

sions increased for that ten years at the rate of sixty-one per cent. Says the Rev. M. A. Shering, of Benares, in a paper read before the Allahabad Conference of Foreign missionaries, "there are great processes of change and reformation, which are secretly undermining the base fabric of Hindu superstition, and which alone, were there no other effect, and were there not a single Hindu yet converted to the Christian faith, would stamp the great humanizing work in which the missionaries are engaged as one of the most noble and beneficent the world ever saw." "I believe," said Lord Lawrence, Viceroy of India, "notwithstanding all that the English people have done to benefit that country, the missionaries have done more than all other agencies combined." Says Sir Bartle Frere, Governor of Bombay, "I speak simply as to matters of experience and observation, and not of opinion, just as a Roman prefect might have reported to Trajan or to Antonius, and I assure you that, whatever you may be told to the contrary, the teaching of Christianity among a hundred and sixty millions Hindus and Mahomedans in India, is effecting changes, moral, social, and political, which for extent and rapidity of effect are far more extraordinary than anything you or your fathers have witnessed in modern Europe." Says another celebrated man, by no means a convert to the Crucified One, but a convert only to a rationalism, "as wide and subtle as is that Oriental Indian mind,

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has pervaded the whole of Indian society, and we breathe, think, feel, and move in a Christian atmosphere. Native society is being roused, enlightened and reformed under the influence of Christian education." Last fall, at Naples, I parted from the Rev. Dr. Field—I to return home along the

track I had been traversing, he to reach home at last through the circuit of the globe. After a very thoughtful investigation of missions and their effects in India, he writes thus to the *New York Evangelist*: "When we were at Benares, in sailing up and down the Ganges, we observed that the river had undermined a number of temples built upon the banks, and that they had fallen with their huge columns and massive architraves, and were lying in broken and shapeless heaps, half covered by the waters. A fit illustration of the process which has been going on for the last half century in regard to Hinduism. The waters are wearing it away, and by-and-by the whole colossal fabric, built up in ages of ignorance and superstition, will come crashing to the earth. Hinduism will fall and great will be the fall of it." Consider, too, my brethren, what God hath wrought in the way of an open chance for missions. It was for the imprisoned Peter, chained by either wrist, and with the ponderous iron gate shut and locked against him, and with the watch within beside him, and with the watch pacing their beats in front of the prison doors, that the early church were praying there in Jerusalem, in the house of Mary. And I need not tell you that God's answer to their prayers was larger than their utmost faith. For when the veritable Peter, disimprisoned, knocked for entrance at Mary's house, the church could not accept the answer to its own prayers, but must affirm him to be other than Peter, or, at best, his ghost. It was for a chained and imprisoned world the church began to pray not a hundred years ago. Superstition had welded its shackles. Governments and East India monopolies had swung to and locked the iron gates of their prohibitions. But today the shackles are being broken and the gates stand unbarred that the church may lead this Peter of the world