

cedent conditions of language and of mental constitution, existing not only in the individual, but in the race to whom the communication is made. To distinguish between the human and the divine in the production of a historical record such as the Bible, presupposes data derivable only from the sciences of language, mythology, and ethnic psychology. These sciences are comparatively recent and immature. Though they have contributed much to the progress of historical criticism, their chief labor is still to collect facts and verify provisional theories. In establishing definite laws of historical development their success is largely prospective. In this state of the case, with many of the requisite data lacking, it is by no means surprising that theology has thus far philosophized with but imperfect success upon the question of inspiration, and has failed to establish upon a thoroughly scientific basis whatever theory it may have propounded.

ARTICLE II.

THE FIRST CENTURY OF PROTESTANT MISSIONS IN INDIA.

BY JOHN AVERY, PROFESSOR OF GREEK IN BOWDOIN COLLEGE.

THERE is nowhere to be found in heathen lands a more interesting field for missionary effort than India, whether we consider the vastness of its territory and the diversity of its races and languages, or the depth of the superstitions and the antiquity of the institutions which it is sought to replace or develop by the purifying and vitalizing power of the gospel.

The history of the efforts put forth by the Protestant church for the evangelization of India falls conveniently into two periods, distinguished by marked characteristics. The first and longest period, which was nearly conterminous with the eighteenth century, was the time of seed-sowing in a strange soil, under discouraging circumstances; of noble, but sometimes misdirected effort; of success, remarkable at

first, but disappointing in the sequel; of incessant political disturbance and personal insecurity; in short, it was such a time of patient working and waiting, of encouragement and trial, as the Lord often makes his servants to pass through before he places himself at their head, and leads them forth conquering and to conquer.

The second period, which extends from the beginning of this century to the present time, is the period of organized and successful effort, made by many branches of the Christian church, to send the gospel to the people of every race and tongue throughout India. The mistakes and consequent failures of the former period have led to wiser plans of action and more permanent success. Government opposition has long since disappeared, and friendly co-operation has generally taken its place. The ill-disguised contempt of snobbish civilians for the toiling missionary has been exchanged for a more respectful bearing, if not for hearty appreciation. The native converts, who are distinguished from those of the first period by the completeness with which they have divorced themselves from heathen practices, are numbered by hundreds of thousands. It is true that they form as yet but a fragment of the swarming population of India; but hoary superstitions are beginning to give way; the people are waking out of an intellectual torpor of ages under the inspiration of modern thought; and if Christians are only ready to seize the critical moment, the day is not far distant when this fair domain shall become one of the kingdoms of our Lord and of his Christ.

The history which we are to recite does not record the first attempts to Christianize the people of India. As early as 1499 a Portuguese squadron visited the western coast, having eight friars on board, who were sent out with the apostolic injunction to preach Christianity to the natives, or to visit with fire and sword any province that refused to receive them. In a more conciliatory spirit Francis Xavier, "the apostle of the Indies," visited this land in 1541. He preached chiefly in the native kingdom of Travancore, in the

extreme south of the peninsula. His success was immediate and general. The greater part of the population—some say to the number of one hundred thousand—was baptized. But his success was as evanescent as it was rapid. Instead of opposing caste and the gross practices of an idolatrous worship, he sought to win the natives over by outdoing them in their own line. The result was that all traces of his work soon disappeared.

The beginning of the eighteenth century formed an era in the history of India. Not only was it signalized by the introduction of a pure Christianity, but it marked the establishment of British power in the country. For a century already a little company of English merchants had been struggling to carry on trade at a few points along the coast; but, hard pressed by its enterprising rivals on the continent, and discouraged by hostility at home, it was on the eve of dissolution. But in the year 1702, by the union effected with a rival company, and by legislative enactments granting extraordinary privileges, the "United Company of Merchants trading to the East" was organized on a more satisfactory and permanent basis. From this time on, British influence rapidly extended itself over the whole of India, closely followed by British rule, which, despite its occasional selfishness and short-sighted timidity, has been an incalculable boon to two hundred and forty millions of souls. About this time, also, began those final commotions among the native powers which continued through the century, and resulted in the present arrangement of things.

It would be natural to suppose that English Christians were eager to grasp the opportunity thus held out to them, and hastened to carry the gospel tidings wherever their enterprising countrymen led the way. But religion in England at this period had not the aggressive character which it assumed a century later. Indeed, it appears that the evangelization of India was not attempted by the Protestant Christians of any land until many years after the country had been visited by the leading nations of Europe for purposes of trade.

The town of Tranquebar, on the Coromandel coast, one hundred and forty-seven miles south of Madras, which was owned by the Danes until 1845, when it passed into the hands of the English, has the honor of being the starting-point of Protestant missions in India. In the year 1705 two young Danes, Bartholomew Ziegenbalg and Henry Plutschau, were sent thither, at the suggestion of Dr. Lutkens, the chaplain of the King of Denmark. Possessing deep piety and unquenchable zeal, and educated at the University of Halle, they had the natural and acquired qualities which made them a singularly fortunate choice for pioneers in the great work. When they arrived in India they at once began to preach and teach, but soon encountered the beginning of that opposition from the foreign residents which until the last seventy years has blotted the records of European occupation. Ziegenbalg was thrown into prison and confined four months by the governor of the colony, and the first company of converts which they had gathered was scattered by persecution. After the release of Ziegenbalg, however, he and his colleague renewed their labors with undiminished zeal. Their industry and success were extraordinary. Within three years and a half after their arrival they had erected a church for the native congregation, written several Christian books in Tamil, begun the translation of the Scriptures and the compilation of a Tamil dictionary, and gathered one hundred and sixty converts. The necessary funds for carrying on the work were furnished partly from Denmark and partly from England. The King of Denmark and the members of the royal family felt a deep personal interest in the missionaries, and the sum of three hundred pounds yearly was set apart from the revenue for their support. Several new missionaries were sent out, one of whom, M. Bövingh, threatened to cause serious trouble by his perverse opposition to his colleagues; but happily he soon left the country. By the year 1711 Ziegenbalg had completed the translation of the New Testament, and by the year 1719, when he died, had translated the Old Testament as far as the Book of Ruth.

In 1714 he sought to recruit his failing strength by a visit to Denmark and to England, where he was received with distinguished consideration by the sovereigns of the two countries. After his return to India, in 1716, he lived but three years. His impatient zeal and unsparing labors had prematurely exhausted his vital powers; but, assisted by his worthy colleagues, he had already done a work which few men can point to at the close of the longest life. In the short space of fourteen years, with no previous acquaintance with the language, and in spite of determined opposition, they prepared thirty-three works in Tamil, completed a dictionary, translated so much of the Scriptures as has been already stated, established boarding-schools, and gathered a body of three hundred and fifty-five converts, besides many catechumens. All things considered, this success at the very outset is noteworthy; and we shall have some suggestions to offer regarding its reality and permanence.

The mantle of Ziegenbalg fell upon worthy shoulders; for the same year with his death three new missionaries arrived, foremost of whom was the devoted and scholarly Schultze. He resumed the translation of the Old Testament, and completed it, including the Apocrypha, in 1725. At this time the Rajah of Tanjore, who had formerly forbidden Ziegenbalg to enter his territory, won over by the disinterested character of the missionaries, gave them full permission to preach the gospel in his kingdom.

In 1726 Schultze, proceeding to Madras, opened a new mission, and also revived a school for teaching native children, which had been commenced by earlier missionaries ten years before, but had languished for want of proper care. He entered upon the new work with extraordinary zeal, translated a part of the Bible into Telugu, and the whole of it into Hindustani, and preached not only to the natives in Tamil and Telugu, but to the European residents in Portuguese. The same results followed as at Tranquebar. Within ten years a church of four hundred and fifteen converts had been gathered. He had the good fortune, in this case, to receive

the countenance and aid of the government. Much interest in the mission was also felt in England; and the Archbishop of Canterbury sent him a gift of one hundred and sixty-eight pounds, with a letter expressing his strong interest in the work. This mission was sustained for a few years as a branch of the Tranquebar mission, and then was passed over to the care of an English society, formed in 1699, and called the Society for the Promotion of Christian Knowledge.

In 1780 the first missionary physician was sent out; and it was soon found that the healing of the bodies of the natives was a ready way of access to their souls. The efforts of the missionaries were not confined to preaching; but, as we have already noticed, they were exceedingly diligent in printing and scattering abroad tracts and books in the native tongues. Some of these works found their way to distant parts of the country, and awakened a desire to know more of the Christian religion, which many years afterward suddenly displayed itself at unexpected times and places. The missionaries also travelled through the villages of the adjoining country, sometimes to a considerable distance, preaching to the people and gathering little bands of converts. Though the mission at Tranquebar had been established for twenty-five years, and had gathered fifteen hundred converts, it had not until now seemed best to ordain one of them to the ministry. Even now it appeared a matter of such doubtful expediency that they thought it necessary first to obtain the consent of their patrons in Copenhagen and of the King of Denmark. After a delay of five years this consent was obtained, and a worthy native was ordained. In 1782 a catechist was sent by the Danish missionaries to the Dutch colony of Negapatam, and in a few years a Christian church was established in this district. They also sent a catechist to the English station of Sadras and to Fort St. David, to the north of Cuddalore, in which two places the work was afterwards turned over to the Madras mission. In 1787 Cuddalore, one hundred miles southwest of Madras, was occupied by two missionaries, one of whom was Mr. Sartorius.

who had been appointed to Madras in 1730, and who was distinguished for his general scholarship and his remarkable command of Tamil. He died in the next year. This mission was re-enforced in 1740 by Rev. J. L. Kiernander, and, notwithstanding that the town was attacked at one time by the French, enjoyed a good degree of success. In 1746 the number of converts had reached two hundred and twenty-nine; and in 1756, six hundred and twelve. The missions in Tanjore and Tranquebar were blessed with a steady prosperity at this time. In 1736 the converts in the former kingdom numbered eleven hundred and eighty-nine. The Madras mission suffered a great loss in the return of Schultz to Europe. He had labored for the last fifteen years in Madras, and by his zeal, learning, and irreproachable character had disarmed the prejudices of the European residents, and made a profound impression upon the native mind. Four years later the same mission was thrown into great trouble by the war between England and France. The city was surprised and captured by the French, and the mission property was destroyed or appropriated to military uses. Mr. Fabricius, the missionary in charge, removed with the children of the school to the Dutch colony at Pulicat, a short distance to the north of Madras, and began a work among the adjacent villages. A mission had already been started here by missionaries from Madras, but had been managed chiefly by an unordained native preacher who had enjoyed their instruction. It already numbered several hundred converts. After the conclusion of hostilities, in 1748, Mr. Fabricius returned to Madras, and was presented by the government with the property of the Roman Catholic missionaries, who had been charged with disloyalty to the English. The same disposition was made of the Catholic church at Cuddalore.

The interest of Indian missions for the remainder of the century centres chiefly in the life and labors of one man. Christian Friedrich Schwartz was born in the German town of Sonnenburgh, in 1726. Deciding to devote himself to

missionary work in India, he studied Tamil with the design of aiding Schultze in the translation of the Bible. In 1749 he was ordained at Copenhagen, and in the following year sailed for Tranquebar. He had been in the country scarcely six months before we hear of his teaching a class of little children, and thus acquiring facility in the use of the language. It was his custom to mingle freely with the people, communicating Christian truth as fast as he was able to make himself understood. His tireless zeal, guided by a sound judgment, infused new life into the mission, and in the following year four hundred converts were added to the church. It was the custom with these early Danish missionaries to make tours through the country, sometimes to a distance of several hundred miles; confining themselves, however, to the district near the coast, between Madras on the north and Ramnad on the south. They would go out generally on foot, two by two for mutual support and comfort, and would preach the gospel in new places, or visit those where catechists had preceded them; and, gathering together a few converts, would instruct and encourage them, and form them into a little church. This practice has been generally adopted by later missionaries, at certain seasons of the year, with varying success. Where large tracts of country have been travelled over, and but a brief halt has been made at each place, it is doubtful if much good has been done; but where the missionary contents himself with a field of moderate extent, remains long enough in each village to become acquainted with the people, and works the same field season after season, he never fails to produce a permanent impression.

The year 1756 completed the first half century of Protestant missions in India, and the event was celebrated with suitable ceremonies by the missionaries at Tranquebar. In computing the results of their efforts, it was found that the number of converts amounted to nearly eleven thousand. Up to this time no attempt had been made to extend the work to either of the other great presidencies of India; but the Danish mis-

sion had now grown so strong that it was decided to start a new mission at Calcutta. Accordingly Mr. Kiernander, the devoted missionary at Cuddalore, was deputed to proceed thither. He arrived at Calcutta in 1758, and opened a school, which within a year numbered two hundred pupils. Contrary to the subsequent experience of the missionaries, he was treated for a time with favor by the authorities, and was allowed to preach freely to the natives, as well as to the European residents. The mission prospered, and hundreds of converts were gathered. When, however, the missionaries, with the co-operation of several eminent Christian civilians, sought to organize missionary work throughout the province of Bengal, they were opposed by Lord Cornwallis, who was governor-general at the time, and who shared the vulgar prejudice of that and a much later period against missionaries. It was supposed that they would excite the hostility of the natives against the English, and thus interfere with the stability of their Indian empire. The utter groundlessness of the fear succeeding years have sufficiently demonstrated. The company approved the action of their representative, and the British Parliament, before which the matter was brought, refused to interfere. Much animosity was excited by the discussions which arose at this time, and for many years after the East India Company regarded the missionaries as interlopers, and peremptorily declined to admit them within their territories. Up to the time of the battle of Plassy, in 1754, which decided who should be the rulers of India, the attitude of the company toward the missionaries had been generally friendly; but from that event to the amended charter in 1813, their policy was a blot upon the fair fame of a Christian nation. It will be remembered that nearly all the stations already occupied were not within the control of the company, but were in Danish or native territory. The mission in Calcutta, however, was not molested, but continued to prosper; and to it must be accorded the honor of being the pioneer in the great work in Northern India, which was to be prosecuted chiefly in the next century.

The same year that Mr. Kiernander began the work in Calcutta the missionaries again suffered on account of difficulties between the English and French. The latter made another attempt, this time unsuccessful, to capture Madras. Much of the mission property was destroyed, and Mr. Fabricius was a second time compelled to retreat to Pulicat. Cuddalore was also taken by the French general Lally, and the Christian community was dispersed; though the mission property did not suffer injury. The missionaries at such times, and indeed at all times, suffered much from a want of adequate support at home. So indifferent was the Christian public to the foreign work that it is said that at this period no more than eighty pounds was raised yearly for the entire work in India.

In 1760 Schwartz went to Ceylon, at the invitation of the Dutch Christians there, and spent three months preaching and baptizing converts in different parts of the island, going as far south as Point de Galle. In the following year he visited Cuddalore and Madras, and the year after Tanjore and Trichinopoly. To the latter places he gave the greater part of his time for the future. In Trichinopoly, a town of the kingdom of Tanjore one hundred and ninety miles southwest of Madras, with the aid of the European residents who favored his plans, he was able to erect a spacious church, capable of seating two thousand persons. The mission was placed in charge of the Christian Knowledge Society. From the very beginning of his labors this noble missionary resolved to devote all his energies to the conversion of the heathen, no matter what obscurity or loss of comfort it might cost, and conformed so far as decency permitted to native customs. His salary of forty-eight pounds was devoted to objects of charity, except so much as was needed for the barest subsistence. Such simplicity of living, united with a like simplicity of character, a winning manner, and a sound judgment, soon made him a power among the native and European population. He was solicited by the governor of Fort St. George to act as chaplain to the garrison in Tricho-

nopoly, at a salary of one hundred pounds. He accepted the position, since it gave him the opportunity to influence the foreign as well as native population. At about this time the third native Christian was ordained to the ministry at Tranquebar, and the event created so much interest that the Danish officials were present at the solemnity. It seems strange, at this day, that after a successful work of nearly seventy years this should be only the third native deemed fit for ordination. Probably it was owing to something of the same prejudice which led many intelligent persons at the time of the late Rebellion to doubt whether the negro could be trusted as a soldier. There seems to have been a general lack of confidence in the stability of a native convert. Notwithstanding the unsettled state of the country, owing to the ambition of the Maratha chiefs, the Tranquebar mission made a steady progress. In the ten years from 1767 to 1776 the average annual additions to the church were two hundred and fifty.

About the year 1773 a catechist was sent by Schwartz to begin a new work at Vellore, an important military station west of Madras. He was received with kindness by the British officers, who provided him with a convenient building for holding religious services. At the same time the Rajah of Tanjore had been so won over by the unselfish character of Schwartz that he invited him to remove from Trichinopoly, and take up his residence in the capital city. Schwartz repaired thither with three catechists, but, meeting some opposition from the servants of the prince, thought it best to occupy the town of Vellam, in the immediate vicinity, where in six months he gathered a Christian community of eighty persons. The Rajah soon became involved in difficulties with the English, owing to the intrigues of a neighboring prince, the Nawab of Arcot, and was deposed in 1773. This action was, however, disapproved by the home authorities, and three years later he was reinstated. In the same year Schwartz took up his abode at Tanjore, and began to labor with his usual energy. By 1780 he had built two

churches, though it was necessary for him to sell some of his private property to raise the funds. In 1779 he was called away from his missionary labors by the Madras government, who desired him to undertake an embassy to the noted Hyder Ali, the ruthless tyrant who had usurped the government of Mysore, and who threatened to lay waste the whole Carnatic. He had refused to receive any Englishman but Schwartz, saying, "Let them send me the Christian; *he* will not deceive me." Schwartz consented to undertake the mission, and was received with the greatest respect by Hyder, but did not succeed in averting the war which swept over the Carnatic in the following year. The general destruction of property which ensued caused great distress among the people, but less among the native Christians, since Schwartz, with shrewd foresight, had laid up in season an abundant stock of provisions. All the missions suffered more or less during the war with Hyder Ali and his son Tippo Sultan, until the year 1784, when peace was concluded. In addition to the horrors of war, Tranquebar was visited by a severe hurricane. These events, however, did not cool the ardor of the missionaries. The total number of converts made since the beginning of the Danish mission was seventeen thousand seven hundred and sixteen. Madras also suffered severely from one of those distressing famines which at short intervals decimate the population of one part or another of India. Cuddalore was for some time in possession of the enemy, and the church was at one time used as a powder-magazine. The missionaries persisted in their work for a time, but ultimately abandoned the town, and retreated to Negapatam. The Christian community at Trichinopoly became much scattered during the war, but the number of converts steadily increased. The Rajah of Tanjore having proved unfit to govern his people, the Madras authorities determined to depose him. A committee of two was appointed to govern his country, to which Schwartz was afterwards added, as a man whose knowledge and judgment were essential to the success of the undertaking. The

resident at Tanjore, aided by Schwartz, established several schools in which Hindu children were instructed through the medium of the English language. In these schools prayer was offered twice daily, and two hours were spent in giving Christian instruction. Strange to say, when these facts came to the knowledge of the Court of Directors, they not only approved the action, but ordered that a stipend of one hundred pounds annually should be given from the public funds for the support of the schools. The Rajah of Tanjore never withdrew his confidence from Schwartz, and shortly before his death entrusted him with the care of his adopted son, who was afterwards placed upon the throne, in place of the late Rajah's brother, upon representations made by Schwartz. During the few remaining years of his life this devoted man was occupied either in missionary work or in the hardly less important task of advising in regard to the civil management of the country. He died in 1798, at the age of seventy-two years, of which forty-eight were spent in untiring labors in India during one of the most eventful periods of British rule. More potent than his direct teaching was the silent influence of his irreproachable character. Irreligious Europeans and idolatrous heathen united in doing him honor. His death plunged the whole community into grief. The Rajah wept over his body, and covered it with a gold cloth. Of the long roll of noble missionaries who have obeyed the Master and served their generation by devoting their lives to the regeneration of India, we do not recall one whose influence has been more widely felt, or the memory of whose name will longer linger in the world, than that of the German Schwartz.

We have now come to the end of the eighteenth century, and of the first period of Indian missions. Before many years a mighty wave of inspiration passed over Christendom, and awakened the sluggish spirit of the church to a sense of its responsibility for the perishing souls of the heathen. Even before the century closed, Carey, the pioneer of the famous band of Serampore missionaries, had arrived at

Calcutta. Within thirteen years the vanguard of American missionaries planted the standard of the cross on the western coast. But it is not our design to record the struggles and triumphs of the present century.

There are a few reflections which are suggested by our rapid survey of the first century of Protestant missions in India. 1. One is surprised at the small fragment of the country which the continuous missionary effort of little less than a century was able to occupy. We have noted mission stations of greater or less permanence and importance at Calcutta, Madras, Vellore, Cuddalore, Tranquebar, Trichinopoly, Tanjore, Negapatam, and a few other places, not more than a dozen in all,—each doubtless with its little cluster of out-stations, of which we can make no exact estimate; but, with the exception of the first named, these were all in the Tamil country, the most distant hardly two hundred miles from Madras, and not more than fifty miles from the coast; while the whole peninsula south of Madura, the Bombay presidency, the vast region of Central India, Bengal with its crowded population, the Northwest provinces, and the Panjab were yet uncultivated ground. Let one take a recent missionary map of India, and compare this little cluster of missions with those established in three fourths of the time during the present century, spreading over the country from the Panjab on the northwest and Assam on the northeast to Cape Comorin on the south, and the contrast will appear sufficiently striking. When we inquire for the causes of this disparity of results, the chief one readily suggests itself. The men and means were not forthcoming for the work. The Christian church as a whole had not yet turned its eyes to the foreign field. The interest in the work did not extend beyond very narrow limits. The Mission College at Copenhagen and the Christian Knowledge Society of England were the only organizations for the supply of funds, and these succeeded in raising but a few hundred dollars yearly. Now twenty-three European and ten American societies send out scores of men and hundreds of thousands of dollars annually.

and the demand is not met. It was not to be expected that a handful of men should do the work for which a small army is not enough. Again, the political condition of India in the eighteenth century was not favorable for extended operations. Most of the country was still in the hands of Mohammedan or Hindu rulers, of whom the former were particularly intolerant of anything which aimed at the overthrow of their religion. Though the power of the British was firmly established in the country; yet it was most felt in the coast districts, and would hardly have been able to protect missionaries in the interior, even had it been so disposed, which it was not always.

2. One cannot read the history of these early missions without being surprised at their rapid success in making converts. The success of missions, as of any enterprise, is to be estimated not by the absolute numerical results, but by the relation which these results bear to the difficulties overcome. In this case the obstacles to be surmounted were unusually great. The Hindus were not, like the Sandwich Islanders, a race of savages, tired of their own religion, and seeking a better one; but were a people who possessed a complex civilization when the ancestors of the missionaries were wandering barbarians; whose literature could be traced back until its beginnings disappeared in the world of the gods; whose religion, if it was not the best, was the faith of their ancestors, and was, as they said, good enough for them. When, therefore, we read of hundreds of converts baptized in a single year, — though missionaries in China, in Mohammedan countries, even in India itself in the present century, have labored for years with scarcely any apparent result, — it is important to inquire why this was so. We shall doubtless be able to account for it partly by referring to a question which has probably more than any other perplexed the minds of missionaries in the past, and upon which they are not now wholly agreed. The all-embracing, all-regulating fact of Hindu civilization is caste. Society is divided into innumerable groups, which are separated by stronger barriers

than country or race. To break over these barriers is social death, often depriving one of parents, of wife and children, and of property. Nothing less than the spirit of the ancient martyrs would lead one to do it. These class-distinctions are plainly in conflict with the teachings of Christ and his apostles, and repugnant to modern civilization. The great question, then, has been: Shall the renunciation of all these artificial distinctions be made a prerequisite for baptism? Shall the Brahman be required to sit beside the pariah, and drink of the communion wine from the cup which his lips have polluted, or shall something be conceded to the prejudices in which he has been bred? Clearly, upon the decision of this question will depend greatly the number of converts; for if a man be allowed to retain his caste usages, one of the greatest obstacles to his becoming a Christian, in name, is removed. We rejoice to believe that the great majority of the missionaries — all those of the American Board — have come to see that there is no hope for a thorough regeneration of Hindu character, until the system of caste, which has for ages hung like a millstone around the neck of India, is fully broken down. The early missionaries, however, seem to have been afraid to grapple with this evil. Caste distinctions were not touched by the Roman Catholic missionaries, and though at one time nearly the whole population of the southern extremity of the peninsula and of Ceylon was nominally converted, yet the work was wholly superficial, and left no lasting results. The same remarks are true, though in a less degree, of the period of which we write. We are not, however, to regard that work as wholly unreal, though the great numerical results are open to suspicion. It will help us to estimate the value of this success, if we inquire into its permanence. It has been estimated that in the first hundred years of their existence this little group of missions gathered more than fifty thousand converts.¹ If

¹ We are indebted for this estimate, as for many facts stated in this Article, to the valuable work, "Protestant Missions in India," by Rev. M. A. Sherring. London, 1875.

the same prosperity had continued under the more favorable conditions of the present century, we should expect to find them now the largest missions in India. On the contrary, they are among the weaker ones ; and the churches, instead of numbering thousands of members, have dwindled down to a few hundreds. To perpetuate class-distinctions, however ancient and universal, among those whom Christ declared to be brethren, might make conversion easy and rapid, but would introduce an element of discord which would prove disastrous in the end.

3. But in fairness we ought to attribute a part of this success to the apostolic devotion and ability of the first missionaries. It required rare self-sacrifice for these men to give their lives to such a work at a time when they were not sustained by the prayers and sympathy of any large portion of the church at home ; when their support was meagre, and reached them at uncertain intervals ; when the civil powers were almost constantly engaged in wars endangering their lives or interrupting their work. But they seem to have been equal to every emergency. Without murmuring they suffered every pain and privation, living on the plainest fare, going on foot from station to station, if thereby they might extend the Redeemer's kingdom. They were sometimes mistaken in their theories, but their usually sound judgment and the confidence which they inspired in the natives made their influence of great value in adjusting difficulties between the latter and the British authorities. Surely, when the King shall call his faithful servants before him to receive their reward, there will stand Ziegenbalg and Schultze and Fabricius and Schwartz, and all the others of that little band of faithful men.

4. We should not fail to notice the arrangement by which missionary operations were begun in India at the point where they were most likely to succeed. Madras with the adjoining country was one of the earliest parts of the continent controlled by Europeans. The native population was Tamil — a people entirely different in race and character from

the Aryans of Northern India. They are distinguished from other Indian races by their enterprising, cheerful, un-superstitious character. With northern civilization they have indeed adopted the Brahmanic religion, and, in consequence, appropriated many old Aryan traditions; still, they do not insist so much upon their ancient practices as the people north of the Vindhya. The haughty Brahman is a foreigner with them, and is often regarded with dislike. If the first efforts of the missionaries had been made at Benares, instead of at Tranquebar, the result might have been quite different.

In conclusion, when we compare the widespread interest in Indian missions among Christians in Europe and America at the present time with the feeble interest in the eighteenth century, and the great and permanent growth of the Indian church during the last fifty years with the more transient results which preceded it, we are assured that it is the Lord's will that we should go forward and possess the land; and nothing seems more superficial than the remark, attributed to Mr. Conway, and constantly repeated by secret or avowed enemies of the gospel, that the Hindus can never be converted to Christianity.