

forth a censure from Gibbon. Nor does it appear that they attracted the notice of any European colonists till the time when, unhappily for them, the Portuguese extended their commerce to the east. Iniquitous as was the mode in which the object was prosecuted, and corrupt as were the doctrines that were taught, this has been fixed as the era, when, since the decline of Christianity in Hindostan, the first attempt was made towards the more wide diffusion of it in that quarter of the world.

“ But the genius of Popery has never been favorable to the legitimate propagation of the gospel. To do evil that good may come, is a dangerous violation of Christian morality, and vainly seeks its apology in the extent and benevolence of its views; but the missionaries of Rome, while they have employed corrupt means, have not always proposed the purest ends. Not only have they had recourse to false signs, and lying wonders; not only have they pretended to miraculous gifts; and, in some instances, have imposed themselves on their converts in the acceptable character of Brahmins; but even the object sought by these artifices has been something very distinguishable from the disinterested promulgation of the gospel. The power and pomp of the See of Rome has evidently been their aim: the number of professing converts has been regarded, rather than the soundness of their faith, or the purity of their practice . . . the splendor of ceremonies has for the moment attracted proselytes, who could not easily be reconciled to the scandal of the Cross, and the worship of God in spirit and in truth. It is asserted of Francis Xavier, that he baptized upwards of a million of infidels; of which pretended conversion, however, very small remains are now visible. Neither was the conduct of the missionaries of Rome towards their fellow Christians at all calculated to illustrate the benevolent character of the Gospel: one of their first acts was to violate the freedom and to vitiate the purity of the primitive and humble Syro-Indian Church; and the establishment of the Inquisition of Goa in all its horrors still remains to stigmatise the Christian name.*

Doctor Middleton next traces the Danish mission at Tranquebar from its commencement to the death of Mr. Geriché; and having enumerated the various impediments, which at first retarded the wider diffusion of the gospel in this, and subsequently in other places, he concludes his survey of religion in India, by pointing out in a very lucid manner the advantages under which a missionary might then, compared with any former period, enter upon his labours in that part of the Lord's vineyard, passing at the same time a just encomium upon the exemplary deportment of those zealous men, who had been in a great measure the means of thus paving the way for the more speedy march of conversion in the east. In noticing the advancement which, during the administration of Marquess Wellesley, had been made in Hindu literature, he remarks that the missionary was now enabled to employ arguments, unknown to him before, by which he could prove to the unconverted heathen, from their own sacred books, not only how inadequate the doctrines of their religion were to pro-

* We need scarcely remind our readers that the Inquisition at Goa has since been abolished.