

the palpable evidences of the Divine power in the Gospel—evidences which are yet desired to constrain many a heathen to abandon his idols, and turn to the now despised and hated name of Jesus."

Having stated these results, the missionaries next proceed to notice the extensive ground which is yet unoccupied, and declare that any of the present stations are weak and languishing for want of a sufficient staff of laborers. It appears that, in the territories of the Nizam of Hyderabad, and in the Nagpur territories, with a population of thirteen millions, there is only one mission station with two laborers. There is also great want of missionary agency in the northern sircars on the east, and in the ceded districts of Bellary and Cuddaph on the south of the Nizam's dominions. The same may be said of the Mysore territory, the kingdom of Coorg, the collectorates of Coimbatore and Salem, in South India, and other large districts of the Carnatic. In the whole of Southern India, including Hyderabad and Nagpur, we have a population of forty millions of people; and were the present missionaries equally distributed over the whole, they would not exceed four to the million.

An earnest appeal is made to friends in Europe and America, urging them to redouble their efforts; and attention is directed to the different methods that may be successfully employed—viz., *itinerant preaching* and *education*. It is affirmed that much general knowledge of the elements of Christian truth had been widely diffused, and that the time is favorable for directing the attention of the natives; by means of preaching, to the religion those whose power has been shown by the failure of the late rebellion. "Let, then," it is added, "men specially qualified be sent forth in connection with every mission, to carry on steadily and systematically the work of itinerant preaching, and we believe the blessing of God will soon be granted in an undoubted measure." We quote at length the passage bearing on *Education*:—

2. Education.—The rebellion has shewn how lamentable is the ignorance of many even of the better classes. Had they possessed even a tolerable correct knowledge of the power and resources of the British people, they could never have entertained the slightest hope of success, and would consequently never have plotted such an enterprise. We see this union exemplified in the conduct of the most enlightened native princes, or their influential advisers. Or, if they had known, even theoretically, the nature of the Christian religion, they would not have suspected the most tolerant of Christian nations of a design to make them Christians by either force or fraud. Let, then, vernacular schools be spread all over the land, training the masses to read for themselves the lively oracles of God, and teaching, along with the doctrines of salvation, the elements of geography and history, and, most assuredly, Hindooism must fall before them.

Its foundation is falsehood, and this, truth will destroy. The almost universal readiness to come and receive instruction in mission schools, affords great facilities for carrying on this department of labor. Let not this opportunity be lost.

In order to the carrying out of any widely extended system of Christian vernacular education, the primary object must be the training of a large body of efficient vernacular school teachers. Without this, nothing can be done, as there is no existing instrumentality available for this purpose. Even your missionaries, in some districts, are still frequently obliged to employ comparatively inefficient men, and even heathens, in conducting their schools. Hence it is obvious that a great work has to be done in raising up and preparing a large body of Christian vernacular teachers well qualified for the department of school instruction. We rejoice in the formation of the "Christian Vernacular Education Society for India," and most fervently hope it will meet with truly liberal support, and be made a great blessing to this dark land.

But there is also a most inviting field open to the Anglo-vernacular system of a higher education for the middle and upper classes. In all our cities and large towns, there are great numbers, either learning English, or desiring to do so. That a knowledge of the English language is the one thing which, above all others, will enable a young man to get on in the world, is now a rooted conviction in the minds of many thousands. This is so marked, as to lead to the conclusion, that it is a part of God's all-comprehending plan for bringing these youths under the teaching of the Gospel.

Without such a system of superior Anglo-vernacular education, based on the Bible, these intelligent youths of the middle and upper classes will be long before they are effectively reached by the Gospel. It is a mistake to suppose the Government scheme of education will do it, and also a mistake for the Church to congratulate itself that the Government are taking the work of *secular education* out of its hands, so long as they do nothing else. While the Bible is excluded from these schools, and even so long as Christianity is not thoroughly taught, the Church must supplement the deficiency.

The means for bringing such a system into extensive operation are more easily available than those essential to the efficient working of a purely vernacular system. Europeans may come out and commence their labors at once, without waiting for two or three years until they have learned an original tongue; and with sufficient funds at their disposal they may obtain a staff of suitable assistants in their work. Money then would seem to be here the chief want. But this is just the very thing which, above all others, God has given to the Christians of Europe and America the power to supply. We would here refer our friends back to the middle ages, and ask them to re-