

ing" and "stoning," the agony of work without results, the oppression and crushing of spirit following labour among a people dead—utterly dead—or having a life only in the traditions and myths of the false Past. It is hard, very hard, for these Baptist Missionaries—and no wonder that they feel hurt and "wounded in the house of their friends." There is something so intensely ludicrous, as almost to deprive it of its sadness, to one who knows how a fashionable and popular preacher lives in London, and who knows what Missionaries, especially the Mofussil (or country) labourers endure in India, in finding a man like Dr. Landels, with a grand congregation and a salary of £1000 a-year, act as the mouth piece of the Committee in a tirade against the "selfishness," and luxury, and want of self-denial of Missionaries,—that one feels inclined to laugh at the whole affair, and to put Dr. Landels and his committee in that large class who eagerly demand any amount of self-denial—even unto death—from every one *save themselves*—who are like that American officer, safe behind a large tree, who shouted to his men to advance up to the cannon's mouth to save the Union. But what do the Committee propose? Ah! there's the rub, and there is where the genius of the Committee shines conspicuous. The Mission has failed—at least, according to their idea of success—and it has failed because of the absence of St. Pauls. The remedy, then, is plain. St. Pauls must be manufactured—made to order—or arise at the waving of the wand of the Baptist Committee. And these men—every one of them having an Apostolic spirit, are to go forth to India, to have their passages paid, and after that to live as best they may, "working with their own hands," for did not St. Paul do so? Seriously, here is the proposal; men are to be called for, who are unmarried, and who pledge themselves, as long as they remain in connection with the Baptist Church as missionaries, to remain unmarried, who will come out here getting their daily food in any way they like, but who are to *get no salary* from their Home Committee. They may live or die; all the Committee will do will be to say "be ye clothed and be ye fed," in the style that is *not* commended by St. James. They must live by Faith; they must believe that God will feed them in order that Christians (?) at home may not be called on for such large contributions; they must expect that the heathen among whom they labour will share their rice along with them; or else must determine on some trade at which they will labor and support themselves. The result will be, that the heathen will see that we are in earnest, that belief in our religion makes us give up much, and the odium attached to the Missionary by the poor ryot seeing him living in a more comfortable house than he lives in will be got rid of.

Now there are various points from which such proposals might be viewed. Probably some will think they contain the same mistake that men are guilty of when they *force* Revivals, and whip up emotional zeal. Others will think that they argue selfishness in the Home Church, rather than among the Missionaries. Others, again, will look at them from a distinctly Christian point of view, and think that seeing that they all tend to throw the self-denial off the Church on to the shoulders of the few individuals from whom the giving up of everything is expected, that others may give up nothing—that seeing all this, they are scarcely consistent with the words of the Lord Jesus, who said: "It is more blessed to give than to receive."

But let me note one or two points in connection with them, as seen from an Indian stand-point.

(1.) It is only by men who are unaccustomed to trace the laws which govern the movements of ideas, and consequently the change of life, of a people, that Missions can be characterized as a failure in India. To make a certain number of converts is not our only work here. We have also to make India a *Christian nation*; we have to make the *life of the country* to be Christian. In doing that, we have to destroy a false life, and only they who have studied the slow process by which nations cast off and put on, the extreme difficulty of