

tion, that we, for a moment, lose sight of the more direct means of accomplishing our object, by the Proaching of the Gospel to the Heathen World. We have been anxious to develop the importance of the Auxiliary Instrument which we mean to employ, that the prospect of benefit resulting from it might be more clearly discerned; but it is, in subserviency to the success of Proaching, that we would, in this case, devote our labour to the Education of the Young. By reference to the plan of procedure, which has already received the sanction of the General Assembly, it will be seen that the Head Master of the very first seminary of learning, which it is proposed to establish, is to be an Ordained Minister of our National Church, with a view to his both preaching to the Natives, and circulating among them, Religious Tracts, illustrative of the import and the evidences of our Christian Faith. Nor is this to be regarded as anything more than the commencement of a plan for Religious Instruction, which is to be gradually enlarged, in proportion as the requisite funds are supplied, and opportunities of usefulness are multiplied.

*Alleged Discouragements considered and answered.*

While we thus submit to you the SYSTEM upon which it is proposed to act, and our GROUNDS OF HOPE that much may be done for the propagation of the Gospel in India, we have no wish to forget anything, that has been alleged, of a discouraging nature.

It has been asserted, with seeming confidence, that the character of the Hindoos is unchangeable—that they are now what they have always been, and will never cease to be the same. But the time seems to be gone by, when this presumptuous language could be much listened to; for it is beyond question, that the character of that part of the Hindoo Population, with which our countrymen are most conversant, so far from being unchangeable, has been very lately undergoing a very material change. Is it a small change, that many of the most wealthy individuals have lately profited by a liberal education in all the literature and science of the civilized world; and that a considerable number of this class have, in consequence, renounced Idolatry, and seem to be comparing and weighing the claims of other Systems of Faith and Worship? Or can it be regarded as a small change, that even the lower classes are now eager to obtain all the knowledge which we can impart to them of a temporal and worldly kind, while many of them are also reconciled to a perusal of our religious books? (Lushington: pp. 222, 223. Hough's Reply to Dubois: p. 201. Townley's Answer to Dubois: pp. 100, 101.)

No, Brethren!—while we contemplate these things, we will not suffer our minds to be discouraged. Though we must regret that those Natives in the higher ranks of society, who abandon the rites of Idolatrous Worship, do yet hesitate to embrace the Christian Faith, we are far from thinking that the change, which their mind and opinions do undergo, is a matter of small importance, either in itself, or with a view to its probable and ultimate result. When men are brought to believe in One God, we have good hope of their being also brought to believe in Jesus Christ whom He hath sent: in addressing ourselves to the understanding of such men, we feel that we are placed on vantage-ground: the faith, which they already profess, supplies us with such arguments for that which we desire them to embrace, as it should be difficult for a consistent mind to resist; and such as we may, on that account, hope will be, through Divine Grace, rendered effectual. Nor is it a matter of small importance that we acquire, in the meanwhile, the full co-operation of such men in the great work of imparting, to their native brethren of every rank and condition, an education which may enable them, also, to rise superior to those idolatrous prejudices which so effectually oppose themselves to Divine Truth.

But, in addition to the aid of enlightened Natives, is there no assistance to be hoped for from our own Countrymen in India? The answer to this question, whatever it be, must prove an interesting part of the case.

We have been told that the character of many among our Countrymen in India is not the least among the many obstacles which oppose the progress of our religion; and that it has been matter of doubt among the Natives of India, whether the Europeans acknowledge and worship a God. (Dubois' Letters: pp. 63, 64.)

In reference to this charge, we regard it as much to be lamented, that, for too long a period, our Countrymen went to India without having there the natural accompaniment of such outward signs or symbols of their Religious Worship, as the Natives may have reasonably expected to behold: nor can it be doubted, that a miserable lack of the outward means of grace, in respect of the administration of Religious Ordinances, must have left them, during that period, more naked and defenceless, than they ought to have been, against the power of temptation. But, blessed be God! there has been a happy change. The Ordinances of our Holy Religion are now regularly administered among them; and we rejoice to say that the salutary effect is manifest. If there were no other evidence of it, the most scrupulous mind might be convinced of the pious and benevolent spirit, which prevails among no inconsiderable number of our Countrymen in India, by perusing the account which had been recently published, and to which we have repeatedly referred, of the numerous Societies which have been lately instituted by the British Residents in that country, for almost every pious and charitable purpose, and especially for the intellectual and moral and religious improvement of the people by whom they are surrounded. That co-operation, therefore, within the immediate sphere of our labour, which these circumstances entitle us to expect, would render us doubly inexcusable, if we did not exert every power that we possess for the accomplishment of our benevolent object.

It is scarcely possible, indeed, to deny, that the British Dominion in India, and that intimate converse with the Natives to which it admits us, afford us very peculiar advantages for communicating to them both the benefits of General Education and a just acquaintance with Divine Truth. Perhaps we may venture to say, without hazard of contradiction, that, from the dissolution of the Roman Empire, downward to the present day, no other people or nation have enjoyed similar and equal advantages for imparting the light of the Gospel to those who sat in darkness.

But, among other arguments employed to discourage us, we have been told that an attempt to propagate the Gospel in India is likely to end in the subversion of our Empire in that country.

We would not, UNNECESSARILY, debate the question—Whether any such danger can, with reason, be apprehended from imparting the knowledge of Divine Truth to men who are willing to receive it. And we are truly happy to think, that we may hold ourselves relieved from the obligation to offer any argument on this point, in consequence of others, who are better entitled, having practically pronounced an opinion and judgment, which ought to put the question at rest.

The men in whom the Government of India is more immediately vested, both at home and abroad, concur in the measures which are employed for the accomplishment of our object. The Local Government (or that which is established abroad) has made, from time to time, liberal contributions in aid of the Native Schools, or of the Societies by which they are maintained (Lushington: pp. 45, 148, 165); and has, at length, taken a more decided part in the great work of Education, by the appointment of a "General Committee of Public Instruction"—"a measure," says Mr. Lushington, "by the operation of which, the advantages hitherto anticipated by the establishment of Institutions and Associations for the encouragement of literary pursuits among the Natives are likely to be realized and consolidated. For though this Committee," adds he, "cannot of course exert any authority over private schools, they are at liberty to communicate with and encourage all persons, Natives and Europeans, who may be engaged in the management of such institutions."

Nor is there anything in these proceedings, on the part of the Local Government, beyond what was to be expected, after the sanction which had been given, by the Legislature of the United Kingdom, to the employment of prudent means for "the introduction of useful knowledge, and of religious and moral improvement, among the Native Inhabitants of the British Dominions in India." It is well known that that the Act of Parliament, by which the Charter of the India Company was renewed in 1813, declared it to be the DUTY OF THIS COUNTRY to adopt measures that should tend to the accomplishment of that important object, and accordingly made provision for permission being granted "to persons desirous of

going to and remaining in India for the above purpose."

Every authority, indeed, which the Constitution of our Government recognises, has been successively interposed in favour of this pious and benevolent undertaking. In 1819, our Gracious Sovereign was pleased, by his Royal Letter, to appoint Collections to be made in all the Churches of England and Ireland, in aid of the Society, in England, for Propagating the Gospel in Foreign Parts, and for the special purpose of enabling that Society to use "their utmost endeavours to diffuse the light of the Gospel, and permanently to establish the Christian Faith, in such parts of the Continent and Islands of Asia as are under British Protection and Authority;" the result of which is understood to have been, that, before the end of 1819, about £48,000 had been collected, and that this sum is now in the course of being applied by the Society in India.

The duty, which was thus wisely and graciously discharged by our beloved Sovereign, in reference to England and Ireland, naturally devolved, in our own country, on the General Assembly of the Church; and, in the successive Assemblies of 1824 and 1825, a plan of procedure (to which we have already referred) for giving efficient aid to the great cause of the Education of Youth and the Propagation of the Gospel, more immediately in the British Provinces of India, was deliberately considered and unanimously approved; in the hope that the pious and benevolent spirit, by which the people of Scotland have been long distinguished, will prompt them to make such contributions toward the requisite necessary fund, as shall enable the Representative Body of our National Church to proceed with effect in this interesting work.

Our expectations of such pecuniary aid must, no doubt, be limited by the population and wealth of our country: but we have strong hope, that, on the grounds which have been stated, you will not regard this as an ordinary case of contribution, for such a charitable purpose as those to which your aid is so often solicited. The magnitude of the object, and the corresponding expense which must be incurred, call for a proportionate sacrifice toward its accomplishment. It is essential that there be a fund, which shall not at once be ended, but shall be sufficient to meet future and even unforeseen exigencies: for the purpose of constituting such a fund, liberal Donations, not to be again repeated, are in the first instance expected. Yet these cannot supersede the necessity of such moderate Annual Contributions, as may go far to discharge the annual expense. The subscription papers, to be circulated, will be, accordingly, accommodated to both objects. And the Collections to be made, at all the Parish Churches and Chapels of Ease throughout Scotland, will afford additional opportunity for men of every rank and condition manifesting their good-will to the pious purpose, by a contribution proportioned to what their circumstances admit.

It would not become us, as a Committee of the General Assembly, to say much about THEIR claims to your confidence, in the conduct and management of what they have, in this case, undertaken. You know that the Annual and Representative Assemblies of our Church are composed, not of Clergymen only, but also of respectable Laymen, connected with every branch of the State, and almost every department of Society. If their discretion and fidelity, in such a case, may not be relied on, it is to be feared that our country cannot readily afford better security, to those who may distrust the pledge which is offered. But whatever might be farther said upon this point, we leave, as it becomes us, to others—to the wisdom of those whom we address. The Assemblies of the Church have full confidence in you; and it is by their conduct, rather than their words, that they will endeavour to justify their claim to the confidence which they expect you to repose in them.

LITERATURE.

THE PULPIT, THE BAR, AND THE SENATE.

[CONTINUED.]

The Pulpit, the Bar, and the Senate, are the principal seats of modern eloquence. We shall make a comparison between them, with a view to ascertain which presents the most favourable occasion for the display of oratory. For the sake of method, our remarks will be arranged in reference to the subject, the speaker, and the audience, and