

LETTERS

LETTER OF DR. JOHN SCUDDER

From Dr. JOHN SCUDDER,

MISSIONARY AT PANDITERIPO IN CEYLON,

UNDER THE GENERAL SYNOD OF THE REFORMED DUTCH CHURCH,

Addressed to the

SOCIETY OF INQUIRY,

AT RUTGER'S COLLEGE, NEW-BRUNSWICK, N. J.

AND TO THE

MINISTERS OF THE REFORMED DUTCH CHURCH,

IN THE

UNITED STATES OF AMERICA.

Collegiate Press of the Reformed Dutch Church,

NEW-YORK:

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To the Society of Inquiry connected with the Theological Seminary of the Reformed Dutch Church, New-Brunswick, N. J. I have the honor to acknowledge the receipt of your letter of the 15th inst. and in reply to inform you that the same has been forwarded to the Board of Christian Missions, and that they are now engaged in a careful consideration of the same. I am, Sir, very respectfully,
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To the Society of Inquiry connected with the Theological Seminary of the Reformed Dutch Church, New-Brunswick, New-Jersey, United States America.

BELoved BRETHREN,—The only letter with which I have been favored, from you, is dated December, 1825. While tendering you my thanks for it, allow me to entreat you, that it may not be long, before I am permitted to enjoy a similar gratification.

As you may well imagine, I feel very anxious to know every circumstance relative to the state of our various churches, particularly how far they are blessed with revivals of religion; how much they engage in Domestic Missions; how many pious young men under 25 years of age, belong to them; and what numbers are preparing for the gospel ministry, and to what extent our Theological departments are supported.

To my list of inquiries, I am sorry not to be able to add, the subject of Foreign Missions. In these, though we are as a body represented in the American Board, I believe most of our particular churches have taken no very active part. The tone of her exertion may perhaps be judged of, by the quota of men furnished for this work. These amount to two only, if my information be correct. Brother Abel and myself; while our Presbyterian Brethren furnish thirty-four, and our Congregational Brethren twenty-four.

It may perhaps be thought, that as our own Zion lies waste in a number of places, our strength ought to be devoted in the first place to building them up. It doubtless becomes us, to be much more engaged in this business than we have been; but to devote the whole of our energies here, does not seem to be altogether proper. Indeed this does not seem to be the most expeditious way of doing it. At least so it is stated by men of great experience. They declare, "that since zeal for Foreign Missions has arisen, efforts to evangelize our land have increased a hundred fold," that in a thousand ways the beneficial influence of sending the gospel abroad is felt in our religious prosperity at home," "that there is no way in which we can so powerfully aid the cause of God, in our land, as by doubling and quadrupling our sacrifices for the salvation of distant pagans, and that efforts made to send the gospel to them are as sure to bring permanent and spiritual blessings to ourselves as any evangelical efforts, that can be made." Again, "our churches cannot afford to do without foreign missions, and it is a fearful experiment to suffer them to decline. We may be thus letting go of the sheet anchor of our spiritual

prosperity. Regarding only our own religious welfare, and the success of those institutions which are designed chiefly for our own benefit, the Providence of God evidently calls upon us, to extend our foreign operations. The more we export of our religion, the more we shall have at home. Here we may scatter and yet be enriched. Here if we withhold more than is meet it tendeth to poverty. The more Missionaries we send abroad the more ministers we shall have at home. Our Domestic Missions will keep pace with our Foreign Missions. The Gospel will rise in our estimation with our efforts to send it to all nations, and our disposition will increase to make efforts and submit to self-denials to sustain it among ourselves. And as no command in the decalogue is plainer or more binding, than that to publish the gospel to the heathen, as none comes to us with a higher sanction, and none (I had almost said) with such affecting motives to obedience, we may well regard the duty and the interest of churches, and individual christians as eminently harmonizing in missions to the Heathen."

If these statements are correct (and you have abundant means to know whether they are so) it appears that the best way to build up our churches at home, is to engage in Foreign Missions.

Taking this then as a thing granted, I would observe that if our church is to take hold of this business with the earnestness it deserves, the work must commence in a great measure in our Theological Schools. You who are preparing for the Gospel Ministry must take the lead. The work of Foreign Missions in our country was begun by young men of this description. Mills and Hall and others* were the first agitators of this subject, and they were among the number to devote their lives to it. Warmed with the desire of proclaiming the only name, by which we can be saved among the benighted heathen, they communicated their plans to the churches. Their arguments were irresistible. They dared not refuse to send them. From the first fire kindled through their instrumentality, what a mighty flame has burnt in the churches to whose communion they belonged; a flame which will continue to burn, and increase in height and depth and length and breadth, until every knee shall bow to Jehovah Jesus. I repeat it, Beloved Brethren, if our church is to take hold of this business, with the earnestness

* The remains of one of these, the Rev. J. Richards, lies entombed in the Tillipally church yard. He was to us a dearly beloved Brother.

deserves, you are the very persons who must take the lead in it. Some of you, must in the strength of heaven, devote yourselves to the work of preaching the unsearchable riches of Christ among the Gentiles, and when you have made such a resolution, you must communicate it to our churches. Accompanying it must be a description of their present miseries and impending ruin, and the most powerful appeals you can make in their behalf. Your pens and your tongues must be incessantly at work. You must bring them with you to the top of that tremendous precipice, from which thousands are daily plunging into the fiery billows below, and when you have shown them, this horrid sight, plead with them to furnish you with means to carry the gospel to them. If your exertions go accompanied with fervent prayer for the divine blessing, imagine not that you shall labor in vain. Remember the motto of "the Apostle to the Indians." "Prayers and pains with faith in Christ Jesus, will do any thing." Beloved Brethren, if you will put your hands to this business in earnest, I almost venture to say, you will be instrumental in effecting such an increased zeal in our churches, as will almost astonish you. Among the fruits of it, you would soon see an increased attention to our monthly concerts of prayer, and consequently an increased desire to pray for the object in which you are about to engage. This spirit of prayer will constrain our churches to mourn more and more over the miseries of the heathen, and call forth their charities for their relief. Again, after you have reached the heathen, and communicate to them an account of those heart-rending scenes, of which you are eye-witnesses, and of the encouragements you have to labor in their behalf, their zeal will continue to increase, and our church will soon be ranked among the most active in endeavoring to see, that Jesus is put in possession of His promised inheritance. Then will follow the beneficial effects upon our Zion at home. The reaction produced will bring our pious young men forward from their farms, and their merchandize and their law and their physic, and secure their enlistment in the gospel ministry; and consequently our destitute churches will be supplied with pastors. Domestic Missions too, will engross their share of attention. On this subject, however, I need not dwell.

Accompanying this, is a letter to our churches, on the duty of their engaging in Foreign Missions. From this you will learn something of the encouragements, which my companions in the kingdom and patience of Jesus Christ, with myself meet with. O they are precious encouragements. I wish you could sometimes taste the pleasures we feel. They would make you willing, with the divine blessing, to be buried far from the face of kindred and friends, among the heathen, and count it all joy to spend and be spent for Him, who loved you and gave himself for you. From this letter,

you will learn something of that monstrous system* of impiety which has reared its head all over the eastern world, and numbers no less than *Four Hundred Millions* in its ranks, as well as the dreadfully corrupt state into which they are sunk.† To it, I wish you to give your most serious, continued, and prayerful attention, and act in reference to that day, when you are to meet all these perishing immortals at the bar of God, and to whom you, and other Christians in America, have the most solemn command of your risen Lord, to make known the everlasting Gospel. I cannot, dearly beloved brethren, impress your minds with too deep a sense of that infinitely momentous relation, with which you stand towards them. If it is the duty of our church (and I hope you feel it is) to engage in the work of Foreign Missions, and if it is your duty to take the lead, the weight of responsibility devolving upon you, is as weighty as the eternal destiny of millions. Humanly speaking, millions are to be saved or lost, through your exertions or neglect. Enough, one would think to make an angel tremble. Aside from personal engagements in this work, you are under circumstances of a most favorable nature to bring this subject before our various churches. At the place where you reside, you have a periodical publication devoted expressly to their interest; through which you may from time to time communicate the result of those consultations, which you will frequently have with each other, and with those beloved men, at the head of your Theological Department. Up then, beloved brethren and engage in this business without a moment's loss of time. Here there can be no delay. Millions must be forever beyond the reach of hope, before you can possibly afford them any help. Let, O let not other millions, I beseech you, go down to the grave, without hearing the name Jesus, from any neglect on your part. May a sense of the infinite obligations you are under to Him, who shed His blood for you, and made you through sovereign grace to differ from them, inspire you with the determination never to rest, until they are partakers with you in your joys.

Among the inquiries made at the commencement of this letter, one was, how many young men of piety are there belonging to our churches? I suppose it would be no very difficult matter to ascertain. In a communication of 1831, I see it stated that the number of our communicants at that time amounted to 17,888. Doubt-

* It is supposed by the Rev Mr. Ward of Serampore, that the religion of the Chinese, Burmese, Japanese, etc. are all branches of Hinduism.

† For a more detailed account, I refer you to Ward's view of the Hindoos, and Poynder's Speech before the Court of Directors of the East India Company, on Wednesday September 22d, 1830. Every Society of Inquiry on the subject of Foreign Missions, should possess both these works. The collection of abominations brought together in a small compass by Mr. Poynder, will give you an insight into the depths of Satan, of which you can form but little idea.

less the number has since increased. I will suppose them to be 18000. In each hundred of them, I may venture to assert, that there must be one young man qualified to preach the gospel. If so, there are 180. While the calls for ministers of the gospel are waxing louder and louder, while thousands of them are needed for our own country, & so many thousands for the heathen, will you beloved brethren, allow them quietly to follow the professions in which they are now engaged, without one effort to make them leave them, and engage without delay in the service of the sanctuary? If you would make it your business to go to the places where they reside and set before them, the wants of our world, with their absolute duty to do all they can to supply these wants, and ask them whether they cannot glorify their master more by engaging in the ministry than by remaining where they are, who can tell but that God the Holy Ghost may lead them to comply with the object of your visit. Year before last, I sent a letter addressed to the pious young men belonging as well to our Dutch, as other evangelical churches in the United States of America, on this subject. I shall rejoice to hear that it has found its way to them. I also lately wrote to the young men preparing for the gospel ministry, urging them to comply with the request I have just been making of you. I wish you very much to see them. To the last letter, I beg you to pay most serious attention.

I have had many mementos of late of the vanity of human life. The Cholera has been raging in a most frightful manner in this district and swept off thousands. Of these, I fear most have met the doom pronounced upon idolaters. At the same time, I entertain the hope, that heaven has been enriched by a few to whom, I have broken the bread of life. Two of these are particularly spoken of in the letter accompanying this. Three others were members of my church. If my hopes of them are well grounded, how amply has the American Board been repaid for all their labors of love. Yes, amply repaid, if they did not witness any other fruit. The loss of any however, who bear the Christian name and honor it in a heathen land, must be necessarily, at least to human judgment, severe. This will especially

apply, when they are removed from places of great usefulness. Over one such loss I have to mourn. The individual referred to was a schoolmaster, who had a very flourishing school, consisting principally of Roman Catholic children. He was a Catholic by birth, had been a pupil of and assistant to his priest. I do not know where to look for one of equal influence to fill his place. The Lord of missions, however knows how to take care of his own cause, and to Him, I look to overrule all things for the promotion of His glory. I need hardly add, that for a Protestant Minister to have a flourishing school among Roman Catholics, is a thing of rare occurrence in this district.

At my communion season next month, I hope to receive two persons, one is by birth a heathen. The other a Roman Catholic. I expected also to have received a young lad of about 17 years of age, who until lately belonged to one of my free schools. He entered the Seminary week before last.

Before I conclude, allow me, Beloved Brethren, to beg of you the favor to remember me in your daily supplications. Every step I take, I have an untiring enemy to meet, and of course find my spiritual warfare often to be a very hard one. I need much grace from on high to enable me to go forward without weariness and fainting. Pray then, pray, pray without ceasing, that your unworthy brother may be kept faithful unto death. And now my dearly beloved Brethren, permit me to say to each of you, "The Lord bless thee and keep thee. The Lord make His face shine upon thee and be gracious unto thee. The Lord lift up His countenance upon thee and give thee peace." And when the all glorious work given us by an ever blessed Redeemer, to perform on earth is finished, may we sweetly breathe out our souls into His hands, and go to join that great company, whose everlasting employment it is to sing. Unto him that loved us, and washed us, from our sins in His own blood and has made us kings and priests unto God and His Father, to Him, be glory and dominion for ever and ever. Amen.

With very affectionate regard,

J. SCUDDER.

Panditeripo, Feb. 20th, 1833.

APPEAL TO THE CHURCHES.

The following letter from the Rev. Dr. SCUDDER our Missionary in Ceylon, addressed to the Ministers of the Reformed Dutch Church, on the subject of Foreign Missions, has been received by the *Board of Foreign Missions of the Reformed Dutch Church*. It is respectfully and earnestly recommended to the particular attention of all our Ministers and Churches,—It breathes throughout the spirit of the work in which he is engaged, and furnishes a touching and forcible appeal which (we trust) will meet with a cordial, and united response from us.

Letters have been received from Rev. David Abeel, dated Angra, (Java) in June last, on board the Cambridge a British Merchant vessel. He states that he had taken passage for England in this vessel in a precarious state of health, and that he expected to proceed from thence to the United States. It is doubtful at what particular time he may be expected, & whether he will be able to visit our churches. In the meantime it is left entirely with the churches to adopt such measures as they may deem most expedient for promoting the cause of Foreign Missions. We trust no delay will take place in adopting such measures. All moneys contributed among us to the cause of Foreign Missions will be transmitted to WILLIAM R. THOMPSON, *Treasurer, No. 100 Franklin-street, N. Y.*

By order of the Board,

THOMAS DE WITT, *Cor. Sec.*

New-York, October 21, 1833.

TO THE MINISTERS OF THE GOSPEL BELONGING TO THE REFORMED DUTCH CHURCH IN THE UNITED STATES OF AMERICA.

Beloved Brethren,—The movements, both in the political and religious world, seem to indicate that some mighty revolution is fast approaching, and as such movements must take place, before the arrival of the latter day of glory, it is not unreasonable to conclude, that this blessed day is just at hand. The principles of civil and religious liberty, which have shown themselves with results of a most pleasing nature in our country, are beginning to be understood by nations, among whom, until very lately, they scarcely had a name. If we look at Europe, the most civilized portion of the globe, and read its past history, we cannot but mourn over that mental degradation, which has characterized so large a portion of it. This doubtless is to be principally attributed to that monstrous system of iniquity, which has exalted itself above all that is called God, and which arrogates to itself the power of monopolizing the spiritual and temporal authority of the world. The glorious Reformation, commenced by Martin Luther, was the great shock to this system, and though war, and inquisitions, and fire, and faggots were called in to its aid, it crumbled, and has continued to crumble. A recent mighty shock has been given to it in France, and will most assuredly soon be followed by others of a similar nature, elsewhere. The Bible must find its way into every land, and there will be no stopping place until every man is allowed to have it in his possession. In a day, as it were, an opening was made, for the spread of this blessed volume in the country to which I just alluded;

a country which first gave temporal power to the "Beast," and which has shed the blood of thousands of her sons, for daring to exercise that power, which she now declares to be their prerogative. Let then the Christian who reads of wars, & rumours of wars, on the ill-fated continent of which she constitutes a part, and who sees its different nations ready to rise and destroy each other at a moments warning, view all their movements without distraction, and even when he sees them rolling in each other's blood, let him remember that these things are preparing the way for the coming of that blessed time, when it shall be sung on earth and sung in heaven, "The kingdoms of this world are become the kingdoms of our Lord, and His Christ." He who sits at the helm of the Universe will direct all things for His glory. Not one link of the beautiful chain of His Providence shall be broken. "And ye shall hear," says our Saviour, "of wars and rumours of wars; see that ye be not troubled; for all these things must come to pass; but the end is not yet. And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come."

The weakening of the power of the false prophet, and the openings made for the spread of the gospel in this Eastern world, by bringing so many millions in India, under the dominion of a Christian government, are pleasing signs that their darkness shall soon be dissipated. The rays of light which begin to be scattered over Africa too, are proofs, that "Ethiopia shall soon stretch out her hands to God."

But the greatest indication, that the day spring from on high, is soon to visit the benighted parts of our world, is the extensive out-pouring of the Holy Spirit upon the Church. Among the fruits of this out-pouring, are an increased spirit of prayer; the general diffusion of religious intelligence; the establishment of Societies, to educate young men for the Gospel Ministry, and Sabbath Schools; the circulation of the Bible, and religious tracts; the banishment, to a great extent, of spirituous liquors; the establishment of Missionary Societies, and sending ambassadors of the Cross to the ends of the earth. To these, I may add, the success which has attended Missions, especially among those in early life, whose qualifications have secured their being set apart, to make known the gospel to their perishing countrymen.

Since then the signs of the times seem to indicate the approach of the Millennial day, it is an inquiry which ought to be instituted by every Christian, whether he is doing all he can to forward it. This inquiry will necessarily involve the subject of Foreign Mis-

sions. With regard to these, I fear our church has not done all which is required of it. I am aware it is represented in the American Board of Commissioners for Foreign Missions; but if my information is correct, most of our particular churches have not taken hold of this work with the earnestness which it deserves. Until of late, we have been but a small body, and of course, less able to engage in it to any very great extent; but as we now number about 200 churches, it appears to me, that we may take hold of it in earnest. The Secretary of the American Board, in one of his late letters to me, when speaking of our Church, says, "I can see no reason why the members of it, may not support a Mission of the Board, somewhere in the Indian Archipelago, composed entirely of Dutch Reformed Missionaries." Now, the inquiry which I wish you, Beloved Brethren, to make, is, Can we not support a Mission, either there, or in some other part of this Eastern world? Are there not half a dozen devotedly pious young men, belonging to our two hundred churches, possessed of sufficient Missionary zeal to undertake it? And would they not count it all joy to enlist in our service, the moment we should tell them, we would furnish them with the means to go forth?

I am aware, that a number of our churches are destitute of settled pastors, and we need more to supply them, than we can command. While this should induce you to look out for our pious young men of good report, full of the Holy Ghost, and wisdom, whose talents may now to a great extent be buried on their farms, or in their merchandize, and compel them, as it were, to enter the Gospel ministry, and go to their help, it appears to me, that it need not exclude us from engaging in the work of Foreign Missions. On the contrary, it should rather encourage us; for it is evident, that God has blessed those churches which have taken an active part in Foreign Missions, to an extent which past experience induces us to believe, would not otherwise have been the case.* There is that which scat-

* "What has been given for Foreign Missions has not been a mere subtraction from the consecrated wealth of our churches, without consequent income. Very far otherwise. What Missionaries have accomplished among the heathen, what they have written about the heathen, and what they have suffered for Christ, have been sending all the while an invaluable influence through our land. It is capable of being shown with certainty that our churches are better supplied with ministers, that there are more candidates for the ministry, and more persons preparing for the sacred office, than there would have been if we had kept all our Ministers at home. The same investigation would show too, that we contribute more for the circulation of Bibles, and Tracts and the establishment of Sabbath Schools, and for the institutions of Domestic Missions, than we should do, in case none of our wealth was devoted to Foreign Missions. Our present revivals too, rose with Foreign Missions, and have been increasing in power and glory as Missions have been extending among the heathen."

tereth and yet increaseth, and if our church will engage in this work, with the earnestness it deserves, we may hope, that the reaction produced, will be the means of building up the waste places of our Zion, much more rapidly than they will obtain, if we do not.

If you could raise 70 dollars a year, in each of our congregations, you would be enabled to support even a larger Missionary establishment than that to which I belong, consisting of six Missionaries and their families, with nearly one hundred Native Free Schools; a Seminary for young men and lads, who are fed and clothed; a female boarding school for girls and a considerable number of native helpers, consisting of preachers, catechists and readers.* Now I wish you to consider whether our churches can more profitably spend this sum, than by supporting such a Mission.— That you may be the better enabled to judge, I will enter a little into the details of what our Mission has, through divine aid, effected since its establishment in eighteen hundred and sixteen.

When Mr. Meigs and his associates, who commenced the Mission, reached this district, they felt the importance of giving an early attention to the rising generation, and established a number of Free Schools. As soon as circumstances would admit, these were followed by the establishment of two Charity Boarding Schools, for the purpose of instructing children, and guarding them from that pernicious moral influence to which they necessarily must be exposed, while with their parents and other friends. Both girls and boys were received. After the arrival of Messrs. Winslow, Spaulding, Woodward, and myself, we pursued the same system. About ten years ago, the girls were brought together, and constituted the Female Boarding School, to which I before alluded. This now contains 50 girls. About the same time, the most forward lads were put into a higher school or Seminary, and the remainder into what was called, The Preparatory School. Last year the latter was added to the Seminary. The number belonging to it is 140.

It is through the medium of these schools, that we have realized the principal fruit of our labors. I will in the first place, say a word respecting our Native Free Schools. As it is our main object to lead the children to the Saviour, we oblige them to spend half their time in studying Christian lessons of various kinds. All our schools, except two or three on one of the islands, attend public worship on the Sabbath. We have also several large Sabbath Schools, and as many Bible Classes. As they acquire a good knowledge of Christianity, and as they are constantly taught the utter vanity and wickedness of idolatry, they must

* As it takes some time to get things into proper operation, probably forty dollars from each of our churches would be a larger sum than half a dozen Missionaries would expend for the first four or five years, unless they had to put up extensive buildings.

(even if not converted,) grow up with much less attachment to heathenism, than their fathers. Large numbers are known to have been the subjects of religious impressions. I have good evidence to believe that one little boy, belonging to one of my schools at the time he died, has gone to heaven. He was for a long time quite anxious to be admitted to the church, and had he lived a few months more, it is probable that his name would have been enrolled in it. After his attack with Cholera, which carried him off, he expressed much regret that he had not been baptized. His mother, who is a very rigid heathen, wished to make an offering to her idols in his behalf; but he firmly opposed it. Why do you distress me, said he to her. I do not worship idols. I worship Christ my Saviour. If He is pleased to spare me a little longer in the world, it will be well. If not, I shall go to Him. The last words (his brother informs me) he uttered, were, I am going to Christ the Lord. I have also evidence to hope, that a little girl, who belonged to the New York Wall street school, and who was also carried off with the cholera, is now with her Saviour. I visited her repeatedly during her short illness, and was much pleased with her. She expressed a strong confidence of going to heaven, and that through the blood of the Lamb. I was gratified with a little occurrence, which took place one night, when I went to visit her father and brother, who were ill with the Cholera, and who died the next day. She, with her sister, who belongs to the same school, came near the place where we were, and without saying a word to me, or as far as I know, to any one else, kneeled down and prayed.— Her sister followed, immediately after she had concluded. Their father was a member of the church, and this doubtless must have been their custom, or they would not have done it, when I was present.— Quite a number who have been connected with our schools, have joined the Church. One large girl belonging to Panditeripo, and two others, belonging to Manepay, have been received during the past three months. A young lad who was a candidate for admission here next month, left one of my schools last week, to enter the Seminary. Mr. Woodward in a late communication to me, after speaking of the two individuals I just mentioned, as belonging to Manepay, says, "Another now studying, is thought by the church to be a fit candidate; and will probably be admitted before long. Six or seven others entertain a hope and appear well." Of the teachers of these schools, many are hopefully pious. Thirty five are members of our different churches.

Our charity boarding schools have also been much blessed. God has been pleased to give our system in this respect, His very marked approbation. It will be unnecessary to enter into a detail of the operations of the Ever-Blessed Spirit, upon the minds of the children, from time to time. Suffice it to say, that eigh-

teen, who have been or are now, members of the Female School, and fifty of the Seminarists, are in full communion with the church. Others are hopefully pious. Connected with the Seminary is a Theological Class, which (including a few from other stations who attend once a week,) has thirty members. A number of pious young men have left the Seminary.

Two hundred and forty three have joined our churches; one hundred and one of whom, have been received in about two years. Of these a few appear to have had but the name to live, while they were dead. Some we hope, have gone to a better world, and have commenced singing the glorious song, Salvation to our God, who sitteth on the throne, and unto the Lamb. Of those who remain, one hundred or more are either our Assistants, or may be qualified to assist us in our work. If you look only at the fruit which has been gathered, you will doubtless unite with me, in saying that our blessings have been neither few nor small. It would however, be very incorrect, were we to suppose that no other good had been done. If we had not yet seen a conversion, our encouragements to labor would be abundant. A great preparatory work, for the coming of the Son of Man to reign over this people, has been accomplished. Independently of the children in our Native Free Schools, of whom between three and four thousand have attended them for several years past, hundreds and thousands of adults have been taught to know the only name given under heaven among men, by which they can be saved. More than three hundred thousand Tracts have been distributed, and the Bible, in parts, has found its way to the house of many a Heathen and many a Roman Catholic. Many are led to doubt or disbelieve their own systems. In a word, both the Heathen and Roman Catholic faith exhibit marked symptoms of decay, & we believe the time is fast approaching when they will fall.

But let me not spend my time in telling you of things which are to take place; I wish you merely to look at what God has done, and ask yourselves, whether, in view of the considerations presented in the former part of this letter, together with the encouragements He affords to those who labour for the good of the heathen, you are not called upon by Him, to establish either separately, or which may be preferable, in connexion with the American Board, a Mission somewhere, as I have already mentioned, among the Four Hundred Millions of this Eastern World.

In order that this question may be considered in all its bearings, it is of the utmost importance that you have a knowledge of their wretched condition. This will appear from what I shall now proceed to state.

The late Mr. Ward of Serampore, to whose work I refer you for the truth of many of my statements, says, "It is a painful reflection to every benevolent mind, that not a single Hindoo temple dedicated to the one God is to be found in all Hindoosthan, nor is any act

of worship in any form, addressed by the people to God. Their deities,* which they say Brumha, the supreme God created, amount to three hundred and thirty three millions; but may all be resolved into their celebrated triad, Brumha, Vrishnu, and Siva; into the elements, and the three females, Doorga, Lurkshmee, and Suruswutee.† Brumha, Vrishnu, and Siva were created to preside over the work of creation, preservation, and destruction. Brumha rides upon a swan. He formerly had five heads; but in one of his quarrels with Siva, the latter cut off one, and made his skull an alms-dish. His lascivious conduct, together with his stealing calves from Krishnu's herd are well known. In one of his contentions with Vrishnu, the latter received him into his mouth, and swallowed him.

Vrishnu rides upon an animal half bird and half man. He has a thousand names: has gone through nine incarnations, and is to undergo one more. At one time, he took the form of a tortoise, upon which the earth rests. In one of his disputes with Brumha respecting supremacy, Siva appeared between them as a fine post, and told them, that he who could discover the top or the bottom first, should be considered the greatest. Vrishnu took the shape of a hog and began to root up the earth to find it. It was at this time, that Brumha was deprived by Siva, for lying, of the privilege of being worshipped. He became a swan, flew up toward the top and declared that he had reached it, when he had not. Jyanaar one of the gods much worshipped is the illegitimate child of Vrishnu. He, Vrishnu, also lost one of his heads. While in the Tanjore country in pursuit of some of the gods, Tayvaynerun, their king seeing him asleep with his head resting upon his bow which was strung, changed himself into a white ant, and bit off the string. By the springing of the bow, his head was driven, no one knows where. In one of his contentions with Brumha, he in turn swallowed him. When he became incarnate under the name of Krishnu, his conduct was exceedingly lewd. For stealing butter and curdled milk, while in the house of a dairyman, he was tied to a mortar for pounding rice and severely punished. The image of this incarnation is that of a black man holding a flute to his mouth, with both hands. His mistress

Radha stands on his left. Under the form of Juger nout, he is much worshipped. It is impossible to tell the number of victims, who have perished under the wheels of his car. He is said to smile when he sees their blood. The reason why his image was made, is, that within it, might be deposited the bones of Krishnu, who was accidentally killed by a hunter, who left his body to rot under the tree where it fell.

Siva has various representations. In one, he is seen riding upon a bull, with three eyes, naked and covered with ashes, and his eyes inflamed with intoxicating herbs. Another is the lingum, the abomination of abominations. I decline mentioning a single particular of it. The relation of his lewd conduct would put a Christian assembly to the blush. I must therefore pass it over in silence. At one time when playing at cards with his wife Varvutee, Vrishnu was appointed to determine, who was the best player. As Siva lost the game he beckoned to Vrishnu to lie for him; which he did. It was at this time that Parvutee in her rage, changed Vrishnu into a snake. A number of stories are related of the quarrels of this couple. At one time, she shut him up in a room, from which he had no means of extricating himself except by his son Pulliar.

Doorga, one of the three principal goddesses rides upon a lion, a form of Vrishnu. She was married to Siva; but renounced her life on hearing her father reproach her husband. She appeared afterwards under the name of Parvutee, when she was again married to Siva. Her image has ten arms. In one of her right hands is a spear, with which she is piercing the giant Muhishu. With one of the left she holds the tail of a serpent, and the hair of the giant, whose breast the serpent is biting. Goats, buffaloes, &c. are offered to her. At the conclusion of her ceremonies, she is drowned in the river, at which time, scenes of the most shameful intoxication prevail. Most Hindoos consider it a duty to partake of the intoxicating draught prepared for the occasion.*

Kailee may be considered as a form of Doorga. She is represented as a very black female with four arms.— She wears two dead bodies for earrings and a necklace of skulls. The hands of several giants are hung as a girdle round her loins. Having drunk the blood of the giants she has slain in combat, she is represented with inflamed eyes and disheveled hair, slavering their blood down her bosom, with her tongue hanging down to her chin. She delights in human sacrifices, and is said to be pleased a thousand years by the sacrifice of one

* In my letter to the Ministers of the different American Churches, some time ago, I gave a description of several of their gods. Whether you will see that letter is unknown to me. Even should you, it may not be amiss to refresh your minds with what was then said, as well as give you some further information respecting them.

† It is supposed that the philosophy and religion of the Hindoos still prevail over the greater portion of the globe, and that they regulate the forms of worship and the modes of thinking and feeling and acting throughout China, Hindoostan, Burmah, &c: that is, among more than 400,000,000 of the human race. The Boodh worshipped in the Burman empire &c. is known to be one of the incarnations of Vrishnu. The principal deity worshipped by the Chinese, is supposed to be the Indian Boodh.

* In the city of Calcutta alone, it is supposed that on a moderate calculation, half a million sterling is expended annually on this festival. A single individual has been known to expend 150,000 Spanish dollars, (as large a sum as is given annually by Christians in the United States to the American Board,) at one time. When will Christians contribute at this rate, to promote the cause of their Saviour?

man, and a hundred thousand by the sacrifice of three.* She is much pleased when persons cut out pieces of their flesh and offer them as burnt sacrifices to her.— Burning their bodies, by applying the ignited wick of a lamp to it, &c. are also very acceptable. To her, thieves pay their devotions to obtain help to carry on their villainous purposes. Gangs meet together and after having offered bloody sacrifices, and worshipping their instruments of destruction; and after having drunk some intoxicating liquor, and rubbed their bodies with oil, they sally forth in their work of plunder, and often of death:

Lurkshmee is the goddess of fortune. She is the wife of Vrishnu and was produced at the churning of the sea. At her birth all the gods were enamoured of her. Many of the Hindoos avoid paying money on Thursday, through fear of offending her.

Suruswutee is the goddess of learning and wife of Brumha. The scene witnessed at the last day of her festival in the public streets are too abominable and filthy to be mentioned.

Among the elements, water is a prominent object of worship. The waters of the great river Ganges are peculiarly sacred from the circumstance that the goddess Gunga (who it is said was produced from the sweat of Vrishnu's foot, which Brumha caught and preserved in his alms dish) came down from heaven and divided herself into one hundred streams, the mouth of the Ganges. All casts worship her. Their holy books declare that the sight of the name or the touch of Gunga takes away all sin. Bathing in it has blessings of which no imagination can conceive. The consequence is, that millions are annually drawn from their homes (some of whom perform a journey of five or six months) to bathe there, to perform the rites for their deceased relations, and to carry some of its water to their houses for religious and medical purposes.— The Hindoos are so anxious to die in sight of this river, that they are frequently in their last agonies carried to its side, where they lie, if poor without a covering day and night until they expire. Many whose relations die at a distance from it, at the time of burning, preserve a bone, and at a future time take and deposit it there, supposing this act will secure the salvation of the deceased.†

From the little I have said, you will be prepared to believe me, when I tell you that every shade in the dark picture drawn by the Apostle Paul in the first chapter of his Epistle to the Romans applies to this people. Upon some of these, I will say a few words.

* There is good reason to believe that these sacrifices are made from time to time. Such however is the secrecy attending them, that it is exceedingly difficult to prove it. The natives have no hesitation in declaring that this is the case.

† The Hindoos also worship the sun, moon, planets, signs of the Zodiac, books, trees, stones, &c. They also worship the cow, the monkey, the dog, fish, &c.

1. They are a very licentious people. Nothing else could be expected when we reflect upon the character of their gods, and when we remember that a considerable part of the time, they spend at their temples is occupied in hearing the most filthy and lewd songs. The representations too within their temples and their indecent public processions* have a most debasing effect upon their morals. "Thus that which to the Hindoo should be divine worship is the great source of impiety and corruption of manners, and instead of returning from his temple or from religious services improved in knowledge, grieved for his moral deficiencies and anxious to cultivate a greater regard to the interests of morality and religion, his passions are inflamed, and his mind polluted to such a degree that he carries the pernicious lesson of the temple or the festival into all the walks of private life." But I must not proceed. The picture I have drawn and thought of presenting you in this place, is so awfully dark, that I dare not insert it. Rather let me after having said that fidelity to the marriage vow is a thing but little regarded, drop a tear upon it and blot it out for ever.

2. They are cruel and without natural affection.— This is instanced in many ways, a few only of which I shall mention. In the first place, if children marry to the disgrace of a family, their parents not unfrequently have them poisoned. A young woman of high connexion was not long since destroyed (if universal report is any evidence) in one of our parishes in this way, a few days after her marriage. In the second place infanticide prevails to a very great degree. Children are frequently offered to the goddess Gunga.— Women who have never been blessed with children make a vow, that if she will bestow this blessing, they will devote the first born to her. If after the vow, they have children, the eldest are nourished until a proper age, when they are taken to the river and encouraged to go in so far as to be taken away by the stream, or are pushed off by their inhuman parents.— The Jatus, destroy their female children as soon as they are born. Sauger Island is a famous place to cast infants into the water to be destroyed by alligators.— Five hundred, it is supposed, are annually destroyed in Hindostan alone. To this list, is to be added one hundred and twenty thousand illegitimate children, who it has been conjectured, are destroyed ere they breathe the breath of life. In the third place the burning of widows† shows in the strongest light their cruelty and want of natural affection. The son is the first person to put the torch to the funeral pile of his mother, and the relations during the shrieks of the miserable

* "I have never beheld an Indian procession," says the Abbe De Bois, "without its presenting me with an image of hell."

† This horrid practice, to the everlasting honor of the British Government, has lately been abolished.

victim in the flames, set up a cry equalled, one may with propriety suppose, only by the wailings of the damned. It would be a very moderate computation perhaps, if we were to suppose, that one hundred and fifty thousand had thus perished during* the last fifty years.

The cruelty of this people, however, does not merely appear from their conduct to each other; but to themselves. This is remarkably manifested by the voluntary sufferings they undergo to obtain, as they suppose, the favor of their gods. They will visit reputed holy places, though it may take a year to go and return. This is especially the case with respect to one of the most celebrated temples in India. I allude to the temple of Juggernaut in Orissa. It is impossible to give a detail of the sufferings endured by poor pilgrims in their journeys to, and from it. The loss of life is immense. The aged, the weak, the sick undertake it as a remedy for all evils. "It is no uncommon occurrence," says one of the missionaries at that place "to see the miserable worn out pilgrims, with a patience and fortitude worthy a better cause, bind their solitary tattered garments round their lacerated feet, and go groaning along with bending back and tottering step, and emaciated frame and dull sunken eyes from day to day and week to week, until they obtain the object of their painful toils, a view of Juggernaut, nor is it a matter of wonder that vast multitudes sink under their miseries; for it is generally the case that so soon as one of the party fails, his companions leave him, without the least commiseration to his fate. These poor wretches are almost without an exception, thrown out upon the village Golgotha, to be devoured by the dogs, birds, &c. I have several times passed over this piece of ground; it is not a furlong from our house, and the skulls and bones exceed calculation. The fact of dogs, jackals and vultures living on human prey is familiar to every inhabitant of Orissa."

"If the pilgrim lives to leave Juggernaut, he has a long journey before him, and his means of support are almost if not quite exhausted. The work of death then becomes rapid, and the rout of the pilgrims may be traced by the bones left by the jackals and vultures. The country near the temple seems suddenly to have been visited by pestilence and famine. Dead bodies are seen in every direction. Dogs, jackals and vultures are observed watching the last moments of the dying pilgrim and not unfrequently hastening his fate." Such is known to be the mortality among pilgrims,

* The Shasters declare the Sutee to be a great virtue.—The following are extracts from them. There is no virtue greater than a virtuous woman's burning herself with her husband. No other effectual duty is known for virtuous women at any time after the death of their lords, than casting themselves into the same fire. There are 35,000,000 of hairs on the human body. The woman who ascends the pile with her husband, will remain so many years in heaven. If the husband be a branhunicide, or a murderer of his friend, the wife, by burning with him, purges away all his sins.

that a Hindoo of property always makes his will before he sets out on his journey and takes a most affecting farewell of his disconsolate relations."—It is supposed that about 2000 persons die annually on pilgrimages to different holy places.*

Annually at the worship of Siva, people perform various and horrid ceremonies upon themselves, such as casting themselves from a height on iron spikes, dancing upon the fire, piercing their tongues and sides with iron. Some put living snakes, bamboos, ramrods, &c. through their tongues. Others put bamboos, ropes, canes, &c. through their sides, and rubbing them with oil while two persons go before and two behind to hold the ends, they dance backwards and forwards, making indecent gestures. The most horrid ceremony is that of swinging by hooks fastened in the back. The posts are generally fifteen, twenty or more cubits high. The man who is to be swung, points out the places, where the hooks are to be put, another pinches up the skin, while a third thrusts the hook through, taking hold of about an inch of the skin. The other hook is applied in the same manner. The man is then elevated, and the springs which are attached to the hooks in his back are tied to the rope at one end of the horizontal bamboo, and the rope at the other end is held by several men who drawing it down, raise up the end on which the man swings, and by their running round with the rope, the machine is turned. People often murder themselves, being prompted to it by their holy books. Heaven is promised to all who drown themselves in the Ganges.

3. They are full of deception and maliciousness.—As they have the example of their gods in these respects you will be ready to suppose that the scenes often witnessed among them must present a type of hell, and such it literally is. Discord, hatred, abuse, slanders, injuries, litigations, robberies, &c. overspread the land. "The deliberate malice, falsehood, the calumnies, and the avowed enmity with which the people pursue each other, and sometimes from father to son, offer a very mortifying view of the human character. No stranger can sit down among them, without being struck with this temper of malevolent contention and animosity, as a prominent feature in the character of this society. It is seen in every village.—The inhabitants live among each other in a sort of repulsive state, nay it enters into almost every family.—Seldom is there a household without its internal divisions and lasting animosities. The women partake of this spirit of discord. Held "in the most deplora-

* The late Rev. I. M. Cropper, Missionary in Orissa, writes in Feb. 1828, "While we continued here (Per-tubhore,) a number of pilgrims passed us. On inquiry we found they had come from Nepaul, (the northern boundary of which are the Himalaya Mountains) in a body of 500. They calculated that 200 would die by the way; about 40 had died already."

able ignorance* "and slavish subjection by the men, they rise in furious passions against each other, which vent themselves in such virulent and indecent railings, as are hardly to be heard in any other part of the world." But I have said enough.

On a review of what has been stated, how should our hearts swell with gratitude to our ever blessed Redeemer, for having revealed to us the knowledge of the only true God and Jesus Christ, whom He hath sent, and how should the consideration of our obligations to Him, for such a favor urge us to stretch out our hand for their relief. But these are not our only rule of action. We have the command, the last command our risen Saviour gave on earth, to attend to it. "Go in to all the world and preach the Gospel to every creature" This command is unlimited in its extent; and the unconditional manner in which it is given, implies that we have the ability and are therefore bound to attend to it. In this respect the ground taken is high and the demand is unqualified as "Do this is remembrance of Me." The plea of inability has no more foundation in one case, than in the other. Where is the inability? Want of funds? Where are the silver and the gold and the cattle upon a thousand hills? Where the ships of Tarshish, which should bring the riches of the Gentiles to beautify Zion? The Lord expects them from his church. What then is the inability? Want of men? Blessed are the merciful, for they shall obtain mercy, and those who water shall be watered. Beloved Brethren all that is necessary for commencing the work is put into our hands, and our heavenly Father is looking to see, whether we will imitate the conduct of those to whom He gave two and five talents, or of him, to whom He gave one. Are there any further motives needed? Eternity will furnish them. A company of Four hundred millions on their journey have fallen among thieves, beaten, wounded, stripped, half dead, and ready to perish—to perish eternally, are lying by the way side. You, too, are passing. You see them. You know that they are strangers to the way of salvation through Christ, but still travellers to eternity like yourselves. Say then will you pass them by? No, no, you cannot. Beloved Brethren you must not. O their present — their future wretchedness! O that world of misery, that lake of fire and brimstone into which thousands are falling every day! Misery of miseries, too dreadful for reflection to dwell upon. But if so dismal to foresee, O how dreadful, inconceivably dreadful, to bear without any intermission or any mitigation, through hopeless and eternal ages! Do permit your unworthy brother in the kingdom and patience of Jesus Christ, who has been laboring and tugging and striving many years for their good, to have his heart encouraged by hearing, that you have brought this subject in its length and breadth

before our churches. To say nothing of the gnawing of the worm which never dies, and the fire which is never quenched, the Gospel is the only remedy for the present wretchedness of this people, and were there no other motive, this is sufficient to make them exert themselves to the utmost, to send it to them. And will they not do it? Are there any such persons in our churches? Who are they? Are they husbands to whom God has given faithful and affectionate wives, whose presence brighten their firesides and who are the comfort of their solitary hours? Bring them to this land, and show them the wives of the heathen, faithless and ignorant, without natural affection, implacable, unmerciful, under whose lips is the poison of asps, and whose mouths, one might almost suppose, were but so many openings of the bottomless pit, and ask them, to whom are they indebted for their blessings.

Are they wives, who have tender and affectionate husbands? Bring them to this land, and show them the husbands of these heathen women, who bow down at every shrine of pollution, who beat them with as little regard as they beat their beasts, and who never once in the course of their lives, condescend to sit down and take a social repast with them, and ask them to whom they are indebted for their blessings.

Are they widows? Bring them to the funeral pile on these polluted shores, and point them to the yesterday bereaved widow, grasping the offensive corpse of her husband and about to be enveloped in the flames, and ask them why this was not their portion.

Are they sons? Bring them to the same pile, and show them the son of this same mother, stretching out his hand to set fire to it, for the purpose of destroying her, who dandled him upon her knees, and nursed him at her side, and ask them, who it is, that has prevented them from being such monsters.

Are they daughters, whose interests are identified with those of their parents? Bring them to this land, and show them the daughters of the heathen, kept in the most abject condition, not allowed even to learn a letter, betrothed, (without being consulted, and often to the highest bidder,) and married to those, whom they perhaps see for the first time at the marriage ceremony, or to those with whom they never can be happy; and ask them from whence they derive their blessings.

Are they children in your Sabbath Schools? Bring them to this land and show them, the infant offspring of these heathen parents hung, while alive, in baskets upon trees, devoured by ants and picked to pieces by birds,* or thrown into the voracious jaws of the alligator, and ask them why this was not their portion.

* "The late Mr. Thomas," says Mr. Ward, "once saved and restored to its mother, an infant which had fallen out of a basket, at the moment a shakal was running away with it. As this gentleman and Mr. Cary were afterwards passing under the same tree, they found a basket hanging in the branches, containing the skeleton of another infant which had been devoured by ants."

* If a woman learns to read or write, it is declared that she will fall into some calamity.

If however, to all their temporal wretchedness, we add that, which awaits them (if they die in their present state,) beyond this world, and which is to be forever, how are the motives increased. It may well be said, they are infinite upon infinite. O, may God in His infinite mercy, dispose the hearts of His people to reflect upon them with the seriousness they deserve, and enable them to act in reference to that day when

they are to be called to meet them at His dread tribunal.

And now, Beloved Brethren, after having made the request, that you will bring the subject of this letter daily with you, to the throne of grace, permit me to bid you an affectionate farewell.

Your's, in the bonds of the Gospel,

J. SCUDDER.

Panditeripo, Jaffna, Feb. 16th, 1833.