

Christian missionaries leave India, while he admits that they have done a great deal of good to the country and people, understand the natives better than any other class of Europeans, and experience the greatest obstacle to their efforts in the godless lives of the generality of the English in India. It is a queer conclusion he comes to. One would have thought that if any were to leave the country, it should be those who are injuring, not those who are benefitting it. The native writer is much fairer, more liberal, and more Christian, however, and his article shows what the best educated natives think of the missionaries, both of their personal excellencies and the defects of their teaching:—

“The *Theological Review* for October last contains a somewhat sensational article on the prospects of Christianity in India. It derives peculiar importance and interest from the fact of its being the contribution of a Bengal Civilian, Mr. H. Beveridge, who writes from ‘ten years’ experience’ of the country. It evinces great vigour and independence of expression, liberality of sentiments and breadth of views. Avoiding orthodox cant and empty platitudes, the writer deals mainly with actual facts, and draws inferences from accepted historical data. He has no sympathy with those who indulge in glowing fancies and sanguine hopes regarding the Christianization of India. He condemns with extreme and unwarrantable severity, Dr. Norman Macleod’s views and opinions on the subject, and refutes the arguments adduced by him in his recent ‘Address on India Missions.’ According to Dr. Macleod ‘the prospects of India missions are good, and nearly all that is wanted for their further success is better missionaries and more money.’ Such a view appears to the Reviewer to be ‘entirely erroneous.’ ‘So far from the prospects of India missions being better than they were, they are yearly becoming worse and worse, and the educated Hindoos of the present day are farther off from Christianity (as it is commonly understood) than their ignorant ancestors were.’ The writer puts forth this emphatic and daring statement without equivocation, and brings in a variety of arguments in support of his position. Neither his statements nor his arguments are likely to find favor among the orthodox; on the contrary, their heretical character would, we believe, ensure their summary rejection. It is not to be expected that, because Mr. Beveridge wishes it, Christian missionaries in India will immediately retire, and those who support them will withdraw their aid. There is, however, much in what he says which is of immense importance to all who are interested in the work of Indian evangelization, and which may enable them to rectify and improve, if not desert their mission. There are many suggestive hints of a practical character which commend themselves to the attention of both the Christian missionaries in India and their supporters at home.

“The writer does not cherish any antipathy towards Christian missionaries, to whose virtues he thus bears his ‘humble testimony.’ ‘We believe them to be honest and God-fearing men, who have indirectly done a great deal of good for India. They lead pure and beneficent lives, and we have no doubt that their lives have made more converts than their arguments. Nearly all of them are excellent linguists, and by this means they have acquired an influence over natives and a knowledge of native character, which are possessed by but few other old Indians. As a general rule, natives like missionaries, and the native press has more than once declared them to be the only real well-wishers of India.’ The above eulogy on Christian missionaries in India has, we need hardly say, our most hearty concurrence; and we have often in these columns declared our conviction that they have secured the lasting gratitude of the people by their self-sacrificing devotion to duty, their disinterested labours in various fields of usefulness, their pious lives, and above all their love for the people. The favorable impression made by their lives on the natives of the country is, however, in a large measure neutralized by the adverse influence exercised by the lives of many professing Christians in India. The reckless-