

purpose of strengthening and extending its missions in India.

The Society appeals to all classes alike—to the hereditary aristocracy, the landed gentry, the great capitalists and merchants, the members of the learned professions, and of both services, especially the retired civil and military servants of the great East India Company,—as well as to the middle and lower classes, from whom a large portion of the Society's income is derived. The call is an extraordinary one, but so is the occasion that has drawn it forth.

The Indian mutiny, it is hoped, will soon be decisively quelled; but it remains for us to profit by its teaching. What lesson, then, shall we draw from the terrible disaster that has befallen us?

The notion that it was occasioned by the indiscreet zeal of missionaries is now abandoned. Whatever its immediate causes may have been, one consequence we may thankfully acknowledge: a strong and universal feeling of national responsibility has been awakened.

"Shall there be evil in the city and the Lord hath not done it?" We have been warned, as by a voice from heaven, of our unfaithfulness as a Christian people towards the heathen population of our great dependency. Without denying or underrating the endeavours which have been made to advance their material prosperity, we have done very little when compared with their wants or our opportunities to impart to them the richest gift we had to bestow—the faith of Christ.

On this conviction the Society for the Propagation of the Gospel founds its present appeal.

The Society asks for £30,000 a year, in addition to its present income. It asks for more givers, and for larger gifts than it has hitherto received. Let us double the present number of our missionaries, catechists, and schoolmasters in India. Let us direct their efforts to new quarters, to the highly educated but unconverted classes in the chief cities of India, to the millions of despised outcasts, to the children whose religion is a matter of indifference to their heathen parents. And let us not fail, at the same time, to press upon the attention of the Government the grievous inadequacy of the present number of bishops and chaplains to meet the spiritual wants of the country.

The Gospel has not yet been offered to one-twentieth part of the native population. There are Indian states which number their tens of millions of heathens, yet have not a single Christian missionary. In the territories where missionaries are stationed, they are so few in number that the great mass of the people never hear the word of salvation. It reaches the ears of a few thousands; whilst millions are passing every year out of this life, silent witnesses of the negligence of their Christian masters.

With its present income, the Society for the Propagation of the Gospel can maintain only fifty missionaries among 180,000,000 of Hindoos and Mahometans.

In the diocese of Calcutta the Society began its work in the year 1618. It has now eight distinct missions, of which four are in Calcutta and its neighbourhood: one, Saugor, lies in Central India; two, Cawnpore and Delhi, lie out in the north-west; and one, Debroghur, far in the north-east, in Assam.

In the diocese of Madras the Society began its work in 1825. Here it has twenty-five distinct missions; seven in Tinnovely, the extreme south; eleven in the province of Tanjore; and seven in other parts.

Fifty clergymen, conversant with the native languages, have pastoral charge of these missions, and preach to the heathen in the neigh-

bourhood. There are 20,000 baptised converts, and 7,000 natives under instruction preparatory to baptism. In each diocese there are superior schools and a college, for the education of native schoolmasters, catechists, and clergymen.

Other Christian bodies also—some with more extensive machinery—are labouring for the conversion of India. But, without entering into their statistics, it must at once be admitted that the whole agency so employed is quite inadequate to the end. In the emphatic language of the Bishop of Calcutta, "It is nothing, comparatively speaking. Instead of a few missionaries only, there should be thousands. And there would be, if Christians at home and in India were properly awake to their duty. The time is most favourable. The aids afforded of an external nature are almost miraculous. Now is the crisis for India's conversion."

Now, when a stern chastisement has roused the nation to a sense of its own remissness and of the exceeding wickedness of the idolatry which it has more than tolerated, the Society for the Propagation of the Gospel, the oldest missionary organ of the Church of England, asks to be enabled to take advantage of the present crisis. It calls upon this great nation to make an effort worthy of itself, a deliberate and united effort, in humble reliance on the help of God, for the peaceful overthrow of idolatry and false religion, and for the conversion of India to the faith of Christ.

The altered policy of the Indian government encourages such an effort now. It seems tolerably clear that caste, the great obstacle to Christianity, will no longer be fostered; that idolatry will not be even indirectly supported; and that the Koran and Shastras will not be treated with a favour which is withheld from the Bible. Up to the year 1813 no missionary, as such, was allowed to reside in Bengal. In 1819, the first Sepoy convert was removed from his regiment, solely, as Bishop Heber says, "in consequence of his embracing Christianity." More recently, a Christian officer of the highest rank, who refused to sanction an act of idolatry, was driven to resign his command. But now one of the ablest representatives of the Government publishes a proclamation to the effect that "a change has come—native Christians will be eagerly employed—officers of every class must be entertained for their merits, irrespective of creed, class, or caste."

The increased respect with which missionaries are regarded by natives favours such an effort now. A remarkable testimony was borne by Mokerjee, a native not a Christian, in addressing, last August, a public meeting of his Hindoo countrymen in Calcutta—"However we may differ from the Christian missionaries in religion, I speak from the minds of the people generally when I say that, as regards their learning, purity of morals, and disinterestedness of intention to promote our weal, no doubt is entertained throughout the land; they are held by us in the highest esteem."

The intellectual progress of the Hindoos not only favours, but demands such an effort now. Conversion proceeds slowly. But secular schools, the use of the English language, and the diffusion of European science and literature, are gradually undermining the whole system of Hindooism; and a numerous class of highly educated Hindoos are brought to the point of choosing between Christianity and scepticism. Their choice may, by God's blessing, be determined in many cases by placing them in communication with a superior Christian missionary.

The improvement of European society in India favours such an effort now. In a former genera-

tion, professing Christians in India presented a great obstacle to the spread of the religion which they dishonoured by their lives. But of late the standard of morality has been elevated, and the spirit of Christian love has been manifested in public and private acts of kindness to the native races. The conversion of India cannot, indeed, be effected by the mere example of a Christian nation, without the direct instruction of Christian teachers. But no argument is so powerful in bringing home the missionary's words to the hearts of unbelievers as the holy lives of Christians.

The position which Christianity has already won amongst the natives favours such an effort now. The number of baptised converts, the extent to which translations of the Holy Scriptures, and other Christian books are read, the constancy and fidelity shown generally by native Christians in their recent fiery trials, the undisguised forbodings of the Brahmuns, and the fanatical opposition of the Mahometans, are proofs that Christianity has at least taken hold on the native mind, and that real progress has been made towards that object of so many prayers and labours—the conversion of India.

All these considerations point to the duty of vigorous co-operation in this great work. The Society has had its own troubles, beyond its share in the common grief which has touched the heart of every British subject. But as our countrymen have done bravely in the scene of conflict, so we trust that the soldiers of the cross will not lose heart because some of them have fallen at their posts. A voice comes to us from the graves of our young and devoted missionaries at Delhi and Cawnpore; and men like-minded with them, we trust, will step into their places, and carry on the good work to which God had already vouchsafed his blessing.

Humbled by our past omissions, encouraged by the outward leadings of Providence, full of the conviction that this work is the work of God, and trusting that He will crown it with success in His own good time, we cast our burden upon the conscience of an awakened people. We seek from Christian England sympathy, alms, and prayers. The duty of all times is specially the duty of this time. God has indeed chastened us; but in judgment He has remembered mercy. He has given victory to our arms, and doubtless for his own gracious purposes has left India under British rule. To Queen and parliament belongs the task of repairing our losses, and amending what is faulty in our Government. It is for the Church of Christ to improve the opportunity, and turn to the best account a great national crisis. May He from whom cometh every good and perfect gift help us to do this faithfully and with a glad heart; and may He guide our counsels, and accept and bless our efforts, to the lasting benefit of our fellow-subjects in India, and to the glory of His own great name!

CHURCH MISSIONARY SOCIETY—INDIA.

The following important Memorial is now in course of signature—

MAY IT PLEASE YOUR MAJESTY,
We the undersigned—Vice-Patron, President, Vice-Presidents, Friends and Supporters of the Church Missionary Society for Africa and the East—your Majesty's most humble and devoted subjects, approach your Majesty with sentiments of profound grief at the late mutiny in British India, in which numbers of your Majesty's Christian subjects have been treacherously massacred by infuriated Mohammedans and Hindus, and the national honour has been outraged and insulted by the barbarities inflicted on women and children.