

circumstances must we ascribe the infelicity and barrenness of their conscientious labours? to the obstinate prejudices of the natives? their vicious habits? their indifference to truth? their aversion to novelty? their dislike to the moral restraints implied in reformation and repentance? The influence of these causes is great, perhaps insurmountably great, in the present state of opinions and manners among the nations of India. But is this the whole of the case? Is the blame of rejecting the offer of salvation exclusively imputable to the natives? Have we taken all possible means to dissipate the prejudices, and discourage the barbarous superstitions, which shackle their mind and degrade their character? and have they not reason to complain, that we have never assured to the convert protection, employment, or favour, security from the resentment, or compensation for the scorn, of his countrymen? May we not find an obvious cause of their disregard to the Gospel, and inaptitude for the reception of its truths, in the prevalence of sentiments and conduct among the Europeans in India, altogether discordant with the pure spirit of evangelical charity, which united the affections and efforts