

strange Traveller that was often weary like themselves, and was glad to lay Himself down and sleep in the stern of a fishing boat, they often failed to see the essential glory. The earthly tabernacle in which He sojourned had to be taken down before the full light could be manifested. Through the chinks they could see at times gleams of the uncreated glory, but the veil of human flesh had to be rent from top to bottom before they could say: "We beheld His glory, the glory of the only begotten of the Father full of grace and truth."

So to some extent this consideration applies to all our friends that have preceded us to glory. We knew them here and had taken in their full measure, but we did not half know them. Their infirmities which were vanishing were much before us; their excellencies, that were ever rising in fairer form and in richer unfoldings before us, to a great extent escaped our notice. Now we forget all about the former, as we ought to do, for they belonged to time, while the latter, that often escaped our notice, is now uppermost in our mind and ever will be. Bob had now a truer estimate of his mother's worth—his mother's character—the day after her death than he ever had before. This, together with his dreams and the kind sympathies of friends, among whom should be mentioned the Alexanders, his employers, for they gave him (£50) fifty pounds sterling to help him in his troubles—all this I say did much to cheer him and set him on his feet again.

(To be continued.)

THE MISSIONARY WORLD.

BRITISH INFLUENCE IN INDIA.

Perhaps nowhere has Divine Providence ever shown its guiding hand more manifestly than in giving the control over Hindu society to a western nation. It used to be said that the continent of Asia, while it gave birth to all religions, and sent them westward, repelled all attacks from the western nations with a kind of stolid inertia. But here we see the strange spectacle of a voluntary commercial company, with no political or religious purposes whatever, forced into the position of a military power, swallowing up in course of time all other companies of the same sort, and by degrees obtaining the supremacy throughout a large part of the Indian peninsula. So irreligious, so purely selfish and money-making was this company that it dreaded and sought to drive out Christian missions, and one of its friends said in the House of Commons in 1793 that to allow missionaries in India was a measure which ought to be stoutly resisted as likely to bring idolatry and Christianity into deadly conflict, eminently dangerous to the peace and safety of the country and the East India Company. But the Gospel came, because religion revived in Britain and elsewhere, opinion grew more enlightened and more Christian, and many of the civil servants of the company and the military officers were God-fearing men. At length the dominion passed over to the British Government. All this, while conversions were taking place, until several thousands, who were formerly heathen, have professed to believe in Christianity. The Government, also, has been binding India together by railroads, and enlightening it by systems of education. Caste shows signs of giving way in various quarters. Commerce, with its apparatus of roads, telegraphs, post and newspapers, education and missionary agencies, have developed at a marvellous rate. Through a thousand channels a full tide of progressive influence has been pouring into the country without cessation. This brief exposition of the historical progress of British power in India, while it helps us to see the hand held out by God to His Church in the work of spreading the Gospel, shows, also, how the problem of converting India meets with no obstacle that is insurmountable.

But if there are many things in the history of India to fill the British with a just pride, there are some things to suggest other feelings. It is to be acknowledged that among the British generally in India there has been a shrinking from the display of Christian light among the Hindus. Our good works might have dazzled their eyes, and have consequently been kept under shade—hidden, as it were, under a bushel—or have died a natural death from want of air and exercise. We do not mean that this has been a practice systematically adopted with a definite, pre-conceived notion, but it has resulted from the general state of European society in this country, and the objects which have drawn that society here. At one time no one came but to make money. Latterly the work of the material development of the country has attracted many by affording employment and interest of a higher character; and necessary wars ever since the days of Clive have necessitated an influx and permanent residence of large military forces. In these lines, in which British national energy has been directing itself towards the improvement and consolidation of this eastern empire, there has been great success; and if our wars have been too aggressive, yet we may point with just satisfaction to the improved state of the country, to communication by land and water, to railways, electric telegraphs and so forth. This is undeniable. But all the while religion has been largely shuffled off, or almost entirely left to missionaries. Little or nothing has been done as a community to let our light shine before the heathen. We have feared that we might acknowledge Christ too openly, and that the natives of the country would imagine that we wished to enrol them forcibly among the number of His disciples. We have, perhaps, feared their numbers, and practised a cautious timidity, until it has come to pass that goodness has been left to itself, greatness made the foundation and support of our authority. There has been an endeavour to rule by power and make a display of what may be called great works, tacitly trusting that the Hindus would be awed

by wonder and render the obedience due to superior knowledge and energy. The most subtle and the most formidable forces of heat and electricity have appeared alike obedient to our will and subservient to our convenience. The effect has been very great upon a people who believe in sorcery—whose jugglers and snake-charmers perform feats which at first sight can hardly be accounted for by anything short of Satanic agency. But we say without hesitation that the higher means of spreading the true religion in this country have been largely wanting. Living example in ordinary men has been the exception, not the rule. All has been too much confined to externals. The influence held by the British is an influence derived from wonder at the visible greatness of their power and energy. It excites awe, perhaps, but it does not create the feeling of reverence which internal goodness of principle can alone call into being. Where there is no reverence there can be no love.

We are speaking now generally. Individuals whose names are well known have done much in particular places. Men who have risen to a high standard of statesmanship, as well as of Christianity—who have burst asunder, like the green withes which bound Samson, the trammels of Indian officialism and dared to manifest their Christianity—there have been. They have been the ten righteous who have saved the State from destruction, but individuals can never perform the work of an entire community. They set an example which the entire community as a whole ought to follow. Christianity ought not to be left to missionary bodies. It is an error to suppose that it can be. The whole body of the British is under obligation to show, what indeed is the fact, that it is Christianity touching its very vitals that makes the energy of the Anglo-Saxon race. It is impossible to conceive of the Gospel not triumphing gloriously in this country if it were at all worthily commended by the lives of its professed followers. Let Christianity be exemplified before the eyes of the Hindus by the individuals who bear its name, and further evidences of its truth would hardly be necessary. If not only strict justice, but a magnanimous forbearance and Christian mercy to the weak were the prevailing characteristics; if not only courage and truthfulness, but a meek and gentle spirit, a brotherly feeling for dependents, and an evident preference for heavenly treasure over worldly gain, pervaded all classes of European society, add all grades of the Government service in this country; if to every one coming out to this country to make money there were another coming out to spend it, and himself too, for their conversion, the Hindus would see that at least the British cared as much for the Gospel as they do for rupees, and we question whether a miracle would impress them more.

It is well for us to bear in mind continually that every step in this direction is another link in the evidence required to win the Hindus to faith in the Gospel. No wonder that the purest of religions makes comparatively little headway against the foulest and most grotesque of superstitions. No wonder that within ear-shot of our churches and chapels men cry aloud to Vishnu and Siva. No wonder that Christ counts His followers by hundreds, while Vishnu numbers his by myriads. How could it be otherwise when the practice of British Christians is what it is? There are no worse enemies of the Gospel than its inconsistent friends. This is especially the case in countries where the Christian Church is a little band in the midst of a vast mass of heathenism. Who is it that thwarts missionary work in India? Who is it that puts a taunt into the lips of the enemy which Christian workers find it very hard to meet? Britain—that sends out missionaries to the heathen—has grave need to listen to and take to heart the awful words with which the ancient Jewish inconsistencies were rebuked: "Through you the name of God is blasphemed amongst the Gentiles." Christianity cannot spread much among the heathen till it has a tolerably widespread practical existence among those who make it their professed religion. It is time that every Englishman and every Englishwoman began to consider themselves as distinctly the promoters or the hinderers of the evangelization of India by their examples in the duties of life. The best illustrated Bible is the conduct of the people that profess to take it for their guide and law. The chief part of the work lies with the mass of the English population in India. It is their duty to leaven the whole lump. But has the social condition of India, civil and military, been such as to impress the natives with love or even respect for the Christian religion? We fear not. A non-Christian Hindu in a recent issue of the *Christian College Magazine* truly remarks: "Before the missionaries there is a gigantic fortress garrisoned by no mean soldiers in intellectual wars. In the rear they are attacked by Bradlaugh and Ingersoll; and to add to the difficulty of the situation they are sometimes flanked by local, unsympathetic residents of their own nationality. And it has always struck me that some of the most potent though silent enemies of Christianity are to be found among professing Christians themselves."

Uniformity and conspicuousness of Christian example and character are the clamant needs of India to-day. Unless our righteousness exceed the righteousness of the Hindus and Mohammedans around us,—unless it can be said of us: "There is a people here whose laws be different from all people that be on the earth,"—we shall never commend the Gospel of Christ to the heathen. It is for this reason that we hail with pleasure the approaching visit of Dr. Pentecost and his band of evangelists to this country. All that we are now advocating can be done without violating a proper neutrality. Rightly understood and carried out, neutrality is all that we desire. Neutrality means justice for Christ as well as for

Krishna—for truth as well as for error. But discouragement of Christianity and partiality for Hinduism is not neutrality. The censure of what Christian officials sometimes do in their official capacity is not neutrality. Well-known public men have expressed their conviction that the diffusion of Christianity throughout India by all legitimate means is not only our duty, but a politic measure. Viscount Halifax (Sir C. Wood) declared: "Independently of Christian conviction, I believe that every Christian in India is an additional bond of union with this country, and an additional source of strength to the empire." In the opinion of Lord Palmerston it was "not only our duty but our interest to promote the diffusion of Christianity as far as possible throughout the whole length and breadth of India." These noblemen were shrewd statesmen and not religious fanatics.

It looks as though the supreme crisis in the religious history of this country were at hand. The vast populations of India are beginning to stir with a new life. Their ancient religions are being undermined by the influence of western science and western civilization, if not by the influence of western faith. It remains for Christians to determine whether from the Himalayas to Cape Comorin every man whose reverence for his ancient gods has been shaken shall at least have the chance of finding consolation in his sorrow, guidance in his perplexity, the pardon of sin and the gift of eternal life in Christ.

The sum of the matter is that India must be Christianized; but the work is to be performed not by missionaries and missionary societies only, but by every individual Christian who sets foot upon its shores; not only by Bibles and churches, but by good example in common things. Then will this great empire, given in trust to us, rest "not on the narrow edge of the sword, but on the broader basis of the people's moral, material and spiritual happiness."—*The Harvest Field*.

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