

duce purity of life, but also how clearly the best of them exhibit a corruption of divine truth as contained in the volume of the Christian Scriptures. Amongst other examples which tend to show, that much of what is really inculcated in the Hindu sacred books bears a strong, though disfigured resemblance to the leading doctrines of the gospel, we find the following:—

“ For some time it has been known that the most ancient writings maintain the unity of God in three persons; and various incarnations of these persons, especially of Vishnu, or the second in the Triad, are believed to have taken place; but more recent inquiries have brought to light further and very important particulars respecting this subject. It appears that the expectation of some mighty Deliverer prevailed long before the coming of Christ, even among the Hindus. We are told, that in the Puranas, the earth complains of her being ready to sink beneath the accumulated iniquities of mankind: while Vishnu comforts her, promising to put an end to the tyranny of the demons:—that for this purpose he would be incarnated; and the followers of Buddha unanimously declare, that this incarnation in the womb of a virgin was predicted at least a thousand years before it came to pass. The Hindus maintain, that these prophecies were fulfilled in the person of Chrishna, in like manner, as many of the Samaritans, to elude the prophecies respecting Christ, explained them of Joshua. It may reasonably be hoped, that as the genuine doctrines and traditions of Hinduism shall be more fully ascertained, they will furnish positive and direct arguments, by which the Hindus may be brought to know the only true God and Jesus, whom he hath sent.”

About the time that Doctor Middleton delivered his charge, the attention of the people of England was much alive to the cause which it so ably advocated. Much had been done for some years past to awaken an interest relative to the spiritual state of our eastern dominions. The subject had been frequently, and with great effect, brought before the public in a variety of literary works, the avowed object of which was to set forth the claims of British India upon the mother country for a participation in the benefits arising from her ecclesiastical establishment. To these publications Doctor Claudius Buchanan was a successful and an unwearied contributor. The extensive acquaintance with Indian affairs, acquired during his long residence in the country as one of the Company's chaplains, added to the commanding talents, which he was known to possess, communicated such weight to his representations, that all the attempts, which were made from time to time to prejudice the government at home against his authority, and against the object of his exertions, were not only defeated, but eventually had quite an opposite effect. Few works have caused a greater sensation than his “ Christian Researches in Asia.” His “ Memoir on an Ecclesiastical Establishment in India,” “ The Star in the East,” and other writings of a similar tendency produced a very general impression as to the duty of making some effectual provision for the religious necessities of our fellow subjects in Hindostan. But it was not alone by his own pen that Dr. Buchanan strove to excite the public attention to the great design, which he so