of God upon it.—“I will make the land of Egypt desolate.”—“There shall be no more a prince of the land of Egypt.”† Richardson, in his travels along the Mediterranean, gives us an account of the Coptic Church at Cairo, Coptic Church at Cairo.

* Meek.—See his *Philosophical and Theological Sects*, vol. vi. pp. 28, 29.

† See Keith's *Evidence of the Christian Religion*, p. 236; also Ezek. xxx. 6, 7, 12, 13; xxxii. 15.

the head of which is the Patriarch of Alexandria. In speaking of the Copts, he tells us that he supposes them to amount in all Egypt to 25,000; and adds, that, although poor, they are knit together by the Christian religion,—the strongest cement of society,—and which places an insurmountable barrier betwixt them and their present masters. The same author observes (vol. ii. p. 97), “There are several evidences of Medamoud having once been a seat of Christian worship at a very remote period; the figure of the cross remains on many of the houses, as also the figure of the Virgin Mary; the usual representation of God the Father and God the Son still exists on the interior of a large building near the end of the ruins.

It must be confessed, that much is due to the perseverance of the Copts on the score of maintaining their Christian faith in spite of many obstacles; not the least of which was Mohammedan arrogance for so many centuries. The name of Copts has been bestowed on the descendants of the ancient Egyptians, who profess Christianity, I know not why; but they consider it as a nickname, and call themselves, in preference, Jacobites, from Jacobus Zangales, bishop of Edessa, who, about the year 568, travelled over great part of the East to propagate the doctrine of one nature in Christ, as first

taught by Eutychius ; hence are they (the Copts) Eutychians in their form of worship. A great deal of interesting matter regarding the Coptic Church may be found in "Travels in Upper and Lower Egypt," by C. S. Sonnini. Amongst other curious circumstances, he mentions that the ancient Coptic tongue is entirely lost, and that the prayers are now said in the modern Coptic ; but even that, he adds, though the priests understand it, few of them can speak. With regard to the history of Christianity in those territories which first felt the blessed influence of the true faith, and more particularly as connected with the Church of Jerusalem, little more is known than what appears in the scriptural record.* As the accomplishment of our Saviour's prediction drew near, the signs of the end of the Jewish polity had been discerned and recorded even by unbelievers.—The total destruction of Jerusalem by Titus, the son of Vespasian, in A. D. 70, requires not my feeble pen to recall it to remembrance ;—the then almost miraculous escape of the Christians from the massacre, and their subsequent security amongst the Gentiles at Pella, are facts well known, and, that not a hair of their head was hurt.†

Early Christian Church at Jerusalem.

Jerusalem destroyed by Titus.

Profane history has faithfully recorded all the

* Hinds' Rise and Progress of Christianity, vol. ii. p. 172.

† See the same, vol. ii. p. 176.

persecutions which the Christians endured during the first three centuries: by Dioclesian they had been treated with unrelenting vengeance; by Galerius with brutal cruelty; but the time came, about the eleventh year of the fourth century, when Constantine the Great, converted to Christianity, was to throw around them a brighter day—by his establishing the blessing of revelation, and abolishing heathenism* throughout his mighty empire. Constantinople, the city he had built on the site of the ancient Byzantium, has had a varied fate. In the fourth crusade, though a Christian capital, it was taken by the champions of the Cross (April 1204), who, thwarted as they had often been by the emperors in their expeditions to the Holy Land, were determined to make themselves masters of the city, and seize the empire for themselves. From the time that the Saracens had first begun to be conspicuous by their conquests, after the death of Mohammed, it is well known that they made various attempts in vain † on Constantinople; but in 1041 the Greek dominions were invaded by another

Sufferings of the Christians under Dioclesian and Galerius in the third century.

Conversion of Constantine.

Varied fate of Constantinople.

Saracen conquests.

* It is much to be regretted, however, that the glory Constantine had thus acquired should have been tarnished by the part he took in the persecutions carried on by the Arians against their Christian brethren who differed from them.

† See Mills' History of Muhammedanism, pp. 119, 120.

enemy* embracing the same faith ; an enemy who, though then but weak, acquired strength by degrees, and finally became powerful enough to overthrow both the Roman and Saracen empires. Such were the Turks,† who, having quitted their ancient habitations in the neighbourhood of Caucasus, and passed the Caspian Sea, settled in Armenia about the year 844, and became Mohammedans,—a step, and an arch one, to aid their scheme of conquest. It was not before the 29th of May 1453, however, that, after various assaults, this warlike people, under the command of Mohammed II., took by assault the capital of the Greek Empire, then governed by the Emperor Constantine, who bravely fell ; and, in his dying moments, beheld (to him the most heart-oppressing of all sights) the Christian inhabitants flying in every direction.

Fate of Jerusalem.
Nebuchadnezzar ravaged Jerusalem.

If the fate of Constantinople had been chequered, that of the holy city itself, Jerusalem, was not less so. It is well ascertained, that Nebuchadnezzar ravaged Jerusalem oftener than once. In A. D. 70, as already remarked, it was reduced to a heap of

* See Mill's History of Muhammedanism, p. 167-237.

† The writers who have given us most, and certainly the best, information respecting the Turks, are Mouradja, D'Ohsson, Rusbequius, Vignau, Sir Paul Rycout, Sir James Porter, and Mills, in his History of Muhammedanism.

ashes by Titus. In 614, it was taken by the Persians, and 90,000 of the Christian inhabitants sacrificed to the malice of the Jews; but it was, indeed, quickly retaken* by Heraclius, the Roman emperor. In 637, the Arabian Saracens seized on it. In 1079, the Seljukian Turks took it from them. In 1099, Godfrey of Boulogne, with his European Crusaders, wrested it from these. In 1187, Saladin, the sultan of Egypt, conquered it from the Christians. At length came the Ottoman Turks, in 1517, who, defeating the last-mentioned possessors, obtained dominion of the Sacred City (Cudsembaric), which they still hold, as well as of many rich provinces in that land where our faith was earliest hailed, and which, we might have hoped, would have been the most permanently Christian. So it often is, for reasons best known to the Supreme Being, that, where short-sighted mortals expect most, they often find least; and that religion, like liberty, † would seem to be cultivated with most difficulty in those regions where it soonest flourished. We have seen that Constantinople, the Istambol of the Turks, was taken by Mohammed II. in 1453. Various accounts are given of this

It is taken by the Persians.

Retaken by Heraclius.

Seized by the Arabian Saracens.

Conquered by the Seljukian Turks.

Godfrey of Boulogne captures it.

Saladin conquers it from the Christians.

Finally, the Turks got possession of it in 1517.

Various characters of Mohammed II.

* Milman's History of the Jews, vol. iii. pp. 239, 240.

† It is well known that the cradle of political liberty was earliest rocked in the German provinces, where it is now by no means a prominent feature.

Tournefort's
opinion.

triumphant hero; while some have spoken of his cruelty, others have mentioned his conduct on this occasion in far other terms. That, as on all events of a similar nature, when places are taken by assault, havock to a certain extent must ensue, no one will dispute; yet, it does not appear that this conqueror had particularly urged his soldiers to destroy unmercifully those who could no longer resist. On the contrary, we find some writers, amongst these, Tournefort, in his voyage into the Levant (vol. i. p. 103), who speak favourably of Mohammed the Second's moderation. That writer observes, that desirous as the Turks appear to have been of humbling the Greeks, they never forbade them either the exercise or study of their religion; nay, Mohammed the Second, on making himself master of the capital, declared openly that he intended to make no change; and, as a proof of his sincerity, he honoured the first patriarch, who was elected in his reign, with the same presents that the Greek Emperors were wont to offer them on such occasions. "It is therefore owing to nothing," adds Tournefort, "but the ignorance of those who govern the Greek Church that we ought to ascribe its decay,—an ignorance consequent of the miseries of slavery." Galt, in his Letters* from the Levant,

* See Galt's Letters from the Levant, p. 117.

speaks of the indulgence of Mohammed II., and seems disposed to attribute the decline of the Greek Church to the natural consequence of the emigration of the learned from Constantinople after the capture of the city. Nothing, however, is more certain than the mischief that was done to the labours of the Christian missionaries in the fourteenth century* by the Turks and Tartars, who, at that time, extended their dominions in Asia, and directed their arms against the Greeks, as well as Saracens, crushing, wherever they went, the religion of Christ, and substituting that of Mohammed (See Mosheim's Ecclesiastical History, vol. iii. pp. 140, 141).

Mischief done to Christianity in the fourteenth century.

That some of the Turkish writers, though, of course, at all times giving a preference to their prophet, thought liberally of Christ, is an undoubted fact. So we find Murad Beg, a Turkish author of the sixteenth century, saying, that Christ is held

A Turkish author's account of Christianity.

* It would seem that, notwithstanding the foreign and intestine calamities of the Greeks during this century, many distinguished themselves by their indefatigable application to the study of humanity, antiquities, criticism, and grammar. "Those who were fond of mysticism," to use the words of Meek, "followed Plato, while others adopted the sentiments of the Stoics." Among the theological sectaries, the Hesychasts, or, as the Latins called them, the Quietists, gave much trouble to the Greeks; and in Germany the Flagellants made their appearance, and, rambling through the provinces, their enthusiasm infected every rank, sex, and age.—Meek, p. 155.

next in sanctity after Mohammed. His words are,—
 “To Moses the prophet was given the تورات (Teurat
 or Pentateuch); latterly, unto Jesus the prophet
 was given the Gospel; and, last of all, on the
 blessed Mohammed was bestowed the Koran.”*

In the Asiatic Journal for November 1834, under
 the head of The Sacred History of the Moham-
 medans, will be found much curious information on
 this subject. From it I quote the following:—
 “The Koran makes the Deity speak of Christ in
 these terms,—O Jesus, I will exalt those who de-
 vote themselves to thee! I will abase those who
 disown thee.” It soon after adds, however, “They
 are infidels who say that the Messiah is God; Mo-
 hammed is exalted far above him.”

When was
 Christianity
 first heard of in
 regions lying
 to the eastward
 of India?

What say old
 Chinese re-
 cords?

Let us now see, in regions still farther east than
 India, at what period Christianity may have been
 first heard of. I before remarked, that St Thomas
 was supposed to have extended his travels to China;
 and, according to Bowen,† certain Chinese records
 seem to confirm it; which say, “There came an ex-
 traordinary man thither about that time, who preach-
 ed a heavenly doctrine, and confirmed it by miracles;
 and in an ancient Chaldee breviary of the Church

* See Ouseley's Oriental Collections, vol. i. p. 41.

† See his Complete System of Geography, published in 1747, vol.
 ii. p. 234.

of Malabar, the conversion of the Chinese is attributed to that Apostle. Mosheim, in his Ecclesiastical History, vol. ii. p. 1, observes, that in the seventh century the light of the Gospel was first introduced into the Chinese empire by the Nestorians, about the year 637, when Jessuibas of Gadala was at their head.* At a much later period, viz. A. D. 1692, we are told by Chinese historians that Kang-hi published a decree in favour of the Christians, but that he revived some obsolete laws against them. A few years later, in 1716, whatever may have been done once in that country, and whatever may have been the partial success of the Jesuits, Xaverius and Father Ricci, in the sixteenth century, it is too true that subsequent missionaries found far less † encouragement there than they did in any other part of the world, as we shall have occasion to notice more fully in another part of these observations. We are informed, that to Siam, Cochinchina, ‡ and Tong-king, Christianity was con-

Christianity in China in the seventh century.

A decree in favour of it there in 1692, but soon after withdrawn.

In later years Christianity in China strongly opposed. Christianity in Siam and Cochinchina in 1658.

* See also *Histoire de l'Expédition Chrestienne au Royaume de la Chine, entreprise par les Pères de la C. de J.*

† *Universal History*, vol. viii. pp. 132, 133.

‡ Abbé Rochon, in his *Voyage to Madagascar and the East Indies* (p. 306, English translation), informs us, that the religion of China and Cochinchina is the same, or the Temples of Foe and Tschoua; the literati, he says, repair to the Temple of Confucius. At the time he wrote, 1790, he observes, that Christianity was not only tolerated,

It is at first
welcomed in
Japan.

veyed as early as 1658.* In Japan, which was discovered by the Portuguese in 1535, the Christian religion was at first cordially welcomed by the then emperor, in consequence of a mission conducted by the Portuguese and Spanish Jesuits, amongst whom was the famous St Xavier; but from various causes, partly the imprudence and indiscreet zeal of the unconverted nobles, the face of affairs was soon changed, and all the Christian converts were put to death. Soon after this, the Portuguese themselves, as well as the Christian religion, were banished the country; and so determined appears to have been the highest authority in the island,

Soon after for-
bid.

but was making great advances, and that there were actually then princes and mandarins of the first class Christians.

Mr Crauford, in his Embassy to Siam and Cochin-China, informs us (p. 500), that the religion of Siam differs little from that of China; that the lower orders, and the women, and the ignorant, follow the worship of Buddha; while the men of letters and the higher orders, are of the sect of Confucius. Confucius was born 550 years before Christ, and was regarded by the Chinese as the wisest of men, and certainly was their great civil lawgiver. One of his philosophical principles is, that out of nothing—nothing can be made, and that therefore the material world has for ever existed.

* We have already observed what was the state of general literature in the seventeenth century; I may now remark that it was in the preceding one that the great change took place, after the time of Luther, when the Reformation had commenced, and when the still followers of Aristotle and Plato began to listen to the amiable Melancthon, who blended with some of the notions of the Stagyrite the sublime truths of the true religion.—See Meek's Philosophical and Theological Sects, p. 168.

that in the year 1637 an imperial proclamation was transmitted to the Governor of Naquasaki, formally prohibiting the private admission of all foreign ecclesiastics into the country; nay, so complete would seem to have been the extirpation* of the Portuguese from Japan, and with them the true faith, towards the beginning of the seventeenth century, that scarce a vestige can be discerned of its ever having existed there. The only nations now permitted to traffic in Japan, are the Dutch and Chinese, under the positive prohibition of all interference in the subject of religion. Such as are desirous of having a full account of Japan in every particular, would do well to consult a work, entitled *Recollections of Japan*, by Captain Golownin, R. N., who was three years a captive in that extraordinary island. At page 17 will be found how Teigo and his successors succeeded in expelling all the Europeans from their dominions, and in wholly rooting out the Christian faith; so that, in the middle of the seventeenth century, no man ventured publicly to acknowledge himself a believer in Christ. What is done for the cause of Christianity in the Philippine Islands, the Spaniards can best tell. They were, we know,

Scarce a vestige of Christianity now to be discerned at Japan.

Philippine Islands discovered in 1521.

* For an interesting account of the downfall of Christianity in Japan in the seventeenth century, see Mosheim's *Ecclesiastical History*, edition by Dr Maclaine, p. 551.

first discovered by the celebrated Ferdinand Magellan, a Portuguese navigator, in 1521, while in the service of Charles V. of Spain; but the first attempt that was made substantially to occupy them was not till 1564, in the reign of Philip II., by Don Louis de Velasco, viceroy of Mexico. The inhabitants are Chinese, Ethiopians, Malays, Portuguese, and Mestees, or a mixture of all these. On the arrival of the Spaniards, there was found by Captain Hamilton (who wrote the first distinct English account of the Philippines) no less than 40,000 of the first mentioned, whom the new-comers could not easily control, and therefore banished the greater number of them.

Number of
Christians in
Luçonia.

In Manilla, the capital of the largest island (Luçonia), there are supposed to be now nearly 300,000 Indians subject to his Catholic majesty; and to have some notion of the number of Christians amongst these, we have only to refer to the fact, that the chief structures there are those connected with the Catholic Church, and a Jesuit college erected in 1581. The trade, so far from proving beneficial to the mother-country, has by some been reckoned the reverse. The laws which regulate it allow particular privileges to the Jesuit clergy, who are all more or less mercantile. In De Comyn's excellent State of the Philippine Islands, as translated by

Christianity at
Manilla in the
middle of the
sixteenth cen-
tury.

De Comyn's
State of the
Philippine Is-
lands.

Mr Walton,* may be found a great deal of most interesting information, both with respect to the soil, climate, and produce of these valuable possessions, and the present state of the Catholic religion there. Without entering at large on the subject of what has been done for the cause of Christianity in that part of the world, I shall cite what De Comyn says in the sixth chapter of his work,—“Of little avail would have been the valour and constancy of Legaspi, and his worthy companions (who overcame the natives of Luçonia in 1565), if the apostolic zeal of the missionaries had not seconded their exertions and aided to consolidate their enterprise. The latter were the real conquerors; they who, without any other arms than their virtues, gained over the good-will of the islanders, caused the Spanish name to be beloved, and gave to the king, as it were by a miracle, two millions more of submissive and Christian subjects.”

A Spaniard speaks.

Such is certainly no common praise, and from one too, who, in other respects, seems devoid of national prejudice. When was Christianity introduced into the Malay peninsula? is a question which can easiest be solved by a reference to the time when Albuquerque, the famous viceroy of

Malay Peninsula.

* Mr Walton's Preliminary Discourse is admirable, being at once historical, philosophical, and statistical.

Malacca con-
quered by the
Portuguese in
1510.

Portugal, first made his appearance as a conqueror in that country, which was in 1510, when he took possession of the capital, Malacca, in spite of all the opposition he met with from Mohammed, the then king, whom he drove to the island of Bentam ; but the brilliant career of this distinguished individual was soon to have an end. He expired on the 16th of December 1515, while on his passage from Ormuz to Goa, many believe of a broken heart, occasioned by the neglect and base ingratitude of his sovereign, Don Emanuel, surnamed the Fortunate, whom he had faithfully and successfully served. At the death of this great man, the Portuguese empire in the East would seem to have reached its zenith, and soon began to sink under the ascendancy of a superior power. Ambitious of getting possession of Malacca, the Dutch finally accomplished that great object in 1640, wresting the city from the grasp of Philip II., king of Spain, who, on the death of Don Sebastian, had seized the crown of Portugal. Then it was that the Hollanders, the most enterprising nation in Europe in those days, got complete dominion of the Eastern islands and seas, with the exception of certain settlements made by the English on the coast of Sumatra. To trace minutely what has been particularly done by the Dutch for the cause of Christianity in Eastern

Taken by the
Dutch in 1640.

countries, whether in the Sunda Islands or the Moluccas, would be unnecessarily to extend these observations. Europe well knows that the policy of their government was far different from that which we thought fit to pursue on that subject,—a subject regarding which much curious matter may be obtained in various works, but in none is it more distinctly detailed than in Father Simon's Critical History of the Religions and Customs of Eastern Nations. I shall take another opportunity of noticing further what research has done to make the nations acquainted with the religious zeal of those Calvinists. In the mean time, let us see what the learned author of the Christian Researches in India remarks:—"In every island where the Dutch established their control, *there* did they endeavour to convert the inhabitants to their own religion, and they were successful. Those amongst us who would recommend that the evangelization of barbarous nations should be deferred to what *they* have called a more favourable season, will have no opportunity of offering this advice in regard to any Dutch territories that may fall into their hands; *for behold the natives are already Christians.*"*

What was early done for Christianity by the Dutch in Eastern countries, as well in the Sunda Islands as at the Moluccas.

A valuable work.

Admirable conduct of the Dutch in Eastern countries.

* On this subject I refer to Chatfield's Review of Hindoostan, p. 321, as well as to the work just quoted: also Braun's work, entitled Véritable Religion des Hollandois, p. 71.

What was done in Ceylon for Christianity by the Dutch?

Before concluding this part of my sketch, I may observe with respect to Ceylon, that, wonderful to say, such was the activity of the Christian conquerors, Portuguese and Dutch, that out of a population of a million and a half, one-third is now supposed to profess Christianity; this, however, would appear to have been chiefly brought about by the last-mentioned people, who, by the assistance of the Bedas and Cyngalese, expelled the first conquerors from Ceylon, after an obstinate and bloody war in 1658. Their desire seems to have been so strong to convert the heathens to the right path, that they gave no official appointments to any man who was not a Christian,—an example which was not subsequently approved of by the British government, who, according to Buchanan,* bestowed places of trust on Mohammedans and Hindoos generally, in *preference* to natives professing Christianity. We rejoice to think that a less exclusive view of this important subject is now taken; though it is an undoubted fact, that by information given to Buchanan at Jaffnapatam in 1806, and at Columbo in 1808, by Sir Alexander Johnstone and others, so lukewarm had become the then supreme authority, that there were actually Protestant churches in

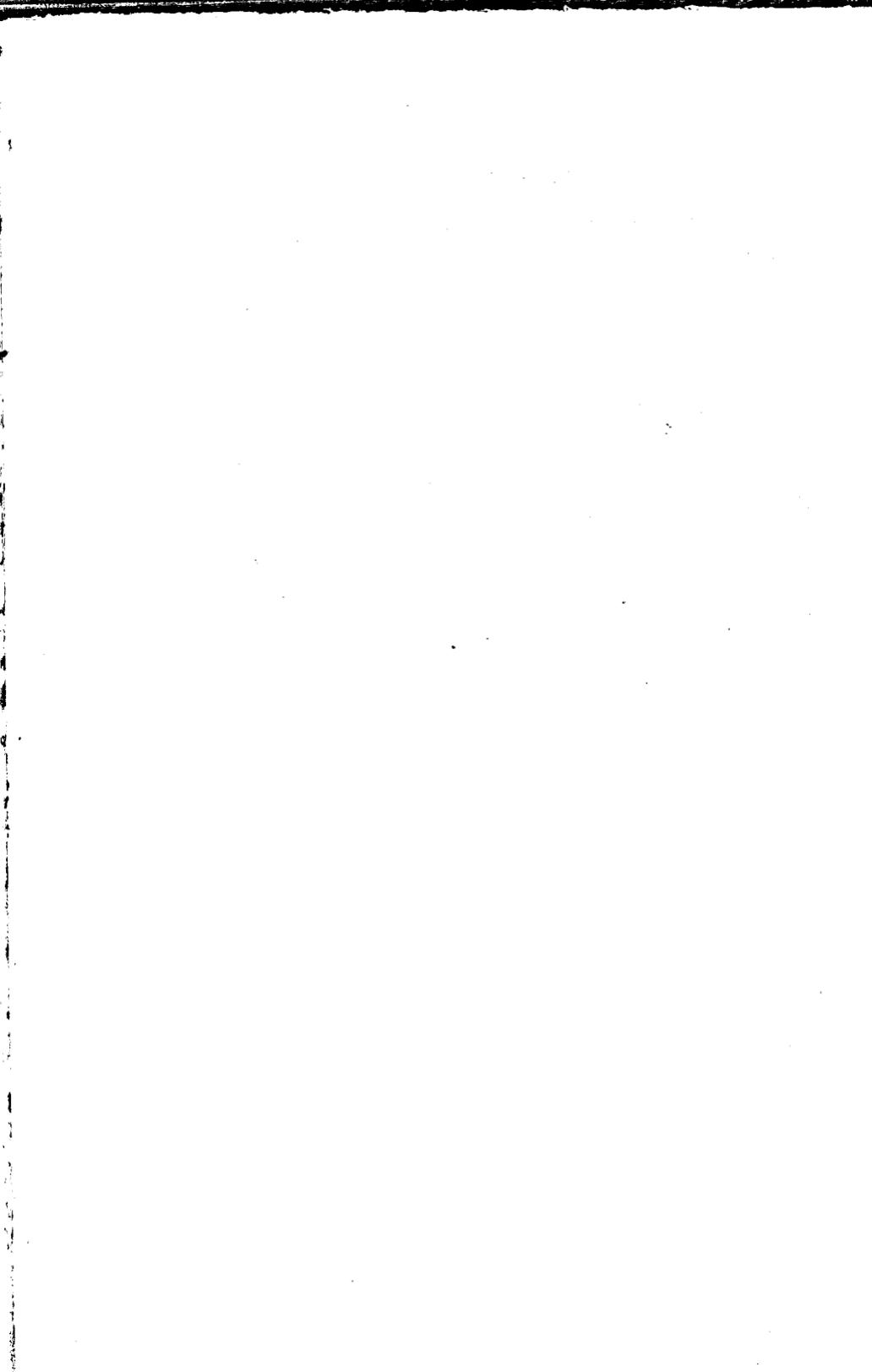
State of Christianity in Ceylon in 1806. Sir Alexander Johnstone.

* See Buchanan's Christian Researches in India, p. 88.

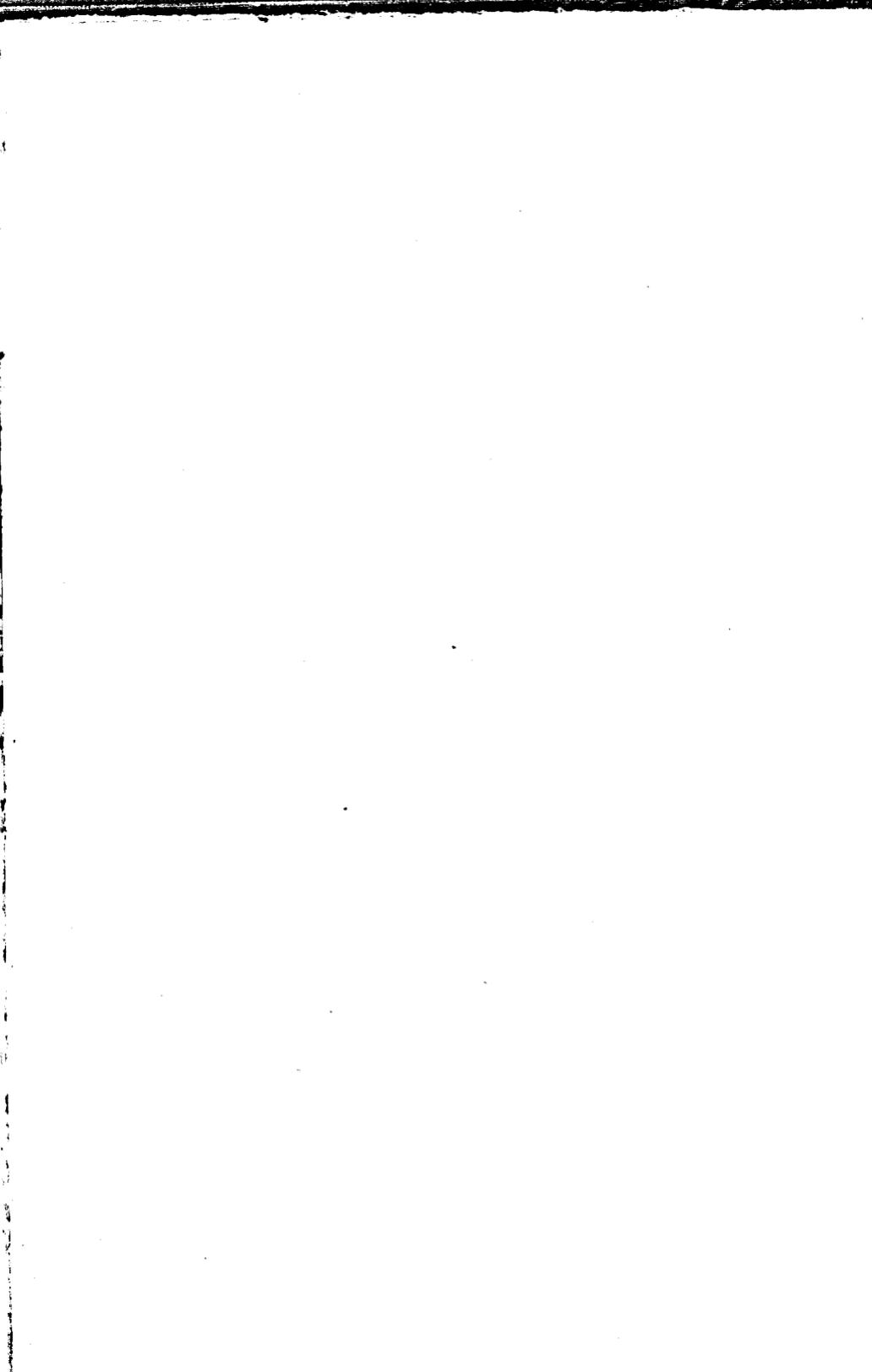
Ceylon without ministers; nor was there to be found, whatever may have been done since, one complete copy of the Holy Scriptures in the vernacular language, although there were in the island, by computation, 500,000 natives professing Christianity. As a proof of the great interest which the gentleman himself just named (Sir A. Johnstone) took in the progress of Christian knowledge,—and would that every man in power was equally considerate!—he caused* Bishop Porteus' Evidences of Christianity to be translated into the Cyngalese tongue for distribution amongst the inhabitants.

* See Christian Researches, p. 94.

END OF PART I.



PART II.



PART II.

CONSIDERING, as we have seen, the advances which revealed religion had made in the early part of the seventh century, in regions not very remote from our Asiatic dominions, it is not unreasonable to suppose that, in the same age or soon after, independent of any persecuting cause, partial migrations of the followers of the Cross may have taken place to the Indian shores ; but we have above remarked, and from sufficiently good authority, that many devoted to Christianity had been found there at a much earlier period, whither they had gone, in all probability, to avoid oppression.

If Christians, to escape from insult, had been under the necessity of leaving the land in which Christ made himself manifest, so were also Jews, thousands of whom, both white and black, may be met with in the southern parts of the Indian peninsula ; the first, as appears by a Hebrew tract which

Jews as well as Christians travelled East. Jews, black and white, in Southern India.

Jews first
reached India
in A. D. 490.

was put into Buchanan's hands, seem to have reached the Malabar coast, A. D. 490 ; the last are supposed to have come many years before.

First Protest-
ant Church in
India in 1705.

With regard to the Protestant Church in Hindostan, it is known to have been introduced at Tanjore, in 1705, by Bartholomew Ziegenblag, who was educated at Halle, in Germany, and was the first to translate the Bible into the Tamul tongue ; since which time, much has been done in spreading that persuasion by different divines, particularly by Swartz, Gerrick, and Phole, men too well known and esteemed to require any eulogy from me.

College of Fort
William.

As far back as the year 1805, there was in that admirable institution, the College of Fort William, a department for translating the Scriptures into the Oriental languages, and which subsequently received the patronage of the Honourable the Court of Directors ; how successful it has been I need not say ; the nations which have benefited by such humane exertions, are the Chinese, the Hindoos, Cyngalese, Malays, the Syrian Christians, the Romish Christians, the Persians, Arabians, and Jews.

Opinions for
and against
converting the
Hindoos to
Christianity.

On the subject of the conversion of the Hindoos to Christianity, many able and enlightened individuals have given their opinion to the public, and much has been advanced for and against it, in reference to the political security of our Indian em-

pire. While some allege that we hitherto owe our possession of that country to our government not interfering with the religious institutions of the natives, others argue that, as Christians, we do not do our duty if we exert not ourselves to make known to them the Christian creed. With the last I confess that I agree to a certain extent, but the manner in which the exertion can be best made is another matter. After much consideration, it appears to me, taking into view what has been the result of government-interference in similar cases in other countries, Ought the government to interfere? that it were wisest to leave the labour to humane and pious individuals, who might receive the support and blessings of a generous public; by which means the good cause would avoid the invidious accusation of working under the often mistaken or misrepresented influence of state-policy; and we believe that it was in this conviction that, in the year 1793, when a bill was pending in the House of Commons for the renewal of the Company's charter,* two clauses proposed by Mr Wilberforce, for the appointment of missionaries for the purpose of civilizing and converting the natives, were negatived after a very full discussion. There is no well-wisher to his religion but must most sincerely regret that Abbé Dubois, in his letters above cited, Dubois.

* See Chatfield's Review of Hindoostan, p. 345.

His unfortunate remark.

should, after so many years' industrious endeavours to convert heathens to Christianity, consider the cause of its complete promulgation as almost hopeless! (pp. 26, 27.) If any form of Christianity, however, he adds, can ever make an impression in that country, it is undoubtedly the Roman Catholic.* On this assertion I shall make but short comment, but must say, at the same time, that from the ceremonial of the Roman Catholic worship being more imposing than the Protestant, it might have more attraction, perhaps, to a people whose religion is characterized by great pageantry, with the exception always of those devout, reasoning, philosophic Brahmins,† who naturally would prefer the simplicity of the Episcopal or Presbyterian form as more in accordance with their own notion of the Divine Being. Now, let me proceed to state, that, with regard to numbers, according to the abbé's account, there may have been at the time he wrote (but a few years ago), of the Church of Rome

Number of Christians in various parts of India.

* For much valuable information regarding these particulars, I refer to a work entitled, "Lettres Edifiantes et Curieuses, sur la Visite Apostolique de M. de la Baume à la Cochin-Chine, en l'année 1740."

† In speaking of the Brahmins, I must observe that, though many of them believe in the metempsychosis, they are, at the same time, no mean logicians,—reasoning profoundly, and blending together great philosophical acumen with "scriptural interpretation."—See an Account of the Mimansa, or Interpretation of the Vedas.—Transactions of the Royal As. Soc., vol. i. pp. 439, 440.

under the Bishop of Goa, 300,000 Christians; under the jurisdiction of Cranganore, including Madura, 200,000; under the Bishop of Cochin, 6000; and under the Prelate of Madras, 50,000. Amongst the three Apostolic vicars, who are independent of the titular bishops, the Bishop of Bombay has the least numerous charge; Pondicherry and its dependencies have 3500; and under the Apostolic Bishop of Cochin, which extends to Travancore, there are computed to be about 120,000 souls. This calculation, it must be understood, is made without reference to Bengal; so that, if we are to judge numerically, there is not much occasion to despair* of the final conversion of a great mass of the Hindoo world to the true faith.

I am well aware that there are those who are of opinion, that it were more politic for us to leave the natives of India, as the great body of them now are, in the shackles of Brahminical superstition, than risk the consequences which might ensue from an interference with those doctrines which they have held sacred from the most remote antiquity; and there is not a doubt, as in the other questions

Dignitaries of
the Church
there.

Notions of
some men re-
garding the
conversion of
the Hindoos.

* By a Memoir on the Expediency of an Ecclesiastical Establishment in India, it appears, with respect to the Roman Catholic Church in the East, that, in different countries, there are not less altogether than two archbishops and fourteen bishops, and, in Bengal alone, there are fourteen priests. Of the Armenian Church, there are, in India alone, twelve priests and one bishop. Of the Greek Church, there are, in the Bengal establishment, four priests in all.

Discretion to be used.

Instruction in English to precede inculcating doctrines.

Self-esteem flattered.

A great point gained.

What is cold and selfish?

of state-policy, that the attempt, if persevered in, in any mode whatever, ought to be conducted with much delicacy and judgment. Discretion, rather than great talent, ought to be the characterizing quality in those who might be permitted to undertake such important missions. Instruction in the English language, and a correct knowledge of their own, should precede any endeavour to reason the heathens into the adoption of opinions so diametrically opposed to what they have been accustomed to hold sacred ; by which means they would ultimately judge for themselves on perusing those books, or translations of them, they might have access to, and be convinced by what they saw and understood ; thus, flattered by information which they had obtained by their own exertions, they would with more attention listen to any explanations they might still require regarding particular passages, and, gradually breaking through the darkness which now environs them, rise, as did Constantine of old, into the light of a new day.

It has ever appeared to me that there was something cold, selfish, and perhaps worse, in a total indifference regarding the propagation of Christianity in those regions where it is yet unknown or little attended to. In what a miserable condition should we now have been but for the labours of the wise and benevolent, if, still blinded by Druidical mystery,

we had been sacrificing human victims* at the shrines of Teutates, and Hesus, and immolating† our captives taken in war! No; thanks to the enlightened of former ages, England was at a very remote period‡ initiated in the sublime truths of revelation; after which Austin§ taught, and the venerable Bede wrote and exhorted, and, to use the words of Camden, “shone like a meteor through the obscurity of a barbarous age,” rousing up that spirit of general inquiry and research which gave the first impulse to British pre-eminence,—a pre-eminence which has grown with the march of time, and has, in these our days, raised our country to that proud station which she holds in civilized Europe! Many things, it is true, have contributed to this noble elevation; but none so much as our religion and well-arranged and well-understood practical Christianity, morality, and charity,—blessings which we have been power-

Thanks to
great and good
men!

Proud station
of our country.

Our religion
and morality.

* Lucan, i. 445.

† Tacitus, Ann. xiv. 30.

‡ It has been said that, as early as 183, Lucius, king of Britain, sent Elivan and Medwin ambassadors to Pope Eleutharius for missionaries to instruct his people, and these, being made bishops, were sent back to England, where they spread the Gospel. For this account, however, there appears to be no good authority; but one thing certain is, that three English bishops were at the Council of Arles in 314.—History of Religion by an Impartial Hand, vol. i. p. 264.

§ Austin was a monk sent by Pope Gregory to England in A. D. 596, for the purpose of converting the Saxons to Christianity.

ful agents in spreading to the most remote corners of the earth.

And here it may not be out of place to remark the advantage that has of late years been derived to Christians themselves in India, from a greater extension of Church Establishments. At no distant period (within even the recollection of the writer of these observations), it was in the capitals only, and in a few of the large towns, that churches were to be seen: the consequences were, that, at remote stations, and far inland situations, the ceremonials of our worship, as they are observed by regular clerical men, were never heard of by the devout Hindoos, who often inquired if we had any fixed religious offices at all?—any shrines at which we prayed?—any altars at which we knelt?—and so, indeed, they might, when they witnessed the funeral as well as the marriage service, and baptism itself, performed by commanding officers, and found domestic religious duties generally most wofully neglected. A far different state of things now exists, I rejoice to say; there are churches or chapels, both Episcopal and Presbyterian, at the stations of any consequence,—many exemplary and excellent divines zealously employed,—men of every rank and class much more observant than formerly of the most important of all objects,—and temperance and

regularity almost universally prevalent,—amendments which, while they testify to our increasing religious zeal, cannot, at the same time, fail to elevate our character in the eyes of Europe, and add to our respect with a people, who, though they are idolaters, are neither profligate nor profane.

But, to revert once more to the conversion of the natives; where such prejudices are to be overcome, as we know do exist in India, against every species of innovation, great caution ought to be observed that the feelings are not unnecessarily wounded, nor old habits trampled on; otherwise, certainly the result will prove hostile at once to our views of rendering an essential benefit to a most ingenious and amiable people, and to that perfect security which we enjoy throughout our vast Asiatic dominions; in fact, to use the often-quoted, nay, almost hackneyed, stanza of a Roman writer, but not the less true,

Feelings must
not be hurt.

An ingenious
and amiable
race.

“ Est modus in rebus, sunt certi denique fines,
Quos ultra citraque nequit consistere rectum.”—HORACE.

We have the most substantial reasons for believing that the world, in all good time, will be converted to the true faith, from one extremity to the other; the difficulties* Christianity has already surmounted,—the flattering aspect it now wears,—in

A confident
belief.

* Montesquieu, in his “ Grandeur des Romaines” (chap xxii.), observes, that God occasionally permitted his religion to be laid low, not

Secret but sure
ways of Provi-
dence.

spite, as we have seen, of the jealousy of the Jews, the persecutions of the Romans,* the ravages of the Saracens† and Turks,‡ and the madness of individual reprobacy,§—sufficiently testify this. How the great end can be best accomplished may appear almost like presumption in short-sighted mortals to inquire; the secret but sure ways of Providence will, no doubt, as in all other earthly affairs, regulate every thing for the best; yet, as the most efficient instru-

that it ceases to be his care, but because it always, either in a state of glory or depression, produces its natural effect in purifying the soul;—in fact, that the humiliation of the Church, and the destruction of her temples, are eminent seasons for her glory.

* Especially during the reigns of Nero and Dioclesian,—in the first St Paul suffered,—in the second St Alban.—Lardner's *Credibility of the Gospel History*, vol. ix. p. 240.

† For example, under Saladin in 1187; though Koch says, that the heroism of this conqueror is extolled by both Christian and Mohammeden authors.

‡ Such as those committed by Amurat II. in Transylvania and Moldavia, till checked by the famous Scanderbeg in 1450.—Eton's *Survey of the Turkish Empire*, p. 142.

§ In Jortin's *Remarks on Ecclesiastical History* (vol. iii.), there may be found much curious matter regarding impostors who at different times have made their appearance after Mohammed,—in other words, in 721. An impostor, a Syrian, arose during the pontificate of Leo Isaures; he called himself the Messiah, and was received as such by the Israelites. In 1137, a false Christ appeared in France, where he was put to death. In 1138, the Persians were disturbed by a Jew who called himself the Messiah, and collected a formidable army in the same century. In 1157, a false Messiah stirred up the Hebrews at Corduba, when all of their nation in that country were destroyed. In 1615, a false Christ arose in India, and was for some time followed by the Portuguese Jews.—Jortin, vol. iii. p. 338.

ment under the direction of the Divine will, we all know that *man* is allowed to exert, and does exert, his reasoning faculties on such subjects as he finds connected with his immediate happiness; and what can be more interesting to him than a due consideration of that right path which leads to certain and permanent felicity, when this feverish and transient life shall be no more? The present period is momentous! The gradual and simple conversion of barbarous nations to the doctrines of the New Testament, may be safely left to quiet, patient, and judicious missionaries; and these, in distant regions or islands, where hardly such a thing as religion, in any rational form, exists, will do much, and have done* much; but it is where a long-established belief and worship is to be previously blotted out, that the obstacles are found great. Perhaps the most rancorous and unrelenting enemies which Christianity ever had, —those who combated and persecuted this faith with fire and the sword,—they still rule and flourish on the very spot where Christ suffered. Much has been written on this subject, but perhaps none has painted in stronger colours the horrors experienced by the patient Christians from Mohammedan wrath,

Greatest of all objects.

Momentous period.

Judicious missionaries.

Where are the greatest obstacles?

Palestine still in the hands of infidels.

* See Mr Ellis' admirable Narrative of a Tour through Hawii or Owhyhee, pp. 58, 59, 60, 61, 62, 63. Mr Ellis was a missionary sent to the Society and Sandwich Islands.

Character of
the Turks.

Nature of the
Koran.

especially in the time of Soliman II. (1562), than Eton, in his "Survey of the Turkish Empire" (pp. 150, 151). Inheriting many of the characteristic features of the first followers of the Crescent,—breathing a fanaticism rendered ever more ardent by its coming blended with a love of warlike renown,—the Turks might perhaps be scattered by hosts more powerful than their own,—they will not easily be made to relinquish the Koran,—a volume compiled with so much art, containing so much of what is in itself really good,—yes, good, because it is taken from the best of all books;—but in other parts how wofully does it evince the depravity of an insatiable ambition, or the madness and delusion* of a fanatic! Mohammedanism will be the more difficult to overcome, equally by the luxurious indulgence it holds out to believers in it after death, and the great self-sufficiency with which it inspires them during life,—a vanity prompting them to speak with an impious and presumptuous condescension of our sacred faith, allowing it, as they do, to be, next to their own, the best; nay, Sir William Jones† grants that Mohammedans are "a sort of heterodox

* For a powerfully-written contrast betwixt Christianity and the doctrines of the Koran, I refer to the *Modern Traveller*, volume *Arabia* (p. 84), in which there is a quotation from Abbé Fleury.

† *Asiatic Researches*, vol. i. p. 274.

Christians (if Locke reasons right), because they go so far as to give credence to the immaculate conception, divine character, and miracles of the Messiah ; but they are heterodox in denying vehemently his character of Son, and his equality as God, with the Father, of whose unity and attributes they entertain and express the most awful* ideas."

It has been alleged, that a resemblance, in some respects, in character betwixt Christ and Krishna (the favourite god of the Hindoos), might have conduced to aid the conversion of the natives of Hindostan to Christianity ; but, in my opinion, it has a diametrically opposite effect. Krishna, one of their incarnate deities, and the son of Devaci by Vasudevi, was, we are told in the Bhagavat, a most extraordinary person, fostered in Mathura by an honest herdsman, Ananda, and his amiable wife, Yasoda ; he was of perfect beauty, benevolent, meek, and good-tempered, and used to wash the feet of the Brahmins, working, at the same time, many miracles ; but, alas ! in proceeding, we learn that, with all these qualities, his mistresses and wives were too numerous to be counted, and he not only

* Eton, in his "Survey of the Turkish Empire," observes, that Mohammed, in propagating his doctrines, combated idolatry so strenuously, that he strictly forbade any appeal to the senses by statuary or painting.

Spurious gos-
pels.

fomented, but conducted a terrible war! What says Sir William Jones of this motley story? why, that “it induces an opinion that the spurious gospels which abounded in the first ages of Christianity had been brought to India, and the wildest parts of them repeated to the Hindoos, who ingrafted them on the old fable of *Cesava* the *Apollo* of Greece.”*

Mohammedan
pertinacity.

I remarked above how arduous a task it would be to prevail on the Mussulmans to become Christians in faith; and then observed, that they might be scattered by hosts more numerous than themselves, but that they would not easily relinquish the Koran. Yet we know that nine successive crusades,—all Europe in arms,—failed† in putting Christendom in lasting possession of the Holy Land; but who can say, although it may not hitherto have been achieved, that the time is not fast approaching when, in spite of the league or the jealousy of certain states, a powerful people from the north, with *great unity of force* and *more immediate means*, will put an end to the dominion of ignorance and superstition, and plant the Cross on the proud city of the infidels,‡ whence, as already seen, it was

A probable
event.

* Asiatic Researches, vol. i. pp. 273, 274.

† See Mill's History of the Crusades, vol. ii. p. 334-340.

‡ In opposition to this, we read, however, in the work of a cele-

rent by that illustrious barbarian Mohammed the Second, in 1452, under circumstances, as some writers say, of peculiar calamity,* when Constantine fell and Justinian fled; when Greece, which had at one period shone,—an emanation from that Star in the East which ushered joy into the world,—was soon to be shrouded in a long and frightful† night. Political discussion, it must be granted, is foreign to our subject, yet we cannot altogether shut our eyes to the great causes which from time to time have, under Divine will, brought about important changes in the world. It is no uninstrucive lesson to contemplate, and, as Britons, we do it with great complacency, how, the goal gained, to which we had so perseveringly aspired through ages of civil discord and aggression, national freedom became ultimately triumphant, and

When did
Justinian fly?
Greece as it
was.

Glorious career
of England.

brated French writer (*Grandeur des Romaines*),—and the words seem to be almost prophetic,—“In all probability the Turkish government will be very durable; as, should any prince be ambitious enough to attempt its downfall, it will most likely be defended by *the three great and trading powers of Europe*.”

* See an account of all the cruelties committed on this occasion, however they may differ from what Tournefort has alleged,—the massacre of the Greeks,—the destruction of the image of the Virgin, &c. &c., in a work entitled *Histoire de Constantinople, depuis le Règne de l'ancien Justin, jusque à la Fin de l'Empire, traduit des Originaux Grecs, par Monsieur Cousin, tome viii. p. 406.*

† The heart actually revolts at the accounts we read of the degraded condition of the Christians in the Turkish territory, where Eton says, in his *Survey of the Turkish Empire*, p. 105, their testimony is little regarded in the courts of justice.

Portentous
clouds.

our revered liturgy established; nor can we cast our thoughts on the portentous clouds now gathering over so fair a portion of the world, without a conjecture as to what may soon be the fate of other

Revolutions of
empires.

states in the great revolution of empires.

A Constantine
built Constantinople.

A Constantine it was who, convinced of their fallacy, had courage enough, in very critical times, to abandon the absurdities of the heathen mythology and embrace the true faith, and enterprise enough to build the city of Constantinople.* So

A Constantine
lost it.

was it also a Constantine who, after a lapse of 1140 years, lost the same city when besieged by its present possessors, and perished in the conflict. The Turks are brave,—they are enthusiastic, and to a man fatalists; and though nearly a thousand† years behind the other inhabitants of Europe in civilisation,‡ yet are they sufficiently observant to see and to feel that their country is fast tottering towards its fall; and with its neglected fields, and villages in ruins, can be considered in no other light than as a blot on the fair face of nature.

Fatalists.

* See *Résumé de l'Histoire du Commerce et de l'Industrie*, par Adolphe Blanque, p. 29.

† Some interesting information regarding the present state of literature amongst the Turks and Greeks will be found in a work entitled *Cours de Littérature Grecque Moderne*, par Jakovaky Rigo Neroutos, published by Van Humbert of Geneva in 1827.

‡ See Eton's *Survey of the Turkish Empire*, p. 194.

As a Constantine built and a Constantine was be-
 reft of Constantinople, so a Mohammed II. made
 himself master of the capital of the Greek empire ;
 and the Mussulmans confidently* believe, that *under*
 a Mohammed it will be ultimately wrenched from
 them,—a belief but ill fitted to nerve them, we
 should presume, the Balkan-barrier surmounted,
 and the legions of Russia† in battle-array. I have
 already noticed the powerful reasons we have for be-
 lieving, that at some, and perhaps no very remote
 period, every nation and tribe on the earth will re-
 joice in one belief ; and certainly it must be con-
 fessed (whatever may have been asserted by Sir
 W. Jones in 1784, who says, “ We may assure our-
 selves, that neither Mussulmans nor Hindoos will
 be converted by any mission from the Church of
 Rome or from any other Church),”‡—it must be
 confessed, I repeat, that the obstacles which for-

A Mohammed made himself master of Constantinople ;

And it is possible a Mohammed may lose it.

A strange assertion of Sir William Jones.

* See Dr Walsh's Narrative of a Journey from Constantinople to England.

† The wars which have at various times taken place betwixt the Turks and neighbouring states are detailed by several able writers, but by none better than by Van Hammer, in his History of the Ottoman Empire. He ably shows how Turkey is preserved by the jealousies existing amongst the other powers ; and clearly proves that, in 1787, but for an insurrection in the Netherlands, the want of pecuniary resources of Russia, and especially the politic interference of England, the fast-falling Turks must have been driven out of Europe.

‡ Asiatic Researches, vol. i. p. 274.

How do Protestants convert to Christianity?

How do the Roman Catholic missionaries convert?

merly opposed themselves to this great end are gradually though slowly lessening, as proper measures are taken to educate the ignorant in the most remote corners of the earth, and spread abroad the doctrines of Christianity; and here we naturally come to observe the great *advantage* of the Protestant mode of inculcating the doctrines of the Gospel over the Roman Catholic, if we may judge by the nominal believers in that faith in the *colonies* of those nations professing the Popish religion, who, however *numerous* they may be, are wofully uninformed, blinded by monkish superstition, and in every respect most unlike those converted by *our missionaries*, who wisely commence by first teaching their flock to read and comprehend, that they may themselves in time be able to consult and ponder over, not only the Gospel which is put into their hands, but various tracts leading to make that better understood.

From the authority of Sir William Jones, I have above alluded to the extraordinary attachment of the Hindoos to the tenets of their religion;* and however confident I am that every obstacle will be

* I would here call the attention of the reader to those admirable Papers of H. T. Colebrooke, Esq. on the Philosophy and Religion of the Hindoos and Indian Sectaries, to be seen in the Transactions of the Royal Asiatic Society, vols i. and ii.

in time surmounted in propagating the Gospel amongst them, it may not be uninteresting to such of my readers as are not acquainted with the fact, to notice here what energies they employed, and how successful they finally were in exterminating the Buddhists from India, after a residence amongst them of nearly 1040 years, and having gained a great number of adherents to their opinions. Shakyas, by Professor Neumann's account, was born at Kapilapura, a city on the Ganges, about the month of April or May 1027, B. C., and having made himself acquainted with every science, obtained the name of Buddha or sage ; hence his followers were termed Buddhists.* He did not confine himself to pure speculative subjects and the abolition of sanguinary sacrifices,† but aimed at the entire subversion of the edifice of castes, thereby exciting the greatest jealousy amongst the Brahmins, who, in the fifth and sixth centuries, rose up against the innovators, and, as I have said, brought about their expulsion ; and so complete was that expulsion, and, I may say, so sanguinary, that, in the reign of Akbar, not a single Buddhist could be discovered in India,

* For perhaps the best account given of Buddhism, I refer to the Transactions of the Royal Asiatic Society, vol. ii. part i. p. 222, where will be found a Paper on the subject, by Brian Haughton, Esq.

† See Asiatic Journal for February 1835, pp. 124, 125.

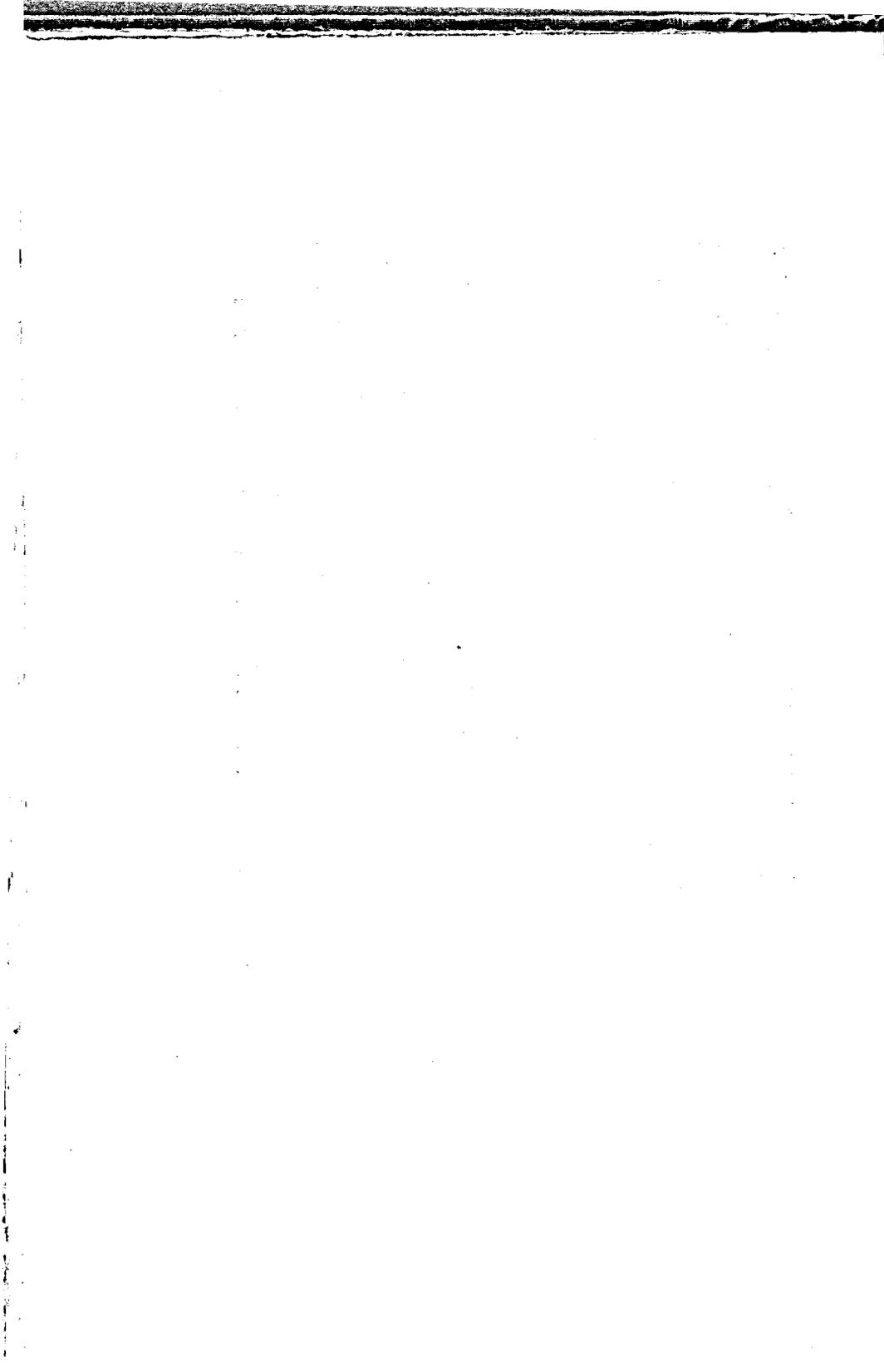
though much of their grotesque sculpture still remains in the southern provinces. The twenty-eighth Buddha patriarch, named Bodhidharma, emigrated from India to China, Neumann informs us, where he arrived in A. D. 499. Since which time, although the Buddhist doctrines had been prevalent there previous to the end of the first century, they have multiplied tenfold; so that it would appear there are in the Chinese Empire now not fewer than 200,000,000 votaries of that worship. On being driven from India, the Buddhists spread themselves not only over China, as we have seen, but various other Asiatic and Eastern countries and islands, Japan, Java, Thibet, Bootan, Ceylon, Nepaul, Cashmere, &c. &c.; hence it is supposed, that of all creeds in the world, Buddhism has the greatest number of believers in it. Unlike the doctrines of Brahma, those of Shakya taught the disciples without restriction to preach to all infidels who would listen to them; they recognised no hereditary distinction amongst men, distributing them merely into enlightened and benighted. The ten* commandments of Buddhism, and with which we shall close this part of our Sketch, are,—Kill no living thing,—do not steal,—commit no immodest

* See Asiatic Journal for February 1835, p. 126.

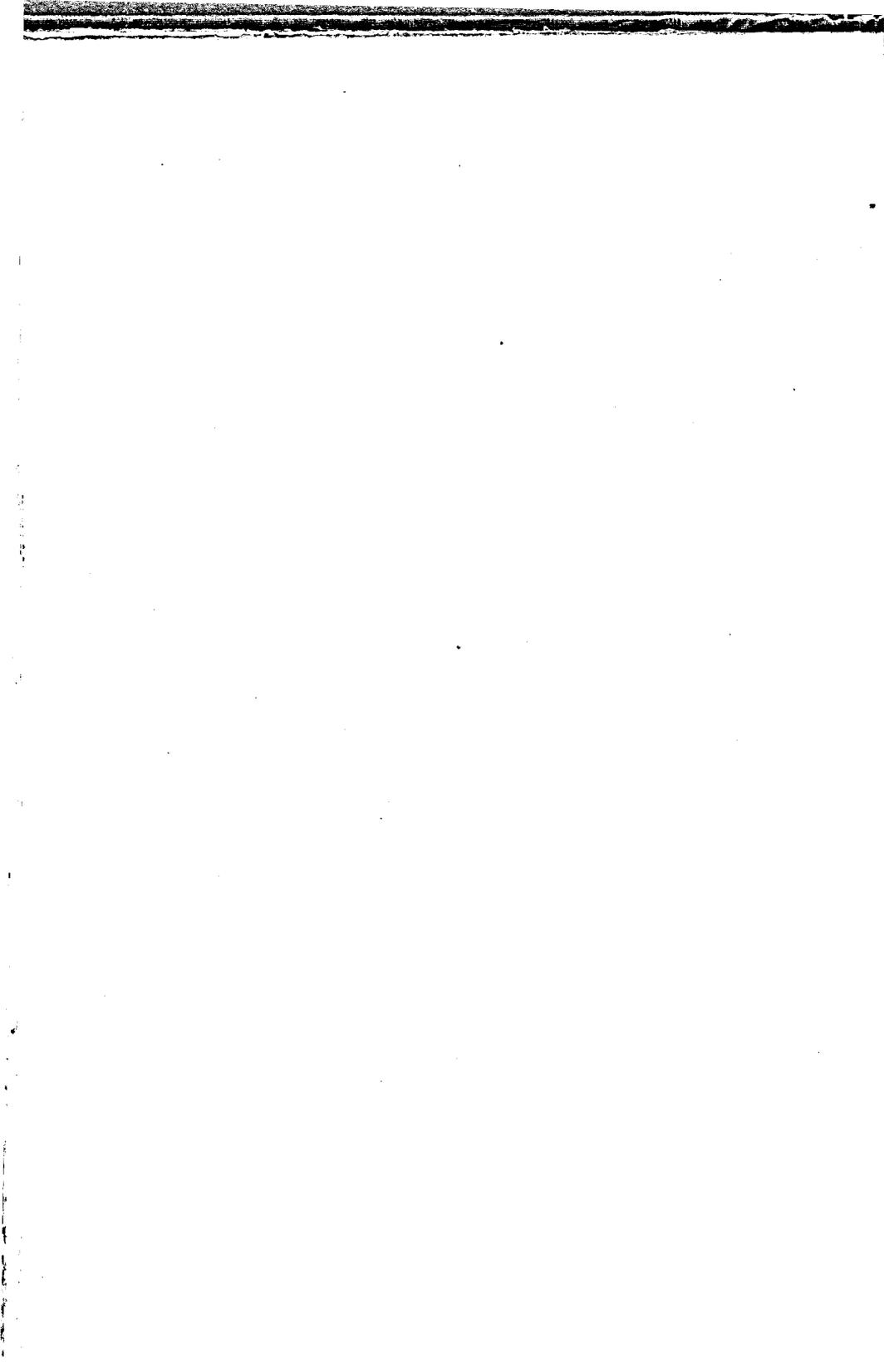
act,—tell no untruth,—drink no spirituous liquor. The remaining five apply chiefly to the clergy,—Anoint either the head or body,—attend no theatrical exhibition,—sleep not on a wide or lofty bed,—eat but once a-day, and that before noon,—possess no property ! !*

* I cannot close this part of the observations without referring such of my readers as may wish to know more about the state of religion in China to Count Gika (Ellias Habescis)—“ Objects interesting to the English Nation,” pp. 32, 33 : also to “ The Chinese Traveller,” in which we find an account of the different religious sects in China. The author observes that there are three principal sects. *1st*, The learned, who follow the doctrine of the ancient books, and consider Confucius as their master, as we have already said in a note at page 52. *2d*, That of the disciples of Lao-Kien, which is a tissue of absurdity and impiety ; and, *lastly*, That of the idolaters of Fo, which we believe to be Buddhism. The author of the same work (Chinese Traveller), in speaking of Confucius, tells us that this distinguished philosopher was born in the kingdom of Lou, which is at present in the province of Chan-Long ; that he was cotemporary with Pythagoras ; and that he is believed, not, like others, to have grown gradually into knowledge, but to have burst at once into perfection.—See *Work*, vol. i. pp. 1, 2 ; also vol. i. p. 134.

END OF PART II.



PART III.



PART III.

HITHERTO I have confined my remarks chiefly to the state of Christianity in Eastern countries soon after its first introduction, and subsequently in the middle ages. I shall now proceed to make a few observations regarding its more recent and present condition in those territories.

More recent or present state of the Church in Eastern countries.

It is well known how early (sixth century) the zeal of the bishops of Constantinople, seconded by the protection and influence of the Greek emperors, increased the number of Christians in Asia, and contributed to the conversion of various barbarous nations.*

Christianity in Constantinople in the sixth century.

In a somewhat more advanced period in that century (sixth), what a discouraging picture do we find given of the condition of learning and learned sects, which, by every account, must have been to-

Lamentable state of learning in the sixth century.

* Mosheim's Ecclesiastical History, vol. i. p. 428.

tally extinct, had they not found a refuge amongst the bishops and monastic orders! Those *churches* denominated *cathedral* had schools erected under their jurisdiction; and libraries were established in all the monasteries. But, according to Meek, "These institutions, however laudable, were insufficient for the diffusion of science and literature; many of the abbots were indolent, and not a few affected an illiberal ignorance, as being indicative of Christian simplicity."

Justinian interdicts the teaching of philosophy at Athens.

Platonism, a short time previous to this, in other words, towards the beginning of the century, was much in repute; but Justinian, having published an edict adverse to the spirit of that philosophy at Athens, its teachers took refuge in Persia. Thus expired a sect which had occasioned much tumult in the Christian Church. To it succeeded for a time the Aristotelian doctrines, so indispensable to the Greeks, and which were equally cultivated by the Nestorians and Monophysites to accustom them to controversy, as necessary to enable them to withstand the subtleties of a contentious logic.—See Meek as above, pp. 91, 92.

Two-thirds of the Turkish empire were Christians in 1800.

By the *Encyclopædia Britannica* (article Christianity) we learn, that about two-thirds of the population of the Turkish Empire are at present Christians. In Constantinople itself, there are

above twenty Christian churches, and above thirty in Thessalonica. At Philadelphia, now called Alashahir, there are no fewer than twelve Christian churches; nay, the whole island of Chio is governed by Christians! Eton, in his Survey of the Turkish Empire, p. 105, says, that the Greeks themselves allege that the Christians in the Turkish dominions amount to seven millions; this statement, however, the author just named seems to think exaggerated. Perhaps nowhere can a more distinct account of the Greek Church be found than that given by Tournefort, who tells us, that after the time of Mohammed II. the ecclesiastical affairs fell at that time into *great disorder*, chiefly owing to the emigration of the learned from Constantinople into Christendom. In 1700, the patriarchate was first *sold*; before that period the officers only demanded a fee at the issuing of the firmans, and the patriarch was nominated by the sultan.

What does
Eton say?

Emigration of
learned Chris-
tians from Con-
stantinople.

The hierarchy of the Greek Church consists of three patriarchs, who acknowledge the Patriarch of Constantinople as their head, viz. the Patriarch of Jerusalem, who rules the churches of Palestine and Arabia,—that of Antioch, who resides at Damascus and has charge of the churches in Syria, Mesopotamia, and Caramania,—and, lastly, that of Africa, who resides in Grand Cairo. All the other churches

State of the
Greek Church
in 1700.

in the Ottoman Empire are under the Patriarch of Constantinople.*

Having had thus occasion to mention the state of the Greek Church about the commencement of the eighteenth century, I may here notice what has been said by Meek, that at the same period in the Lutheran Church, in another part of the world, philosophy was deemed necessary to stop the rapid progress of superstition and error; and that then the study of it, which had declined towards the end of the last century, was revived with great assiduity, and thus unhappily for a season revived the ancient dispute between philosophy and theology, reason and religion. In that gentleman's intelligent work (p. 229) will be found a lucid account of not only the tenets of all the ancient philosophers of any note, but of those of the later Platonists, as they are called, and which were warmly espoused by Hutcheson.

There is a very well written letter by Mr Hartley in the Scotch Missionary and Philanthropic Register for August 1827 (dated Constantinople, 9th April), in which he gives a melancholy account of the persecuted and distressed condition of *converted* Jews in Turkish countries, who are equally

Persecutions of
converted
Jews.

* See Galt's Letters from the Levant, pp. 117, 118.

hated by their still blind brethren and by the Mohammedans. He regrets that a fund is not raised for their relief; without which, he adds, every Jew who becomes a Christian is in danger of perishing, if not by the bowstring, at least by hunger and destitution. The same gentleman, however, talks most favourably of missionary proceedings *in general* in those regions, especially of their success in respect to the gaining of the Greeks and Roman Catholics to the Protestant worship. "Why," continues he, "do not the Protestants open a regular church in Pera? Turks, Jews, Greeks, and Latins, all have their respective places of worship,—why not Christians?" In another letter of Mr Hartley to Mr Jowlet, at Malta, he observes, "The Italian books adverse to Popery are getting on nobly, notwithstanding the threats pronounced against them. Pray do all in your power to expedite the Italian translation of the History of the Reformation. Such are, believe me, the kind of books which are most wanted in these times." So Mr Kruse, in a letter from Cairo, under date January* 15, 1834, after having given a very pleasant account of the zealous exertions of Messrs Muller in propagating Christianity in that part of Egypt by

Favourable state of missions in Turkey in 1827.

Italian books against Popery.

State of Christianity in Egypt in 1834.

* Missionary Philanthropic Register for July 1834, p. 313.

schools, &c. mentions, amongst other things, that the Divine worship is performed in Arabic, and that the chief opposition found there is not from the Coptic priests, but from the Jesuits, whose seductive yoke had laid fast hold on the people's minds. In the Missionary Register for January 1834 (p. 36) is an admirable paper on the present attitude of Mohammedanism in reference to the propagation of the Gospel, by the Rev. Eli Smith, of the American Board of Missions, who says, that although heretofore Mohammedanism has raised in Turkey a haughty front against the religion of Christ, there is now a prospect of better days,—the consequence of *the triumph of the Egyptian arms*,—which have wrested from Turkey the whole of Palestine and Syria ; by which means new facilities are given by the tolerant spirit of the Egyptian ruler to the efforts of Christians. In speaking of the present attitude of Mohammedanism in those countries, he observes, “The changes which have taken place in its general posture are two ; one tending to liberalize, the other to humble its professors. For the first time probably in its history have innovations been formally introduced *from Christian nations as acknowledged improvements!* Be it that the innovations are military, and in themselves of no moral value, yet they make a breach

Probable consequences of the triumph of Egyptian arms.

in *that wall of arrogance*, which has ever made the Turks disdainful of foreign superiority, and in their train may come others of a far different nature. And what are already the happy results of those permitted improvements? Why, Moslems not only patiently listen to arguments from native Christians on the falsity of their faith, but to Europeans is at length assigned, in Moslem estimation, a relative standing, which begins to command for missionaries liberty to argue against Mohammedanism !”

In Southern* Africa, the Cape of Good Hope, and Caffraria, what is the present state of Christianity? In reference to the Bible, Tract, and Education Societies in South Africa, as appears by the Missionary Register for January 1834, we learn that, since October 1829, there have been issued 10,111 copies of the Scriptures in Dutch and English. The four Gospels in the Namaqua tongue had been printed at Cape Town; but the peculiar structure of this language, it would seem, had occasioned an unusual

Present state
of Christianity
in Southern
Africa.

* In referring to Southern Africa, let us not overlook North-western Africa. In an admirable critique on a work, entitled “Excursions in the Mediterranean,” by Sir Granville T. Temple, to be seen in the Athenæum for March 28, 1835, we have a sad picture of that country, where, although in the 5th century there were not fewer than 132 Episcopal sees in the Roman proconsular province alone, ages have elapsed since a Christian community existed in Barbary!—So much for the revolutions of empires!

Labours of
Barnabas
Shaw.

degree of labour to the translator, the Rev. Barnabas Shaw. By the same Register we learn (p. 18) how great has been the zeal of the Religious Tract Society and the South African Tract and Book Societies, 10,000 copies of tēn children's books in Dutch having been sent by the first to the Cape, and no less than 7000 tracts circulated by the latter. Mr Halbeck, in a letter, of date October 1832, observes, speaking of the Hottentot congregations,—“ Though I cannot observe any very striking conversions, yet matters, upon the whole, are in a very pleasing course, and I have sanguine hopes that my exertions will in time avail, amongst that race, in spite of many obstacles. The missionaries are certainly more than ever alive to their important duties ; and by the establishment of infant schools in Gnadenthab and Elim, the very children themselves have become as it were our fellow-missionaries !” To allude again to the same Register, I must remark, that the curious and benevolent may find, from page 18 to page 35, much information from divers stations in South African countries ; and a well-detailed account of the exertions amongst savage tribes of many good men, under the patronage and protection of various societies ; such as the London Missionary, the Wesleyan, the Glasgow, the French Protestant, the

Various Mis-
sionary Socie-
ties.

Rhenish-American Boards, &c. &c. In the same work for March 1834 (p. 137) is a singularly-interesting account of what may be done by zeal in the conversion of barbarous hordes to Christianity. What may be done by zeal! Bethelsdork is a situation in the colony of the Cape, in the district of Utenage, east from Cape Town 450 miles. The settlement was formed in 1803, and, according to a census taken in 1809, the population was 979; but, singular to say, such was the laborious industry of the missionaries* in teaching by means of schools, &c. &c., that in 1832 almost the whole much-increased population attended public worship. Laborious industry. Wonders thereby done.

The latest accounts I have seen of the state of Christianity in South Africa is in the Scottish Missionary Philanthropic Register for August last (1834), p. 307; it is taken from the Transactions of the Wesleyan Missionary Society, and is a letter from Mr Shepstone at Wesleyville in Caffraria, dated 25th November 1833. I shall simply quote from it the following general order, issued by the chiefs of the Gunukwebi tribe:—"That from and after the date of this twenty-ninth day of October 1833 all our people *shall* reverence the Sabbath by Christianity in Southern Africa in 1833.

* These appear to have been chiefly Dutch,—Moss, Vanderkemp, Ullbrick, Read, Bastian, Tromp, &c. &c.

abstaining from work of every description on that day; and we do further recommend to our people to observe *that day* by their more generally worshipping God, and praying for blessings to descend on us."

I have not been able to procure any very late accounts of what has been done in the cause of Christianity in what are called the African Islands. We find in the Missionary Register for January 1834 a somewhat equivocal description of missionary proceedings in Madagascar in 1820 at the station called Tananarivo, by which it appears that several English,—amongst others Mr and Mrs Atkinson,—had then been under the necessity of proceeding to the Cape,—the government not allowing them to remain,—and having moreover prohibited the natives from receiving baptism and the Lord's Supper; yet with all this, the spirit of inquiry amongst the people is said to be on the increase, the attendance at public worship good, and prayer-meetings kept up; the schools have also been revived, *but only for the privileged and the free*, no master being allowed to let a slave learn to read, on pain of forfeiture of the slave.

State of Christianity in Madagascar in 1820.

Population of Madagascar.

Madagascar is supposed to have a population of about 4,000,000. It was, we know, first discovered by Lawrence Almeyda in 1506, and was subse-

quently seized by the Arabs,* who established commanders in all the provinces of the island. The natives are considered as peculiarly savage, treacherous, and cruel; so that the French, who have made several attempts to settle there, and built Fort Dauphin at the south-east part of the island, have invariably, we believe, been obliged to retreat.

Abbé Rochon, in his voyage to Madagascar (p. 48, English translation), expresses his wonder that Mohammedanism should not have made greater progress in an island so often frequented by the Arabs, and tells us that the natives are singular in having no belief of a future state. They, like the Manichæans, admit two principles; the one supremely good, the other superlatively bad. To the former they never offer up prayers, but are terribly afraid of the latter,—to whom they bring oblations of homage and sacrifices. The abbé highly disapproves of those,—amongst others Flacourt,—who have given so worthless a character to the natives of this large island, and considers that such harsh sentiments could only be expressed by those who had not studied men in their primitive state. The writer, however, who has perhaps given us most

A generous-
hearted
Frenchman.

* Madagascar was known to the Arabs and Persians from time immemorial under the name of Sarandib.

Flacourt's History of Madagascar.

general information regarding this hitherto but indistinctly explored country, is the Flacourt just mentioned. In his History of Madagascar, he informs us that the inhabitants of the southern part of the island, called Rhaimima, profess *some* of the Mohammedan doctrines, and those towards the north style themselves Zaffehibrahim or Offspring of Abraham,—a fact which, added to the circumstance that circumcision is there practised, induces him to believe that the Jews and Mohammedans left on that island a few remains or footsteps of their religion. With respect to what has been done for the extension of Christianity at the Mauritius, which is supposed to contain a population of about 80,000, chiefly blacks, I would recommend the perusal of a summary view of a mission to that island by Mr Le Brun, as is referred to in the Missionary Register for January 1834, p. 35.

State of Christianity at the Mauritius.

This island, as well as that of Bourbon, was first discovered by Don Pedro Mascarenhas, under the government of Don Francis Almeida, in 1505, when the name of Mascarenhas was given to the first, and that of Cernea to the latter. Perhaps no part of the world has been more fully or ably described than they have, in all their bearings of climate, produce, and political importance, in a work entitled, "The History of the Mauritius and Neighbouring Islands,

Grant's History of the Mauritius.

from the First Discovery to the Present Time, by Charles Grant, Viscount de Vaux," and to which I now refer.

In treating of the actual and present state of Christianity in our Indian dominions, properly so called, the information is full and various, and so completely at the command of every inquiring individual, that to dwell long on it would be unnecessarily to extend these Observations.

Actual and present state of Christianity in India.

It is well known that, in our days, the first sect who thought of actually extending sound religious doctrine in the East, was the Baptist, the pious individuals of which, in October 1792, at Kettering, Northamptonshire, resolved on forming a society for the propagation of the Gospel, which was soon ably and most laudably countenanced by Mr Charles Grant, father of the late President of the Board of Control. The first missionaries,* Carey and Thomas, reached Bengal towards the end of 1793. How anxiously they laboured for many years, I need not now dwell upon, nor how they were joined by Messrs Marshman, Ward, Brunsdon, and others, forming in the end one society, and supported from one joint stock. The difficulties encountered were

Who first thought of missions to India?

Missionaries reach India in 1793.

* For some account, according to Spanish and Portuguese records, of Religious Missions to India, China, and Japan, see a work by P. Luis de Guzman, published at Alcalá in 1601.

no doubt great, from all those causes which we have already adduced, as hostile to the rapid advancement of Christianity in India. The first fruit of their labours was the publication of the New Testament in Bengalee, in February 1801. So far back as 1806, the associates issued proposals for publishing the Sacred Scriptures in fifteen of the principal Oriental tongues; and we have authority for saying, that, in 1832, the New Testament by itself had been printed, and copies circulated, in no less than twenty-four dialects spoken in India.

Having mentioned the name of the admirable Dr Carey, I may notice, that so fully and justly were his high qualities appreciated by the Bengal government, that he was appointed to a treble chair in the College of Fort William in 1801,—being made professor at once of the Sanscrit, Bengalee, and Mahratta languages. He is well known as the father of the celebrated Serampore mission, which has accomplished so much for the Christian cause in the East, and died universally lamented in June 1834. I would here take occasion to call the reader's attention to a Discourse occasioned by that death, preached by the Rev. Christopher Anderson, of the Charlotte Square Chapel, Edinburgh, and which was every way worthy of that most intelligent and zealous individual, who has done, and is

doing so much for the very extensive propagation of the Gospel. The publication I allude to is entitled, "A Discourse occasioned by the Death of the Rev. William Carey of the Serampore Mission."*

The London Missionary Society sent, in 1804, London Missionary Society. three missionaries to Peninsular India, and have since extended their operations to other parts of the empire.

The Church Missionary Society, instituted in Church Missionary Society. 1800, who first directed their exertions to the civilisation of Africa, also employed agents in India, (at Calcutta and Madras, in 1812); and what is termed the Scottish Missionary Society, has, of late Scottish Missionary Society. years, been most industrious at Bombay.

It would be unpardonable to omit mentioning here with what ardour and success the Mission of General Assembly's Mission. the General Assembly of Scotland is proceeding in India. By a "Representation and Address" of that body, lately published, we learn many interesting particulars regarding it. The regret so feelingly expressed by Mr Charles of St Andrew's Church,

* That we may have a more comprehensive view of what Mr Carey has accomplished in India for the great object of his life, I here quote what Mr Anderson has said of him in the Discourse above alluded to (p. 34):—"Thus was God most graciously pleased to prolong the years of his servant till he lived to see more than 213,000 volumes of the Divine Word, in forty different languages, issue from the Serampore press."

A great point
gained.

Calcutta, at the Rev. Mr Duff's departure from India, owing to bad health, is as creditable to the high character and zeal of the latter, as it is honourable to the former. The skill, and, may I say, tact of that gentleman as a teacher, in getting Hindoos of all ranks to attend without hesitation to his tuition, is a great point gained; and it is devoutly to be hoped that he may, at no distant period, be able, with renewed energies, to resume his duties in the East, which he seems to consider so attractive a field for performing a most desirable public good,—a truth beautifully illustrated by himself in a sermon which he lately preached in St Stephen's Church, Edinburgh, through the kind indulgence of his not less enlightened and estimable friend Dr Muir.

Mr Bowley
blames Abbé
Dubois.

By a letter which may be seen in the Scottish Missionary Philosophic Register for August 1827 (p. 379), from the missionaries of the Baptist Missionary Society, it may be learned how precarious still, in many instances, is the task of converting the Hindoos to Christianity. "Yes," say they, "we have had to exert ourselves year after year, and sometimes witness not the conversion of more than one or two individuals." In the same Register, for November 1827 (p. 523), is a somewhat more encouraging letter from the Rev. W. Bowley, of the Church Missionary Society, in which he blames

Abbé Dubois (as I do) for having spoken with so little caution regarding the final and complete conversion of the natives of India. Mr Bowley observes, "that, at all events, he found many intelligent Hindoos not reluctant to converse freely on the subject of Christianity, and who proposed to him, occasionally, most abstruse questions." Is not a door hereby opened to ultimate conviction of the absurdity of their own opinions? 'Tis amusing to hear what arguments are occasionally brought forward by some of the Pundits, in reply to the recommendation of the missionaries, on offering them religious tracts: "What!" said one of these wise men to Mr Bowley, "do neither the four *vedas*, nor the six *shasters*, nor the eighteen *poorans*, declare the way to eternal life, that you should distribute these works?"

Brahminical
enthusiasm!

In the Report of the Directors to the Thirty-seventh General Meeting of the London Missionary Society, may be found a most particular account of the state of Christianity in India in 1831, under the heads of Northern India, Peninsular India, and the South Travancore District, with a description of the individual labour of all the different missionaries employed in that extensive range,—thirty-nine in number,—and the whole preceded by a comprehensive view of the great importance of

Report of Directors respecting
Christianity in India.

India as a scene for such exertions,—a scene in which “the Society has expended a large portion of its resources, and employed a number of its devoted missionaries; and where, too, it has been called to make its greatest sacrifice of choice and valuable life;”—a scene, in a word, in which, I am sorry to see, the writer of the report adds, “superstition every where prevails, and exhibits its lineaments and form, horrid, and frightful, and bestial, upon almost every object; while idolatry, the most organized and complete, is inwrought with the very texture and framework of society. The institution of caste alone seems designed,” he continues, “and (unless when destroyed by the mighty power of God) adopted to render idolatry, in spite of all that man can devise or employ, perpetual and supreme.”

A rather frightful account from that country.

This we consider as far too strong, inflated, and desponding a picture; and, in justification of what I advance, we see in the very next page of the work just quoted (34), the greatest reasons for assurance that all will yet go well; for does not the writer himself say, “The rage of persecution mentioned in last report *has subsided*, and the strength of principle manifested by Christians in the season of trial, produced very favourable results amongst the heathens around. The improvement of the *schools*,—the desire of the natives to obtain instruction for

Brighter hopes from it.

their children,—the increasing attendance on public worship,—ALL combine to forbid the least relaxation on the part of the Society!” General improvement noticed.

In support of the same sentiments, we might adduce what we find expressed in the Missionary Register for January of the present year (pp. 57, 58), on what is termed, The Increase of the Field of Labour in the Indian Provinces, within the Ganges, as well as the *yielding* of the proud spirit of infidelity, noticed in the same Register (p. 58),— Consolatory reflections.
 “ I cannot help here noticing what I consider as highly flattering to Christians, generally, in India, and that is, the praise that has been bestowed upon them for their kind, liberal, and humane conduct, in assisting the missionaries in their labours to the utmost of their power.”

In descending to still later times, we find what is said in the Missionary Register for February last (p. 71),—“ The great change which is now taking place in *public affairs* in India, will doubtless enlarge the sphere of Christian exertions. The repeal of the *Pilgrim-tax* has removed another stumbling-block out of the way of the Gospel. But let us labour as we may, no power but that which is *divine* can bring the reasoning and more moral Hindoos to receive the atonement and grace of the Gospel, as appears by the distressing state of mind Still later favourable information.

Rammohun
Roy.

in which Rammohun Roy seems to have left the world." In the same journal (p. 72) is hailed with delight the appointment of bishops to Bombay and Madras, and the arrival of Bishop Wilson at Calcutta, as all promising to be of the most beneficial consequences to missionary exertions in the East.

Latest Christian
intelligence
from India.

The latest information I have been able to get respecting the Christian Church in India, was in the Missionary Register for July 1834, where, amongst other matters, is a curious account of

Pretended ma-
nifestation of
Krishna.

a detection of a pretended manifestation of Krishna (p. 315) at Gorruckpore; also, at p. 317, a detailed account of discussions with Mohammedans and Heathens, from the Journal of the Rev. William Smith. By all these will be seen, how laborious and vigilant are the men to whom has been confided the chief charge of extending the blessings of our faith over the world; but it is a lamentable truth that, however great, and conspicuous, and praiseworthy their exertions are, the conversions are comparatively few, so completely is the Hindoo religion interwoven with other matters,—with science, and also with the habits, domestic and national, of the people; and so fully convinced are they that the shasters and vedas contain every thing desirable for future safety;—nay, so far do they carry this, that they think they may, with perfect

security, and without fear of being turned from their own belief, amuse themselves in disputations with our missionaries, and permit even their children to attend our schools, with a view to their improvement or worldly advantage.* We are inclined, however, to agree with Mr Deer, who observes, that parents acting under this influence may ultimately find themselves mistaken, and that their confidence on their own supposed superiority has been rather rashly bestowed.† In a former part of the observations, we observed, that Christianity was first made known in China as early as the seventh century by the Nestorians; but that, subsequently, many obstacles had been thrown in the way to prevent its promulgation in that country. We learn from Dr Brown's valuable History of the Propagation‡ of Christianity among the Heathens, how Dr Robert Morrison visited China as early as 1807: what he has since done at Macao, at Canton, and other parts of China, not only in translating differ-

Present state
of Christianity
in regions east
and south of
India.

In China.

At Macao—at
Canton.

* See, in Edinburgh Cabinet Library, Historical and Descriptive Account of British India, vol. ii. pp. 437, 438.

† We have hitherto alluded chiefly to the labours of Protestant missionaries. With regard to converts made to Christianity by the Catholic priests, I perceive that, by Alexander's East India and Colonial Magazine for March 1835, there are, at Pondicherry and in places under its jurisdiction, not less than 140,000 Catholics, with but a single bishop assisted by five missionaries.

‡ See work, vol. ii. p. 510.

ent parts of the New Testament into Chinese, but as a laborious missionary, must be known to many, as well as his assiduity in collecting a great number of Chinese works on various subjects,—history, religion, ethics, law, astronomy, geography, anatomy, and medicine. In the “Report of the Directors of the Thirty-seventh General Meeting of the Missionary Society” (p. 25), is an interesting account by him of a Chinese Christian; his name is Leang-a-fa; he speaks of him as being altogether “dead to the world and living unto Christ;”—nay, in the *Scottish Missionary and Philanthropic Register* for October 1827 (p. 482), may be seen a curious translation from this individual himself, by which we learn, that he is no half-believer in his newly-adopted doctrines. Mr Gutzlaff, a Chinese missionary, and a Prussian by birth, seems to have been one of the most laborious and successful of his class in China, and we have accounts of his exertions in that part of the world, so late as September* 1833. He speaks with great animation of the advantage of the Protestant faith over the Roman, as its professors, while they preach the Gospel of our Saviour, show, at the same time, that the Divine truth, properly understood, opens the door to

Gutzlaff.

Superiority of
the Protestant
faith.

* *Scottish Missionary Register* for August 1834, p. 297

every useful art and science. Mr Gutzlaff has another great and peculiar advantage, which is, his having acquired the mandarin language in such perfection, that the natives believe his grandfather must have been a Chinese !

This is all well, and no doubt there may be Chinese individuals, and we trust there are many sincere and good men, who have had their eyes opened to the truths of Revelation ; but we fear, till such time as their government can be induced to view the object in a more favourable light, much good cannot be expected. The Hindoos, I would repeat,—the amiable Hindoos,—oppose conversion on principles we cannot deny them. Attached as they strongly are to their own religion (however erroneous),—to their ancient habits and their revered customs,—the Chinese,* on the other hand, are averse to it on far different grounds. Their religion we believe not to be the great cause of their reluctance ; but being selfish, they dread our interference even with a promise of happiness to them in our mouths. They are acute, discriminating, obstinate, I fear a little malevolent, and most un-

Obduracy of
the Chinese.

* The reader, by referring to Milner's History of the Church of Christ, vol. iv. p. 65, will see what was the fate of Christianity in China in the 14th century. For much interesting information regarding the Christian religion in China, the reader is referred to Hurd's comprehensive work, entitled Universal History of Religious Rites, Ceremonies, and Customs, all over the World, p. 67.

Insult put up
with.

compromising ; they, besides, know the power and territorial dominion which we have obtained in India, and therefore wish to have as little to do with such intruders as possible, and only suffer us in so far as we are their most lucrative customers for tea and silk. The first of which, as it can be had good nowhere else, they know we *must* purchase, although we get sometimes *insult* along with it, and are not rarely obliged to wink at such conduct as we should suffer from no other power on earth. I might here be expected to call the attention of the reader to those painful events which lately occurred in China ; but it were better taste perhaps, and better feeling too, rather to draw a veil over so calamitous a picture, and to express a conviction that the weeping widow will find a balm for her affliction in a generous nation's sympathy, and that the experience we have purchased may prevent the recurrence of a similar disaster.*

Address of the
Jesuits.

In the Missionary Register for January 1819 may be found a short but well-drawn-up account of the state of religion in China, from the seventh century to the present time, or nearly so ; showing how far the Jesuits by their address had succeeded in that country in the seventeenth century, and what was doing there by the Protestant Christians in our

* We need scarcely here mention the late death of Lord Napier at Macao.

day. And in the same Journal for January (p. 409) may also be found a singular Chinese edict against Christianity,—issued in 1805,—“to suppress,” as it professes, “the perverse and insinuating doctrines of Christianity.” The state of Christianity, by the latest accounts in Siam, is favourable. Gutzlaff, as appears by the extracts from the Journal of a Voyage along the Coast of China, says he found the Siamese took a particular delight in perusing Christian books, and conversing on the precepts of the Gospel.

Latest ac-
counts of
Christianity at
Siam.

What has been accomplished for Siam* on the score of the true faith by Messrs Gutzlaff and Tomlins may be seen by examining the Report of the Directors to the Twenty-seventh General Meeting of the Missionary Society for May 12, 1831, in which also we find that Messrs Orlando, Thomas, Dobbin, and James Patterson, had been appointed to that mission. With what zeal and success Messrs

* With regard to the exertions of Catholic missionaries in Siam, I must state, that by Alexander's East India and Colonial Magazine for March 1835, it will be seen that in that country there is now but one French priest, however much the Jesuits had done in the time of Louis XIV. In Tonquin, the same authority states, that there are 180,000 Christians who have but two Catholic priests; they appear to be Christians in little else than in baptism. Cochin-China is said to contain 80,000 Catholics, who have two bishops, and these have two grand vicars under them.

Melvil and Medhurst taught as missionaries in Malay countries is well known.

Christianity in the Malay Peninsula.

The latest accounts I have seen of the state of Christianity at Malacca* and Singapore are as favourable as could be expected. They may be seen in the work last mentioned (pp. 36, 37). It would appear by them, that at the former place "there were two Chinese services during the week, and that the press there was a powerful means of diffusing the true light through Eastern Asia." In the latter place, there were Chinese schools and regular Malay preaching in the chapel. In the Missionary Register for 1834, there is also an interesting account of the advances made in converting at Singapore, by the Reverend Mr Thomson. Of what

Christianity at Penang.

is termed the Chinese mission at Penang (a few years ago established there), we have a very pleasing picture in that Report of the Directors, &c. &c. (p. 301), to which I have repeatedly referred. In it is noticed, by Dr Dyer, not only the success of the different schools for instruction, but the great attention which is given by the natives to the Christian service in the church.

Present state of Christianity at the Sunda Islands; viz. Java, Sumatra.

With regard to the Sunda Islands, it would seem

* The books of the Old and New Testament were translated into the Malay language by Johan Mauritz Mohr and Herman Petrus Van de Werth, and published at Batavia in 1758.

that both Mr Tomlin and Mr Medhurst had been very active missionaries on Java in 1830, though they had equally suffered from the endemic fever of the country. The Malay congregations at Batavia and Samarang were much increased, and various useful translations had been made by the last-mentioned gentleman (Medhurst). He had also written a Javanese* and English vocabulary, which was much wanted. We know that when the Dutch became masters of great part of Java, in 1621, they opened a church in Batavia; but with regard to the progress they then made in converting the natives to Christianity, Dr Brown allows the information to be very meagre. That gentleman also tells us, that under the same government, in 1721, there were in the capital not fewer than 100,000† Christians. How many there may now be I am not aware.

Of another of the Sunda Islands,‡ Sumatra, I am sorry I can say little. We know that, in 1819, an Auxiliary Bible Society had been established at Bencoolen by the zealous and patriotic Sir Thomas

* See Report of the Directors of the Thirty-seventh General Meeting of the Missionary Society, for May 12, 1831.

† History of the Propagation of Christianity, vol. i. p. 37.

‡ There is a vague report in India that St Thomas visited the Sunda Islands on his return from China to India; but of this Buchanan makes no mention; nor is it noticed by Captain Swanston in his excellent Memoir of the Primitive Church of Malayala, in the 2d No. of the Journal of the Royal Asiatic Society; neither does Wredé speak of it in his erudite account of the St Thomé Christians of Malabar, in the 7th volume of the Asiatic Researches, Calcutta Edition.

Stamford Raffles, and for which, at that time, the subscriptions were very liberal; but what is the actual condition of Christianity in that island at the present time I cannot say.

Indian Archipelago.—State of Christianity at present there.
Celebes.
Moluccas.
Banda.

What is now generally termed the Indian Archipelago comprehends separate groups of islands, chiefly under the dominion of the Dutch; such as Celebes (sometimes called Macassar), the Moluccas, and Banda Islands, the last also named the Nuteneg Isles. We have already described the early attention the Dutch paid to promulgating Christianity in these colonies; nor do they appear to be inactive in later days. At Celebes, we are told, Mr Hellendoorn is most industrious. At Amboyna, the chief of the Moluccas, the Rev. J. Kam is extremely assiduous, and makes annual voyages round the Archipelago. Brown observes, that so far back as 1686 the capital of this island contained no less than 30,000 Christians, who had all been converted by one single minister! When we took possession of it in 1796, there were upwards of 17,000 natives reported as brought to the true belief. In the Missionary Register for 1819, there is a very interesting account of a visit to several of the Molucca Islands by Mr Kam, who speaks of having baptized a great number of natives in the island of Chiau, when the king and queen of that island were not only present as Christians, but sponsors at the ceremony. So much for Amboyna. With regard to other of the

Amboyna.

Christianity at the island of Chiau.

Moluccas, we may add, from the Missionary Register, that Mr Jungmichel at Ternate, Mr Heimerling at Timor, and Mr Varick at Ceram, are equally zealous. With respect to the Banda group, it is well known that Mr Fin has exerted himself for many years past at the capital, and with what care he visits the smaller islands !

Christianity at Ternate, Timor, Ceram, and the Banda group of islands.

Briefly, again, to advert to Ceylon,* perhaps I cannot do better than recommend a perusal of what was done by the Dutch for Christianity in that island in the early part of the seventeenth century. As we find it mentioned by Dr Brown, in his work above quoted (vol. i. p. 10), I shall merely here give these few words :—“ In the education of the Cingalese youth, the Dutch seem to have employed wise and most beneficial measures.” In another part of this Sketch, I noticed what was the state of Christianity at Ceylon in 1806, and what Sir Alexander Johnstone then did to call forth somewhat more attention to the important object. In the Missionary Register for February 1834 will be seen how different are the views now taken of these matters. In the Indo-Portuguese language, upwards of 2500 copies of the New Testament have been printed on Ceylon ! The four Gospels in Pali have been given

Christianity at Ceylon.

The Four Gospels in Pali.

* I perceive by Nieumann's Account of Buddhism, that there are about 600,000 Buddhists in Ceylon.

Scriptures in
Tamil.

Jealousy of the
Cingalese
priests.

Christianity at
different sta-
tions on Cey-
lon.

to the public; and earnest applications have been made by the Jaffna branch for the Tamul Scriptures. The following extract of a letter from the Rev. Benjamin Clough will be found interesting:—
“The Bible on Ceylon is working a great change in the views and feelings of the heathen. Formerly the Cingalese priests felt little on account of its circulation; but since the people have a more extensive supply of the sacred contents in their own familiar style of language, and the effects of their reading it become apparent, alarm is taken, and we are in various ways opposed in promulgating the Word; but the matter is gone too far for them to counteract with success, and this they now perceive.” In the same Register, above mentioned, we find a particular account given of the various stations, labourers, and *notitiæ* of missionary societies on that rich and beautiful island (Ceylon), in which the names of Columbo,* Cotta,† Matura,‡ Negombo,§ Càtura,|| Galle,¶ and Trincomalee** are conspicuous, and many zealous and excellent individuals find that

* Mr Daniel is there the missionary.

† Mr Lambrick, do. do.

‡ Mr Toyne, do. do.

§ Mr Kilner, do. do.

|| Mr Bridgnels, do. do.

¶ Mr M'Kenny, do. do.

** Mr Valoopallie, do. do.

praise to which their charity and religious perseverance so justly entitle them!

Such then, or, I trust, nearly so, would appear to be the position of our sacred religion in those countries that are commonly called Eastern. That much has been done by several nations, no one can doubt,—who shall have done best, it may be difficult to say;—thus much we all know and feel, that, at the present moment, our country sleeps not over the great object of converting to the revealed religion in those remote territories committed by Heaven to her care,—a work which, if prosecuted with as much discretion as it is undertaken with humanity and zeal, cannot fail, in the end, to prove at once successful in its result, and highly honourable to the British name.

The short view we have taken of Christianity has had reference alone, as has been above noticed, to territories lying to the eastward of the Holy Land; it may not, however, be here reckoned altogether irrelevant to add a brief statement of the numbers of Christians, Mohammedans, and Pagan Idolaters, existing at the present time on the face of the earth. Dr Richardson, in his Travels along the Mediterranean, in the years 1816, 1817, and 1818, observes that, on a moderate computation, there may be in the world, of the first, 170,000,000;

Numbers of
Christians,
Mohammed-
ans, and Pa-
gan Idolaters,
at present in
the world.

of the second, 150,000,000; and of the last-mentioned, 600,000,000.

Works on
Christianity.

In addition to the works already adverted to, in the three preceding parts of these Observations, I take this occasion of subjoining the names of several others which might be perused with advantage by such as are desirous of further information respecting Christianity in the East:—*Histoire Orientale, de grande Progrès de l'Eglise Catholique, en la réduction des Anciens Chrétiens, dits St Thomas, par M. Gouea.*—*Father Simon's Critical History of the Religion and Customs of Eastern Nations.*—*Jovet's Christian Researches in Syria and the Holy Land.*—*Guzman's Historia de los Misiones, que han pecho los Religiosos de la Compania de Jesus, en la India Orientale, y los Regnos de la China, y Japan.*—*The Annals of Elias, Metropolitan of Nisibus.**—*Didascalia*† on the Apostolic Constitution of the Abyssinian Church.

Arabic and
Persian works
connected with
theology not
yet translated
or particularly
examined.

I may here remark also, that there are not less than ten Arabic works on Christianity not yet translated, and which are to be found in the great library of the Escorial near Madrid, as noticed by

* This work contains much valuable information, both regarding the religion and general history of Eastern Nations, and is said to have been lately translated into English by Josiah Forshal, A. M.

† Lately translated into English by T. P. Patt, Esq.

Casiri in his valuable catalogue, to be seen at the India House,—to say nothing of not less than forty volumes on theology, in Arabic and Persian, mentioned in Stewart's List of the Books which Tippoo Sultan's library contained.

Considering the subject, on which I with much diffidence ventured, as nearly brought to a conclusion, I must now sue for indulgence to the many imperfections I am well aware must appear in the mode in which it has been treated. It is not one usually selected for discussion by individuals of my profession, however attractive it ought to be to every one calling himself a Christian, and certainly should not be the least so to those whose duties bring them oftenest into immediate contact with the sufferings incident to humanity. For the following quotation I sue for no such indulgence, conceiving it, as I do, to be one of the noblest bursts of ecclesiastical eloquence* ever uttered in this or any other country.

“ The Greeks sought after wisdom, and turned away from the Gospel with contempt, because it addressed itself to the unlearned, and gave no solution of the captious metaphysical questions which had so long perplexed the schools of the philosophers. The *critic* expected to find in it those fault-

* See Finlayson's Sermons.

less models of eloquence which he had searched for in vain in the writings of men, and was dissatisfied because it came not in the excellency of speech, but delivered the oracles of God in the artless but majestic simplicity of plain unaffected composition. The *naturalist* still suspects and undervalues it, because it gives him no new information concerning the motions of the heavens, and the material structure of the globe; and *the man of worldly wisdom*, observing in it no schemes of temporal policy,—no method of increasing wealth,—no constitutions for the prosperity of nations,—nothing, in short, but certain questions about what he is pleased to call *superstition* and a world to come,—like Galileo of old, cares for none of these things, and boldly pronounces that they cannot have deserved the interference of Heaven! How much more exalted! How much more useful! How much more worthy of God, are the purposes which we find declared in Divine revelation! We there can see and learn that the Almighty has condescended to instruct his creatures,—not in points which excite the curiosity of a few speculative individuals, nor concerning *arts* which the *natural faculties* which he had conferred upon them are fully capable of perfecting,—but concerning matters of great and ineffable importance to them all! and of which they could other-

wise have had no information,—*concerning the means of retrieving the general disaster of the Fall! of delivering the race of rational beings from everlasting destruction, and of restoring them to the image and enjoyment of their Maker!*"

But, again, let me express a hope that millions still enveloped in darkness may ere long be brought to the knowledge of Christ; and, as far as regards our Indian empire, to breathe an ardent wish that religious influence, under the guidance of the charitable and benevolent, may there ultimately prove as prosperous as has long been our temporal dominion,—characterized as it is, in the eyes of the world, by all that is judicious, liberal, and humane!

An ardent wish.

In how many remote regions of the earth,—torrid or frigid,—cultivated or waste,—genial, as it may be, or inhospitable,—are there kind and confiding hearts,—beings, doubtless, social, intrepid, patient, believing (vaguely, alas!) in the existence of a future state, but who perhaps may be doomed to die before conjecture has been turned into conviction,—fancy into faith,—yet are they not lost, no! nor forgotten by the Almighty! If, in the great scheme and progress of redemption, their day has not yet come, no blame attaches to them,—they will not be considered as sheep that had gone astray,—

but will be tried by the talents which they received !

An inspiring
theme.

The theme is sufficiently inspiring,—awakening even my unpretending muse, after a long sleep ; so that, faint however her smile, she prompts me thus devoutly to exclaim,—

What, though untutor'd YET by saint or sage,—
Unheard the holy messenger of Heaven,—
Still to each soul on earth, through every age,
The germ of glory has been gracious given !

Ask the poor savage on yon rock-bound isle,—
Lash'd by the billows of th' Atlantic main,—
What feeds his hope, what best sustains, the while
He pines in anguish, or is writhed by pain ?

Oh ! he will tell thee, that he feels and knows
This wondrous world with all that it contains
Is but a stage where man first breathes, then grows,
In God's good time, to higher, happier scenes !

Yes ! will he say, when this brief life is o'er,—
Its sorrows suffer'd and its pleasures past,—
That he shall wake to a far lovelier shore,
A brighter sunshine, and less boisterous blast.

Th' ill-omen'd sea-bird, with its midnight scream,
No more shall start him from his sweet repose ;
Nor fiend, nor phantom, nor horrific dream,
E'er rend his bosom with unhallow'd woes.

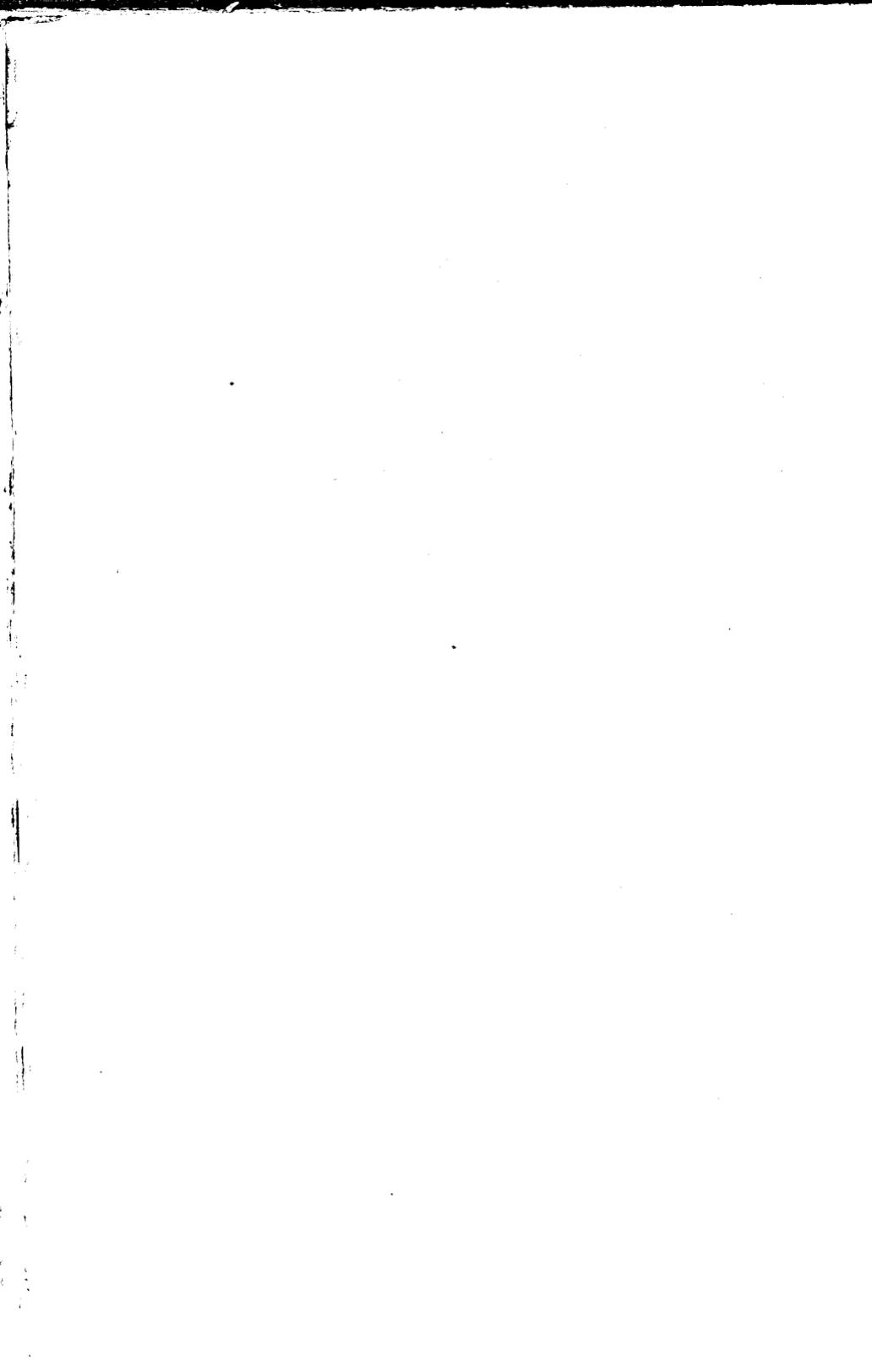
The viewless spirit of the winds shall roll
No headstrong surge upon his humble raft ;
Each tiny inlet shall contain a shoal
Of fish to furnish a ne'er-failing draught

His faithful partner, hastening to the grave,
Shall rise as fair as in her virgin years ;
His sons, all manly and supremely brave,
Shall come again, but not to wield their spears.

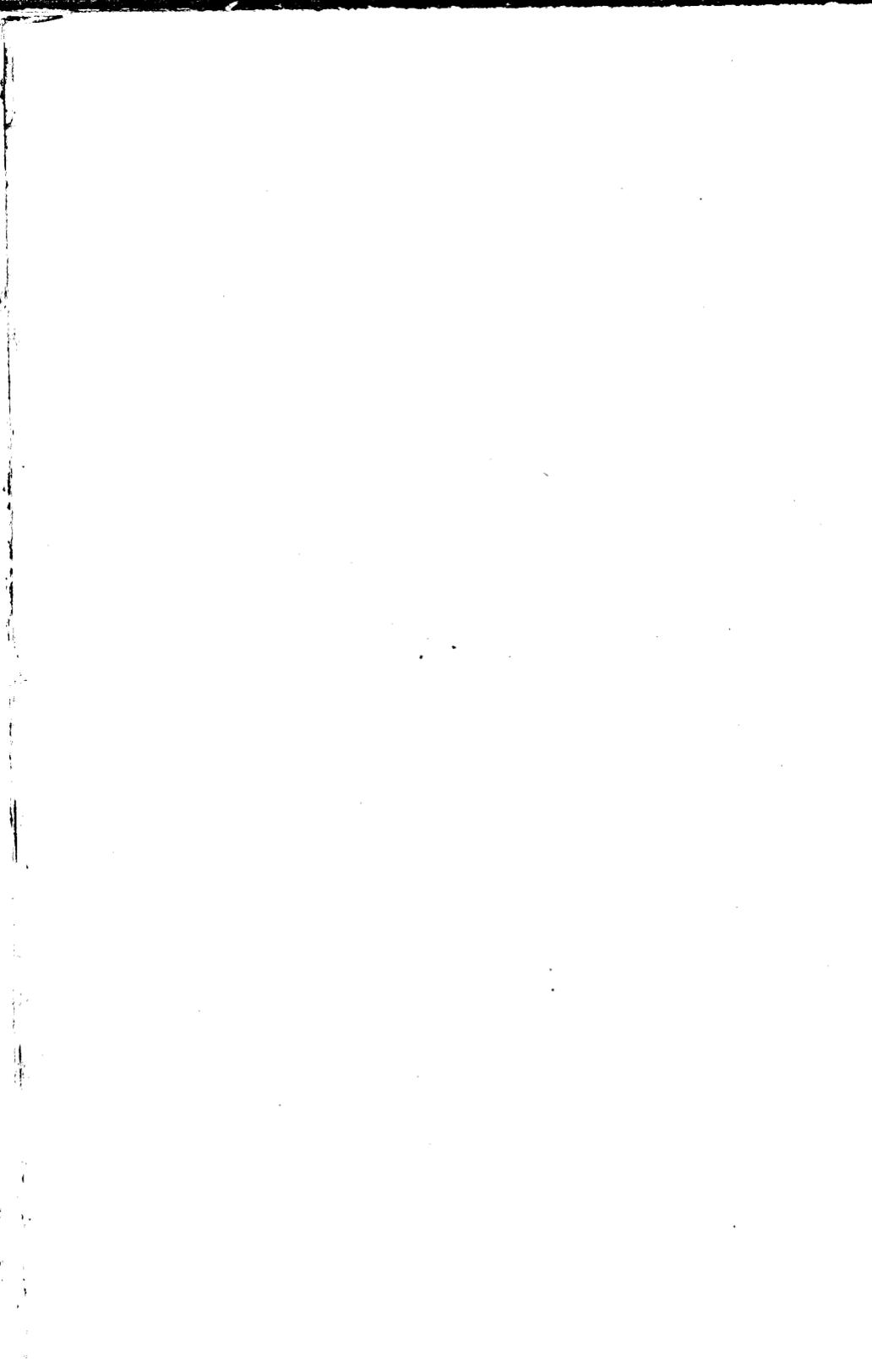
His corals shall increase,—his shells assume
A thousand forms, fantastic, rich, and rare,—
No longer sought to mark the mournful tomb,
But decorate the mirthful maiden's hair.

His treasured flowers, too, shall more beauteous blow,—
His fruits and roots attain an ampler size,—
As that *Great Power* that made him shall bestow
What most he wants, and what he most would prize.

END OF PART III.



RETROSPECT.



RETROSPECT.

THE book is shut, yet the door is still open to a retrospective view of what has been said in the foregoing pages,—a view I am the more inclined to take, on two accounts, as there may be those who believe that I have not entered with sufficient detail into polemical discussions and doctrinal dissensions,—and others, that I have been remiss in not tracing with sufficient minuteness the peculiar origin of the various religious opinions which, at different times, arose in the early ages. To the first I must observe, that the Work is an Historical Sketch, not a Theological Dissertation,—to the second I would say, that what they demand embraces a subject involved in not a little obscurity, and which is clogged with numerous discrepancies.

Nothing can conduce more to gratify and harmonize the mind than a calm and dispassionate consideration of the ways the Almighty has chosen

What harmonizes the mind?

to bring about those great changes which have already taken place in the condition of man, and to ruminate on such as must yet ensue, before the vast scheme of the Creator is accomplished;—how, at his command, light first sprang out of darkness,—how countries are overrun by nations more barbarous or more civilized than themselves, and thereby deteriorated or improved,—how evil is occasionally permitted for a time to triumph, that some unforeseen ulterior good may thence be obtained,—and, lastly, how certain races of men are, for a long period, left to wander in darkness and idolatry; while others, with no distinguishing merit that we can perceive, are brought rapidly into the brightness of day,—all, all, for some happy purpose, planned, ordered, and arranged, with as much precision as that by which the bud is expanded into the flower,—the child into the man!

“The true religion which Noah delivered to his posterity, was,” as Meek has well said, “that in which Abraham lived, though he had sometimes been affected with the surrounding idolatry;” and we know, from the best of all authority, that the Jews, under the guidance of Moses, and, after him, other good men, were particularly chosen as the people amongst whom the sacred truths of the Old Testament were to be preserved; and this sacred

The Chosen
People.

duty they fulfilled, notwithstanding all their occasional wavering, and that infirmity which characterizes our fallen condition. It is lamentable to think how quickly poor mortals, when left to themselves, however well grounded they may have previously been in what is virtuous, sink into what is depraved. The backslidings of the Israelites from the time of Abraham, 1996 years before the coming of Christ, till his advent, and which are so powerfully painted in the Old Testament, sufficiently demonstrate this, and equally prove to us, at the same time, the justice and the long-suffering of the Almighty who protected them.

In reference to countries properly called Eastern, I would state, that the religion of the ancient Persians (the Sabian) may justly be considered as the first well-ascertained deviation* from the true Patriarchal faith; but I must here be understood, by ancient Persians, to mean, more properly speaking, the Iranians,—a people living under the Iranian monarchy, which, according to the Dabistan† of Moshan, was the oldest in the world, and of prodigious extent, including the territory, in those days, of the ASSYRIANS, Babylonians, and Persians. The Sabian religion, or that of the great empire of Iran,

* See Horæ Biblicæ, p. 92.

† Asiatic Researches, vol. i. p. 48.

Originally
simple.

would appear to have been, like the first aspirations of religion in all countries, perhaps, extremely simple.* A firm belief that one Supreme Being made the world by his will, and continually governs it by his providence,—a pious fear for, and adoration of him,—a due reverence for parents and aged persons,—and a compassionate tenderness for the whole human race, were, according to Sir William Jones, the characterizing tenets of this worship under Hussang,—the word Sabian itself being taken from Saba, which signifies a host. The distinguished Orientalist just mentioned is of opinion, that it was from Iran, originally, that the Brahmins migrated to India and other southern tracts; and he is, moreover, fully convinced that no country but ancient Persia could have ever sent colonies to all the nations of Asia;—the Brahmins, particularly, could not have passed from India to Iran, because they are expressly prohibited by their oldest existing laws from leaving the regions which they now inhabit; hence it is, he adds, that Iran, or Persia, in the largest sense, was the true centre of population, of knowledge, of languages, and of arts, which, in place of spreading westward only, or eastward, were carried in all directions, to every region of the world

Brahmins mi-
grate to India.

* Asiatic Researches, vol. i. p. 58.

in which the Hindoo* race had settled under different denominations.

We have noticed the original simplicity and purity of the Sabian religion; but, alas! like others in the world, it was not long before it underwent a change,—passing from what was in itself lovely, to what was far less excellent. The Sabians, satiated with what was lowly, soon came to adore the host of heaven,—the sun, moon, and stars,—and which, as Prideaux remarks in his *Connection* (part i. p. 177–179), they did, *per sacella*, that is to say, in tabernacles, and afterwards by images. To these images, in time, were given the names of the planets they represented, and which were those they are still called by,—Mars, Apollo, Venus, &c. Here it is, then, that we discover the beginning of that mythology which attained to such distinction amongst the Greeks and Romans, and which has long been interwoven with the literature of all civilized nations. Dr Hyde† is unwilling to admit that the planetary worship of the Persians should be confounded with idolatry. In his opinion, light was considered by that people as the most sublime symbol of the Deity,—the sun and planets as his noblest production,—and fire as his most powerful agent.

Origin of the
Greek mythology.

* Asiatic Researches, vol. ii. pp. 64, 65.

† *Historia Veterum Persarum*.

That this was the actual state of the Sabian worship generally, I much doubt; but it is certain, that from Sabaism, at least a part of the Persians preserved themselves free. These were called Magians, —disapproving of the images latterly adopted by the Sabians; nay, holding them in utter abhorrence, they worshipped God by fire alone, looking upon the sun as the centre of light and heat, and, in other respects, maintaining the existence of two principles, one of which was the cause of all good, the other the cause of all evil,—the former represented by light, the latter by darkness,—tenets held by this sect about 520* years before Christ.

Worship of the
Magians.

It was in the reign of Darius, the son of Hystaspes, about 480 years before Christ, that a great reformation took place in the Magian religion, brought about by Zoroaster, who, some suppose, was by birth a Jew, and would seem to have been well acquainted with the Scriptures and all the learning of the Israelites.† Previous to the promulgation of

Religion of
Zoroaster.

* It was about this period that Cambyses conquered Tyre, Cyprus, and Egypt, and but about fourteen years previous to the issuing of that famous edict of Cyrus, by which the Jews were restored, after seventy years' captivity in Babylon.

† It is interesting historically to note extraordinary events occurring simultaneously. This was the very period (480, B. C.) when Xerxes, in person, invaded Greece, entered Athens, and had his fleet totally defeated off Salamis.

his opinions, it was believed that two great principles existed,—Light and Darkness,—and that from the perpetual struggle* of these, all things were made. But Zoroaster introduced a principle superior to either,—one Supreme God who created both,—he declaring, at the same time, that, from the combination of these, the world, such as it now is, was produced. Before this great teacher appeared, the Persians had their altars on the tops of mountains and in the open air; he first caused fire-temples to be erected, and the offices of religion to be more regularly performed.

In the *Horæ Biblicæ* (p. 95) we find a somewhat varying account of Zoroaster, whom the author simply styles as the reformer of the Persian religion; farther stating, that some writers have supposed there were different individuals of that name, thereby raising up doubts,—one the legislator of Persia, both in spiritual and temporal matters,—the other, the founder of the Magian hierarchy, under Darius Hystaspes. But if doubts do exist as to which is the great philosopher, it is not from a want of learning and industry to discover the truth,—for it would be difficult to find, in the whole range of history, a subject that has called

Varying account of Zoroaster.

* Meek's Philosophical and Theological Sects, p. 7.

Parsees.

forth more curious research. Perhaps one of the earliest works on the religion of the ancient Persians, is Lord's History of the Parsees, published in 1630, in which is distinctly given the particulars of their withdrawing themselves from Moham-
 medanism in their own country, and subsequent migration to the western shores of India. Dr Poc-
 cocke, in his Specimen Historiæ Arabum, as also in his Abul-Ferajus, has shown great talent; so has Richardson in his Preface to his Persian Dic-
 tionary. I have already alluded to Hyde and Pri-
 deaux, who have both laboured successfully in the same mine. Many others of equal merit might be
 mentioned, and whom the reader may find all enu-
 merated in the Horæ Biblicæ (pp. 89, 90, 91); but I cannot refrain, while on this part of my observa-
 tions, from noticing how much we are indebted to
 Sir W. Jones, our excellent Mr Colebrooke, M. De
 Sacy, and Sir William Ouseley, for the attention
 they have given to investigations of this nature,*
 and the admirable oriental erudition they have dis-
 played. I above remarked how polytheism had, at
 different periods of the world, succeeded to a purer
 religion, and noticed the fact of idol-worship having

Distinguished
Orientalists.

* In addition to the works above mentioned, readers desirous of further information may consult Asseman's Bibliotheca Orientalis, and Abbé Foucher's *Traité Historique de la Religion des Perses*.

taken place of the more sublime notions of the ancient Persians, extending as it did, in the course of time, to Greece and Rome, where that extraordinary mythology, under the vivid and creative imaginations of the inhabitants of the first-mentioned country, became the grand source, not only of the most ingenious and elevated poetic fiction, but of all that is attractive and charming in the fine arts of sculpture, painting, and architecture; and for this purpose, or rather these purposes, and not as a system of religion, one might almost be inclined to think that polytheism had been originally permitted by the Almighty for a season to take place, reserving a correction of the error to after times. The great men of Athens and Rome would seem to have been often actually ashamed of their national sacred rites, and evidently took more delight in saying *Deum* than *Deos* in their allusions to what is Divine. Brown, in his *Comparative View of Christianity*,—a work oftener than once cited in this Sketch,—speaks of the admirable moral sentiments expressed by many of the sages of old,—sentiments, continues he, by which Christians themselves might benefit; but still, he justly allows, how inferior* these men were to those who now teach under the

Source of the
fine arts in
Greece.

Morality of the
ancient sages.

* Brown's *Comparative View of Christianity*, vol. ii. p. 275.

influence of Revelation. Considering the age when some of the distinguished individuals lived, one can scarcely doubt but that they must have had more knowledge of the Gospel truths than they, either from jealousy or fear, wished to confess to their rulers, or to the idolatrous people. When we reflect on the numerous enlightened men who wrote in those days, and whose writings have come down to us, it is wonderful how few have taken the least notice of the Christians. In another part of this Work, I observed that the amiable Pliny the Younger had advocated their cause with Trajan. Tacitus, who lived about the middle of the first century, in his *Annals*, lib. xv. cap. xlv., is less tolerant;—he, when speaking of Christianity, and in alluding to the conflagrations at Rome, which some wished to ascribe to its followers, and not to Nero, uses these words:—“*Repressaque in præsens exitiabilis superstio rursus erumpebat, non modo per Judæam originem ejus mali, sed per urbem etiam, quo cuncta undique atrocia aut pudenda confluunt, celebranturque.*”

Ancient writers
say little of
Christianity.

Tacitus an
enemy to
Christianity.

In the Preliminary Remarks, I observed (p. 4) what Plato had expressed with regard to the necessity of a Divine revelation; but previous to him many years, we know what had been said by several of the great men of antiquity. To say nothing of

Anaximander, the pupil of Thales, who does not appear to have had any just belief whatever in an Almighty, we may proceed to mention Pythagoras, who flourished about 500 years before Christ; he distinctly believed that God first created the world, and was himself the universal mind diffused through all things.* Justinus scrupled not to call this philosopher *vir sapiens, et quasi murus præsidiumque philosophiæ*; Valerius Maximus styled him *perfectissimum† opus sapientiæ*. As to Socrates, who was born some years later than the last-named sage, and, by Xenophon's account, at Alopeces, a village in Attica, in the year 468, B. C., his doctrines appear to have been rather *practical* than speculative,—indeed, according to Schlegel, he encountered the sophists on their own ground, exposed the fallacy and nothingness of their opinions, and taught the existence‡ of a God. So much is said of him by a distinguished German of our day. What does Maximus Tyrius§ say, in speaking of the same sage?—“*Homo et corpore purissimus et animo optimus; qui pie cum Deo et sancte*

Opinion of
Pythagoras.

Opinions of
Schlegel.

* See Cicero de Senectute.

† Vide Speculum Patrum, p. 11, written by Larkin in 1659.

‡ See Schlegel's Lectures on History and Literature, vol. i. p. 84.

§ A Roman philosopher, who lived in the reign of Marcus Aurelius, towards the end of the second century.

cum hominibus versabatur.”* But, to leave the wise men of Greece, let us take a parting glance at the classical and philosophical men of Rome, some of whom I have already noticed, and who, living amidst idols, sacrifices, and profane rites, wrote as if inspired,—and no doubt they were so,—and thereby prepared the heathen blind for the gradual admission of that light which, had it come more rapidly, might perhaps have proved less certainly efficacious. What did Cicero (whom I must again quote) say, in speaking of what he calls right reason (*recta ratio*)? “Unusque erit communis quasi magister, et imperator omnium, Deus. Ille legis hujus inventor, disceptator, lator!” Now let me state what Seneca said of this celebrated Roman, and the fact is striking: why, he observed,—“Quicquid Romana facundia habet, quod insolenti Græciæ aut opponat, aut præferat, circa Ciceronem floruit;” and has not Quintilian told us that he attained to the force of Demosthenes, the copiousness of Plato, and the sweetness of Isocrates?† To proceed, what has Lucan‡ written in describing, in the person of Cato, the omnipresence of the Deity?

Right reason
according to
Cicero.

* Vide *Speculum Patrum*, p. 15.

† *Ibid.* p. 124.

‡ Lucan lived during the reign of Nero, and fell a martyr to his jealousy and revenge in A. D. 65.

“ Estne Dei sedes, nisi terra, et pontus, et aër,
Et cœlum et virtus? superos quod quærimus ultra?
Jupiter est quodcunque vides, quocunque moveris.”

Here, again, we see, by the introduction of the word Jupiter, that strange mixture of Divine belief and heathen superstition, and, I should presume, the consequence, as I before stated, of a reluctance to wound popular opinion, on a point connected with religion.

What does Tibullus say to mortals who think they may sin with impunity?

“ Nec tibi celandi spes sit peccare paranti:
Est Deus occultos qui vetat esse dolos.”

What do we find Horace saying in his twenty-eighth Ode, with his usual grace?

“ Valet ima summis
Mutare, et insignia attenuat *Deus*
Obscura promens.”

To conclude my quotations, let me notice how another heathen writer expressed himself, and which seemed almost prophetic of what soon after came to gladden the world; Ovid,* in his eighth Elegy, exclaims,—

“ Nil ita sublime est, supraque pericula tendit,
Non sit ut inferius, suppositumque *Deo*.”

* Ovid might be much oftener cited for indecency than morality; he died in banishment at Tomos, A. D. 17.

A fiat of the
Almighty.

Dispersion of
the Jews.

Such then, as we have seen, were some of the pious ejaculations and opinions of certain of the most enlightened men of the two greatest nations that had arisen in the world. Opinions, in those days, which were not uttered in vain, but, by the Almighty fiat, to be spread abroad over the world; and what was then the world? It was Greek or Roman, and so were the tongues spoken, almost universal,—evidently so planned with a view that the knowledge of the Gospel, when it was embraced, might, with the more facility, be diffused. We have seen that the advent took place in the reign of Augustus, when the whole earth was in a manner under one empire. Various causes, no doubt, contributed to aid the propagation of the true faith. Among the most influential was the dispersion of the Jews; for, notwithstanding their mistaken notions of a Saviour, they firmly adhered* to, and taught wherever they went, the belief of *one* living and true God,—the translation of the Bible into Greek,—and, lastly, and perhaps above all, that state of profound tranquillity and peace which then prevailed,—whether from the wisdom, the art, or the ambition of Augustus, we shall not tarry to examine. This much we shall now say, however, that, at this eventful era, the temple of

* See Millar's Propagation of the Gospel, p. 26.

Janus was shut for the sixth time; thus opening the way to a free and uninterrupted commerce with every dominion, and affording a speedy passage for publishing the doctrines of the revealed religion by the apostles and first preachers.

Yet, with all this, we well know what were the troubles, calamities, and horrors, the Christians had to undergo in maintaining the truth for the first three hundred years,—how awful were the various persecutions levelled against them previous to the time of Constantine's conversion in A. D. 311. Then it was, however, that those miseries were to cease, and the more innocent but often vexatious councils commence;* but which were unquestionably necessary to establish on their proper base the liturgy adopted by varying sects. From that period it was that Christianity began to shed abroad its blessings amongst mankind,—blessings now securely and expeditiously conveyed with great joy to the most obscure and remote regions of the habitable globe by the zeal and humanity of many

* I have said, that after the death of Constantine the persecutions of the Christians ceased, and general councils commenced. It would appear, that betwixt the crucifixion of our Saviour and the conversion of that emperor, no less than ten of the former took place; the first in A. D. 64, the last in A. D. 303. The first general council was held at Nice in A. D. 325; the last we hear of was that of Trent. It began in 1545, and continued for eighteen years.

nations; but by none with more ardour, more piety, more success, than by the land to which we have the happiness to belong in the promulgation of the Protestant creed.

Mr Thornton's
work on the
State and
Prospects of
India.

A work has just appeared from the pen of Mr Thornton, entitled *State and Prospects of India*; but, much as I admire the talent and discrimination he has evinced, I must, at the same time, regret the light in which, in some respects, he is disposed to view the character of the Hindoos,—a character, whatever may be its defects, I do not conceive, at this time, or at any time, that it becomes us to decry. Let us, if you please, calmly reason on their peculiarities, whether consequent of their worship or their literature. Let us, if we can, ameliorate,—but why tarnish a flower that is our own, and which we ought rather to study to make more lovely by our culture and our care. That the natives of Hindostan might be greatly improved by a better religion, I will allow; but this I must farther say, and I say it in sincerity, that, during a residence of nearly thirty years amongst them, I witnessed much of what was unquestionably amiable, honourable, and just. That they often show a disregard for truth, no one will deny; but I maintain, not to a greater degree than the inhabitants of other territories in a similar

state of civilisation. If the followers of Brahma are subtle, and their caution must sometimes be called cunning, it is but the failing of an acute people, who have not yet learned the true value of sincerity in the *Volume* in which it is best taught. That they have little or no sensibility, I cannot admit. Do frequent suicides from hurt feelings or injured personal honour evince them deficient in this quality?—I think not. Put the question to the officers of our native Indian army! I would ask, Where are aged parents taken more care of by their children than in India? No-where.—Where is there such habitual temperance? In England? No!—Where is there more domestic affection? Where are to be met with more patience, gentleness, and resignation to the decrees of fate? Where are menials more faithful to their masters? Again, let me demand, Who are a people eminent for courage? I say, the natives of Hindostan! I do not by this mean that intrepidity, more or less the result, perhaps, of physical force,—of animal food—and of spirituous potations; but the cool, manly, mental resolution of men living on grains, and fruits, and roots, and yet who meet death without tremor, when it becomes necessary to part with life. Which is the region of the globe where keys, and locks, and bars, are least

requisite? I should not hesitate a moment in declaring, from experience, our Eastern territories. I shall be told that I am writing a panegyric; on the contrary, I am only doing justice to an ingenious race, which I would be unwilling to hold cheap. Without India, what should we be? The question needs no reply; and let us always keep in remembrance the *forty thousand white faces*, and compare them with the *millions* of our Eastern Empire; which might not, perhaps, be unhappily likened to a powerful horse mounted by a stripling. The steed knows not its might, but at all events, it were prudent to treat the noble animal kindly!

Different tracts.

Different tracts of a country so vast as our Indian dominions may, no doubt, contain tribes of varying dispositions, for climate will have its influence. Mr Thornton and others may have come in contact with beings less estimable than those I had the good fortune to meet with. I

Varying disposition.

Hindoos of the Coromandel Coast.

allude to the inhabitants of the Coromandel Coast, and of the southern provinces of the Peninsula. I have hitherto spoken of the Hindoos in reference to religion only; what is doing in their colleges and debating societies, the reader will find amply detailed in the eighth and ninth chapters of Mr Thornton's publication. The following stanzas were written some few years ago. I

perhaps ought not to have sought for their insertion here, having already transgressed in this way, and, I fear, betrayed my besetting sin; but as the lines bear on a subject still farther connected with the prosperity of our Asiatic territories, they may not, I trust, be altogether objectionable:—

Why e'er should prouder powers and wealthier shores
 Make harsh monopoly of Nature's gifts?
 Her treasures, bounties, and still-teeming stores,
 Were meant for all.—Away with artful shifts;
 Nay, what are sometimes worse, manœuvres, drifts.—
 Oh! my loved India!—may that mighty state,
 Which rules thy destinies, nor ever lifts
 Her arm to plunder or lay desolate;
 But which, mistaking, *may** relieve too late—

Liberal com-
 merce with
 India.

May that great empire, from her judgment-seat,
 View an ingenious, gentle progeny,
 With eyes of mercy!—lowly at her feet
 They lay their labours, with which none can vie;
 Let such be India's 'vantage, while we buy
 Her beauteous workmanship.—Nor ever send
 Ignoble spirits to her orient sky:
 Be ours to succour, to protect, to mend.—
 From selfish policy may Heaven defend!

An aspiration
 for India.

Thus, having stated what occurred to me as most important to be known regarding the rise and spread of Christianity in countries lying EAST of the Holy Land, it might be expected, that, before concluding, I ought to advert to the periods when

* It is well known how much has been done for the benefit of our Eastern Empire since the period when the above lines were written, as well by the able controlling and directing powers of the mother-country as by the judicious administration of the Governor-general of India.

that blessing reached those dominions which stretch towards the WEST. This certainly formed no part of my original plan; and to discuss the subject at any length now, would be to extend the *Sketch* to an inconvenient length. At the same time, it may not be uninteresting to take a hasty glance at what occurred in those territories during the first nine centuries after the appearance of our Saviour. Of Italy, or rather of Rome, I shall say nothing. Every one knows what must soon have been the religious opinions of many, however concealed, in that city at the time when Paul and Peter suffered (A. D. 68),—what they were in a little more than two hundred and forty years after, when Constantine had the conscience and the courage to embrace the cross, we all know. With respect to Spain, it is generally supposed, that Christianity was introduced there in 36. But what does Irenæus observe (a bishop of Lyons, who wrote in A. D. 179), in speaking of the Apostles,—“Their sound went through all the earth,* and we are aware that the

When was
Christianity
introduced into
Spain?

* *Vide* Irenæus adversus Judæos, cap. vii. p. 98. Erasmus highly extols the writings of Irenæus, saying of them, “Spirant illius scripta priscum illum Evangelii vigorem.” We read in Baronius, that he was, with almost all his flock, at Lyons, martyred in that frightful storm that was raised against the Christians. *Vide* Speculum Patrum, pp. 13, 14. I must not omit here farther to observe, that St Paul himself is supposed to have travelled to Spain after visiting Italy, whither he had come to meet Peter.

churches now founded in Germany do not entertain different sentiments from those of Spain, France, and Egypt." At the period when the *Goths* became the allies of Rome (by a marriage of their king with the daughter of the Emperor Theodosius), A. D. 418, and Spain, by their prowess, was again subdued and added to the empire, these intrepid invaders are known to have been Arians, and so continued till the conversion of King Recared, who, with the principal nobility, adopted the Catholic faith. When did France become a Christian country? In the reign of the great Clovis, in 496,—that powerful monarch, who is justly called the founder of the French monarchy,—he having previously defeated the Roman usurper Syagrius, and reduced the Armorican States.*

When did France become a Christian country?

Different very early periods have been mentioned as that in which England embraced the revealed religion. This much is well ascertained, that previous to the appearance of the Saxon conquerors, who were Pagans, that is, about the middle of the 5th century, the Britons were believers in the true faith. We

When did England?

* These were, by Bailie's account, situated in the north-west angle of France, between the Seine, the Loire, and the ocean. The sacred rites of the Gauls of old were Druidical, and much the same as those of the ancient Britons,—having also a strong affinity, some believe, to the Gymnosophists and Brahmins of India, and the Magi of Persia; but the god they chiefly worshipped was Mercury, called by them *Woden* or *Teutates*.—See Rowland's *Mona Antiqua*, p. 83.

The Scots converted. read of the SCOTS having been converted from their Druidical darkness by the preaching of Dionysius, in A. D. 202* ; and that the IRISH, whom Palladius had laboured in vain to turn to the right path, were won over by St Patrick (Succathius), in A. D. 482. The doctrines of the Gospel were bestowed on the Danes by Harold, † surnamed Blue Tooth, in A. D. 935, —at all events, he was the first Christian monarch we read of in that country, and we are distinctly told that he was baptized in A. D. 965. Into Sweden the blessing had been introduced a few years earlier (A. D. 830) by Anscharius, as we find stated by Bailie in his Universal History, who also informs us that the first Christian duke in BOHEMIA was Borzivojus, towards the end of the ninth century. Bohemians. Into Hungary the Gospel was carried by Geysa, in A. D. 989, the son of the mild and excellent Toxus, king of that country. The Poles, as their history shows, had a knowledge of the Divine mission introduced amongst them about the end of the tenth century, by their king Miecislaus. The RUSSIANS, Gospel carried into Hungary.

* For much curious information regarding the Druidical worship of the ancient inhabitants of this island, see Cæsar ; also Diodorus Siculus, and Lucan (i. p. 445). Pliny thought that it had passed from Gaul to Britain ; but Cæsar believed it was carried from Britain to Gaul. See *Mona Antiqua*, p. 83.—Pliny, xxx. 1. sec. 4.

† Other accounts state that Christianity was first introduced amongst them by St Augarius, bishop of Hamburg. Previous to conversion they worshipped *Woden*.

as far as somewhat varying accounts enable us to judge, were not thoroughly instructed in the true faith till about the same period (A. D. 988),—^{When were the Russians converted?} an event which was occasioned by Woldimer the First's marriage with Anne, the sister of Constantine, emperor of Constantinople, whereby the rites of the Greek Church came to be established in Russia.* To enumerate when other† and minor states became converted, will not, I trust, be here necessary. Europe is now almost wholly Christian from one extremity to the other; and it must rest with the clerical men and instructors in the different realms, whether or not that religion correspond with what was taught of old by the Apostles, or is little more than “an empty sound, and signifying nothing.”

Such, then, are the closing sentiments of one who dwelt many years in distant regions of the globe,—who has witnessed the good effects of Christianity, properly understood, amongst the unlearned, as well as the mal-influence of its name, unaccompanied with its right spirit, amongst those who call themselves wise. Such are the deductions of one, who, first taught what religion was under the parental roof, did not lose sight of it amidst an idolatrous people.

▪ The Russians of the Greek Church still retain some old half-idolatrous customs; such as kneeling to certain pictures of saints, bowing on passing churches, &c. &c.

† For an account of the worship of the ancient Germans, see Tacit. Hist. IV. 64).

If what he has advanced in the foregoing scanty record can prove the means, in however small a degree, of turning even a single unbeliever from doubt or delusion towards the right path, he shall think his time has not been mispent, and rejoice. Such, he repeats, are the sincere opinions of one whose chief aim through life has been to court contentment rather than amass riches,—to keep alive to the utmost of his power his classical recollections,—to seek in moderation and social intercourse for that repose which turmoil cannot give,—and who, having wooed the *Nine* early, nor proved himself ungrateful, he trusts, for their smallest favours, is unwilling to bid them a final adieu in his *old age*!

OLD AGE,

A PORTRAIT AND LAST SITTING.

“ Est etiam quietè et purè, et eleganter actæ
Ætatis placidæ, ac lenis Senectutis.”—CICERO DE SENECTUTE.

As erst I sang of infancy and youth,
 Nor left unheeded those maturer years,
 Devoted most to active worldly toil;
 Now, ere in sorrow I must say farewell
 To my loved lute, or still more treasured lyre,
 Would I once more resume my minstrelsy,
 And raise my voice to hail what soon must come,—
 The staff which stays,—the arm which can sustain.
 Down yon deep vista, 'midst the aged elms,
 The Gothic mansion still unshaken stands,
 Where lived, and loved, and laughed, in days of yore,
 The pair whose virtues I would emulate.
 Therein, ere long, too, he may find a home,
 Who yet, and nothing loath, would pious pause,

If but a season, where the Muses haunt,
 And woo their smile to his last lingering lay !
 Man, giddy man ! whate'er has been his fate,—
 Or joyful or perturb'd, by bliss or wo,—
 Will find, before the evening of his day,
 That what is called a haven here below,
 Is not his final resting-place :
 No ! it were better named a calm retreat,
 Where, unmolested, he may contemplate
 The storms, the weals,—far oftener ills of life,—
 And from them learn the lesson* James first taught,—
 Let mortals deem it good when they are tried ;
 For 'tis from such temptations faith must flow,
 And patience, which endureth to the end.
 Youth, the sweet spring of our career on earth,
 Teems with those flowers which grace the opening year ;
 Then 'tis that *heart's-ease* blooms, and loveliness
 Will fondly prize it, as her bosom's pride.
 But youth must fly, and *heart's-ease* can decay !
 And spring will glide into the summer's sun !
 Ay ! and that prime, too, soon will hasten by,
 And leave us shivering in the winter's blast !
 Thrice happy he who in some tranquil glen,—
 Enough of comfort, if there be content,—
 Can placid list the wild winds as they rage,—
 His own rude tempest hush'd into repose,—
 While round him range those beings best he loves,
 Whose constant care is to secure his ease,
 And smooth the downhill of declining age !
 Anselmo† was right early bred to arms,
 And fought with fame in many a bloody field,
 What time France frantic, made all Europe kneel,
 Save that proud Isle which laid the despot low !
 His tottering frame and his yet racking wounds,
 Proclaim aloud his warlike enterprise !
 His charity,—his pure unsullied worth,—
 Speak louder still than his great glory won !

* General Epistle of James, i. 1, 2.

† A Fancy Sketch.

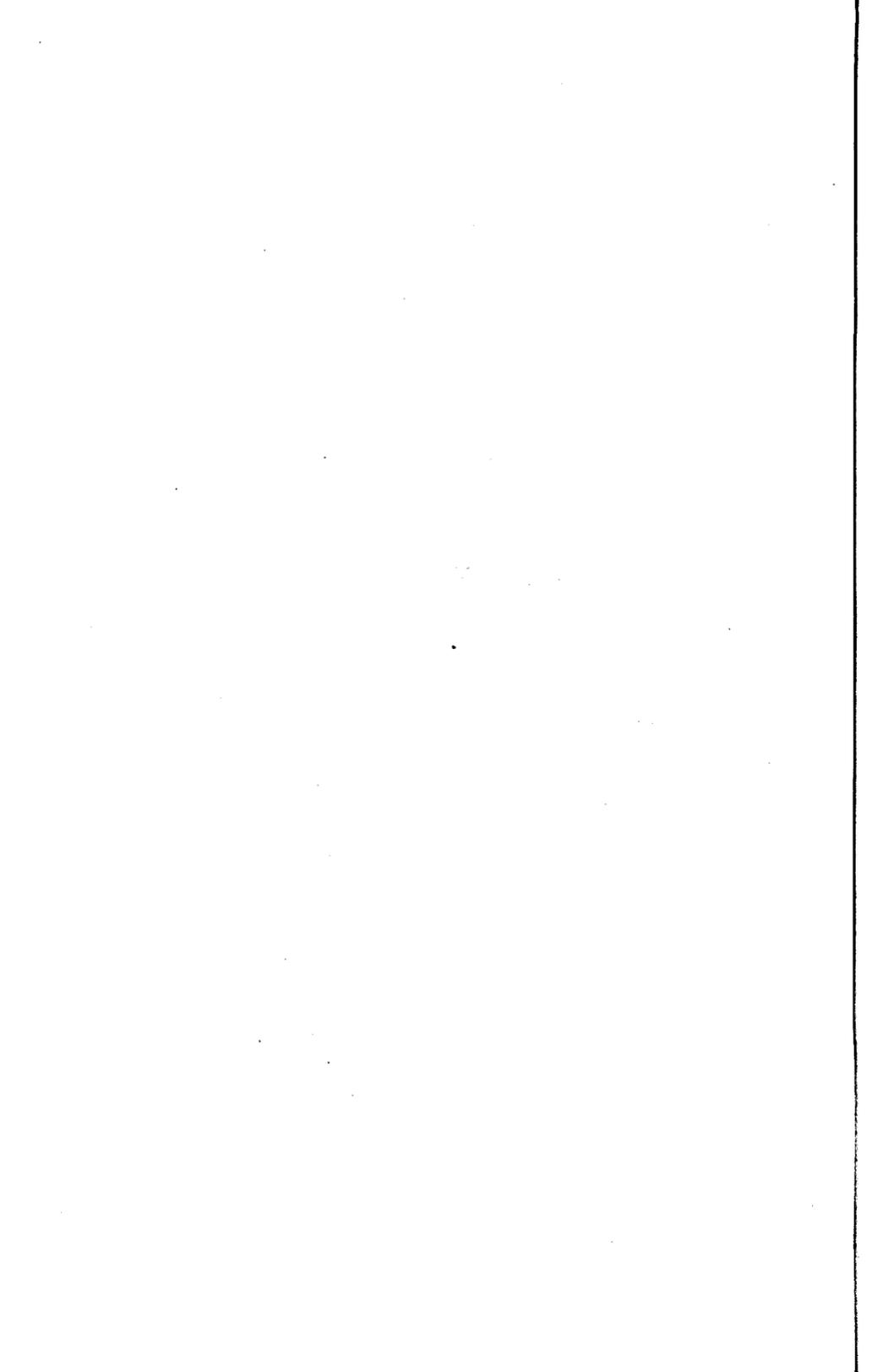
Yes! even than the coronet and star
 A monarch gave to mark his gratitude!
 Alas, how changed! but do not all things change?
 Those locks which once outvied the raven's wing,
 Are now as white as is the driven snow!
 How tremulous that voice! how infantile!
 That face how furrow'd! and that hand how cold!
 That step how feeble! and that eye how dim!—
 "That eye where fire and fancy used to shine!"—
 But what though names may sometimes be forgot?
 And tales of other years be twice, thrice, told?
 Yet is the mind,—the noble mind,—entire!—
 The conscience calm,—his every thought serene!

 Anselmo's heart's with God,—his hope is there,—
 And thither soon to hie, his earnest prayer!
 Would we were all as well prepared to die,
 And pass the dark vale of Eternity!

This is rhythm, but it is grave withal,—hence not
 unsuited to my *theme*; yet must I be graver still,
 and from my heart now deprecate that violent party-
 spirit and political animosity which have poisoned
 the society of a great city,—turned patriotism into
 prejudice,—deliberation into distrust! and burst
 alike into the forum, the conventicle, and the festive
 assembly! Let me, therefore, and with that reve-
 rence which is due to the occasion, humbly pray,
 whoever is placed at the helm of the state, that the
 Almighty, in his mercy, may guard us through the
 storm, and preserve to us inviolate those blessings
 we must ever hold dear,—the peace of mind of our
 beloved monarch,—the integrity of our constitu-
 tion,—and our national honour!!

A parting
 oraison.

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