

ness of the latter may justly be said to act as a greater obstacle in the way of Christianity than even the idolatry of the people.

"As a matter of fact, the missionaries complain of the lives led by many Anglo-Indians as being one of the great obstacles to their success; and it is notorious that the natives think us very little, if at all, better than themselves. They admit, perhaps, that we do not lie or cheat quite as much as they do themselves, but then they account for this by our having fewer temptations to deception. Lying and fraud are the resources of the weak, and the non-employment of such weapons by a governing race is no more a proof of their exalted virtue, than the disuse of poisoned arrows and snake-pots in modern warfare proves that soldiers have become less anxious to kill their enemies. Besides, sundry revelations in Calcutta and Bombay have shewn the natives that Europeans are sometimes quite as great adepts at fraud as they themselves.

"So also when natives are reproached for taking bribes, they reply, in the first place, that the large salaries paid to European officers place them above temptation, and, in the second place, they point to the bribery at Parliamentary elections, and ask if England can be considered free from the vice. They are even so perverse as not to be persuaded of our superior impartiality in judicial matters. They admit that we are impartial when we are trying cases between natives, but so, they say, are native judges when trying cases between Europeans, and they are, we are sorry to say, very sceptical as to our impartiality when the case lies between an European and a native. And, no doubt, they have some grounds for this scepticism."

"It is needless to say that the above observations correctly represent native ideas on the subject. If, then, such be the feelings of our countrymen towards Anglo-Indians, they cannot be expected to entertain any respect for the religion which the latter profess. This indeed is to be regretted. It is the interest alike of England and India that good Christians should be sent out here, not only as missionaries, but also as traders and merchants, and that examples of Christian piety and rectitude should be more common among the Christian laity here. Nor is the character of native converts to Christianity what it should be. 'It is well known that the persistent charge of old Indians and unbelieving natives against the missionaries is not that they do not make converts, but their converts are not improved by the process.' 'We never saw any exalted morality among the native Christians.' In the way of illustration the Reviewer alludes to the Madras "boys" and the old Catholic converts in East Bengal. Of the Protestant converts he cannot speak so positively, as they form a small minority, and he has not seen much of them. There are no doubt honorable exceptions. A man like Pundit Nehemiah Nilcanta is an ornament to the native Christian community, and is loved and respected by all. His sincerity, simplicity, earnestness, and devotion, attract universal esteem. But men of his stamp are rare. The majority embrace *dogmas*, but do not care to accept the *life* of Christianity; and for this the missionaries are to some extent responsible, for they seem to attach more importance to the former than to the latter. If the missionaries had been more mindful of the life of those under their charge, and zealously preached and enforced strict Christian moral discipline, we think India would have been blessed with a noble body of truly devout native converts, and the vices of professing English Christians would also have been partly checked. Nay, Indian missions would thereby have been withal far more successful. Our impression is that India will never accept dogmatic Christianity such as is usually preached by the missionaries; she has had enough of miracles, prophecies and supernaturalism. She is hankering after *life*, and true spiritual life she must have. She does not need the forms but the spirit of religion. Wranglings and controversies will not be acceptable to her diseased soul; she wants peace. India does not seek Popery or Protestantism, the Church of England or the Church of Scotland; she seeks not Christianity, but life in Christ. And surely India will have Christ and Him whom he revealed."