

especially in spiritual enterprises, which are in their very nature works of faith, as well as labors of love. Even love grows cold when faith and hope are dead.

Of all countries in the world India is the last in which we should expect rapid results from spiritual labor, for many reasons—its great extent, the numerous and dense population, the close and intricate way in which they are bound together by religious and social customs, the practical way in which a degraded and flesh-pleasing idolatry is woven into every act of social, domestic, and personal life; the debasing influence of books regarded as sacred, but filled with accounts of gods and heroes whose cruelty, treachery, falsehood, and lust corrupted the whole moral nature, and almost obliterated the distinctions of right and wrong and of truth and falsehood; while some of these sacred books contain truths so divine and beautiful as to give a sanction and authority to the whole.

To convert such a people is a task which even the Apostolic Church had never been called upon to attempt; and how is it attempted by the Christian Church of our day? One or two men are sent out at a time, followed by two or three more at long intervals. They are scattered far apart one from the other; or, perhaps, two or three different missions are set up side by side, with little or no sympathy the one for the other, if, indeed, they do not form hostile camps, to the dishonor of Christ and the perplexity of the heathen; and yet men complain of the slow progress of Christianity in India.

But we are far from admitting that the work of Christian missions in India has been slow or discouraging. When compared with the means employed, the results have been greater than we had any right to expect—far greater than is generally supposed even by the well informed, vastly greater than is dreamt of by the careless and ignorant.

It has been my privilege to see India at such an interval of time as to allow of a fair and, at the same time, striking comparison—an interval of what may be called a generation, though over the usual time allowed for the average term of life in England and still more over that of India.

I would not attach much importance to even two visits to a foreign country and strange people as a means for acquiring accurate information or for drawing reliable conclusions, but to one who has made Indian questions a life-long study they are of great value. It is on this ground alone that I do attach importance to my visits to India in the years 1853 and 1889-90. I shall only give the facts and impressions then received, with a comparison of the results in regard to the purely religious aspects of the progress of the people during the generation which had passed in the interval. I need not say that they struck me much more vividly than if I had been a resident and had witnessed the changes passing gradually before my eyes from day to day. The mere facts could be gathered at home, but the impressions received and the opinions formed were of far more value than the pure statement figures could convey.