

"In reply, it is urged that Christ has made distinct promises to those who are not ashamed to confess Him; that when this is done publicly, and with public explanation of the preacher, the Church may claim the fulfilment of the promise. It is true, moreover, that Hindus universally attach great importance to Christian baptism, regarding it as a decisive act, which involves the breaking of caste and excommunication. If any one goes so far as to take this step, so important in his own eyes, why should he not be baptized, followed up, instructed, and, at the proper time, received into the Church? And is not this the way, after all, in which the bulk of the people of India are to be brought to Christ—not by preliminary education, which can reach but a few at a time, and may draw men away from Christ instead of towards Him, but by conversion, with instantaneous baptism to seal the act, followed by subsequent training in Christ? If the conversion of Indians occurs by masses, instead of as individuals, must it not be in some such manner, the old barriers giving way suddenly, and great bodies of the people becoming disciples of Christ while ignorant of Him except as their Saviour?"

There is great force and pertinence in these questions. Experience must, in the main, settle the matter in India, and in other mission fields. It is admitted, by the best informed, that very many of the Hindus acknowledge the truth of Christianity, and are looking for a widespread movement among their people. Immense and rapid changes are the order of Providence all over the Heathen, Pagan and Mohammedan world. It seems morally certain that only by some grand mass rising can India ever be brought to Christ. "For, of the majority of Hindus, even more than of other peoples, it is true that, like Wadsworth's clouds, 'they must move all together, if they move at all.'"