

age can remember the struggle to which the desire to remove those restrictions gave rise, and how, even in the British Senate, it required all the patriotic energy of Whitbread, and the ardent, earnest eloquence of the immortal Wilberforce, backed by the distinct and ever powerful utterances of popular opinion, to counteract the efforts of the Leadenhall Street Legislators, who sought to turn our Senators from the straight path of Christian propriety and enlightened policy, - and to exclude, for another period of twenty years, the self devoted benefactors of the teeming millions of the east. It was a severe struggle; but it was final; - it forever settled the question whether the short-sighted and selfish views of a few, should be allowed to overbalance in the affair of legislation, the real welfare of the many, and this question too, still more momentous, whether the *legitimate* and *just* ascendancy of any ruling power can ever be endangered by the widest and most unfettered proclamation of the doctrines of the Cross.

A circumstance connected with this event seems peculiarly worthy of commemoration. Amongst the nine hundred petitions which were sent to Parliament, praying for such a modification of the East India Company's charter, as would admit of the free ingress of Christian Missionaries into India, one came from the Directors of the London Missionary Society. It was presented to the House of Commons by Mr. Whitbread, whilst the Duke of Kent undertook to present it to the Lords. When the discussion came on, the Duke was unavoidably absent, but he entrusted his high commission to his royal brother, the Duke of Sussex who faithfully represented and seconded the prayer of the petitioner. It is far from being the least of the many honours that invest the youthful Sovereign of the British Empire, that she is the immediate descendant of a man who, when nominal religion was less fashionable than now, and missionary effort cried down in every fashionable circle as the offspring of an imbecile fanaticism, was not ashamed to undertake the advocacy of a measure so humane, so Christian, so directly calculated to render Britain, what she never could have otherwise become, the benefactress of her Eastern dependencies. We can desire nothing more, we dare desire nothing less for our beloved Queen, than that she may know experimentally the inestimable worth of those great principles, to which her illustrious father thus paid an enlightened homage, and which, whatever may be the clashing and conflicting opinions of mere worldly men must ever lie at the foundation of all real personal happiness, social union, and national prosperity.

In attempting to form an estimate of the amount of benefit already conferred on British India by the labours of those devoted men who have successively visited her shores on the high embassy of Christian benevolence, there are several things that ought not to be neglected. Consider, *first*, the vast extent of British territory in the East and the dense and extended masses of its benighted population. Any change affecting this population, by *fine times* that of the whole United Kingdom, must necessarily have considerably advanced before its signs and symptoms can be discerned, even by the careful and scrutinizing observer. Consider, *secondly*, the small number of actual labourers in this wide field. An intelligent missionary from India, states that the whole number of effective European labourers in that vast continent does not exceed one hundred. This will not appear surprising when we remember the extreme brevity of *European* life in

India, the number of missionaries, never less probably than one third of the whole, who are only preparing for active service by acquiring the language of the people, and the considerable proportion who are driven from the field by the attacks of disease or consigned to what we, in our ignorance of this department of God's moral government, are apt to think a premature grave. An hundred preachers of the gospel to more than one hundred millions of heathens and Mahomedans! Only imagine a proportionately scanty distribution of evangelical ministers in England, or even in Canada. Reflect, *thirdly*, on the vast number and diversity of native languages and dialects which must be mastered by European missionaries, before they can directly and effectively declare the truth to the tribes of India. Taking these things into consideration, and others might be mentioned, it would not have been strange if even to this hour, we had not been able to specify any real or any *apparent* indications of success. Even then indeed we would not have been without encouragement to patient, persevering effort. Our faith, we trust, in the divine origin, the all-surpassing excellence and universal adaptation of the gospel, is not of so flimsy or so frail a texture as to be unable to resist the stroke of disappointment. No, we have seen enough in our own day, and have read enough in the authentic records of days gone by, to doubt that what we in our ignorance regard as a failure, is, in truth, one step towards the realization of our hopes, that the darkening cloud will be followed by the fertilizing shower and the clear shining of the sun—that the decomposition and apparent destruction of the seed are only preparatory to ill expected fruitfulness. But in regard to India, there has been no disappointment, no failure even in appearance. We have so far succeeded as to have silenced, *by facts*, every tongue that rose up in rebuke and reprobation of our plans and our proceedings. Whatever lingering suspicions might, up to a recent period, have been entertained by some as to the practicability of subverting the gigantic fabric of Hindoo superstition, no doubt can now be entertained upon the subject. The Hindoos themselves are becoming *avowedly* distrustful of the stability of their monstrous system, and our missionaries find the disposition to defend that system continually less perceptible and powerful. Instances are constantly occurring in which the people give their approving response to the statements of our missionary brethren, even in the presence of the priests, whilst these are compelled to feel, that in proportion as knowledge is diffused, their "craft is in danger."

So far as the public edicts of the Leadenhall Street merchants go, the patronage and support hitherto given by the East India Company, to the gross abominations of Hindooism is now avowedly withdrawn, though that withdrawal is rendered somewhat equivocal by the annual payment from the Indian Treasury, of a sum of money equal to an ample and even munificent endowment. When will this world's rulers lose their pusillanimous fears as to the consequences of doing what is just and right, and leaving truth and error to their own resources.

Those who have read with attention the various published communications from our East Indian missionaries, will have recently observed a considerable modification of the plans of education hitherto pursued. Little advantage of a religious kind was found to accrue from the multiplication of general day schools for the education of native children, and