

The injurious effects of the climate on Europeans and Americans have turned the attention of the Societies connected with the coast to a supply of Native Labourers or such as are of Native extraction. With this view, more particularly, the Rev. C. L. F. Haasael has proceeded to Sierra Leone, for the purpose of reviving and placing on an efficient footing the Christian Institution for training Native Labourers: a correspondence has also been opened with the Episcopal Church in the United States, in the hope of procuring persons of colour competent to act as Missionaries; and the Society is not without some prospect of success, though the low state of improvement which generally prevails at present among that class precludes the hope of any considerable and immediate aid in that quarter. The following extract from a publication of the American Board will, however, shew that attention is there drawn to the subject—

As a residence on the African Coast is so fatal to white men, Providence would seem to indicate, that descendants of Africans should be sought, who have been exposed to the damps of a warm climate, and who would probably live to the ordinary age of man if sent as Missionaries to the land of their ancestors. Inquiries have been made in the Southern States, with reference to this subject; and apparently the greatest obstacle in the way of sending black men, who would be competent to the work, is the want of a tried and approved method of imparting to them a suitable education. The minds of some of our most enlightened citizens are intent on the claims of the African Race; and we may expect that God will bless their investigations and their efforts, and open wide channels for the communication of his own goodness, through the instrumentality of his servants.

(To be continued.)



ESTABLISHED CHURCH OF SCOTLAND.

LETTER OF THE GENERAL ASSEMBLY ON THE DUTY OF PROPOGATING THE GOSPEL.

It was addressed, in April 1826, by a Committee of the General Assembly, in its name, to the People of Scotland. As it is now about to be acted upon in reference to India, and its statements and reasonings, powerful in themselves, derive authority from the quarter in which they originate, we here subjoin the document at large.

Obligation to Propagate the Gospel.

In communicating with you, Brethren, on this interesting subject, we do not think it necessary to say a word for convincing you of the obligation, which Christians are under, to employ such means, as may promise to be successful, for imparting to others a knowledge of the Way of Salvation through Christ; for that obligation, so far as we know, has not been denied or called in question.

Perhaps the utmost exertions of our Forefathers were not more than sufficient, for the work of their own emancipation from the errors and bondage of the Church of Rome, and for establishing themselves and their posterity in the possession and exercise of that liberty wherewith Christ hath made us free: but, from the time when we came into the world, we have enjoyed full security for our own rights and liberties in the Kingdom of Christ upon earth; and we have also become so intimately acquainted with the deplorable condition of more than one half of the Human Race, to whom the glad tidings of Salvation have never been made known, that we should be altogether inexcusable for any thing like indifference to their case.

Measures have, in consequence, been adopted by Religious Communities of various Denominations around us, and particularly by associations of good men in our own land, for imparting the light of the Gospel to those of our benighted brethren, to whom they can best and most effectually find access: and the General Assembly of our National Church, having felt that it became them, as a public and representative body, to take a part in this pious and benevolent work, have authorised us to apply to you for such contributions as may enable them to prosecute their object, in a way, which, through Divine Grace, may prove effectual.

In performing the duty which is thus assigned to us, we desire to speak to you with all plainness—for we have nothing to conceal: but with all earnestness,—for our whole hearts are engaged in the cause

which we undertake to advocate: and, whether they, whom we address, be of the class who are wise and learned, or of the more numerous body, who, in this respect, make less pretension, we trust, that, if they do but listen to us without prejudice, we shall not fail to satisfy their minds that we have the strongest claim to their aid and co-operation.

Use of Proper Means requisite to Success.

To the measure in question, there is but one objection which we can readily anticipate. It has been said, and, by some whom we address, it may still be thought, that what is proposed is IMPRACTICABLE. Respecting the Natives of India in particular, to whom, as our fellow-subjects, our labour of love may be regarded as peculiarly due, it has been asserted that their religious prejudices are so strong as to render any attempt to make them Christians altogether hopeless.

To this objection we may certainly reply—That their hearts are in the hand of God, who can change or turn them, even as he turneth the rivers of water; and that it is, therefore, presumptuous to deny the possibility of their becoming a willing people in the day of His power. But, while we know that nothing is impossible with God, we, at the same time, admit that he does not ordinarily execute his purpose without the intervention of natural means accommodated to the object in view; and, consequently, the degree of hope, which we are, in this case, warranted to entertain, must be more or less regulated by a consideration of existing circumstances, and of all the difficulties which we have to surmount. It is, therefore, with a distinct reference to such difficulties, that we desire to meet the question—Whether an attempt to propagate the Gospel in India be a hopeless task; or be, on the contrary, a measure which has a fair promise of ultimate success.

It has been asserted, that, in this case, Experience, in a great measure, forbids us to hope; for that great labour has been bestowed, both by Popish and Protestant Missionaries, without much fruit being reaped from it.

Popish Missionaries may have failed of success, because they were not at liberty to employ that instrument for the propagation of the Gospel, which seems to be the most natural. A late Papal Bull against Bible Societies leaves us in no doubt that they are prohibited from putting the Scriptures of *1.* into the hands of those, whom they would convert to the faith of Christ. Even to the Education of the Young they do not appear to have been very well disposed; for they have, hitherto had few Schools of any description in India. Yet it is to these means, as collateral aids to the preaching of the Gospel, that we, in a great measure, trust for the accomplishment of our object.

In the case of Protestant Missions, Schools for the Education of the Young have become a regular accompaniment of all the other means employed; and, though it will require more time, than has been, hitherto, afforded, to develop fully, to the public eye, the practical advantage of this improved system, there are circumstances which will entitle us to expect from it the happiest results.

The Gospel of Christ and its evidences are, no doubt, adapted to the capacities of all men: but, though its leading truths may be both comprehended and received by any mind which makes a fair use of its powers, it is not the less certain that they address themselves to the understanding; and that, in this case, a just exercise of the understanding is greatly facilitated by the removal of those prejudices against pure and undefiled Religion, which are encouraged by Idolatry in all its bearings; nor can it be doubted that an education, calculated to enlighten and invigorate the mind, is an important means of promoting this blessed effect.

Good Prospect in respect of the Education of the Young.

It will, accordingly, be seen, from the General Assembly's plan of procedure that Schools for the Education of the Young form a great part of their more immediate object; and it becomes, in consequence, an interesting, though subordinate, question Whether, in this department, we may hope for success.

To this question we cannot hesitate to answer in the affirmative. But, in proceeding to state the grounds of our opinion, we feel that there is a strong call for caution and delicacy, in weighing both the import and the warrant of every word which we

shall employ. Our opinion must be founded on facts and circumstances, with which very few, either of our number or of those whom we address, have the advantage of being personally acquainted. We therefore desire to keep in mind the possibility that such things may be misrepresented; and, for that reason, will make no material avowment, which is not verified, either in its minute or its more general import, by evidence of such a kind, as cannot be rejected upon any principle, that would not go far to put an end to belief founded upon testimony: we shall even be scrupulous of resting upon the evidence of Missionaries themselves, where it is not corroborated by other testimony: not because we doubt their title to credit, but because it is possible that some of those whom we address may regard their testimony as partial, in respect of their being deeply committed in the cause to which it relates.

Under this pledge we desire to assure you that the Natives of India shew themselves WILLING to have their children educated by Teachers from our land, in all that tend to the cultivation of their minds.

That many Schools, under European Tuition, are already established in India—that the children attending them are proportionally numerous—that they receive, in these schools, an education very nearly similar to what is imparted to people of the same rank or condition in our own land—and that they appear to profit in a corresponding degree by the education which they receive—are facts attested by such a variety of consistent evidence, as seems to us to forbid their being called in question; and, though nothing more particular could be stated, we should conceive it to be out of doubt, that the Youth of India may be educated to that important effect which alone we have in view.

But we will not withhold from you the satisfaction of reading a passage on this subject, from the Fifth Report of the Calcutta School-Book Society, established in 1817; because it seems very nearly impossible that what is there asserted—if it had at all admitted of contradiction—should have been published under the immediate eye of those who knew the whole truth. "Among the advantages now possessed," says the Report, "this will strike the Friends of General Education with the sincerest pleasure, that, ample time having been allowed for the experiment, European Teaching is found to be highly acceptable to the Natives. What was before speculation, is now matter of fact. It is no longer doubtful, whether the Natives will receive help from us: it is ascertained that they gladly avail themselves of our aid: they flock to the schools; they advance in their learning: they prove, to a demonstration, that, if the European will condescend to labour for their good, the Native will gladly receive the aid offered."

So far as regards the hearty concurrence of the Natives, this evidence may even be regarded as stronger than it appears at first view; when it is considered, that, among the Members and Directors of that School-Book Society, the language of which we have quoted, no inconsiderable number are themselves natives, labouring, along with their European Brethren, for the good of the ignorant and uneducated.

For this fact we are indebted to a "History of Calcutta Institutions," lately published by Charles Lushington, Esq. one of the Secretaries of Government at Calcutta, and, with two more facts derived from the same source, we would seal the evidence of the spirit which thus prevails among the Natives. Mr. Lushington informs us, that a rich Native of Benares had himself established a school, and engaged to allow 200 rupees per month for its support but had died without executing the necessary Deed of Trust, to the Committee of the Church Missionary Society; and that his Son had spontaneously confirmed his father's endowment, by making over, to the Committee, landed property sufficient to cover the disbursement. He also acquaints us, that even the Native Princes of India, begin to be favourably disposed towards this great work: two of them, he informs us, have effectually manifested their approbation of it, by liberal donations to the Calcutta School-Book Society.

It was stoutly maintained, that, in India the education of the female Sex, in particular, was altogether a visionary project: yet experience has made it evident, that, in that country, just as much as elsewhere, this portion of the human race may receive all the education which it is our wish to impart to them. The success of those who laboured in this depart-