

accordance with this supposition," and the Indian Government itself expressly testifies to the wonderful unity of the Missionaries of the Cross in that land, who, though representing a variety of denominations, work together with the greatest harmony. It says:

"This large body of European and American missionaries, settled in India, bring their various moral influences to bear upon the country with the greater force, because they act together with a compactness which is but little understood. Localities are divided among them by friendly arrangements, and with few exceptions it is a fixed rule among them that they will not interfere with each other's converts, and each other's spheres of duty. School-books, translations of the Scriptures and religious works, prepared by various missions, are used in common; and helps and improvements secured by one mission are freely placed at the command of all. The large body of missionaries resident in each of the presidency towns form Missionary Conferences, hold periodic meetings, and act together on public matters. They have frequently addressed the Indian Government on important social questions involving the welfare of the native community, and have suggested valuable improvements in existing laws. During the past twenty years, on five occasions, general Conferences have been held for mutual consultation respecting their missionary work; and in January last, at the latest of these gatherings, at Allahabad, 121 missionaries met together, belonging to 20 different societies, and including several men of long experience who have been forty years in India."

The Government volume renders emphatic testimony to the generally enlightened character of Indian missionaries. They are not only preachers, pastors, and educators, but they contribute greatly to the intellectual advancement of the country by their literary labours.

"No body of men," says the Indian Government, "pays greater attention to the study of the native languages than the Indian missionaries. With several missionary societies (as with the Indian Government) it is a rule that the younger missionaries shall pass a series of examinations in the vernacular of the district

in which they reside; and the general practice has been, that all who have to deal with natives who do not know English, shall seek a high proficiency in these vernaculars. The result is too remarkable to be overlooked. The missionaries, as a body, know the natives of India well; they have prepared hundreds of works, suited both for schools and for general circulation, in the fifteen most prominent languages of India, and in several other dialects. They are the compilers of several dictionaries and grammars; they have written important works on the native classics and the systems of philosophy, and they have largely stimulated the great increase of the native literature prepared in recent years by educated native gentlemen."

"It may be added, that five rude languages, not previously committed to writing—the very existence of which was generally unknown—have within the last few years been mastered by Indian missionaries; and that the literary life of the tribes speaking those languages has now commenced by the publication and circulation amongst them of Christian books. Apart from the effect of such literary labours in enabling missionaries to fulfil their mission to the people amongst whom they labour as instructors and guides, as well as preachers, they have indirect value of considerable importance, especially in the more highly civilised districts, in respect of the conciliatory effect they produce on the native mind. The natives are gratified by seeing foreigners take a lively interest in their languages, customs, literature, and antiquities, and are prepared to regard such persons, though foreigners, as friends, and as persons whose advice it may be safe to follow."

We give one other very interesting quotation as to the number of converts:

The number of converts in connection with the various Protestant missions in India, as ascertained by the statistical returns to which we have referred, is much greater than it was expected to be. When the results of this religious census were made known, it is hard to say whether the friends of missions or their enemies were most surprised. The total number of native Protestant Christians in 1871 was found to be 318,363; of whom 78,494 were communicants; the