

COLLEGE

235915  
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FOR THE

INSTRUCTION

OF

ASIATIC CHRISTIAN

AND

OTHER YOUTH,

IN

EASTERN LITERATURE AND EUROPEAN SCIENCE,

AT SERAMPORE, BENGAL.

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# COLLEGE

FOR

## *ASIANIC CHRISTIAN AND OTHER YOUTH.*

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A MORE important object can scarcely engage the mind, than that of the propagation of Christianity throughout India. While this, however, is to be expected alone from the power of God, it is no less true, that his wisdom adapts the means to the end with infinite precision. Of this truth, those means he was pleased formerly to employ in planting Christianity in the heathen world, furnish the most convincing proof. The obstacles which the Gospel had to surmount at its first promulgation are well known; in addition to the natural aversion of the human heart, there were those which would have precluded the Gospel from obtaining a full hearing, and thus have crushed in the bud all hope of its extension, had not Infinite Wisdom met the circumstances of the then heathen world, in a manner worthy of itself.

There are four things which command attention to a new doctrine; power, interest, eloquence, and purity of life. Of these, Infinite Wisdom rejected the first three, as wholly foreign to the nature of the Gospel. Power bows the mind, but changes not the heart. Interest corrupts the soul, and renders the heart still more unholy. Eloquence dazzles the understanding, and moves the passions for the moment, but leaves the heart wholly unchanged, as the most illustrious display of it ever known, fully evinces; Demosthenes moved the Athenians for the moment, prevailing on them to agree to the measures proposed against Philip; but he made no permanent change in their habits: they remained the same luxurious, indolent, selfish people that he found them. In the first propagators of the Gospel, purity of life, therefore, was the only

means likely to attract attention. But the holiness of Christianity was not ostentatious; it included neither the cloak of the cynic, nor the unfeeling inflexibility of the stoic. Though pure, peaceable, gentle, easy to be intreated, full of mercy and good fruits, it was not reputable: it even wore the appearance of impiety; and, "Take away the impious," was another mode of saying, "Devote the christians to death."

In these circumstances the Saviour displayed infinite wisdom and grandeur of design. To draw the attention of men to his Gospel, he conferred on its first propagators supernatural power; he invested them with a certain character of divinity; he indued them with the power of working miracles. This raised them at once above the philosophers,—the orators,—and even the rulers and princes of the age. To the heathen, familiar with the doctrine of dæmology, they appeared as so many-benevolent divinities, dispensing health and happiness on every side. This drew the public attention; and being found upright, benevolent, and humble, while they wielded powers which silenced the deities themselves, they effectually recommended the Gospel to all ranks of men.

But these miraculous gifts, after having drawn the attention of men to the Gospel, and fully attested its divine origin, were gradually withdrawn; and the Gospel was left to make its way among men by its own intrinsic excellence. This it did effectually by manifesting its genuine nature, bringing into comparison with itself the various systems of ethics and philosophy admired by the heathen world, demonstrating the futility of them all, and its own superiority as a system of authentic theology, of sound and rational philosophy, of pure and benevolent morals. To effect this, however, nothing was necessary beyond a knowledge of the two systems;—and this was easily obtained. The companions and proselytes of the apostles and the first evangelists, were of course well acquainted with the nature of the Gospel: and as all the philosophers of Greece disputed and wrote *in the current language*, the dogmas of each school were known to intelligent men of the lowest rank in life; and little was necessary beside a good natural understanding, to enable any one to compare the theology and ethics of the heathen world with the Gospel in all its bearings,—and to demonstrate its superiority in every point of view. The gradual effect

was that the theology, philosophy, and ethics of the heathen world were completely driven out of the field. The common people exploded them, and deemed Christianity alone worthy of all-acceptation; so that the Gospel, without the least assistance from the governing powers, yea, in the face of the greatest opposition from them, ultimately became so much the religion of the great bulk of the people, that finally, the emperors themselves deemed the encouragement of it the most effectual means of fixing themselves on the throne.

In India there remains to be done at the present time a work equally extensive with that of the first promulgators of the Gospel. The nations who profess Boudhism and the Pouranic system of idolatry, and are imbued with the doctrines of the various schools of Hindoo philosophy, can scarcely be estimated at less than Two Hundred Millions, a population equal to that of the Roman Empire, which, in the language of primitive times, generally formed, "the whole world." This is the case even if we except China; but it is well known that in China the doctrines of Boodh prevail as much at present as they do in Bengal itself. We cannot therefore estimate at less than Three Hundred and Fifty Millions, or, *a full half of the family of man*, those in whose understandings and judgments the superior claims of the Gospel must be established, before we can reasonably expect them either to believe it to salvation, or to give it that candid, patient, and continued hearing which may end in saving faith.

The great question then is, What means are most likely, under the divine blessing, to accomplish this object? Miracles have ceased; and to expect a renewal of them is vain: having attested the divine origin of Christianity, they have accomplished their design; and they now remain objects of faith *when read and heard*, as they formerly were *when seen*. The inquiry now should be, how to obtain a hearing for them; in other words, how to draw the attention of men in India to the Gospel, so as to cause them to examine and believe it to their eternal salvation. From those who understand the real state of things, the answer to this will be, that it must be done by publishing the Gospel in its native excellence, and *comparing it with all that now holds possession of the public mind*. To do this, however, they who make it known, must be

acquainted with those doctrines which hold the great mass of the people in such captivity that they fear even to hear the Gospel. But this knowledge can scarcely be obtained without an acquaintance with the language in which alone these doctrines are contained, the Sūṅskritū language; and this points out the necessity of *A COLLEGE for Native Christian Youths, in which, while instructed in the Scriptures, they shall be taught Sūṅskritū in the most efficient manner, and be made acquainted with the philosophical doctrines which form the soul of the Boudhist and Pouranic Systems.*

The necessity for an institution of this nature will evidently appear, if we consider, that as long as the doctrines of the learned remain unknown and unrefuted, the great body of the system is untouched. Individuals may be converted; but the great mass of the people will never come sufficiently near to examine what the Gospel really contains. While the Native Christian preacher remains ignorant of the principles on which the learned found their reasoning, he stands in a most disadvantageous situation; in circumstances wherein the apostle Paul himself never stood, even if we set aside his miraculous gifts. Had he been as ignorant of the various systems of philosophy among the Greeks, as, with the exception of a few individuals, both European and Native preachers are at present of the Pouranic and Boudhist systems, he could not have urged their own writings against them with such force and propriety; nor have fulfilled his glorious ministry with such effect. While God is able to do all things, he seldom makes choice of darkness to convey light. When the Spirit of God convinces men of sin, he *enlightens* their understandings; and, in the instrument used, he generally employs a *knowledge* of the previous ideas of the sinner, as the means of convincing him that these are erroneous and destructive. This is remarkably exemplified in many ministers deemed illiterate, who, if little acquainted with the rules of grammar and rhetoric, from their possessing a thorough knowledge of the ideas of the common people, often reach their hearts more effectually than ministers more learned but less conversant with common life. In the countries around us, these ideas, however, while they pervade the whole soul, and entwine themselves with every action, are hidden in the Sūṅskritū language as to the principles on which they are founded; nor are they treated of in the common dialects, which are esteemed too mean to be employed for that purpose. Totally different from Greece,

which possessed no *sacred language*, but circulating every philosophical tenet in the common dialect of the newly converted Christians, placed a comparison of it with the Gospel within the power of every mind capable of comparing two ideas,—India almost mocks inquiry into her mysteries and doctrines, which remain concealed in works hitherto esteemed so sacred, that to attempt the perusal of them would, in the common people, be almost esteemed sacrilege.

A College, therefore, in which Native Christian Youth, while instructed in the Scriptures, shall also be effectually instructed in the Sūṅskritū language, and made fully acquainted with those tenets and principles on which is founded the religion of so many nations, may, under the divine blessing, be of the utmost value to the establishment of genuine Christianity throughout India and Eastern Asia. Should any one say, “Wait the conversion of pūndits eminently learned,” it may be replied, that fewer of these than of any class suffer the Gospel to come near them, their circumstances tending in an extraordinary degree to steel their minds against Christianity, since they have so much more than others to lose should they listen to its doctrines. And while the instruction of Christian Youth in all the learning of the brahmūns, will be so much more effectual, that it may possibly accelerate the work a full age, it will remove the reproach of ignorance from Native Christians, and enable their children to enjoy the highest literary advantages of their own country, as fully as the highest casts among the Hindoos.

Nor can the erudition of a few European missionaries supersede the necessity of such an Institution. Europeans need not this to raise them in the eyes of the natives: they are already viewed as superior; and a pūndit encountered and silenced by a European Sūṅskritū scholar, by no means ascribes his defeat to the superior excellence of the Gospel, he rather imputes it to the superiority of his European opponent, to the genius of whose nation he has been accustomed to bow in all other things. To make the Gospel in India stand in the erudition of European Missionaries, therefore, is not greatly unlike its being made “to stand in the wisdom of men,” which the Apostle so much deprecated, knowing that in this case it must fall when he departed, and less able instructors filled his place. If ever the Gospel stands in India, it must be *by native being opposed to native in demonstrating its excellence above all.*

*other systems.* Whether we shall discharge our duty to the cause of God, by leaving the whole body of Native Christians this arduous work to do, while in total ignorance of the principles on which their adversaries build their system, and degraded by their ignorance of the language in which these are laid down, the mere knowledge of which throws such a lustre around their opponents, let reason itself judge. Such was not the case with the Reformers three centuries ago. What could they have done had they been ignorant of Latin and Greek? But, pre-eminently skilled as they were in all the learning of their adversaries, and uniting to this a thorough knowledge of the Gospel, they, with the divine blessing, so completely foiled them with their own weapons, as to discomfit their enemies, though armed with all the power of the papal hierarchy.

## OUTLINES OF THE INSTITUTION.

This Institution should impart: 1st. A thorough and efficient knowledge of the Sūṅskritū language, chiefly as opening the way to an acquaintance with the principles and doctrines on which the Pouranic and Boudhist systems are founded, which language should therefore be made the grand object of study with all the youth instructed; and for this purpose the ablest pundits should be continually retained which can be found throughout India.

2. A knowledge of the Arabic language. It is a well known fact, that intelligent natives often understand three or four languages; and instances are not wanting of native Sūṅskritū scholars being eminently skilled in Arabic. A knowledge of three languages, Sūṅskritū, Arabic, and Chinese, lays the foundation for an acquaintance with nearly all the dialects in Eastern Asia: next to Sūṅskritū, therefore, Arabic should be made a principal object of study; especially with a view to Hebrew and Syriac, with which a native Sūṅskritū and Arabic scholar could easily make himself acquainted; and the value of which, to a Christian pundit, in comparing and improving the various Translations of the Scriptures, would be great indeed.

3. As the Chinese is connected with many of the Eastern dialects, it would be desirable for a few youths to add a knowledge of this language to their

other acquisitions, which, with the helps now afforded, they could easily do; and this is rendered the more desirable, from the idea, that there may be Sūṅskritū treatises found in Chinese, which are no longer extant in Hindoost'han. To these three languages would naturally be added any of the dialects of India at pleasure, of which these form the basis.

4. It should include the means of instructing these youths in Christianity. While they are thus perfecting themselves in the learning of the East, it is of the highest importance that their minds be thoroughly imbued with a knowledge of the Scriptures, and of Christian Doctrine. This, as they will be the children of Christian parents, and completely emancipated from the chain of cast, can be done to the highest advantage, and by those means which may be judged the most efficient. The course can be begun when they commence the study of Sūṅskritū, and continued till they attain the age of maturity.

5. In addition to this their minds should at the same time *be imbued with European science and information*. In doing this we must of course begin with elementary ideas, and gradually advance as the minds of youth expand. Select but accurate views of general history and geography, (the best calculated to enlarge the mind,) will of course succeed elementary reading. These may be followed by views of the solar system,—the principles of attraction and gravitation,—the laws of motion,—the nature of the mechanic powers, &c.; which, united with those superior ideas of morality they must gain from the study of the sacred Scriptures, will expand their minds to a degree not easily conceived. For this, little is necessary beyond perspicuous Epitomes in their own language, explained and illustrated by regular Lectures on these subjects. As the mind like the body must be fed as it is able to receive nourishment, to youth any thing above this would serve only to embarrass; and those above the age of mere youth, respecting European ideas are still in a state of mental infancy. To such, higher treatises would now be as useless as a work above the Eton Grammar to a boy commencing the study of Latin; and before any thing more can be needed, those who feel interested in enlightening the native mind, with the Calcutta School-Book Society, formed with this express view, will have provided a sufficient supply. To youth under this course of instruction, indeed, elementary treatises properly digested, with the general reading furnished by

the Monthly and Weekly Selections now publishing in the native language, will be nearly sufficient. Those who think that English would more effectually enlighten the native mind, may be asked, how many of those ideas which have enlarged their own minds were imbibed from their *Latin* studies, and not through the medium of their mother tongue, although nearly half their Latin words were familiar to them through the latter, while to a native every English word is strange. Such person should also recollect how many there are to whom were denied the means of studying Latin, but whose minds, through the information happily poured around them in their vernacular tongue, are scarcely less expanded than their own. Let them then transfer these ideas to the natives around,—and “judge righteous judgment.”

6. It should enable a select number of these youths to acquire a complete knowledge of the English language. If it be vain to attempt enlightening a country through the medium of any language beside its own, it by no means follows, that, by youth of superior talents English cannot be studied to advantage as a *learned* language. On the contrary, when such a youth has enlarged his mind by digesting every thing translated into his vernacular tongue, and invigorated his mental powers by the study of *Sūngskritū*, he may, by a thorough knowledge of English, which the habits acquired in his previous course of study would render easy of acquisition, open to himself the literature of the western world, penetrate into the deepest recesses of European science, and enrich his vernacular language with its choicest treasures. A mind capable of this, is not found, it is acknowledged, in every individual, but if from a hundred Native Christian youths, twenty such could be selected, or even half that number, the English acquisitions of these Ten would be of more value to their country than those of a thousand common minds. For such as these, selected at a proper age, this Institution should provide the fullest means of acquiring the English language both as to reading and composition.

7. There are to be found here Asiatic Christian youths of Portuguese or French extraction. Such of these as possess the requisite talent, may be permitted, in addition to *Sūngskritū* literature, to apply themselves also to the study of Latin, in which they would be assisted by all they knew of their own language; and to this, if they possessed sufficient energy, they might add

the study of Greek, which their acquaintance with English and Latin would render no severe task : and from a few superior minds thus adding to a knowledge of eastern literature an acquaintance with that of Greece and Rome, any thing might be expected. From the variety of talent thus cultivated, the Translations of the Sacred Scriptures might ultimately receive every improvement of which they were susceptible—and Christianity every degree of human assistance to be desired. If it be said, that this plan embraces too wide a range to be realized, it should be recollected, that it was not necessary for every youth to pursue all these branches of knowledge. For the more difficult ones, certain youth could be selected of suitable capacity ; and should any one of peculiar talent embrace the whole, it should be recollected that fourteen years, (from seven to twenty-one), devoted to study on a regular plan, will accomplish that, which in a period of four or five years would be impracticable.

8. This Institution should furnish practical instruction relative to the nature and organization of Schools, the works necessary for them, and the most effectual methods of conducting them; that the youth educated at this College may be able to establish and superintend schools where they may go, and thus diffuse light and knowledge not only through Hindoosthan, but ultimately through the various countries of Eastern Asia.

9. It should also furnish instruction peculiarly suited to the Ministry of the Gospel. While it may be hoped that the continual study and explanation of the Scriptures will bring all these youths to a general acquaintance with them ; the sacred ministry requires a far more intimate knowledge of the divine word. Such of these Christian youths, therefore, as discover that personal piety and ability which are requisite for the ministry, should, as early as circumstances render expedient, be placed under a preparatory course of studies suited to so important a work.

10. But while this College secures to *Christian* youth instruction capable of drawing forth all the powers of the mind, it should by no means stop here ; *it should afford instruction to Native Youths from any part of India.* If none but Christian youth are admitted on the foundation of the College, still its exercises and lectures should be accessible to all. Not only should the lectures on

the various branches of Science be open to every Hindoo or Mūsūlman youth who may wish to attend them :—any Native Youth who may support himself, whether Brahmān, Soodra, or Mūsūlman, should be admitted to all the privileges of tuition in the College for any number of years; and every benefactor to it should have the power of recommending to all its privileges, any Native Youth whose welfare he wished to promote, and for whose personal support he made himself responsible; in which case the continuance of such youth at the College should depend entirely on the will of his benefactor. This would enable gentlemen in any part of India, at the expence of four or five rupees monthly, for a few years, to give the son of a faithful native servant an opportunity of acquiring knowledge which might expand his mind, render him eminent in life, and possibly shew him the way to a better, even to life everlasting. Such, then, are the objects which this College should realize, and which we trust the following plan, if attended with the Divine blessing, will eventually effect.

*1. Specific Objects of the College for Asiatic Christian and other Youth.*

1. This College shall secure the instruction in the Sūngskritū language of all the Native Christian youth admitted; and of a certain number in Arabic and Persian, for which purpose the ablest native teachers shall be retained in these languages, at adequate salaries.
2. It shall secure their being farther instructed in the various shastrūs of the Hindoos; and in the doctrines which form the basis of the Pouranic and the Boudhist systems. A few shall also be instructed in those which relate to Hindoo Law.
3. They shall be also instructed in the Sacred Scriptures, which they shall regularly study, and in elucidation of which Lectures shall be constantly delivered.
4. They shall be farther instructed in general history, chronology, geography, astronomy, and the various branches of natural science.

5. The Institution shall secure their practical instruction in the nature and management of Schools, as adapted to the various countries of India and Eastern Asia.

6. It shall farther secure the instruction of a certain number in the English Language;—and of a number selected for that purpose in Greek and Hebrew.

7. As many of these youths as shall give decided evidence of piety, and of possessing a fitness for the ministry, shall be placed on a course of studies preparatory to the Ministry of the Gospel.

8. The College shall admit such Hindoo and Musŭlman Youth as wish to enlarge their minds to its various Lectures, without any restriction; and, at the discretion of the Committee, admit as many from all parts of India as may support themselves, or be supported by some friend, to study under the various teachers in the College; but no Student shall be constrained to attend any Lecture, to which he shall feel the least objection on a religious account, and nothing shall ever be enjoined as the condition of pursuing any branch of knowledge, which in any way infringes on the cast or religion of any youth who may be sent there.

9. It shall finally carry forward, by means of the Officers and Students of the College, the translation into Sŭngskritŭ, of the best works in the English language, till the Sŭngskritŭ, with its dialects, shall be enriched with the most valuable works on science, morality, and religion, which the English language possesses.

## II. *Of the College Library, &c.*

1. To promote these objects, a Library shall be formed, to include the Vedŭs, the Dŭrshŭnŭs, the Pooranŭs, and all other Sŭngskritŭ works now to be obtained on any art or science.—All the works obtainable in the various popular dialects of India, of whatever nature they be.—The most approved

Arabic and Persian authors, with every work in them having any reference to the doctrines of Hindooism, or the affairs of India.—The Chinese classics, and the most approved authors in that language, with such as have any reference to the doctrines of Foooh, or to the religious and philosophical tenets held throughout that empire.—Such works in Cingalese, Tibetese, Pali, Burman, and the other eastern dialects, as can be procured.—Every Hebrew and Syriac work procurable in the east, in whatever character written.—The best authors in Greek and Latin.—The best works in French, Italian, and Portuguese.—The most approved works on divinity, history, and science, in the English language.

2. A Philosophical Apparatus shall be provided, as soon as possible, for the sake of elucidating the various subjects on which Lectures may be given; together with a Museum.

3. A building for the College shall be erected on a convenient spot in Serampore, to contain Rooms for the Library and the Museum, a Hall for the various College Exercises, and such other rooms as may be found requisite; the expense to be met in the most economical manner from the funds of the College.

### III. *Of the Government of the College.*

1. This College shall be under the management of a permanent Committee of Governors, to consist of, His Excellency the Governor of Serampore for the time being; the three Senior Members of the Missionary Institution at Serampore, and their three eldest successors in that Institution, chosen by themselves; and the President, Secretary, and Examiner. Any three of these to be competent for business.

2. The President, Secretary, and Examiner, with the three Senior Members of the Missionary Institution, shall form a Sub-Committee for the management of the common affairs of the College; their proceedings being subject to the annual revision of the full Committee of Governors.

3. The Sub-Committee shall recommend all the Officers of the College, whether European or Native; who shall be confirmed in a full Committee of Governors. Students shall be admitted and discharged by the Sub-Committee of Governors; but the accounts of all Receipts and Disbursements shall be annually audited by the Committee of Governors.

#### IV. *Of the Admission, &c. of Students on the Foundation.*

1. This College being intended for the promotion of Christianity throughout Eastern Asia, shall be open to Asiatic Christian youth of ALL DENOMINATIONS, and from every nation in Asia; whether they be of the Armenian, Greek, Roman Catholic, Lutheran, or Episcopal churches; of the Presbyterian, Independent, Wesleyan, or Baptist persuasions; whether Christian youth from any of the provinces of Hindoost'han, from the Burman Empire, Tonquin, China, &c. on the east; or from Ceylon and the Malabar Coast on the west. All are equally eligible, as in propagating the Gospel in any of these parts, they need almost precisely the same instruction. But whatever any of these youth may need for their personal support beyond the sum allowed to their class by the College funds, shall be furnished by those who may send them.

2. Native Christian youth shall be eligible to the Preparatory Sūngskrit School at any age beyond that of seven, the age at which the most eminent among the Hindoo pundits have generally commenced their Sūngskritū studies. Their stay in the College may be prolonged to the age of twenty-one; and, by permission of the Committee, to a longer period, in the case of those who have not completed in the College the term of seven years.

3. Every Student on the foundation of the College shall be supported from its funds. The sum for food, clothing, and lodging shall be from Three to Seven Rupees monthly, according to the various classes. The first and highest class shall receive Seven Rupees monthly; the second, Six; the third, Five; the fourth class, Four Rupees; and the fifth class, or youth under ten years of age, Three Rupees; to be paid monthly by the Treasurer, from the funds of the College.

4. Students not on the foundation shall be admissible by the Sub-Committee to all the privileges of tuition and instruction under the various Teachers in the College. Native Youth from any part of India or Eastern Asia, therefore, whether Hindoo, Mūsūlman, Sikh, Burman, Chinese, or any other nation, are precisely on the same footing with Christian youth, with the exception of personal support.

5. Neglect of the studies and exercises enjoined by the Rules of the College, shall subject any youth to expulsion by the Committee of Governors ; as shall immoral and improper conduct.

#### V. *Of the Officers and Teachers of the College.*

1. The European officers of the College shall consist of a President, a Treasurer, a Corresponding Secretary, a Recording Secretary and Examiner, a Professor of Divinity, and two other Professors. The Native Officers shall include a Chief Sūngskritā Pundit, a Second Pundit, a Mouluee eminently skilled in Arabic, a chief Persian, a Moonshi, a Teacher of Chinese ; and such other pundits and teachers as shall be found requisite for the various classes.

2. Two languages shall be common in the College, Bengalee and Hindee, one of which every student shall acquire grammatically in addition to his other studies ; for which purpose, in the selection of the Native Teachers, one at least shall be critically skilled in each of these languages ; the rest of the Native Teachers shall be selected with a view to their acquaintance with the dialects of the various countries in India and Eastern Asia, that men capable of examining and improving the various translations of the Sacred Scriptures may be constantly at hand. When the circumstances of the College require it, there shall also be one Classical Teacher.

3. As a chief object in this Institution is to render it as little expensive to the public as possible, in this College the offices of President and Secretary shall ever be discharged gratuitously. But as without such a provision it may not always be possible to obtain fit men, each of the Professors shall receive,

if they desire it, a salary of two hundred and fifty rupees monthly; and the Classical Teacher, two hundred. The chief Sūṅskritū Pūṅdit of the College shall receive, at the discretion of the Committee, a hundred rupees monthly, or a larger sum if it be found necessary: the other Pūṅdits and teachers shall be regulated, both as to number and salary, by the Committee of Governors, as circumstances may require.

## VI. *Of the Exercises of the College.*

1. The Professors shall daily, in rotation or otherwise, deliver a short lecture on the Sacred Scriptures, in the following manner: The portion of Scripture for the week being previously made known, each student shall follow the lecturer by reading it in his own dialect; while it is read in Bengalee or Hindee; and in reading this the Professor shall make such observations, historical, geographical, didactic, &c., as may tend to illustrate its connection and meaning. The exercise shall be concluded by prayer. At the end of the week each student shall deliver a written abstract of the contents of the portion of Scripture read in the week to the pūṅdit of his class, who, after examining and signing it in token of approbation, shall deliver these abstracts to the Professors to be laid before the Examiner and the President.

2. Weekly Lectures shall be delivered in rotation or otherwise by the Professors, and optionally by the Examiner and the President. These lectures shall comprize a course of General History and Chronology; of Astronomy and Geography; a View of the Laws of Motion and Mechanics; and of such branches of Natural History as may best tend to enlarge the mind. The basis of these lectures shall be epitomes in these various branches of knowledge, drawn up both in the Sūṅskritū language and the popular dialects. An abstract of this lecture shall also be given by each student to the pūṅdit of his class.

3. Lectures shall also be regularly delivered on the nature of Native Schools, the works proper for them, and the best mode of establishing and

conducting them; that all the youths educated therein may be capable of erecting and superintending schools wherever they may go.

4. A grand object of this Institution being to make the Students thoroughly acquainted with the Sacred Scriptures, each Christian youth, as soon as capable, shall have assigned to him weekly a certain portion of the Scripture to be translated from the Sūṅskritū into his own dialect, or *vice versa*; which translation, examined and approved by the pundit of his class, shall be delivered to the Professors, for the revision of the Examiner and the President.

5. Once in three months the five first students in each class shall produce an essay on some subject previously assigned, either from Scripture or otherwise, which shall be written in Sūṅskritū, and in Bengalee, Hindee, or English. The best essay shall be rewarded with a prize of fifty rupees, the next with one of thirty, and the third with one of sixteen.

6. Among other exercises at the Annual Commemoration, the students shall produce an essay on a subject previously assigned them. The best shall be rewarded with a prize of two hundred rupees, the second with a prize of one hundred, and the third with one of fifty rupees.

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### VII. *Of the Direction of the Students' Studies.*

1. All the youth in this College shall commence the study of Sūṅskritū under different pūndits, after the most approved grammars in the Sūṅskritū language used in the different provinces of India. They shall then, by direction of the Sub-Committee, proceed to read the Pooranas; the various systems of Hindoo philosophy; their Law works; their best works on Astronomy, Rhetoric, &c. and their Sacred works; giving an abstract in Bengalee or Hindee of the various authors they read, to be approved by the pūndit of their class, and delivered to the Professors for the ultimate revision of the Examiner and the President.

2. Certain youths, in addition to their Sūṅskritū studies, shall commence the study of the Arabic and Persian at the direction of the Sub-Committee, which they shall continue to the end of their course, adding thereto the Hebrew and Syriac, for which due assistance shall be prepared. This course will be particularly suitable to youth from the North-west provinces of India.

3. The Sub-Committee shall also select from time to time such youths as having made a sufficient progress in Sūṅskritū, are desirous of making themselves acquainted with the Chinese language, and direct them to study that language under the Chinese Teacher, with a view to the elucidation of the Indian dialects connected therewith, and the probable recovery of such Sūṅskritū works as may exist at present in the Chinese language alone. For this course of study, youths from the Barman and Siamese territories will be particularly eligible.

4. Should any possessed of superior talents be found among the youth in this College, to whom a thorough knowledge of the English language would lay open the treasures of Western science and literature, and enable them to enlighten their own countrymen, such the Sub-Committee shall select, at a proper age, and direct to study the English language under the Classical Tutor.

5. Such youths as shall give evidence of piety and suitable talents, shall, at the direction of the Sub-Committee, be placed on a course of study peculiarly adapted for the Ministry of the Gospel, which course of study they shall continue till actually employed in the work.

6. Should any Asiatic youths of Portuguese or French extraction, either Catholic or Protestant, be recommended to the College, to whom it would be of importance to add to a knowledge of Sūṅskritū, that of Latin and Greek, they shall be permitted to commence those studies under the Classical Teacher. Any English youth recommended to the College for the sake of studying Sūṅskritū, &c. will of course enjoy the same advantages, those who recommend him defraying the extra expenses attending his personal support.

VIII. *Of Students not on the Foundation of the College.*

1. The Lectures of the College shall be open to every Hindoo or Mūsūlman youth or to those of riper age, who may wish to attend them, their wish being signified to either of the Secretaries.

2. Any Hindoo or Mūsūlman youth from any part of India, who meets the expense of books and his own personal support, is eligible to the College, on condition of his constantly acting with correctness and propriety of conduct.

3. Gentlemen in any part of India or Eastern Asia, are at liberty to recommend for admission to the College, any Native youth for whose expenses as to books and personal support they make themselves answerable. The term of his continuance to be at the option of his benefactor.

4. Should any native young man of piety and talent, devoting himself to the work of the ministry, wish to avail himself of the advantages afforded for study by the College, for two years, or one, or even a shorter period, the Sub-Committee shall be competent to grant him this privilege, and a monthly allowance made to students of that age, for his personal support. This advantage shall be open to every denomination of Christians throughout Eastern Asia.

5. If any gentleman attached to Sūngskritū literature, in Europe, America, or any part of India, shall wish to avail himself of the advantages relative to that language and the various systems of Hindoo philosophy, which the College will present; he shall, on application to the Committee, be permitted to study in the College free of expense, on condition of regular attendance on the College exercises, he merely supporting himself during the time he remains there; which period however shall be left wholly to his own option and convenience.

## IX.

These Rules shall not be altered, unless the suggested alteration shall have been previously considered at two successive meetings of the Committee of Governors, nor then without the concurrence of at least two-thirds of the Committee. In case of any alteration, notice shall be given to the public in the next annual statement respecting the College, with the reasons on which such alteration is founded.



These, then, are the outlines of this College "for Asiatic Christian and other Youth." Among the first advantages which, under the Divine blessing, will result from an institution of this nature, will necessarily be, *the improvement, in a high degree, of the various Versions of the Scriptures in the languages of Eastern Asia.* Learned natives from all parts of Eastern Asia, perpetually conversant with the Scriptures, both in Sūṅskritū and in their own dialects, must gradually suggest improvements respecting style and expression, which Europeans, commencing the study when past the age of youth, and chiefly employed in the closet, can scarcely ever be expected to elicit; while Native scholars, *trained up in an acquaintance with the Scriptures from their earliest youth,* and some of them in the knowledge of the originals themselves, may be expected ultimately to complete this important work.

After this, it will follow of course, that there will be formed a body of the ablest Native Translators, relative both to works of general science, and of morality and religion. It will be an inferior advantage flowing from this Institution, but still one not unimportant to India, that it will ultimately secure the translation of the best works in the English language into the chief languages of India. By the exertions of its various Students, directed and assisted by the European Officers of the College, who will, of course, esteem this an important part of their duty, we may hope gradually to see the Sūṅskritū and its chief dialects enriched by the best works of a Bacon, a Newton, a Locke, a Char-

noek, a Baxter, a Howe, a Fuller; and the choicest intellectual treasures of Britain laid open to the intelligent throughout India and Eastern Asia.

Further, men thus regularly instructed in Sūṅskritū, in eastern and western literature, and from their earliest youth in the Sacred Scriptures, acquainted, as they will be, through the medium of their own language, with the philosophical doctrines of their own countrymen, and the best works of Britain on science and divinity, as well as with the Sacred Scriptures, will be able, in due time, to *compose New works* for the enlightening of their own countrymen, to greater advantage than those born and brought up in a foreign land.

This College will also furnish those eminently qualified for the Management of Schools. If from the various schools under the direction of the Institution for the encouragement of Native Schools, only *one* pupil be selected annually, (and that one the ablest and best), and permitted to study in the College two, three, or four years, as a reward for his diligence, and there, while his own mind is further expanded, to perfect himself in the nature and management of Native Schools; this will, in due time, furnish a body of teachers and superintendants, capable of carrying the School Plan throughout India. When to this we add, that gentlemen may also select youths of ability and talent from any part of India, and for the mere expense of their support, send them to reside at the College a year, or even a less period, for the sake of acquainting themselves with the nature and management of Schools, it will appear evident that few things are more likely to promote the illumination of India in general, than the gradual operation of this Institution.

But the peculiar advantages to the cause of Christianity in India will not be small. Among these may be reckoned the following: As far as learning is capable of effecting it, the character of Native Christians will be raised throughout India, as they with their children will possess advantages superior to those of any cast among the Hindoos. If this College be conducted with due vigour, it may be made the Christian *Benares*, and the balance of Sūṅskritū literature be turned completely on the side of Christianity; while an acquaintance with history, chronology, geography, and European science in general, and, above all, with the Sacred Scriptures, will impart a freedom and strength of mind unknown to the children of brahmanic superstition.

Should only a few of those admitted on the foundation of the College experience the power of religion in their youth, and devote themselves to the Ministry of the Gospel; still in the rest, a body of able native Sūṅskritū scholars will be formed, who, freed from the terrors of Hindoo superstition, will have their minds enlarged by a general knowledge of European science, and elevated by the study of the Sacred Scriptures. These, whether employed as Superintendants of Schools, placed in the Courts of Law,—or engaged in the common business of life, can never rally again on the side of Hindoo superstition, nor gird on anew the chain of the east. They must remain on the side of Christianity; and they may gradually enlighten their own countrymen throughout India and Eastern Asia.

But in those youths on the foundation of the College whom it may please God to call by his grace, and endue with suitable gifts for the ministry, the church of Christ in India will enjoy the ablest ministers, and advocates the most learned and enlightened; by whom the Gospel may be made known with power, and the Hindoo system in its various branches be compared with the Gospel in all its bearings—and demonstrated to be lighter than vanity.

In addition to these, the benefit which *pious young men, who at a more mature age may devote themselves to preaching the Gospel*, may reap from the Institution, will not be small. They may be directed to pursue precisely those studies they most need, and this for three years, or two, or even one, the extra support they need being furnished to them from other quarters. In the mean while, they may be employed occasionally in itinerating through the country around, or even sent on short journies, and a trial be made of their talents and fitness for the work, while they are improving their minds. Thus every latent gift may be drawn forth, and employed in the most judicious manner. In a word, when we combine all these ideas, and consider that this College will be open to all denominations, so that Asiatic Christian youth of every name may alike obtain these advantages, without the least dereliction of their peculiar sentiments, it is scarcely too much to hope, that should God be pleased to grant his blessing on this Institution, it may as really contribute to the planting and permanent establishment of Christianity in India, as the Institution at Halle, begun in faith by Professor Franck, did for nearly a century to the support and establishment of the Protestant interest in Germany.

## EXPENSE.

We now come to the expense. And here, in addition to other advantages, both as to study and the morals of the students, the retired situation of Serampore will lessen the expense of the Institution **NEARLY ONE HALF**, compared with what it must be in the midst of a capital like Calcutta. The most economical Institution of this nature in India, is the Arabic College at Calcutta, supported by Government. This, while it teaches only one language, and has no European Professor or Teacher, costs Government nearly Two Thousand Rupees monthly, for a Hundred Students. This sum is equal to every thing which this College would require, even for a Hundred and Fifty Students, though it embraces in reality all the languages of India, and unites the science of Europe with the literature of Eastern Asia. Including the salaries of the Professors and the Classical Teacher, the expense for a Hundred and Fifty Students, with their support, will fall short of Two Thousand Rupees monthly, as will appear from the following statement :—

	<i>Sa. Rs.</i>
Two European Professors, at 250 rupees monthly.....	500
A Classical Teacher .....	200
Pundits and Native Teachers.....	450
Support of 150 Students, at 5 rupees on the average.....	750
	<hr/>
	1900
For Prizes, <i>Sa. Rs.</i> 720 ; monthly.....	60
	<hr/>
	1960
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Such, then, would be the expense of supporting and instructing a Hundred and Fifty Asiatic Christian youth (and of instructing perhaps a greater number not on the foundation), on the plan herein laid down; a sum that little exceeds Twelve Rupees monthly, including the whole expense of the College establishments. This sum is scarcely a third of the cost of board and tuition for any Christian youth in this country. And if it be compared with that of the various Colleges, or even the Dissenting Academies, in Europe and America, where the average expense, including the salaries of Teachers,

&c. &c. seldom falls short of sixty pounds annually, and sometimes exceeds eighty, it will appear, notwithstanding the extensive course of instruction it embraces, to be among the most economical Institutions to be found in the Christian world.

The object of those who have planned this Institution, however, is not profit, but the enlightening of India, and the propagation and final establishment of the Gospel therein. Till suitable men can be procured, the Serampore Missionaries will perform the duties of the College without any salary. In its infancy, therefore, the benefits derivable from this Institution may be obtained for a sum small indeed; and there could be little doubt of its meeting with due support, if left on the generosity of the public from month to month. But it is highly desirable to prevent its becoming a constant burden on the public in any great degree, and to confer on an Institution so important to eastern literature and the cause of Christianity in India, a permanent character, by raising a sum, which, after meeting the expense of the Building, Library, &c. shall form a Fund, of which the interest alone shall be applicable to the Institution. This may be done in the present case with peculiar propriety, as the Committee of Governors are not left to an uncertain choice, but constantly succeeding by virtue of their office and situation, cannot fail through death; while the Missionary members of it, from the nature of their pursuits, must feel the deepest interest in its being rendered so efficient as permanently to advance the best interests of Christianity in India. Convinced, therefore, that they can in no way more effectually promote the best interests of true religion, the Society of Missionaries at Serampore would most cheerfully take on themselves the whole expense of the Institution, were it in their power; but as they find that impracticable, they have determined to devote from their own united funds the sum of Twenty Thousand Rupees, towards forming a permanent fund for the support of this College. And although they cannot reasonably expect that others should have precisely the same view of its importance with themselves, who have been engaged for so many years in the laborious work of attempting to plant the Gospel in India; still, should the Christian public in India, Britain, and America, be pleased so far to weigh the importance of the object, as to add thereto only *four* times that sum, this would so completely establish the Institution, that if it afterward needed any annual support from the public, it would be so small that the weight of it would scarcely be felt.

They therefore respectfully and most cheerfully submit the Institution to the liberality of the Christian Public in the different Presidencies of India, and in Britain and America, with the view of requesting *Donations* and Annual Subscriptions; humbly trusting, that when they consider its importance to the general cause of Christianity in India, the small expense it will involve, and the security afforded by the permanent Committee for its continuance, and its being efficiently conducted, they will be inclined to encourage it with their usual liberality.

Should any of the friends of religion in India, Britain, or America, who possess considerable property, feel inclined to devote a sum to the founding of a Lectureship in any particular branch of knowledge, or Scholarships of any kind, their desire shall be faithfully carried into effect. And should any be inclined to remember the Institution in their wills, it would contribute exceedingly to give it a permanent character. Donations of Books to the Library, or of any article to the Philosophical Apparatus, or the Museum, will be received with the warmest gratitude.

They beg leave further to add, that the names of such Ladies or Gentlemen as may be pleased to encourage the Institution by a Donation of Two Hundred Rupees, will be registered in the list of Benefactors to be placed in the College Hall; and that any Lady or Gentleman who may be pleased to honour the Institution with a Donation of Five Hundred, will thereby acquire a right, to the end of their lives, to present One Christian Youth to all the advantages of the College, so as to have one constantly on the foundation; which right may be transferred to any Friend in India or Eastern Asia.

\* \* \* A List of Annual Subscriptions and Donations (whether in money or otherwise) will be published annually, in India, Britain, and America, till they shall be equal to the permanent support of the Institution; together with an account of the state of the College.

W. CAREY,  
J. MARSHMAN,  
W. WARD.

*Mission-House,*  
*Serampore, July 15, 1818.*

*The Letter to the Governor of Serampore, with his Excellency's Answer.*

No. 1.

TO HIS EXCELLENCY THE HONOURABLE JACOB KREFTING,  
GOVERNOR OF SERAMPORE, &c. &c. &c.

HONOURABLE SIR :

PERMIT US to lay before your Excellency the printed Plan of a College for the Education of Asiatic Christian and Other Youth, which we have been employed for nearly two years in maturing, and which we now intreat permission to submit for your Excellency's approbation.

Your Excellency will perceive, on examining the plan, that while this College secures to Christian youth instruction and support, it extends to Native Youth of all religions, not only the advantages of its Lectures on the various branches of science, but all the advantages of instruction which it affords, if they defray the expense of their own support during the period of their stay.

**AMMEXIAM I.**

We beg leave further to represent to your Excellency, that we have already collected a number of Christian Youths for this College from various parts of the country, whom we have hitherto supported and instructed at our own charge.

We therefore humbly request your Excellency's permission to constitute and organize this College without further delay; and with this view, we beg leave respectfully to offer the use of the Promises we now occupy, for the various purposes of the College, till the liberality of the Christian public in India, Europe, and America, shall enable us to erect a suitable building.

In addition to this permission, we respectfully intreat your Excellency to recommend this College to the gracious notice and patronage of His Danish Majesty, and to the patronage of the Royal College of Commerce.

Finally, we respectfully request, that your Excellency will be pleased to condescend so far as to accept the first place in the Committee of Governors herein named, for conducting the affairs of this College.

Should your Excellency be pleased to accede to our wishes, we shall esteem the College formed and established from this day, with which view we beg leave to recommend the following persons as fit Officers for the Institution: The Rev. W. Carey, D. D. as President; the three senior Members of the Serampore Missionary Society, as Treasurers to the Institution; the Rev. J. Marshman, D. D. as Corresponding Secretary; and Mr. J. C. Marshman, as Recording Secretary and Examiner.

Should these ideas be happily honoured with your Excellency's approbation, we shall feel another and most important obligation added to the numerous favours we have already experienced from your Excellency, and which we must ever remember with unfeigned gratitude.

I have the honour to be, for my brethren,

YOUR EXCELLENCY'S

Obliged and faithful humble servant,

(Signed)

J. MARSHMAN.

*Mission-House, Aug. 15, 1818.*

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TO THE REV. J. MARSHMAN, SERAMPORE.

SIR :

I have had the honour to receive your letter of the 15th instant, conveying to me a printed plan of an intended "College for Asiatic Christian and other Youth," and which plan you submit to my approbation.

It is with the greatest attention that I have perused this plan, and am happy to find that it extends to Native Youths of all religions, and holds out advantages to the community at large, founded on the most liberal principles,

and highly honourable to the respectable Society of the Missionaries at Serampore. It is therefore that I, with the greatest satisfaction, not only consent to the constitution and organization of this College in this Settlement, but farther beg leave in this public manner to acknowledge your generous endeavours to promote the welfare of so numerous a class of people as are included in your plan.

I shall avail myself of the first opportunity to lay a copy of your letter to me and the original plan before His Danish Majesty, and the Royal College of Commerce at Copenhagen, and have not the smallest doubt but that it will meet with His Majesty's most gracious notice and patronage.

The honour conferred upon me, as one of the Governors for this College, I accept with the greatest pleasure, and shall always feel happy to promote the interests and welfare of so praiseworthy an Institution, as far as it lies in my power.

The Gentlemen you have chosen as forming the permanent Committee of Governors, I know in every respect to be possessed of such qualifications as render them highly eligible to that important situation.

Permit me to offer my best and cordial wishes for the entire success of your plan, for the prosperity of the College, and for the uninterrupted stability of an Institution that reflects the highest honour on its founders, as well as on the Settlement where it is established.

I have the honour to be, with unfeigned respect,

Reverend Sir,

Your obliged and faithful humble Servant,

(Signed)

J. KREFTING.

*Serampore, August 18th, 1818.*

*To all those who encourage the Translation of the Sacred Scriptures into the Languages of Eastern Asia.*

THE translation of the Sacred Scriptures into those languages in which a translation of them does not exist, is perhaps one of the most important objects which can engage the attention of the Christian public. Schemes of temporal relief, however praiseworthy, can only extend their beneficial influence through the term of human life; but to impart the Word of Life to those who have it not, is an exercise of benevolence as far transcending in importance all inferior plans of charity, as the interests of eternity outweigh those of time. Unless heathen nations can obtain the oracles of God, they must perish without any knowledge of the way of salvation. On the translation, therefore, of the Sacred Scriptures into their languages is suspended, in a great measure, the eternal destiny of unborn millions of our fellow-creatures. The duty of promoting this object belongs to all Christians; it is a duty paramount to all others; a duty, the nature and force of which no exertion of benevolence in any other channel can invalidate, and from which Christians can never be exonerated till versions of the Scriptures are perfected in every language on earth. It is not matter of surprize, therefore, that the Christian world, when awakened to a sense of its obligations, both to God and to the heathen, should have engaged in this undertaking with unexampled ardour; and that a view of its vast importance should have melted down the petty distinctions of party into one general feeling of compassion for the heathen, and of anxiety for their being made wise unto salvation.

While Christians of all denominations contribute funds towards the accomplishment of this important object, the most arduous part of the work must devolve on individuals. To prepare translations is the work of learned men; and to enable any who engage in this work to fulfil it faithfully two things are essentially requisite;—an acquaintance with the original Scriptures, and a familiar knowledge of the tongue into which the translation is to be made. The first of these qualifications a European may possess in a high degree: the latter he can seldom or never attain in the same degree of perfection in which it is

possessed by a native of the country). The most strenuous exertion, and the most incessant application, cannot give him that intimate knowledge of the language into which he translates, of its various niceties of phrase, and its delicate turns of expression, on the employment of which, the excellence of his version depends, which a native acquires intuitively. After years of toil he will still find it necessary to leave the general character of his version to his native pundit, and content himself with securing its fidelity to the original. Hence of the two qualifications necessary for a translator, the European has one, which the natives at present have not; the Native possesses the other, which is wanting to the European, and which is by far the most difficult of acquisition.

This being the case, it must be evident, that to produce a permanent and standard version, a large portion of native talent must be employed; and if that qualification which the European translator possesses could be conveyed to the Native, it would raise his qualifications for revising and perfecting translations far above those which any foreigner could bring to the work. Had an English version of the scriptures been executed by foreigners, however well versed they might have been in the originals, it would not have possessed that superior excellence which renders the present translation so highly valuable; and we should still have looked with anxious expectation for another version prepared by our own countrymen. This remark will apply with equal force to the Eastern languages. The translations which are now prepared are far, very far better than none; the most imperfect of them contains essentially the word of life, and as they pass through successive editions, they will receive all the improvement which the translators can give them; but to prepare a final, and standard version, will demand the same means to which the English translation is indebted for its excellence and beauty.

From a view of these circumstances, the Committee of the new College at Serampore have determined to form in it a *Department for Translators*; and to collect from the various provinces of Hindostan, learned men well acquainted with Sungskrit literature and with their own vernacular languages, to whom they will endeavour to impart a knowledge of Greek and Hebrew. An acquaintance with these languages, combined with their intuitive knowledge

of their own dialects, will enable them to improve the translation, and to free it from all those defects inseparable from the work of a foreigner. From Natives thus qualified, and particularly Christian Natives trained up in the knowledge of the scriptures from their earliest youth, we may eventually hope for a translation, which shall combine fidelity to the original with all that beauty, force, and ease of language, which are so desirable.

The expectation that learned natives will be able to acquire a sufficient knowledge of the originals to render them competent to the task, is founded, among others, on the following considerations :—

The degree of knowledge which qualifies a man to translate *from* any language, is greatly inferior to that which would enable him to accomplish a translation *into* one. A student is able to understand a language long before he is prepared to translate into it. The additional qualification therefore, which a native requires, is much easier of attainment than that which the European translator has to acquire. The knowledge moreover which the European student has acquired of the Greek and Hebrew languages, has not been collected from an acquaintance with the people to whom those languages are familiar, but attained by close application in his closet. Why then should not a learned native, by a similar degree of application, acquire, in a series of years, a knowledge of those languages equal to what is obtained in the Colleges in Europe? There is no impediment in the way if he be furnished with equal facilities; and these can be created for the Hindoo as they have been for the English student. We might indeed almost venture to affirm, that the Sungskrit scholar would commence the study of these languages under circumstances far more favourable than the mere English scholar. There are no two original languages which bear so great an affinity to each other as the Greek and the Sungskrit.—The formation of the two languages is similar; and to any one who has examined them both, they will appear to have been cast in almost the same mould. From this circumstance, to the student who has already acquired the Sungskrit, the Greek language will present fewer difficulties, than to one who is merely acquainted with English. Nor would the habits of study which the Sungskrit scholar has already acquired, tend in an inconsiderable degree to accelerate his progress. Before he commences the study of

Greek, he has already devoted years of unremitting application to the most difficult language on earth. All this exercise of diligence and perseverance will not have been laid out in vain; it will be found of essential service in the acquisition of these new languages. To one who has unravelled the intricate subtleties of Sungskrit Grammar, and has committed to memory a large vocabulary in that language, what is the Greek; what is the Hebrew language? The Greek is easier than the Sungskrit, and the Hebrew far easier than the Greek,\* and the combined difficulties of both are nothing compared with those which the *native* student has already overcome in acquiring the Sungskrit. From these facts we are led to conclude, that a native of India, already acquainted with the great parent of the Eastern languages, is fully competent to the study of the Hebrew and the Greek; and that a few years of steady application will place him, in these studies, on an equality with the European student. If these ideas be correct, it cannot be a subject of hesitation whether it is advisable to create a body of Native Biblical Critics, more especially as they will so greatly *accelerate* the perfecting of translations, which might have remained for ever incomplete if left solely to the ability of foreigners.—The necessity of raising such a body is inseparably connected with the existence of translations; as without the adoption of this measure, they may possibly continue from generation to generation in a state of imperfection. Without this aid, the attainment of this, the ultimate object, however flattering in prospect to those who may successively embark in the work, will be found constantly to elude their grasp.

There is also another consideration, which strongly enforces the necessity of adopting this plan. The *expense* of rendering efficient the department of native translators, will bear scarcely any proportion to that which the support of European critics will involve. The Brethren at Serampore would not mention this circumstance, were they not convinced that the calls on public liberality, which are constantly increasing, render it necessary for those entrusted with public funds to recommend the adoption of plans which most fully combine economy with efficiency. A body of biblical critics must be formed before

\* Relative to the Hebrew language it may be also observed, that the similarity of manners, habits, and customs in the East, give a Native student advantages for acquiring and thoroughly understanding it which are not possessed in Europe.

the work of translations can be perfected. If natives be not raised up, learned men from Europe must be procured; and when we consider, on the one hand, the immense sums which must be expended in the preparatory studies, the outfit and voyage, and the eventual support for a long series of years of a body of learned Europeans, as well as the sum which will be requisite to replenish their number, when gradually thinned by the nature of the climate, and the regular lapse of life; and on the other hand the amazingly small sum for which the labours of the learned can be obtained in India, we shall be led to this conclusion—that the former plan, while it secures in the translations a degree of perfection unattainable by the latter, will not cost the public a *tenth part of the sum*.

To all these may be added another consideration. Foreign Missionaries in any country are not abiding; death calls them away; and in process of time their work itself is done; the seed is sown, the gospel is planted. But shall the thousands of native Indian Christians be left for ever without a knowledge of the languages in which the Scriptures were delivered? Shall the Indian Christian be more ignorant of the Scriptures than the Indian Mahometan is of his boasted Koran, which so many of them read in its own language? What would have become of things in Britain since the Reformation, had all been left to an English Translation of the Scriptures made by German Reformers, while neither Greek nor Hebrew was known by a single native of Britain? Let us not then blind our eyes to the real state of things as they *will be*; and flatter ourselves that the erudition of European Missionaries will supply this defect. They cannot be in every part of India at the same time: and even if they could, they cannot render themselves immortal. Every one possessing erudition may be at length removed by death; and as the spread of the Gospel constantly lessens the necessity for Foreign Missionaries, leave none to succeed who possess equal knowledge. Why then should we lose any time in imparting this knowledge to Native Christian youth? Can it be imparted too soon? In a case of this important nature let reason herself judge. Further, this plan in its consequences will more than overpay every expense; since it will gradually form a body of learned Native Christian Ministers, who, in addition to consulting the originals for themselves in their weekly preparations for the sanctuary, will be enabled, some of them at least,

to examine, and gradually perfect the translations from the love they bear to the word of God. Let us only open to them the original fountains of sacred knowledge, and leave all the rest to the gracious operation of the Spirit of God.

Under these circumstances, the Brethren at Serampore beg to appeal to the Christian public in behalf of the College recently founded; through which, in addition to the various other objects it will embrace, and which are detailed in the Prospectus, a body of able Native Biblical Critics may be gradually formed, to carry forward the translations till they have received their final improvement. For the unexampled confidence which the public has reposed in them, they must ever retain sentiments of the most lively gratitude. In the application of the funds which have been committed to them, they have constantly endeavoured to exercise the highest degree of fidelity, and all the ability in their power; and to render complete the translations of the Scriptures, which are partly finished, and partly in a state of progression, they will spare no exertion as long as life shall continue. But they cannot expect, in the natural course of things, to remain long in the sphere of their labors; and they feel peculiarly anxious, in proportion as they approach the termination of their course, to put these translations in the most effectual train of progressive improvement. In laying this plan before the public, and in soliciting their patronage thereto, they consider themselves only as discharging a sacred duty which they owe to God, to the Christian public, and to the Heathen world, on whom the light of revelation has just begun to dawn; and should they happily obtain public support for this new Institution, they shall feel a pleasing satisfaction in devoting the few days which may yet be allotted to them, to the formation of a body of Native Biblical Critics, to whom, under the due guidance of European brethren, they may leave the task of improving successive editions of the sacred Scriptures, and from whom the millions of the East may eventually receive a faithful, perspicuous, and thoroughly acceptable translation of the oracles of truth.

*Serampore,*  
*Dec. 17, 1818.*

WILLIAM CAREY,  
JOSHUA MARSHMAN,  
WILLIAM WARD.