

breaching the old walls of a faith and a civilization, of opening the first trenches and erecting the first batteries,—only these can really gauge what has been done here. What has been done, some of the facts I mentioned in my last letter will enable you to comprehend in some measure. I saw a man the other day—a naked Coolie—trying to break through, for the purpose of opening up a drain, the crust that had been formed by successive layers of broken stone that had been by the action of years welded into one hard mass. He was just beginning: the first strokes of the pick made almost no impression; but he continued his work, and at last got through to the softer stratum beneath. I recognized that he would get on more quickly for the future; the crust had been burst through, and for the future it could be broken off in larger fragments. In besieging towns or forts in India, our men always felt that when the trenches were once opened, the end was certain: much labor, much fighting, might still remain, but conquest was sure. So we have got the trenches now opened: we have influenced the thought of the country, and the rest is only a matter of time—of long time, I am sure, for not one generation, nor two generations, will suffice to enable the light to penetrate into the dark places, or Christian thought, and charity, and love, to transform a people the most stupidly conservative in the world. Our success in India is not to be measured by the—say one million of Christians who have been baptized. True, the progress has not been such as we all anticipated, and prophesied. But the question might be raised as to whether the explanation is to be found in the smallness of the result or the presumptuousness of the expectations. We are constantly referring to the advance in the early Christian ages: but a study of these ages as they are laid bare by the Fathers might teach us that everything was not rose-color with them—that even the Christians were still deep in heathenism, and had only the crudest opinions concerning the doctrine and the life they professed to have embraced. I hesitate not to say that when Justin wrote his “Apologia”—probably between the years A. D. 139 and 150—the Roman empire was not influenced by the Christian ideal of life one-half so deeply as India now is, only 56 years after Missionaries were legally permitted to reside in the country. I dare say there were many more nominal Christians, but the current literature, the higher thought, the religious ideal of the empire, had been scarcely touched by Christian influence; whereas in India, at the present moment, everything takes its shape from our mould, all new life *aspires* after the model of Jesus, the current native literature—even that which affects bitterest hostility—takes tone and colour from our thought—and cannot help so doing. The native Christians are not numerous: they are not zealous; they are not self-sacrificing: on the contrary, we have to lament much coldness and selfishness amongst them: but we have other witnesses to summon: we can summon the native newspapers,—we can summon native public opinion, which forty years ago demanded the Suttee and the Churrack pujah*, and which now revolts at the mention of either,—we can appeal to the Brahma Somaj, with its Christian morality and its reverence for the name of Jesus, and its firm front against Caste and Idolatry,—and we can appeal to the changed ideal—not indeed of the lowest, but of the highest men in the nation, and ask: do these speak only of failure? No, thank God, they speak of a people moving onward to a higher popular life.

(2.) These proposals are utterly impracticable, and are based on entire ignorance of the country and the habits of the people. Without this ignorance, the appeal to Apostolic practice would never have been made. Paul and his companions were separated from the people of Asia Minor and Greece by no such gulf as separates us from the caste population of India. This one point destroys

* *Churrack pujah*—the pujah or festival at which the “swinging” used to take place, i. e. large hooks were fastened into the backs and thighs of devotees or men hired for the purpose, —they then swing for a length of time in the presence of the people.