

have ever devised. To be interdicted from the ordinary intercourse of life; to be regarded as unclean and abominable in the sight of his nearest relatives; to be supposed to communicate pollution by the mere touch; and to be cut off from all the resources of industry; such is the condition of the Christianized Hindu with respect to his countrymen; and unhappily he finds but insufficient encouragement in the new society, by which he is adopted. It has rarely been the policy of our Indian government to patronise converts; and the Christian societies that have been formed, are scarcely in a condition to compensate such sacrifices, or to furnish abundant employment."

Notwithstanding all these discouragements, it was found that the word of God still prevailed. The number of native Christians was observed to increase. From returns made about the time, their number was computed at upwards of 350,000 persons. Besides these, including the civil and military officers, and the white inhabitants of the several Presidencies, the King's troops, the Company's European troops, and the half-castes, their was a Christian population, amounting, at the lowest estimate, to 252,900 persons. These were all Protestants; neither the Roman Catholics, nor the Syrian Christians were included. From among the former, many were converted from time to time by the Protestant missionaries, some of the Syrian Christians also were received into their communion, and sentiments of good-will seem to have been entertained by the bishops of that impoverished and persecuted church, towards those members of the Church of England, who appeared desirous of maintaining an intercourse with them, and seeking their aid in the grand work, then prosecuted with renewed ardour, of translating the Scriptures into the native tongues, and of disseminating them among the people. In taking, however, a general survey of Christianity in India, the Arch-deacon of Huntingdon was free to admit, that the advancement it had made was not such as might have been expected, considering at how remote a period the name of Christ was carried to its shores. This he places upon, unquestionable authority, at a very early age.

. "Whether Pantænus in the second century proceeded to India, or went no further than the happy Arabia, it is certain that the Peninsula possessed a knowledge of Christ early in the fourth century: no doubt is entertained that Frumentius, the Apostle of Abyssinia, became an Indian Bishop:—it stands upon record, that the Primate of India was present, and subscribed his name to the proceedings of the Council at Nice; and the Mahomedan writers admit, that Christianity prevailed in India before the introduction of Islamism."

In proportion as the Mahomedan religion gained ground in India, the visible Church insensibly declined. It was indeed preserved among the Syro-Indian Churches; but their members and influence were so much reduced, owing to the persecution, which they suffered, during a long course of years, from the heathen, that the attention of the Christian world seems to have been entirely withdrawn from them. The extraordinary neglect shown towards these people has called