

THE
PRINCETON REVIEW.

OCTOBER 1839.

No. IV.

Samuel Miller

- ART. I.—1. *The Intermediate State: a Sermon by the Rev. Reuben Sherwood of Hyde Park.* New York, pp. 18. Appendix, pp. 42.
2. *No Intermediate Place: a Sermon delivered in the Reformed Dutch Church in Hyde Park, by the Rev. William Cruikshanks,* pp. 22.

THE discourse of Mr. Cruikshanks is a brief, plain, straightforward, honest and manly illustration of the doctrine of an intermediate *state* of departed souls; with a refutation of the doctrine of an intermediate *place* of the dead. Mr. C. goes forth into the field to meet a challenge; and he goes with his sling and the smooth stones of the brook, although he is not a Goliath that he has to encounter. He goes forth with his Bible, and tells us what God's word has declared in reference to the state of departed souls.

That there is no intermediate *place*, he argues from the plain statements of the holy Scriptures; from the fact that it is contrary to all the desires and expectations of the people of God; that it is contrary to their approved faith; that it is in direct opposition to the case stated by our Lord, in his parable of Dives and Lazarus; and to the holy visions of the

records long hid beneath their mystic symbols, have borne testimony to the accuracy of sacred history, and every science, as soon as it dawns upon the human mind, sends forth a ray to elucidate some statement of the inspired penmen. And even these imperfect relics, as far as their truth can be discovered, all conduce to render our religion more and more an argument to control the reason, even in its worldly wisdom.

M. B. Hoop

Travels in South Eastern Asia, embracing Hindustan, Malaya, Siam and China, with Notices of Numerous Missionary Stations, and a full account of the Burman Empire, with Dissertations, Tables, &c. By Howard Malcom. In two vols. Third Edition. Boston, Gould, Kendal & Lincoln, 1839.

WE are satisfied, on good grounds, that very inadequate, and even erroneous, views prevail in the Christian community, in regard to the character and condition of the heathen, and the nature and results of missionary labour. These misconceptions are much to be regretted in their bearing upon the feelings, the hopes, the contributions, and the prayers of the churches; but they are especially so in their influence on candidates for the work of missions. They lead to the adoption of plans, and beget expectations which cannot be realized, and which consequently produce sad disappointments. Instances might even be cited where individuals have been led to abandon in despair a service which they undertook under such great misapprehension; and, perhaps, almost every missionary has experienced more or less of the painful conflict of feeling, attendant on the overturning of his preconceived notions, before his zeal and his hopes, come to rest upon the true basis, which nothing can even afterwards shake. Not only is all this undesirable, but it is wholly unnecessary. By this we mean, that the cause of missions does not stand in need of all or any of the misrepresentations, which have become so current, especially in anniversary addresses. Some of the points on which we believe exaggerated views are entertained, are the cruelty and wretchedness of the heathen, the desire for Christian instruction, and especially for books, the change of feeling as it regards Chris-

tianity, and the perfection and usefulness of the tracts and translations of the Bible now in use. We are well aware of the difficulty of conveying accurate impressions of things by mere description, and most of the erroneous notions alluded to have been wholly unintentional. A missionary, in describing what he sees among the heathen, is obliged to use the terms appropriated to the same objects in America, while there may be something in those objects, or circumstances connected with them, which require great modifications in the meaning of the terms. Thus, for example, he speaks of a college in India, of the senior and junior classes, of literary graduates, and immediately the mind of his reader forms to itself the idea of a college, a senior or junior student, or a batchelor of arts as they exist in America; while in reality the thing in question is so very different, as to require a different name entirely, if such a name could be found. The extent of the misunderstanding arising from this change in the meaning of terms, as applied to objects in India and America, can scarcely be perceived without personal experience of the difficulty.

Another fruitful source of wrong impressions is this. The missionary, or traveller, in describing the character of the heathen, for example, does so mainly by the statement of facts. In selecting his facts, he, of course, takes such as are remarkable, in order that they may strike the community with more force. Thus *extreme* cases become the best known, and come to be regarded as a *fair average* of the truth. What is *peculiar* and *rare*, is supposed to be *characteristic* and *common*. It is in this way that so much injustice has been done to us as a nation, by travellers from Europe; and quite as great injustice, in our opinion, has been done to the heathen, in the impressions of their character, which prevail in the religious world. Our feelings are often shocked by the recital of deeds of horror perpetrated in some heathen land; and we are too apt to consider them as characteristic of heathenism. We forget that such things are neither common nor peculiar to heathen countries; but liable to occur even among ourselves. In all the political evils of the heathen world, there are few evincing more cold-blooded cruelty than the horrors of the French revolution. The celebrated system of Thuggy, in India, its master piece in rapine and murder may almost find a parallel in the famous secret league so long the terror of Germany, or the inhuman marauders under the Italian Gasparoni. Even its horrid licentiousness might nearly be matched, by the disclosure of the deeds of infamy

which exist in our own cities. And almost as often are our feelings harrowed by the recital of husbands and fathers beating, murdering and burning their own wives and children, in a fit of beastly intoxication. All this is not the distinctive character of any nation, heathen or otherwise, but the result of human nature phrenzied by wild and wicked passions, and belongs to the records of every age and every country. Certain it is, that any one who takes his impressions of heathen character from the current descriptions of it, will be agreeably surprised to find them, on acquaintance, a sober, civil, rational, and often kind and generous set of men and women, just like other people. They are partakers of the same human nature, men of like passions with ourselves; and every man has in his own bosom, before the grace of God takes possession of it, a specimen, which may give him a better idea of the heart of his fellow man in heathen lands, than most of the representations which are current in the community.

Even the religious character of the heathen, grievously defective as it is, we apprehend is not well understood. There is more attachment to their religion, more faithfulness to its requirements, and more confidence in its efficacy, than we are apt to suppose. There is also less absurdity, by far, in their religious systems, *as they understand them*, than appears to us in the light in which we view them. One cannot overthrow their idolatry, for instance, by the course of argument which satisfies his own mind, and much less by mere sallies of ridicule or sarcasm. They can defend it most ingeniously and powerfully, on the same principles, and by almost the identical arguments with which a Catholic justifies the use of pictures in devotion. And any one who feels able to prostrate the gods of the heathen, in the field of debate, would do well first to prove his armor in argument with a well educated and ingenious Catholic. We misunderstand their views when we think them fraught with such absurdity. There is much truth mingled with their errors; enough to make them highly plausible, and difficult to refute. No mind of common sense, to say nothing of acuteness, (and the heathen have both,) would or could adopt the gross absurdity which is commonly imputed to them. The unexperienced disputant soon discovers this, and must stand about on another tack, before he can make headway with his opponents.

This is particularly the case with the acute and wily disciples of Mohammed. Witness their controversies with Martyn. We would particularly commend to the attention

of all who may be interested in this subject, the discussions alluded to, as collected and published by Prof. Lee. Though conducted with all the learning and ability of a finished scholar, gifted with the highest honours of one of the best Universities in the world, yet was the victory so uncertain, that the learned Professor expresses strong doubts, whether the least advantage was gained by the cause of truth. Nor are they by any means afraid of argument. They delight in it, and approach it with seeming confidence of success. We have known them to challenge the best qualified advocates of Christianity to public debate; and we repeat that those who expect ever to enter the lists with them, should study the subject deeply, and master it fully, before they venture to the field.

There is another topic deserving of remark in this connexion. There is neither so entire nor so universal a destitution of social duties and practical religious precepts, as might be inferred from the general statements in which it is common to indulge. It would be easy to cite some of the most touching cases of filial, parental and fraternal affection from heathen families. Perhaps there is no nation on the earth, where these so well deserve to be called *national* virtues, as in China. They are inculcated from the earliest infancy, and enforced by the strongest motives and heaviest penalties. They form the very basis of the whole political structure. It is a surprising fact, perhaps not generally known, that the Chinese code of morals inculcates some of the precepts which we are accustomed to think peculiar to the great Teacher of Christianity. The golden rule of religion "all things whatsoever ye would men should do to you, do ye even so to them," may be found in almost as many words in the precepts of Confucius—the proud boast of Chinese philosophy. Nor is it barely stated, but illustrated and enforced, both by reasoning and example. So also with the duty of forgiveness and love to enemies. The rules of morality acknowledged by the heathen, when compared with the Christian code, are extremely defective in the details, and grossly lax in practice. The grand difference is, that they do not, as the law of God does, *take hold upon the heart*. Hence arise a thousand subterfuges in the conduct of life, and deceit in every form is sanctioned whenever *concealment* is possible.

But it is time for us to state the bearing of these remarks on the work of Mr. Malcom. In reference to these several

topics, and some others of still more importance yet to be adverted to, we have been disappointed in these volumes. We had expected from the graphic powers of the author, and his opportunities of personal observation, to find a picture of the heathen world, not only accurate in the outlines, but true to life in its very shadings. But though he has made a strong impression on our mind, of honesty of design throughout, yet we are disappointed in a good many instances with the execution. There are marks of both haste and confusion; and like rapid travellers, he has often been deceived by appearances, and allowed the common train of thought and remark to carry off his own judgment. Unless we are ourselves mistaken, the impressions of the character and condition of the heathen, which a common reader will gather from his pages, are not such as familiar personal acquaintance will verify. Their effect will not be to clear away erroneous notions, and define with clearness and truth the grounds on which the plans and the hopes of missionaries should rest. He leaves candidates for the work of missions, in possession of the same vague, and often false, views of the character of the people, and the kind, quality and results of the labour to which they have devoted themselves. His book will not have the tendency to the extent we had hoped, to chasten and correct the expectations of the Christian community, and give them clear and correct views of the work of missions, and the real motives and encouragements to enlist and persevere in it.

This was one of the leading advantages we had expected from the visit of Mr. Malcom to the missionary stations of India and China. But the extent to which, in our apprehension, he has failed, in removing errors and defining and impressing truth, may give rise to a question as to the utility of a delegation, at least for purposes of information. The visit of such a personage is so cursory, that he is obliged in most cases to depend upon the statements and opinions of others, which might be transmitted without his intervention; or if he depends upon his own observation, he is liable, through haste, to grievous impositions and mistakes.

Perhaps we shall not have a better opportunity to correct a train of remark into which superficial observation has led him, than to introduce it in the way of illustrating what we have just said. We allude to the comparison instituted between Catholic and Protestant Missionaries in regard to salaries. It is stated that "the entire salary of a Catholic priest is one hundred dollars per annum," while that of American

missionaries, who are married, is six or seven times that amount. The inference from this comparison is any thing but fair. We have means of knowing to a certainty, that the former are the better provided for of the two. The fact is, their "one hundred dollars" is nearly that sum of *pocket money*, over and above their expenses; while American missionaries have an allowance *barely sufficient* to cover their expenses. The clothing of the Catholic priest is generally sent to him from Europe, besides numerous luxuries, including wines, unknown to our missionaries; while the peculiar tenets of the Catholic creed require the laity to supply all necessary subsistence and service to the clergy even *gratuitously*. We have no hesitation in saying that they live better, and have more menial offices performed for them, than most American Protestant missionaries with a salary of six hundred dollars. By having their expenses thus covered, one hundred may be considered a liberal allowance for contingent expenses. This is but a *specimen* of the erroneous impressions and injustice which may result from superficial observation, or the *partial* statement of facts. While Mr. Malcom seems to be sincerely anxious to do justice to the spirit and character of our missionaries, yet he more than insinuates that their mode of living borders on extravagance. We are not surprised that a cursory traveller should have come to this conclusion, but we are satisfied that it is *erroneous*; and a residence of a single year in any one place in India would have convinced him that it is so.

We believe that the error of our missionaries, if there be one, is on the other extreme. Such is the unanimous opinion of the English, and all who have resided in India for a series of years. American missionaries expend the least of any class of labourers in that field;—less than *one seventh* of the allowance of chaplains in the East India Company's service; and the consequence is, that they encounter toils and exposures which greatly impair their strength and usefulness, and shorten their days. Does the number of lamented deaths chronicled in our missionary periodicals, the multitude who return home with broken constitutions, worn out in the freshness of their youth, indicate indolence or ease? We cannot but regard this as a matter of vast moment, in the conduct of missions. It is miserable policy, viewing it even in the cold light of expediency, to send missionaries to India, at great expense, and require them, with the view of saving a few

rupees, to perform their own laborious menial offices, in that exhausting climate. We have in our own eye this moment, missionaries, who have encountered toils and exposures, contrary to their own judgment, and the remonstrances and expostulations of old residents, partly to avoid the *appearance* of extravagance, and partly to curtail their expenses a trifle; and the fatal consequences are on record, to the discouragement and dismay of the church, and unjustly charged to the deadly nature of the climate. We should be as anxious as Mr. M. not to foster extravagance or indolence; but we are satisfied to entrust this matter to the consciences of our missionaries, and our decided conviction is, that *in general* (there may be individual exceptions), the exhortation is much more needed to economise their *strength* rather than their funds. The cases are alarmingly frequent, when missionaries, by the time they have acquired enough of the native language to fit them for usefulness, are so worn down by excessive labour, and injudicious exposure, that their acquirements are nearly lost to the cause; and very often indeed, if they do not sink into a premature grave, they are compelled to abandon their field, and return to the lighter duties of the ministry at home. The difference between the habits and expenses of missionaries and ordinary foreign residents in India, is much greater than between ministers and lay gentlemen in America; and yet, if there be a case conceivable, where money should be subservient to health and vigour, it is that of a missionary in India.

There is another subject which we feel bound to notice, and yet we hesitate to do so, not because our own opinions are unsettled, but because we are afraid of misapprehension. In speaking of the measure of missionary success, frequently throughout the book, and again in a chapter devoted to the purpose, while Mr. Malcom's estimate, on the whole, is perhaps not excessive; yet some of his statements are adapted to mislead. We may cite merely as an instance (and we could add many others), the account of the Serampore mission, vol. 2, p. 45. "Few in number, and sustained by their own resources, the missionaries have given the world the whole Bible in Sanscrit, Chinese, Bengalee, Hindu, Mahratta, Oriya, Sikh Pushtu or Afghan, Cashmere and Assamee; and the New Testament in the Gujeratee, Kunkun, Multanee, Bikaneer, Bhugulcund, Maruar, Nepal, Harotec, Kanoja, Mugudh, Oojuyine, Iumbo, Bhutneer,

Munipore, Bruj, Kemaon, Shreenagur, and Palpa; besides portions of the New Testament in various other languages." Now the *whole* truth in the case is, that *very few* of this long catalogue are sufficiently correct to admit of distribution, though there are thousands and tens of thousands of copies lying in warerooms in Calcutta; and a considerable portion of these versions, made almost wholly by unconverted natives, who did not understand what they undertook to translate, are so grievously deficient, that they cannot be used even as a *basis* for a new translation.

This statement is not made at random; for we have known cases where the skill of the best pundits, assisted by the knowledge of the missionary of what it should be, was often unable to discover an idea approaching the meaning of the original. One of this catalogue of versions was in a language which has never yet been found in any part of India. This curious fact places the moral character of the natives engaged in this work, in as doubtful a predicament, as their intellectual qualifications. The extreme uncertainty of this method of proceeding will appear from the specimen which Mr. M. gives us himself, of the translation of 1 Cor. 5: 6, "a little crocodile crocodileth the whole lump." How judicious it is, every one may judge for himself, when informed that the Chinese version, which cost years of intense study, and more than *a hundred thousand dollars*, is now scarcely heard of, except in reports from the Serampore depository. It is nowhere used for distribution, so far as we are informed, unless it be among the few Chinese, mostly expatriated convicts, in Calcutta and Bombay.

It is hardly necessary to say that these remarks are not dictated by any want of respect for the characters implicated. They were holy men; and as missionaries, perhaps never surpassed, and but seldom equalled, in point of talents and devotedness. Their praise is deservedly in all the churches. But it is no more than proper, that the churches should know that this immense work is yet to be done, so that they may not be disappointed when they find many more labourers and vast additional expense necessary to its completion. The lesson furnished by the number and extent of this kind of failures, ought not to be lost to future, and especially to young missionaries. We can hardly conceive of a piece of history illustrating more strongly the importance of concentrated and thorough effort, rather than diffused and superficial, of doing

a few things or even *one* thing well rather than attempting many great objects and completing none.

There is a vague notion in the minds of most candidates for missionary labour, and which the statements of Mr. M. tend rather to foster than discourage, that their efforts are to be on a vastly larger scale than if they were to remain at home;—that they are to do good by *wholesale*, to operate upon *nations* instead of petty parishes of a few hundred souls. These notions are essentially romantic; and if indulged, will be sure to result in sad disappointment. We cannot help thinking that the sanguine and prophetic strains, in which it is common to indulge in books, and sermons, and especially in anniversary speeches, on the successes of missions, are unhappy, and too often groundless. They produce vain self-confidence on the part of churches, and excite false anticipations in those who are looking to personal engagement in the work. Missionaries must not expect to operate at once on large masses of people. They must not expect to be hailed by waiting nations, and beset with anxious cries for the bread of life. They must be content to be brought in contact with *individual* minds, and even those encased in ignorance and prejudice. They must expect to labour with careless men, often disgusting in degradation, and ready to treat with neglect and scorn their kindest attempts to do them good. They must expect all the difficulties and discouragements incident to the life of one who strives to win souls to Christ. This was the lot of the Master himself while on earth, and he gave his disciples no reason to expect better treatment. The heart, warm with his spirit, will count it its highest honour and happiness to share in this very kind of toil. Missionaries should know beforehand that this is what they are to expect in going to the heathen; and if they shrink from the work, so be it. They had better not go. They are not “of the manner of spirit” needed for this work. It is worse than useless to disguise the truth. Let them understand distinctly, that they are going to prophecy in a valley full of bones, which are *very dry*; and let them have their faith stayed upon God’s promise and power, or they had better not attempt it at all.—The church too, on her part, must be content to send her ministers out to do this unpromising work, and pray for them with all the faith necessary to support them under these discouraging labours. And when the church and her missionaries come to feel aright, humbled as to their own ability, and the wisdom and efficacy of their own resources, and

cry mightily to God, we shall soon hear of a shaking among the dry bones;—bone coming to his bone and flesh covering them, an exceeding great army arising in “the valley of vision.”

If we could gain the ear of our missionaries abroad, we would suggest the necessity of great caution in transmitting their reports, and especially *isolated facts* to the churches at home. They are strongly tempted to portray their pictures in the highest colouring that truth will admit, in order to encourage their patrons; and then the effect is greatly increased by the false inferences which we draw from these facts, from our ignorance of attending and qualifying circumstances. In almost every instance, when we have had opportunities of verifying the result, the impressions thus created varied from the truth. It is almost impossible for us at home to make the allowances which are in the mind of the missionary, and hence his statements are liable to convey ideas widely different from those intended. The erroneous calculations, false hopes and consequent disappointments which ensue, enforce the necessity of extreme caution, in representing the condition and prospects of missionary stations.

There are still a number of points in the work before us to which we felt anxious to call attention; but our limits require us to pass on to the last chapter, on “the mode of conducting modern missions.” This, indeed, is obviously the most important subject in the book, and the enlightened discussion of it, was the second leading advantage we had expected from the opportunities of personal observation, enjoyed by Mr. M. But while we find in it some very judicious observations, we are compelled again to express disappointment. So far as he embodies the opinions of old and experienced missionaries, his suggestions have weight; but in most of the points where he assails those opinions, his very cursory observation, and entire want of experience, are very apparent; and from some of his conclusions, we dissent entirely.

We feel particularly dissatisfied with the discussion on the subject of schools and education; and the comparison of these with preaching, as a means of usefulness. Mr. M. does not seem to us to understand the true nature and object of this kind of missionary labour. In the comparison alluded to, he has certainly given us a complete specimen of what lawyers call “a false issue.” Nearly all that is said in favour of preaching, in contrast with a system of education,

is founded on the mistaken notion that they are *antagonist* means of accomplishing the same object; and that to justify the present attention paid to education, it must be proved, that "where the preaching of the gospel makes one Christian, education makes ten." All this is misconception. Christian education does indeed make many Christians directly, but the grand object of the system is to raise up an agency for preaching the gospel and to prepare the mind to receive it. It is the great means of calling into action and giving efficacy to the very instrumentality, which he extols so much, at the expense of its auxiliary. The real point at issue, is not as to the importance of preaching the gospel, as a means of grace in the conversion of the world, but as to the source whence preachers are to be obtained, and the class of persons and other circumstances most favourable to the efficacy of preaching. To decry schools, and urge missionaries to devote themselves to this work, is, in effect, to affirm that the ministry for the heathen world, must go from Christian countries, and labour indiscriminately with adults. We hold, on the contrary, that preachers must be trained on the spot; and that so far as missionaries do preach, they have the best prospect of usefulness by preaching to the young, and especially to the *educated* youth. Our reasons for the former opinion are, first, a sufficient number of ministers for the purpose cannot be obtained in Christendom; and, secondly, if they could be obtained, they never can be so well qualified for the situation, as well trained natives. The fact is, that a much smaller proportion of missionaries, than is commonly supposed, ever become qualified to preach the gospel with any tolerable ability, in the native languages. Missionaries themselves are often mistaken as to their attainments. Even Dr. Carey, after preaching two years or more, found, to his mortification, that he had never been understood. And it is hardly necessary to say, that much more is necessary than merely to be understood. The preacher must be master of the imagery, trains of thinking, difficulties and objections of those whom he addresses. He must be, what few but natives ever can become, perfectly familiar with the native mind. No conclusion can be clearer, than that the ministry of each nation must be furnished and trained within its own limits; and to effect this, is the grand object of missionaries.

The obvious objection to this train of remark will be that the adult heathen would, in this case, be left to perish. We

answer not *all*, and not *necessarily*. The knowledge of salvation, though not urged upon them all individually, (which it cannot be for want of ministers,) will be within their reach, if they wish to possess it. And if they do not, it is their own fault. But as a fact, they nearly all must and *will* perish. They have been neglected till they are already too far gone to be reached. But the loss will be infinitely more than made up by the greater number of the next generation, who will be saved, through the instrumentality of the great increase of native preachers now in process of training. If all our missionaries were to devote themselves to preaching, and neglect training up future ministers, a few perhaps, and *but a few* more of the adults might be saved; but then the next generation must get their whole supply, like the last, wholly inadequate and unqualified, from Christendom; and neither increase nor permanence would attend the work. And if there is a reason for one person multiplying himself by training many natives for the ministry, the same reason holds good for another; and is an argument for the *system* of schools. Preaching, we admit, is the great means of converting souls, but the question is who are to preach? foreign or native ministers? Shall foreign missionaries give their short and imperfect labours in this service, and leave no permanent agency; or shall they not rather train up tens and scores of native agents and leave behind them self-perpetuating institutions?

Much of Mr. Malcom's reasoning against schools, is reasoning against their *imperfections*, and not against the thing itself. The failures which he has cited, were the fault of the *plans* and *details* of the several systems of education formerly adopted, and not of the system itself as now understood. And the success in Ceylon, which he attributes to protracted meetings in contra-distinction to schools, is the fair result of a judicious and Christian system of education. Religious means, the warmest and most efficient kind, should never be separated from schools; much less should they be arrayed as rival measures in the work of missions.

This, however, introduces another view of the happy effects of education in promoting the cause. Aside from its indispensable importance, in preparing a ministry for the world, its influence is powerful and almost resistless, in preparing the way, and hastening the spread of truth and religion. If our object were not to raise up a native agency, but merely to devote our whole energy to personal effort for

the conversion of individuals, or to preach the gospel with the greatest effect, as Mr. M. contends, we would select the *young* as the subjects of our labour, and we would, as far as possible, first gather them into schools. For this course we have innumerable reasons, and it coincides with the opinion, as the practice proves, of nearly all experienced missionaries. In many places, in fact, there is no other way of obtaining an audience to preach to; and very seldom indeed can the *regular* attendance of any other class of people be secured. And it is of the greatest importance that their attendance should be repeated and constant. The missionary, in public preaching, labours under the serious disadvantage of having a new subject,—one so entirely unknown to his audience, that the fragments which they pick up in going and coming are almost unintelligible. A few sentences will satisfy the restless group that it is uninteresting, and they pass on; hardly deigning to stop a second time, should business even call them that way. How inadequate are these means to warrant the expectation of a general conquest over the opposition and prejudices of human nature! In a Christian land, where it is impossible to escape from all the memorials of religion, where the Sabbath and the sanctuary bring men stately under its warmest influence, and where the convicted conscience lifts its repeated, faithful and pungent warnings on the side of truth, how difficult it is to make a permanent impression! How the mass heedlessly pass on, and perish after all! Now where there is *nothing* of all this, but *every thing* opposed to it, how modest and chastened should be our expectations! It is not from a loss of piety, or devotedness, as Mr. Malcom more than intimates, vol. 2, p. 270, that missionaries have so far abandoned this sort of labour, but because experience has *driven* them to the adoption of other measures.

The system now becoming so general, of training up the young on Christian principles, greatly diminishes the difficulties alluded to, and produces much more extensive permanent and happy results. It affords the opportunity of eliciting and cultivating both the mind and the heart, and of forming the habits; so that while the intellect, under the influence of reason and truth, repudiates the false systems that degrade and fetter the mind educated to believe them, the moral feelings are incomparably more susceptible to the impressions of religion. It seems, also, as a bond to retain them under the influence of the missionary, long enough to obtain

a competent knowledge of the nature and principles of Christianity, and to feel the full power of its vast compass of motives, kept steadily before the mind. A more interested audience, or a more promising class of youth, are not to be found even in Christian countries, than that furnished by the pupils of the several institutions, especially the Scotch College, at Calcutta, or the Mission Seminary at Batticotta.

We differ entirely from our author, in the opinion, that the conversion of an adult heathen is of more importance to the cause of religion, than that of the youth of the schools. We are surprised that his observation has not informed him of the distrust and comparative uselessness of such converts, as agents in the spread of religion, occasioned by inveterately bad habits, and by the remains of the deceit and gross corruptions of heathenism. The immense number of apostacies, and the still greater number of grievous inconsistencies which attend these cases, have been the most fruitful source of discouragement and complaint to every missionary. From all these disadvantages the youthful convert to Christianity is comparatively, and often entirely, free; while his age and intellectual capabilities admit of his becoming an efficient agent in the spread of truth and piety. But it is not merely in furnishing well qualified champions of truth, and ministers of religion, that the conversion and education of the young is specially important; but also in securing the effects of elementary Christian instruction to as many as possible of both sexes of this important class of society. They soon become the influential heads of families, which are trained in their turn on similar principles, under the sanction of parental precept and example. Through each of these, again, branched into numerous descendants, and interwoven in the complicated relations of life, the good leaven may be transmitted, until families, relatives, societies, and finally, it may be hoped, *nations* will feel the extending influence, and the whole be leavened.

The substance then of what we have to say in defence of the existing system of education, is that the young form altogether the most hopeful class of subjects for Christian efforts, that their collection in schools is the best and often the only way of bringing them under the constant, full and continued influence of truth and piety, and that it is of transcendent importance in furnishing a native Christian agency, for perpetuating and extending the institutions, and the spirit of religion. The reason why so little good has heretofore re-

sulted from mission schools, is that the course of instruction was too short, too superficial, and too much disconnected with the incessant, fervent, and prayerful use of the means of grace. The system of Christian education adopted within the last ten years, and now growing into general use, (of which the American Seminary in Ceylon and the Scotch College in Calcutta may be cited as examples,) has already begun to yield most delightful results. Indeed the old systems of education were far from being unproductive of good. Their great defect was that they led to comparatively few conversions to real piety; but their influence in the diffusion of mere scientific truth, is felt throughout the whole of India. The prevalent sentiment of both natives and foreigners would fully bear out the opinion we have lately heard expressed by one of the most acute and accurate observers of the times, that "nothing but a revolution to break up the whole existing organization in India, can prevent it from becoming a Christian country."

Nothing, however, could be farther from our intention, than to intimate that any system of means, however appropriate or well adopted, is sufficient of itself to effect the desired change. No process of education, no kind or amount of preaching, can ever spiritually enlighten or convert a single heathen soul. It may dispel the darkness of the intellect, and demolish by the force of reason, false systems of religion, and yet leave the *heart* untouched. The effect, in such cases, has often been to make men sceptical as to all religions; and at best, it can only convert paganism into *nominal* Christianity. This last, indeed, is no undesirable attainment: but still it falls infinitely short of the object in view,—the conversion of the *souls* of the heathen. To this, no power is adequate but the influence of the Holy Spirit; and no duty is more imperative on the church, none more vital to the success of her efforts to regenerate the world, and yet none more grievously neglected than that of ardent, untiring and believing prayer for the promised gift of the Holy Ghost. This is the "one thing needful," in the present posture of the heathen world. "The way of the Lord" is sufficiently "prepared" in many places, to admit of a glorious and triumphant display of his grace; and the abundant dispensation of this blessing in the Sandwich Islands, and still more recently in the northern provinces of India, seem to indicate that he "waits to be gracious." In view of these illustrations of the promise, that the time is coming when

“nations shall be born in a day,” the church and her missionaries should stir themselves up to plead the fulfilment of that promise, and at the same time tax their utmost energy and resources to educate, and get in readiness, a native ministry; so that the spectacle may not occur again, which is now witnessed in Bengal, of more than fifty villages turning, as one man, from the gods of their fathers, and imploring a teacher to unfold to them the consolations and hopes of the Christian religion, and yet no teacher be found. The whole tenor of the prophecies leads us to anticipate astonishing movements among the nations, and nothing could illustrate more clearly, or enforce more strongly, than such incidents as that alluded to, the necessity of preparing beforehand, and as speedily as possible, a native agency to control them, and to meet the wants they will disclose.

There are two or three other topics in the concluding chapter of the work before us, that we meant to touch upon; but we have already exceeded our intended limits. We cannot, however, refrain from remarking, that we accord most fully, not only in the correctness, but the importance of our author's sentiments in relation to tracts and translations, and missionary physicians. We commend the paragraphs in question to the attention of all who may be in any way interested in the subject; and we could add many important facts, tending to the same conclusion. We are satisfied that these measures should be regarded only, as in a small degree, *subsidiary* to the great plans and operations of the church in the work of missions. They should never be looked upon as prominent, or primary. We fear that the disadvantages attending the use of these means have been overlooked; and that expectations are based upon them, which are destined to disappointment. The facts in the case are but partially known, and false inferences have been drawn. But we cannot go into the subject at present.

We have only to say, in conclusion, that our strictures have been mainly confined to what we deem objectionable features in the mode of presenting this great subject. We have not space to enlarge on the merits of the work under review—and it has its merits. The general plan of the work is excellent; and it embodies an immense mass of facts.