

Timothy East

Christianity contrasted with Hinduism



Christianity Contrasted With Hinduism

Also Available from Lutheran- Library.org

- *Kanamori's Life-Story Told by Himself; How the Higher Criticism Wrecked a Japanese Christian: And How He Came Back_* by Paul Michitomo Kanamori
- *Jehovah's Witnesses: A Counterfeit Christianity* by Joseph Stump [Journal Article]
- *Theosophy and New Thought* by Henry Clay Sheldon

About The Lutheran Library



The Lutheran Library is a non-profit publisher of good Christian books. All are available in a variety of formats for use by anyone for free or at very little cost. There are never any licensing fees.

We are Bible believing Christians who subscribe wholeheartedly to the Augsburg Confession as an accurate summary of Scripture, the chief article of which is Justification by Faith. Our purpose is to make available solid and encouraging material to strengthen believers in Christ.

Prayers are requested for the next generation, that the Lord will plant in them a love of the truth, such that the hard-learned lessons of the past will not be forgotten.

Please let others know of these books and this completely volunteer endeavor. May God bless you and keep you, help you, defend you, and lead you to know the depths of His kindness and love.

Christianity Contrasted With Hinduism

A Sermon Preached Before the London Missionary Society at The Tabernacle, On Wednesday Evening, May 8, 1822.

By The Rev. Timothy East

OF BIRMINGHAM

LONDON
THE SOCIETY
© 1822 / 2021
(CC BY 4.0)

LutheranLibrary.org

Contents

[Also Available from LutheranLibrary.org](#)

[About The Lutheran Library](#)

[Contents](#)

[Preface by Lutheran Librarian](#)

[Christianity Contrasted With Hinduism](#)

[I. A View of Hinduism.](#)

[1. Its Origin.](#)

[2. Some More Prominent Features.](#)

[II. The Immense Superiority of Christianity.](#)

[1. Christianity is attended by a superior force of evidence.](#)

[2. More sublime, Pure and Divine.](#)

[3. A More Beneficial Influence.](#)

[4. More Solid Hope For Future Happiness.](#)

[III. Our Duty To Teach Christianity to India.](#)

[1. Christianity A Universal Religion.](#)

[2. How Propagated.](#)

[3. By Whom?](#)

[4. British Rule in India.](#)

[Copyright Notice](#)

[How Can You Find Peace With God?](#)

[Benediction](#)

[Basic Biblical Christianity | Books to Download](#)

[Essential Theology | Books to Download](#)

[Devotional Classics | Books to Download](#)

Preface by Lutheran Librarian

In republishing this book, we seek to introduce this author to a new generation of those seeking authentic spirituality.

Timothy East (1817-1892) was the writer of the famous “Evangelical Rambler” which was later republished under the title “The Sheepfold and the Common.”

The Lutheran Library Publishing Ministry finds, restores and republishes good, readable books from Lutheran authors and those of other sound Christian traditions. All titles are available at little to no cost in proofread and freshly typeset editions. Many free e-books are available at our website LutheranLibrary.org. Please enjoy this book and let others know about this completely volunteer service to God’s people. May the Lord bless you and bring you peace.

A Note about Typos [Typographical Errors]:

Over time we are revising the books to make them better and better. If you would like to send the errors you come across to us, we’ll make sure they are corrected.

Christianity Contrasted With Hinduism

“For their rock is not as our Rock; even our enemies themselves being judges.” — Deut. 32:31.

IT HAS BEEN CUSTOMARY with a certain description of Europeans, to represent in glowing colors the virtues of Asiatic Pagans, and to eulogize their mythology as the most perfect system of morals which ever claimed the homage of the human heart. But later discoveries have dispelled the illusion which had long been practiced on us, and if we now turn to their far famed country, we shall behold, not the land of light and of bliss, but of darkness and of woe.

Some of their remaining works of science and of literature undoubtedly prove, that in a remote age they were splendid in arts and in arms, happy in government, wise in legislature, and eminent in many branches of general knowledge; but what is their present condition? In a few articles of manufactory they excel the most enlightened nations of Europe; but are they not reduced to the most abject state of moral and intellectual degradation?

“Those who have known them for the longest time,” says Dr. Buchanan, “concur in declaring that neither truth, nor honesty, honor, gratitude, nor charity, is to be found pure in the breast of a Hindu; and though some may rise to distinction as scholars, or as poets, yet they have no systematic plan for the mental improvement of the great mass of the people.”

To what causes ought this to be attributed? Partly to the despotic form of government under which they have lived, but principally to the influence of their superstitious opinions and observances.

As we occupy several Missionary stations amongst them and design, if possible, to propagate the Gospel through every part of their immense empire, it may serve the cause which I am employed to advocate, if I confine my attention wholly to this department of our labors and our anxieties, our sacrifices and our prayers. In doing this, I propose,

I. A View of Hinduism.

To Take A View of Hinduism as Now Existing in British India.

1. Its Origin.

It will be extremely difficult, if not absolutely impossible, to account for the origin of the Braminical faith, unless we regard it as a corruption of the primeval religion. But, though we may admit the accuracy of this general position, yet we dare not say that every hieroglyphical symbol, and that every astronomical enigma owes its existence to some personage, or fact, or doctrine, or ceremony of Divine Revelation.

“Much of the Pagan creed,” says an ingenious author, “is doubtful in its origin; much is inexplicable, and much, if it were capable of explanation, would perhaps be found to have its rise in causes trivial and absurd.” yet a patient and cautious inquirer may discern a few prominent features of the true religion through the mask of deformity which polytheism wears. The fall of man; his redemption by the incarnation of a divine person; his acceptance through the intervention of a vicarious sacrifice, of which animal and human immolations are mere prefigurative or commemorative representations; his gradual purification, and endless bliss, which constitute such conspicuous parts of the Hindu mythology, must have been taken from traditions of the Patriarchs or the archives of the Hebrew temple; and though it is not in our power to fix the date when this event occurred, or to trace the footsteps of its conveyance on the page of authentic history, yet neither of these circumstances will form any solid argument against the probability of the fact. To these truths, which bear the obvious marks of a divine impression, though that impression is illegible to the jaundiced eye of skepticism, they have added others of a puerile and licentious nature, which are as hos-

tile to the dictates of enlightened reason, as they are revolting to the feelings of humanity.

2. Some More Prominent Features.

In delineating the character of Hindu mythology, I shall exhibit only some of its more prominent features, which I am conscious will excite within your breast the mingled emotions of pity and disgust. The appearance which it assumes in Hindustan is awfully imposing. The grandeur of its temples, the splendid decorations of its altars, of its priests, and of its idols; the pomp of its ritual, the gaiety of its numerous festivals, and its high antiquity; operate as a charm on the deluded Asiatic, who would rather have life extinguished under the most excruciating process of torture, than become insensible to its influence. But as we are not under the power of such a fatal delusion, we are qualified, and it is our duty, to investigate the predominant qualities of that belief which we are anxious to subvert. And if the character of a religious system can be ascertained by the rites which it imposes, and the practices which it sanctions, I should not hesitate to pronounce the mythology of Hinduism to be cruel and obscene. If you examine it, you will not discern any of the amiable and lovely qualities which Christianity manifests. The emblems which adorn their temples, and the instruments with which their deities are armed, are more calculated to inspire dread than confidence, and betray the ruling passion of vengeance, which is found to operate in all their devotional exercises and social habits.

As the mind is more deeply impressed by facts than the most lucid or powerful argumentation, I will proceed to state some of the cruelties which are sanctioned, if not enjoined, by the genius of their faith. Cruelties which are nothing less than a daring outrage on the laws of humanity, and which, if not practiced under the broad daylight of public observation, and attested by eye witnesses, we should regard as the fabulous tales of some monstrous age, when demons were permitted to possess, not only the mind, but the bodies of men.

We will notice the cruelties which the Hindu practices on himself and on others. At the annual festival in honor of Mūha Dēv (the great God), many persons are suspended in the air by large hooks, thrust through the integuments of their back, and swung round for a quarter of an hour, in honor of

this Deity; and often over a slow fire. Others have their sides pierced, and cords are introduced between the skin and the ribs, which cords are drawn backwards and forwards while these victims of superstition dance through the streets. Others cast themselves from a stage, ten feet high, upon open knives, inserted in packs of cotton. Sometimes one of these knives enters the body, and the poor wretch is carried off to expire.

“The Hindu writings encourage persons afflicted with incurable distempers to put an end to their stimulus, by casting themselves under the wheels of the Car of Juggernaut, or into some sacred river, or into a fire prepared for the purpose, promising such self murderers that they shall rise to birth again in a healthful body; whereas, by dying a natural death, they would be liable to have the disease perpetuated in the next and succeeding births. Multitudes of lepers, and other children of sorrow, perish annually in these prescribed modes. Mr. Wm. Carey, the second son of the celebrated Dr. Carey, states, that he was one morning informed that some people had dug a hole in the earth, not far from his own house, and had begun to kindle a fire in it: he immediately proceeded to the spot, and saw a poor leper, who had been deprived of the use of his limbs by the disease, roll himself over and over, till at last he fell into the pit amidst the flames. Smarting with agony, his screams became dreadful. He called to his family, who surrounded the pit, and entreated them to deliver him — but he called in vain. His own sister, seeing him lift his hands to the side, pushed him back again; when (these relations still coolly gazing upon the sufferer) he perished, enduring indescribable agonies.” Had you been there and been permitted to have yielded to the impulse of your feelings, you would have brought him up out of this horrible pit, and set his feet upon *our Rock*, but, alas! there is no pity, no mercy, no tenderness of heart in Moloch’s kingdom.

The custom of burning widows on the funeral pile of their deceased husbands, is now very generally known, but I fear that it has not excited all that intense anxiety for its suppression which it ought to inspire in every Christian bosom. After the widow has declared her resolution to burn, she leaves her house for the last time, with her children, relations, and a few neighbors. She proceeds to a river, when a priest attends upon her, and where certain ceremonies are performed, accompanied by ablation. When these are over, she comes up to the pile, walks slowly round it several times, and at length lays herself down by the dead body, placing her arm over it. Two cords are

now thrown over the pile, with which the dead and the living are bound together, a large quantity of faggots are laid upon them, and two levers¹ are used to press down the widow, to prevent her from making her escape when the flames begin to scorch her! Now, mark the pure demoniac cruelty of their system! "The high priest of death advances with an averted face, bearing the lighted torch in his hand, with which he sets fire to the pile. Who is he? Her eldest son! Hapless mother! doomed to suckle at thy tender bosom thy fell murderer: ill fated son! doomed to imbrue thy hand in the blood of her who bore thee. But on some occasions the strength of the maternal feeling will suspend, at least for a season, the power of superstition, as the following will attest:

A widow, when seated on the pile, heard the cries of her lovely infant; she arose, took her child, suckled it, and returned it to a friend,

“True, ’twas hard to part,
While it unconscious laugh’d, and stretch’d its arms
For one more weeping kiss; and knew not why
The mother sobb’d with bursting agony.
Now her firm soul hath overcome the struggle!
’Twas natural she should weep, but she hath done
With earthly things.

She remounts the pile,
One moment stands there as in agony,
Lifting her eyes the last time to the sun;
The next, she drops! The demon priests are up,
Savage at work: with might and main they pull,
And bind the victims; dead and living lock’d
In firm embrace. ’Tis done! the blasting flame
Burns rapidly, while the unadulating smoke,
Like damned clouds cast from the mouth of hell,
Black hovers round. The hideous death son wails
From howling friends. The roar of multitudes,
The voice of filthy drum, and every shriek,
Shout, yell, and moan, proclaim the horrid triumph,
And she is gone for ever!”

“There died lately, at Cutwa, a Hindu, who left behind him a young widow. Her father was a pundit, and esteemed a very holy man. The young widow said, at the time of her husband’s death, that she would burn with him, but when the time came, and the funeral pile was lighted, she revolted, and struggled to get out of the flames. The father, perceiving this, called to the people who stood by, with bamboos in their hands, to *beat her* back. With these bamboos they stir the fire, beat the extremities of the body, cleave the skull, etc. They instantly obeyed, and *literally beat out her brains while endeavoring to escape.*” — Moore’s Periodical Accounts, Vol. 8.

Note: But the burying the widow along with her deceased husband, is a more horrifying process of torture than consuming them in the flames. “In this kind of immolation, the children and relations dig the grave. After certain ceremonies have been performed, the widow arrives, and is let down into the pit. She sits in the center, taking the dead body on her lap, and encircling it in her arms. The relations begin to throw in the soil; and after a short space, two of them descend into the grave and tread the earth firmly round her body. She sits in a clam and unremonstrating spectator of the horrid process: she sees the earth rising higher and higher around her, without upbraiding her murderers, or making the least effort to arise and make her escape. At length the earth reaches her lips — covers her head. The rest of the earth is then hastily thrown in, and the children and relations mount the grave, and tread down the earth upon the head of the poor suffocating widow — the mother.” That she should calmly endure this process of interment, while the living principle still exists and moves within her, may well excite our astonishment, but that children can consent to entomb a living mother, that they may become orphans, demonstrates, beyond the force of any abstract argumentation, the cruel tendency of the Hindu superstition.

In Christian countries the aged and infirm are generally placed under the benign care of others, who feel a high gratification in administering the last draft of human consolation. But beneath the awful frown of paganism, benevolence is not permitted either to sympathize or extend relief. Persons supposed to be dying, particularly if they are aged, are removed from their beds, and carried to the brink of the sacred river, where, amidst the agonies of departing nature, they are half immersed, while torrents of water are poured on them, till life becomes extinguished.

The social affections which are cherished in civilized countries, by the reciprocal kindness of parent and child, are not allowed a spontaneous growth in India. There the demon of superstition inverts the order of nature, by transforming the parent into a devourer of his own offspring. If the tender infant refuse his mother's milk, instead of being nourished by those other expedients with which you are familiar, he is hung up in a basket on a tree to be devoured by the birds of the air. When the mother of Moses was compelled by the cruel edict of her monarch to destroy her child, she placed him in an ark of bulrushes, and set a guard to keep off the alligators of death; but in India the tender mother often sacrifices her first born to conciliate the favor of her guardian Deity in behalf of her unborn progeny. When the child is two or three years old, she takes it to the river, encourages it to enter as though about to bathe it, but suffers it to pass into the midst of the current, when she abandons it, and stands an inactive spectator, beholding the struggles, and hearing the screams of her perishing infant. Cruel mother, to decoy thy child into the arms of death; but more cruel system that eradicates from the mother's breast every maternal feeling, and makes that action a virtue which the law of God and of man denominates murder.

There is one whole tribe in India which destroys every female child which is born amongst them, so that they are obliged to take their wives from the tribe next in rank to them. On one occasion a father's heart recoiled when the ministers of vengeance demanded his daughter; he repelled them from his presence, spared her life, and she grew up, tenderly beloved by her parents. But the sight of a girl rising to maturity, in the house of a Rajpoot, was so novel and so contrary to the customs of the tribe, that no parent sought her in marriage for his son. The grief worn father, suffering under the frowns of his own tribe, and trembling for the chastity of his daughter, and the honor of his family, bore her off — Where? — To some orphan asylum, where she was secure from the ministers of death? Alas, no; Hinduism never erected such a sacred retreat for human misery. He took her to some pathless desert, where he slew her, leaving her body the food of worms, or to be devoured by the wild beasts of prey.

"But the triumph of the first great murderer is no where more complete than in the immediate vicinity of the dark pagoda of Jüggernaut. It is impossible to approach this region of the shadow of death without inhaling the abominable effluvia of putrefaction, which like a pestilence desolates the

neighboring shores. Innumerable human skeletons, bleaching in the burning air, proclaim the insatiable ravages of this Moloch of the East. So deadly is the superstition with which his myriads of votaries are infected, that, on the great festivals, every avenue to his temple, for several miles round, is crowded with voluntary victims, all of whom miserably perish — some by fatigue — others by ingenious devices of self inflicted torture: their exclusive object is death; and if they can trail their charred and blackened bodies within the borders of a sanctuary, the walls of which they cannot hope to reach, they are happy.

“But it is when the terrific pageant comes forth a moving palace, of enormous dimensions, supporting the enshrined image of this accursed deity, that superstition may be said to put in the sickle and to reap the harvest of death. Dragged by the united strength of a thousand human bodies, priests, victims, Brahmans, and Faqueers, its approach is the signal for every horrid species of immolation. Multitudes rush from time to time to prostrate themselves under its tremendous wheels, which crush them to atoms in a moment. Others cut themselves with knives, and dye the car and its line of progress with streams of blood while their frantic relatives shout with delight, at the heart revolting spectacle. Mothers cast their infants into the track of the sanguinary procession, and then turn to watch the wild and wanton dance of the Almahs clapping their hands, and keeping time to the silver bells that tinkle round their slight ankles, while their little ones writhe in the agonies of death.”²

Some of the secrets of their prison house I have now told you — but who can listen to the narration, but with pity and overcharged indignation? Yes, I have seen the effect which these tales of cruelty have produced. The deathlike stillness which pervaded your assembly while I was relating them, and which was interrupted only by the involuntary movement of horror, as I finished rehearsing the various acts of this overwhelming tragedy; the gratitude of your mind to Him who has cast your lot in a happier clime, and adorned your temples with a purer and more benign faith, are favorable indications of your deep commiseration for these deluded pagans; and I am conscious that if I could suddenly transport you into that part of Moloch’s great empire where these horrid rites are performed, that you would consent to make the most costly sacrifice, if you could become the agents of their abolition. But I cannot. Imagination must supply the place of vision. Fancy

must aid the judgment. The testimony of others must be the oracle of conviction. But recollect, my brethren, that while I am now speaking some widow is dying in the flames — some aged parent is borne off to the waters of death — some first born son, is just beguiled into the river, and carried down the rapid current — some lovely female infant is writhing in the agonies of strangulation! and will you consent to retire from this hallowed place till you have made one mighty effort, and the only effort in your power, to arrest the progress of this cruel monster, who has transformed the fertile plains of India into an immense Golgotha, and placed the king of terrors on the throne which belongs to the Prince of Peace?

Shall I now pass from their cruel rites to tell you of their obscene practices? Shall I take you into their secret chambers of imagery, and shew you the licentious objects: which are portrayed on their walls? No; I dare not. I have too much regard for the purity of your imagination — I have too strong a sympathy with the delicacy of your feelings — too profound a respect for the ethereal temperature of your mind, to rehearse in your presence those deeds of lewdness and impurity, which they commit even in their public assemblies. “O my soul, come not then into their secret; unto their assembly, mine honor, be not thou united.”

If such a species of superstition had corrupted only a single family of man, to remain insensible to its degradation and its danger, would ill comport with the benevolent spirit of the Gospel; but when we recollect that it has acquired an omnipotent and omnipresent influence over the teeming population of India, ought we not to approach the footstool of Immanuel’s throne, and after vowing that we will not relax in our exertions till its destruction is effected, most fervently pray, “Oh, Lord, have respect unto the covenant; for the dark places of the earth are full of the habitations of cruelty.”

After having exhibited these features of Hinduism, I will proceed,

II. The Immense Superiority of Christianity.

To show the immense superiority of Christianity as contrasted with it.

1. Christianity is attended by a superior force of evidence.

That system of belief, on which we place our hope of future and eternal bliss, ought, unquestionably, to produce unequivocal and satisfactory proofs of its Divine origin. But what arguments can a Hindu bring forward to repel the attacks of skepticism, or to produce a rational conviction in an inquiring mind of the divinity of his faith? None. He may appeal to its antiquity, to its external splendor, to the number of its votaries, to the patience and the heroic fortitude with which they endure their sufferings, and to the marvelous reports of tradition; but this appeal, like the lever of Archimedes, having no substantial basis to rest on, can never raise a skeptical mind into a firm conviction of the Divine origin of the system which it is employed to support. But are we reduced to such a dilemma? When we go and propose our religion to them, are we incapable of demonstrating its celestial origin? No; we can fearlessly appeal to evidences which infidelity has assailed, but never disturbed; which accumulate in force, as the ages of time roll on, and are as adapted to the comprehension of a Pagan as a Christian. The accomplishment of prophetic enunciations; the miraculous attestations which were borne to the truth, as it fell from the lips of Jesus Christ and his Apostles; its rapid and universal propagation, though opposed by the combined powers of the Jewish and Gentile world, when dispassionately examined, will demonstrate that we are not offering them a cunningly devised fable: but when we exhibit its internal consistency and purity, as contrasted with the contradictions and obscenity of their own mythology, and exemplify its moral tendency in the sublime, yet unostentatious virtues of our devoted Missionaries, we shall compel them to acknowledge, “that their rock is not as our Book, even our enemies themselves being judges.” Ours is the immovable Rock “against which the gates of hell shall never prevail;” but theirs is already passing away, into the valley of Hinnom, leaving the deluded objects of its dependence exposed “to the face of Him who sitteth on the throne, and the wrath of the Lamb.”

2. More sublime, Pure and Divine.

Christianity reveals a system of truth more sublime, more pure, and better adapted to answer all the purposes of a divine Revelation.

However sublime some of the ideas may be, concerning the Supreme Being, which may be found in the sacred writings of the Hindus, the representations of the gods, before which the priests and the people indiscriminately worship, are but too descriptive of the nature of the superstition with which their idolatry is connected. Every part of their mythology, however it may contain some vestiges of the primeval religion, is compounded of falsehood and immorality, and their sacred rites have a natural tendency, not only to pollute the imagination, but transform the devotee into a human monster. And does this system of superstition accomplish any of those moral designs which a revelation from heaven would obviously propose? No, Wherever it goes the indignant voice of the Holy One is heard behind it saying, "He that is unjust let him be unjust still; and he which is filthy let him be filthy still." Now turn your eye to Christianity: how sublime, and how lovely are the representations which it gives of the character of Jehovah. When hid in the cleft of this rock, he passes by, and we hear him proclaiming his name, "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation."³ What purity of language and of thought, what sublimity and beauty of description, what harmony and unity of design, is preserved throughout every part of our Scriptures. How wonderfully adapted is the scheme which they reveal to the peculiar condition of man.

Is man a guilty sinner? Does he feel the arrow of conviction, darted by an unseen hand, piercing his soul? Has he a presentiment of future misery haunting him in the hours of solitude? Where, in this dreadful extremity, can he look for consolation — to Hinduism?

As well the orphan babe may rest
On some fair statue's marble breast,
Whence no nutritious virtues flow
To soothe the hapless child of woe.

Nor is this mere poetic imagery. When laboring under this mental anguish, he has been to the religion of his country, and the faithful Swartz, a Danish missionary, has recorded the result of his visit. He tells us, that a Hindu,

who resided on the Malabar coast, had inquired of various priests how he could make atonement for his transgressions; and at last he was directed to drive iron spikes through his sandals, and then walk the distance of four hundred and eighty miles. He undertook the distant pilgrimage; but he gained no relief, till he unconsciously reclined himself under the shadow of our Rock, which was now rising in that weary land; when the Herald of Mercy having just crossed the distant mountain, came and preached from these words: "The blood of Jesus Christ cleanseth from all sins." While he was preaching the man rose up, tore off his torturing sandals, which he threw in the air, and cried out, "This is what I want!" and he became a living witness of the truth which had such a consolatory effect on his mind.

"The cross!
There, and there only,
————— is the power to save.
There no delusive hope invites despair;
No mockery meets you, no deception there;
The Spells and charms that blinded you before
All vanish there, and fascinate no more."

Is man a depraved sinner? Does he feel the corruptions of his nature? Where shall he go for relief? — to Hinduism? He has been there, and the indefatigable Ward has recorded the result of this visit. "I have sometimes," he says, "asked an inquiring Hindu, Why do you wish to become a Christian?" Ah, sir," the poor man has said, "I have tried all the ways which my countrymen follow. I have bathed in the Ganges; have visited the holy places; have read our books; have made presents to the Brahmans; have obeyed my spiritual guide; have long repeated the name of my guardian deity; but I find, no inward satisfaction, no relief from all these expedients. But I have lately heard that Jesus Christ became incarnate; that he died for us his enemies, and died to take away our sins. This, I think, must surely be the true way, of salvation."

Yes, and as soon as he feels the hallowed, touch of Christianity, old customs, and habits, and vices; pass away, and behold all things become new. Out of the ruins of his nature arises a moral form like unto the Son of man, and though its lustre is less brilliant than the bright original, yet its essential qualities are the same, He is a new creature in Christ Jesus. "Hence," says

Dr. Buchanan, when speaking of those who had felt the transforming power of truth, “the Christian virtues will be found in exercise by the Hindu, in a vigor and purity which will surprise those who have never known the native character but under the greatest disadvantages. Their conduct, their manners, their dress, demonstrate the powerful influence and peculiar excellence of Christianity,” and compel even our enemies, when the comparison is instituted, to confess, that their rock is not as ours. On our Rock flourishes the plant of renown, whose leaves are for the healing of the nations; but theirs produces “only the vine of Sodom, whose grapes are grapes of gall, and whose clusters are bitter; whose wine is the poison of dragons, and, the cruel venom of asps.” Our Rock, when smitten by the rod of mercy, yields the purifying and nutritious waters of life, which follow us through the whole of our devious path, fertilizing every track across which they pass; but theirs contains within its subterraneous caverns, the destructive fire, which, when struck by the lightning of Jehovah’s anger, “shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains.”⁴

3. A More Beneficial Influence.

Christianity has a more beneficial influence over man in relation to his felicity and improvement.

His Felicity.

I do not intend to deny, but Hinduism may impart a certain indefinite feeling of delight to the devotee when engaged in the most horrifying exercises of devotion; but can we suppose that this System is productive of personal and relative felicity? Does not a large portion of human happiness arise from cherishing the tender affections of social life — from the discharge of the reciprocal duties, of the conjugal, parental, and filial state; and does not its existence depend on an exemption from positive infliction of pain and degradation? But in India these pure sources of bliss are all dried up, and the mind is left in a state of entire destitution, unless the rack of torture can give ease, and the moan of sorrow, or the horrid yell of frantic woe, by some monstrous perversion of nature, can become the sacred music of the soul.

This system is not more destructive of the happiness of society than it is inimical to its improvement. The arbitrary division of the Hindus into four distinct castes operates as a permanent check to the improvement of their condition, and condemns the great body of the people to poverty and wretchedness. This unnatural distinction of classes deprives them of every inducement to industry and exertion, and is the unhallowed voice which says to the march of the human spirit, "Hitherto shalt thou go, but no farther." The most humble and virtuous conduct, even when associated with the most powerful intellectual talents, secures no reward to a person of the lower caste: and those of the higher order sustain no loss of reputation or privilege by remaining ignorant or becoming vicious. The whole community being thus deprived of hope and fear, the great motives of human action, its different orders are doomed to remain in the condition in which they are placed, and every avenue to their improvement is effectually closed.

We will now turn away from this system which makes the waters of social life bitter, like those of ancient Mara, and which fixes limitations to the progressive advancement of general society, to contemplate the beneficial effects of Christianity on man as an individual, and on men as existing in a state of political union. Wherever she has descended, and taken up her abode, she has made the wilderness and the solitary place glad, and caused the desert to rejoice and blossom like the rose, and her progress, has been the progress of knowledge, civilization, and happiness. The same sun which shone on Britain in the days of Julius Caesar, shines on her now; the same heavens gave her fruitful showers, and the same soil yielded its increase. But compare Britain now, with what she was then, and you will have a fair specimen of the benefits which Christianity confers on a nation. Our ancestors were rude savages, who wandered about in a state of nakedness, or merely covered with the skins of beasts, whose sole employment was either in pasturage or hunting, and whose system of religious faith, if less elegant than that of ancient Greece, or less obscene than that of modern India, embodied in it the same cruel and deteriorating principle.⁵ But now, Britain is the wonder of the world — she excels all other nations, in the equity of her laws, in the enterprising spirit of her commerce, in her deeds of valor and of mercy, in her national character, customs and habits, in arts and science, in her institutions of benevolence, in her love of liberty, and in the generous efforts which she is making to bless the whole afflicted family of man. To

what mighty cause shall we attribute this immense superiority, which becomes the more conspicuous as we draw other nations nearer to her in the vision of comparison. Christianity, we approach thy throne, and lay the honor at thy feet! These are thy doings, and they are worthy thy pure and benign character!

What, if we trace the globe around,
And search from Britain to Japan,
There can be no religion found
So just to God, so safe to man.

Let the High Priest of Hinduism ascend to the top of his rock — let him view the immediate scene of that desolation which surrounds it, and which stretches out far beyond the reach of his vision — let him listen to the sighs of the disconsolate, and the groans of the dying, and after he has taken the frightful survey, let him descend, and climb to the top of ours: let him behold the fertility of the neighboring valleys, and the remoter plains — let him hearken to the songs of melody and joy, which are echoed back from more distant hills and dales, and we may confidently expect, unless the power of infatuation has dethroned his reason, that he will confess that his rock is not like our Rock.

4. More Solid Hope For Future Happiness.

Christianity gives us more sublime conceptions of the invisible world than Hinduism, places our hope of future happiness on a more solid basis, and reveals the doctrine of the resurrection of the body, to which that mythology makes no allusion. “By a future state a Hindu understands nothing more than transmigration; and he dies with the expectation of immediately rising to birth again in some other body — in that of a dog, or cat, or worm: and if he has committed some atrocious crime, he expects to fall, for a time, into some one of the dreadful states of torment described in the *shastru*.” And if by any specious act of merit he escape the general doom of transmigration, and attain a state of happiness after death, it is either a state of happiness without personal consciousness, as they suppose the soul will be absorbed in the Deity, who they imagine, exists in a profound sleep: or a state of happiness which will arise from an unbounded indulgence of sensual grati-

fication. Let us now, my brethren, lift up the veil of the sanctuary, and behold the visions of future glory which Christianity has revealed. The believer passes through the valley of the shadow of death, and the moment he crosses the line which separates the visible from the invisible world, he sees God. He sees him as he is, a pure, majestic, and benign Being. He is taken by the Redeemer, who presents him faultless before the presence of the Divine glory with exceeding joy. But as the human imagination can form no adequate conception of the high elevation of glory, honor, and immortality to which he is advanced, I shall not attempt description, but merely quote the language of the prophet.

“After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and, before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And, all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, Saying, Amen: Blessing and glory, and wisdom, and thanksgiving, and honor, and power, and might be unto our God forever and ever. Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?. And I said unto him, Sir, thou knowest, and he said to me, These are they, which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.”⁶

And does not Christianity inspire us with the hope of attaining this exalted state of purity and bliss and by placing this hope on the fact of the Saviour’s resurrection and ascension, does it not become as an anchor of the soul, sure and steadfast?

But though the soul of the departed believer enter heaven, his body is deposited in the tomb — yet, does not Christianity turn this land of darkness into the brightness of the morning?

“But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope. For if we believe that Jesus died, and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the Word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain, shall be caught up, together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words.”⁷

The horror-struck Hindu, when bending over his rock, in which is entombed the lifeless body of his friend, sorrows, as one without hope, because there is no comforter near, but Christianity rolls away the stone from the mouth of our sepulchres, and tells us to look for the Saviour the Lord Jesus Christ. “Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.”⁸

Go, thou enemy of the Christian faith, compare our bright prospects with the lurid gloom of paganism — the consolations which we enjoy under the visitations of death, with the disconsolate feelings of the Hindu, when lover and friend are put from him, and his companion is thrust into darkness, and then report to us the result. — The deed is done — the testimony is placed on record, to which the breast of sorrow responds, there is no rock like unto our Rock. From the top of this rock I see Him who is the resurrection and the life, and I hear him say, “He that believeth in me, though he were dead, yet shalt he live.”⁹

I will now proceed,

III. Our Duty To Teach Christianity to India.

To prove that it is our imperative duty to propagate Christianity through every part of our Indian territories.

That it is to be sent forth amongst all people, and ultimately unite all nations under its peaceful influence and authority, no one can doubt, who believes in the inspiration of the Scriptures; “For from the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the Heathen, saith the Lord of hosts.”¹⁰ “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.”¹¹ And I would remark,

1. Christianity A Universal Religion.

That it is admirably adapted to become a universal religion. Judaism, which claimed the same origin with Christianity, and which appealed to the same species of evidence to attest its authenticity, was adapted to one nation only. While it exhibited, through the medium of a splendid ritual and pompous ceremonies, all the essential truths of Revelation, it was encumbered with so many local requisitions, and distinctive signs, that its universal promulgation was impracticable. It was more fitted for defense than conquest, and associated with its benevolence too much of the national feeling to look with a benign aspect on the miseries of a remote clime, or attempt the salvation of a foreign people. But Christianity disclaims all nationality, prescribes no laws, imposes no rites, enjoins no ceremonies, which may not be observed by the Asiatic as well as the European; and viewing all men, irrespectively of clime, of rank, and of character, as involved in, the same moral condition of guilt and degeneracy, proposes a restorative scheme of mercy, which never varies in its terms, its mode of operation, or its final result. It is the tree of life, which will flourish, as luxuriantly in India as in Europe; which will strike its roots as deeply in the sand stone rocks of Iceland, or the deep morasses of Siberia, as in the valleys of Piedmont or the plains of Africa, and yields a fruit not less delicious to the taste of a converted Hindu, than to a British Christian.

2. How Propagated.

What are the means by which it should be propagated? Not by force. A conversion effected by such means may produce an external conformity to the

ritual of the Christian faith, but it would leave the mind still under the bondage of guilt and depravity. Indeed, if the arm of civil power were to attempt to suppress Hinduism, that the beautiful fabric of the truth might be raised on its ruins, the prejudices of the empire would be justly roused against such an infringement of its rites, and probably not a single European would be permitted to return to his native country, to bring the melancholy tidings of the result. Propagate the Gospel, but disdain to employ any other means than those which it exclusively sanctions.

Circulate the Scriptures. The authors of a false religion usually conceal the mysteries of their pretended revelations from the great mass of the people, who are taught to receive with the utmost degree of implicitness, the dogmas of the priesthood; — but Jesus Christ commands all to whom the Gospel is addressed, to search the Scriptures, which presupposes that they are in their possession. The very circumstance of publishing our Scriptures in the native language of the Hindus, will excite their curiosity; and have not some of their most learned Brahmans, after they have perused them, publicly renounced their long venerated faith, to embrace salvation through the death of Jesus Christ?¹²

“A Brahman recently baptized, had, while a heathen, taken a vow of perpetual silence, and had kept this vow four years, residing, during this time, at the celebrated temple of Kalee, near Calcutta. He was held in such reverence, that when he passed through the streets of Calcutta, the rich Hindus hurried down from their houses, and threw themselves at his feet to worship him as a Deity. He wore several necklaces made of the bones of serpents, and his whole appearance was that of a being who had changed the human state and form. Let us look at this man for a moment: he possesses all the pride arising from his descent from the highest order in his country, and from the homage he receives from the adoring crowd. How shall the Christian Missionary obtain access to this man, who has retired to this celebrated sanctuary, and who has in fact renounced all human intercourse? And how shall one ray of light enter such a mind, a mind stript of all the attributes connected with choice, or even with thought? Must not we pronounce this man’s case absolutely desolate; and that he is in the very worst sense of the apostolic declaration without hope? And yet my venerable colleague, Dr. Carey, writes me, that this man through a Christian tract in the Bengalee

language, which somehow or other was introduced into his solitude, has given up his rank, the worship of his countrymen, and all his nostrums, and is become a humble Christian, receiving Christian baptism.”

Establish schools for the education of the young. It is to this cause that Mahometanism owes much of its success in India; and can we be insensible to its vital importance? If the elementary principles of Christianity are infused into the youthful mind, if he be taught to revere God as a spiritual, rather than a corporeal Being — as holy, rather than impure — as omniscient, rather than confined within a local boundary — if he be taught to believe in the mission and death of Jesus Christ, it will be impossible for the charms and incantations of Hinduism wholly to efface the impressions which he will receive; they will grow with his growth, and strengthen with his strength, and though he may live, like too many amongst us, a practical infidel, yet he will be effectually severed from the destructive religion of his country, and may, when the terrors of death fall on him, look to the cross and live.

But **the preaching of the Gospel** is the most effectual means of propagating it. “And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved: but he that believeth not shall be damned.”¹³ “For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.”¹⁴ But what effect will this produce? Will the magnificent Pagoda, which has so long withstood the ravages of Mahometan fury, totter on its base, when the Missionary alludes to the powers of an unseen world — or will the Deities he charmed from their elevated thrones by the magic spell of the Gospel? No. “Such is the corruption of public morals in India,” says a justly celebrated senator, “that it will be impossible to commence the great work of reformation, by a course of religious instruction. This must be effected by the introduction of those arts and sciences which tend to the utility and embellishment of civil life.”

We live in such an advanced age of the world, that we can, by looking back on its history, form a tolerably correct opinion of the value of the expedients which have been employed to correct its numerous and appalling

disorders. Philosophy, whose sentimental tenderness induces her to weep over the follies and absurdities of paganism, has often lifted up her voice in plaintive accents, to reproach, and condemn; but what land of darkness has she ever illumined with the light of life? What nook of the moral world has she ever reclaimed from the worship of dumb idols to the service of the living and true God, or on what site has she ever erected a temple for Jesus the King of Glory? Alas! her historians have either proved faithless to their trust, or they have had no achievements to record. But the preaching of the gospel in ancient times, christianized pagan Greece and pagan Rome, and, in modern times, has expelled idolatry from the islands of the South Seas, raised many of the degraded Hottentots to the rank of civilized beings, and induced some of the proud and licentious Brahmans of India to exchange the honors of caste for the reproach of the Cross, and the wages of sin for the obloquy of righteousness. With such splendid triumphs over idolatry and vice as we can exhibit, we smile at the infidel, who reproaches us for our zeal in propagating a cunningly devised fable.

A fable! but if a fable, it is one got up by a few illiterate men, with so much art, its various parts, are adjusted with so much skill, its ideal substance is invested with such resistless energy, that the most learned have not been able to detect the fraud, the most eloquent have been silenced by its authority, and the most hostile have been subdued by its overpowering charms.

A fable! but if a fable, it has done more for the moral and social felicity of man, than all the exertions of human wisdom and legislative authority; and we have only to conceive, by an effort of the imagination, of its universal reception, and we have the sublime vision of an ancient prophet turned into an actual scene. “The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.”¹⁵

But I must not conceal from you the fact, that the mystic power by which the renovation of India is to be effected, is not transfused into the

means which we employ, nor the agents who use them. The Gospel may be preached to the savage, or to the sage, in the most argumentative, or the most popular manner, decorated with all the ornaments of a perverted taste, or simple and pure as it stands on the hallowed page, without producing any permanent impression on the mind, unless it be attended by that sacred power by which it was originally established, and to which it owes all its prosperity and glory. This is a fact of such vital importance to be received, that it cannot be stated too often or too strongly. If this fact be denied, or only theoretically admitted, our Missionaries may go forth to labor, but they will meet with a just rebuke for their temerity in an entire failure of all their exertions; for it is not by human might, that the superstition of India is to be destroyed; nor by human power that Christianity is to be established, but by my Spirit saith the Lord.

But though you may justly identify the Missionary cause with an invisible and omnipotent agency, and congratulate each other on its final triumph over every obstruction, yet you should guard yourselves against indulging any visionary anticipations of its rapid progress, lest you should faint when difficulties and discouragements may demand the exercise of redoubled zeal. A time will come, according to the calculations of some wise and good men, who have paid great attention to the records of prophecy, when the gospel of peace will be diffused with the rapidity of lightning, and “a nation will be born in a day;” but till that extraordinary period arrives, it will advance only by a slow progression, as though its success depended exclusively on the wisdom, the eloquence, and adroitness of the agents to whom it is entrusted. “This is not a proposition which demands only a cold assent; it should regulate every movement. It is not stated with a view to repress any well directed activity; but to prevent that relaxation of activity, which always follows the disappointment or delay of visionary expectations. If any man be led to imagine that an edifice which has resisted the impetuous attacks of Mohammedan bigotry, and the undermining approaches of jesuitical craft, is to be suddenly or speedily raised to the ground, his benevolence must be praised at the expense of his discretion. We may, on this occasion, learn a useful lesson from our enemies.” Let Christianity, said the infidel rulers of France, when they restored at least the nominal profession of it, “descend slowly and silently to the tomb; it is not possible at once, or by violent measures, to extirpate the religion of eighteen centuries.”

Hinduism has existed a long space of time, and from its adaptation to the vicious passions and propensities of the human heart, it has acquired a most powerful ascendancy over the great mass of the people; and we should display more rashness than prudence, more juvenile ardor than mature knowledge, if we were to expect any sudden or extensive change as the immediate result of the measures which we are now employing; but that our exertions are as the germ of that mighty renovating principle, by which India is to be transformed, no enlightened Christian can doubt; and though the present generation may pass away untouched by its influence, yet, like the leaven hid in the three measures of meal, it will silently and imperceptibly proceed in its operations, till the whole empire has felt its purifying and consoling power. “And now, saith the Lord that formed me from the womb to be his servant, to bring Jacob again to him. Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength. And he said, it is a light thing that thou shouldest be my servant, to raise up the tribes of Jacob, and to restore the preserved of Israel: *I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.*”¹⁶

3. By Whom?

3. By whom are these means for the propagation of Christianity to be employed! This question we can very easily decide. You recollect the account which Moses has given us of the camp of Israel, when each individual was bitten by the serpent. The malady inflicted by this bite would soon have exterminated the whole race of the Jews had not mercy interposed and appointed a remedy. The remedy was a brazen serpent, whose power to heal depended not on any intrinsic virtue, but on divine appointment. Now suppose this serpent had been placed under the care of a few of the heads of the tribes of Israel, what would have been their obvious duty? To have hastened to the center of the camp, to have elevated it on a pole, to have sent messengers with the intelligence to every tent, and besought the people to look and live. But suppose these men, insensible to the miseries of the dying camp, had received “the benefit” of the cure themselves, and then went and regaled themselves in their own tents, keeping the serpent in their possession, what judgment would you have pronounced on their conduct?

Would you not have denounced them traitors and and misanthropists, insensible to the authority of heaven and the miseries of earth.

“And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life.” (John 3:14, 15.)

But has he been lifted up amongst the tribes of India? Alas, no. The plague has been raging in their camp for many ages, bearing each succeeding generation to the blackness of darkness for ever; and though the antidote has been provided by the great physician, yet, till recently, scarcely any have rushed in amongst them to stay its progress. Must not the charge of criminal insensibility rest somewhere? Yes! Where? At the door of those who profess to be the disciples of Jesus Christ! Did he not, before he ascended to heaven, issue the following command:

“Go ye therefore and teach all nations, baptizing them, in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.” (Matt. 28:19, 20.)

To suppose that this commission was restricted to the Apostles, would be absurd; because the promise which is annexed to it is extended through all succeeding ages to animate those who may be engaged in its execution.

“But this commission devolves on the ministers of the Gospel, and therefore we are exempted from the obligations of attending to it.”

No, my brethren, you cannot plead the right of exemption, without involving yourselves in the charge of the grossest inconsistency. Shall I now repeat the earliest, the most regular, if not the latest prayer, you ever offered up at the footstool of the divine throne. "Our Father, which art in heaven, Hallowed be thy name, thy kingdom come, thy will be done, as in heaven so in earth. Give us day by day our daily bread. And forgive us our sins; for we also forgive every one that is indebted to us.¹⁷ Are you not taught by the order of these petitions, that your anxiety for the honor of God is to take the precedence of every other; and are you not forbidden to implore your daily bread, or the remission of your sins, till you have poured forth the ardent

desires of your soul for the universal establishment of the Redeemer's kingdom? And can these anxieties be regarded as sincere, unless they are attended by corresponding exertions and sacrifices?

Let our youth of both sexes employ their time, their influence, and ardor of their passions, in establishing and extending Auxiliary Societies¹⁸ in the churches and congregations to which they are united. Let their parents and guardians sanction their exertions, and cooperate with them, that the poorer population of the country, which has hitherto been regarded as the mere objects of charity, may now be admitted as fellow workmen with their more wealthy neighbors, in extending its most valuable donations. Let our more opulent tradesmen and merchants,¹⁹ who are distinguished as the patrons of every benevolent institution which adorns the age and country in which they live, appropriate a larger portion of their resources than they have hitherto contributed, towards replenishing the exhausted funds of our Society. Let the Ministers of the Cross, by a more energetic appeal to the people of their charge, rouse the inactive to exertion, and stimulate the zealous to still greater exertions, that it may be said of us as of Israel, when retiring from the land of Egypt, "That we come forth also with silver and gold; and that there is not one feeble person among our tribes." And let us all, in our closets, when bending before our family altars, and in the more public exercises of devotion, remember the poor Heathen who are perishing for lack of knowledge; and to whom the communication of knowledge will prove unavailing, unless the spirit of truth convince them of sin, of righteousness, and of judgment.

4. British Rule in India.

And may we not suppose, that this is the reason why India is placed under the care of the British Government. A few years since we occupied only a few forts, erected in different parts of the coast for the protection of our commerce; and at one period our very existence there was endangered by the machinations of France; but now, we have nearly the whole empire under our absolute or remote authority. It is true, that we are in the habit of ascribing this unparalleled conquest to the valor of our troops, and the wisdom of our counsels; but will not you, my brethren, endeavor to ascertain the moral design which the Rules of the nations has in view, by entwining

the laurel of victory around the brow of Britain! Is it merely to exalt our national fame, to extend our commerce, and allow the sons of cupidity to amass wealth by deeds of cruelty and oppression! No. "Providence," to use the language of the late. Sir Wm. Jones, "has thrown these Indian territories into the arms of Britain, for their protection and welfare." And can we more effectually promote their welfare than by sending them the ministry of reconciliation? If we introduce amongst them the arts and sciences, we may refine their taste, we may expand their intellectual vision, and invest them with a portion of that fading glory which irradiates our academies of learning, and schools of philosophy; — if we convey to them our unrivaled constitution, modified and adapted to their national customs and habits, we may place a stronger guard around their life and property, and raise them from a state of barbarous vassalage into the dignity and happiness of a free people: but if we withhold the pure light of Divine revelation, we shall leave them still under the dominion of their destructive and demoralizing superstition — in a state of alienation from God — ignorant of the great scheme of redemption consummated by the death of Jesus Christ, and destitute of all those sources of blessedness, and those animating prospects, which it is our privilege to enjoy. By such donations we may adorn and enrich them: as citizens of this world; but if we do not convey to them the unsearchable riches of Christ, we shall leave them, amidst all their national splendor, morally wretched, and miserable, and poor, and blind and naked. Let science go with her discoveries, philosophy with her wisdom, and a pure law with its equitable sanctions, and exert their united influence to bless degraded India; but it shall be our honor to convey the glorious Gospel of the blessed God; in comparison with which the discoveries of science are useless, the wisdom of philosophy is folly, and the force of human law perfect weakness.

And if we watch the operations of Providence, we shall perceive, that every movement favors the accomplishment of this design. The late charter granted to the East India Company extends the shield of protection over our Missionaries, who may now travel from one district to another without obstruction and without dread. They may erect schools for the instruction of the native children, they may build temples for the celebration of the sacred rites of our faith, or they may preach the Gospel of peace beneath the wide spreading branches of the stately banyan tree, without fear of being molested by the local authorities or the native Hindus.

The whole land is before us; the valley of Achor, as the door of hope, is occupied and guarded; and nothing can impede our march, or prevent our ultimate success, but a spirit of discord, which will thin our ranks; or a moral palsy, which will enervate the arm of our strength. Let us roll away the reproach which has often been urged against us, that we do not display a spirit of zeal in this sacred cause which is commensurate with its vast importance; and by uniting the influence, the wisdom, the piety, and the wealth, with which we are entrusted, constrain India to bless, rather than execrate, the day when an European first landed on her shores; and to adore the wisdom of that Providence, which, by her national humiliation, has made way for the bloodless triumph of the Prince of Peace.

My Christian friends,[^KW] the hour is at length come when you are called upon to exert yourselves once more in the best and most glorious of causes; and, I flatter myself, that you will support your well earned reputation. You may have entered the Tabernacle this evening with a resolution to give only a certain portion of your wealth; but can you retain such a firm self possession as shall prevent your augmenting its amount? Has not true sensibility its sallies and excesses? Will it not sometimes make a noble sacrifice of its resources to promote the public good? Are there not calls so imperious, and miseries so touching, that the mind, borne along by the impetuosity of its own wattage, disdain to sympathize by rule, or give by measure. Allow me to solicit each individual to make some addition to that and which has been fixed on under the limitations of a cool, calculating spirit. If I could now take you to the spot from whence you could see the first born son going with the lighted torch to consume his deceased father and living mother in one blaze of fire, what premium would you give for the luxury of being permitted to extinguish it? If you could now see the little boy, of three years of age, smiling and prattling, like your own lovely children, as the decoying mother is enticing him into the rapid stream, what premium would you give for the luxury of being permitted to snatch him from the devouring alligator? — nothing more than what you fixed on to contribute before this appalling scene of Hindu superstition was presented to your imagination? Will you make no advance? [^KW]: As the author is incapable of recovering the spontaneous address which he delivered to the congregation on the importance of an individual attention to the salvation of the son, this part of the discourse is necessarily omitted.

If I were addressing a congregation unaccustomed to feel for human misery, or one whose skepticism treats with contempt the revelation of mercy, I should despair of success; but when I recollect where I stand, and with whom, and for what I am pleading, I am forbidden to fear; and I confidently expect, that you will give a decided proof that your compassion knows how to sympathize with miseries that are remote as well as those which are near; that your zeal is not diminished by the variety of objects which call forth its manifestations; and that your liberality keeps pace with the increasing demands of our Society.

“Save now, I beseech thee, O Lord: O Lord, I beseech thee, send now prosperity.” (Psalm 118:25.)

“Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us: yea, the work of our hands establish thou it.” (Psalm 90:16,17.)

The End.

1. It is sometimes said, as an apology for this horrid practice, that it is the widow's free and voluntary act; but if so, why employ the lever to press her down to the rack of torture? Why close up the avenue, if she have no desire to escape? Why deprive her of the power of choice when the flames begin to scorch her? but that force is sometimes employed to compel the poor widow to endure this cruel process of torture is certain.↵
2. For a more full description of the scenes of Jüggernaut, vide Dr. Buchanan's *Asiatic Researches*.↵
3. Exodus 34:6, 7.↵
4. Deut. 32:21.↵
5. The worship of the ancient Britons was expressed in four different ways, and consisted in songs of praise and thanksgivings, prayers and supplications, offerings and sacrifices, and the various rites of augur and divination. The Druids in Britain directed and superintended these

different modes of worship, and both instructed and aided their disciples in the performance of them. As to their sacrifices, it is much to be lamented, that human victims constituted a part of them; for it was an article in the Druidical creed, “That nothing but the life of man, could atone for the life of man.” In consequence of this maxim, their altars streamed with human blood, and great numbers of wretched men fell a sacrifice to their barbarous superstition. Criminals who had been guilty of robbery and other crimes were selected in the first instance; but when there was a scarcity of criminals, they did not scruple to supply their place with innocent persons. These dreadful sacrifices were offered by the Druids, on behalf of the public, at the eve of a dangerous war, or in a time of any national calamity; and also for persons of high rank, when they were afflicted with any dangerous disease. By such acts of cruelty, the ancient Britons endeavored to avert the displeasure, and gain the favor of their gods.— *Vida Rees Cyclopaedia, Art. Druids.*↵

6. Rev. 7:9—17.↵
7. 1 Thess. 4:13 18.↵
8. Phil. 3:21.↵
9. John 11:25.↵
10. Malachi 1:11.↵
11. Matt. 24:14.↵
12. The utility of circulating religious tracts is demonstrated from the following fact, which I have selected from the Rev. Mr. Ward’s *Farewell Letters*, and to which letters I am indebted for most of the facts I have stated in the preceding parts of this sermon; of these letters I need say no more, than that they ought to be read by every human being:↵
13. Mark 16:15, 16.↵
14. 1 Cor. 1:21.↵
15. Isaiah 11:6—9.↵
16. Isaiah 49:5, 6.↵

17. Luke 11:2-4.↩
18. The poor are willing to contribute some portion of their scanty income in aid of the Missionary cause, and if Auxiliary Societies were universally established through the kingdom, they would produce a larger income than the Society has at present. [Ed. note: the pound, shilling, and pence amounts are excluded here.]↩
19. In looking over the list of annual subscribers to the Missionary Society, the author has observed, that many contribute only one guinea per annum, which is not a larger sum than they give to the support of a common charity school in the parish in which they live. That is, they give a guinea per year towards the education and maintenance of a few poor children, and no more towards the salvation of several hundred millions of intelligent beings. On what principle such a disproportionate contribution can be justified, he is at a loss to conceive; and when alluding to it in private company at the Missionary Meeting, several persons resolved to augment their subscriptions.↩

Copyright Notice

This book was published 2021 by The Lutheran Library Publishing Ministry LutheranLibrary.org. Slight updates to spelling and punctuation may have been made. Original SMALLCAPS in the text have been rendered in **bold**. Unabridged.

Originally published 1822 by The Society, London.

Cover image: White Kali at a Sarbojanin Kali Puja pandal at Shakespeare Sarani, Kolkata, 2010 by Jonoikobangali.

Image on imprint page is *Still Life With Bible* by Vincent Van Gogh.

This LutheranLibrary.org book is released under the Creative Commons Attribution 4.0 International (CC BY 4.0) license, which means you may freely use, share, copy, or translate it as long as you provide attribution to LutheranLibrary.org, and place on it no further restrictions.

The text and artwork within are believed to be in the U.S. public domain.

283 – v6.2021-04-09

ISBN: TBD (paperback)

How Can You Find Peace With God?

The most important thing to grasp is that no one is made right with God by the good things he or she might do. Justification is by faith only, and that faith resting on what Jesus Christ did. It is by believing and trusting in His one-time *substitutionary* death for your sins.

Read your Bible steadily. God works His power in human beings through His Word. Where the Word is, God the Holy Spirit is always present.

Suggested Reading: [New Testament Conversions](#) by Pastor George Gerberding

Benediction

Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, To the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen. (Jude 1:24-25)

Basic Biblical Christianity | Books to Download

- [*The Small Catechism of Martin Luther*](#)

The essentials of faith have remained the same for 2000 years. They are summarized in (1) The Ten Commandments, (2) The Lord's Prayer, and (3) The Apostles' Creed. Familiarity with each offers great protection against fads and falsehoods.

- [*The Way Made Plain by Simon Peter Long*](#)

A series of lectures by the beloved Twentieth Century American pastor on the basis of faith.

- [*Bible Teachings by Joseph Stump*](#)

A primer on the faith intended for new believers. Rich in Scripture. Christian basics explained from Scripture in clear and jargon-free language. Many excellent Bible studies can be made from this book.

Full catalog available at LutheranLibrary.org. Many paperback editions at [Amazon](#).

Essential Theology | Books to Download

- [*The Augsburg Confession: An Introduction To Its Study And An Exposition Of Its Contents by Matthias Loy*](#)

“Sincere believers of the truth revealed in Christ for man's salvation have no reason to be ashamed of Luther, whom God sent to bring again to His people the precious truth in Jesus and whose heroic contention for the faith once delivered to the saints led to the establishment of the Church of the Augsburg Confession, now generally called the Evangelical Lutheran Church.”

- [*The Doctrine of Justification by Matthias Loy*](#)

“Human reason and inclination are always in their natural state averse to the doctrine of Justification by faith. Hence it is no wonder that earth and hell combine in persistent efforts to banish it from the Church and from the world.”

- [*The Confessional Principle* by Theodore Schmauk](#)

Theodore Schmauk’s exploration and defense of the Christian faith consists of five parts: Historical Introduction; Part 1: Are Confessions Necessary?; Part 2: Confessions in the Church; Part 3: Lutheran Confessions; and Part 4: The Church in America.

- [*Summary of the Christian Faith* by Henry Eyster Jacobs](#)

A Summary of the Christian Faith has been appreciated by Christians since its original publication for its easy to use question and answer format, its clear organization, and its coverage of all the essentials of the Christian faith. Two essays on election and predestination are included, including Luther’s “Speculations Concerning Predestination”.

Full catalog available at LutheranLibrary.org. Many paperback editions at Amazon.

Devotional Classics | Books to Download

- [*Sermons on the Gospels* by Matthias Loy](#). and [*Sermons on the Epistles* by Matthias Loy](#)

“When you feel your burden of sin weighing heavily upon you, only go to Him.. Only those who will not acknowledge their sin and feel no need of a Savior — only these are rejected. And these are not rejected because the Lord has no pity on them and no desire to deliver them from their wretchedness, but only because they will not come to

Him that they might have life. They reject Him, and therefore stand rejected. But those who come to Him, poor and needy and helpless, but trusting in His mercy, He will receive, to comfort and to save.”

- [*The Great Gospel* by Simon Peter Long](#) and [*The Eternal Epistle* by Simon Peter Long](#)

“I want you to understand that I have never preached opinions from this pulpit; it is not a question of opinion; I have absolutely no right to stand here and give you my opinion, for it is not worth any more than yours; we do not come to church to get opinions; I claim that I can back up every sermon I have preached, with the Word of God, and it is not my opinion nor yours, it is the eternal Word of God, and you will find it so on the Judgment day. I have nothing to take back, and I never will; God does not want me to.”

- [*True Christianity* by John Arndt](#)
- [*The Sermons of Theophilus Stork: A Devotional Treasure*](#)

“There are many of us who believe; we are convinced; but our souls do not take fire at contact with the truth. Happy he who not only believes, but believes with fire... This energy of belief, this ardor of conviction, made the commonplaces of the Gospel, the old, old story, seem in his [Stork’s] utterance something fresh and irresistibly attractive. Men listened to old truths from his lips as though they were a new revelation. They were new, for they came out of a heart that new coined them and stamped its own impress of vitality upon them as they passed through its experience...” – From the Introduction

Full catalog available at LutheranLibrary.org. Many paperback editions at Amazon.