

thing more than the surface teaching of the ordinary theological college. One of my fellow-students, forty years ago, at the East India College, was a Jew, a believing Jew and a clever Jew, and he took the highest marks in Paley's Evidences. I asked him whether he were not entirely convinced, and he replied that it had not the least effect upon him. Such must often be the teaching of the ordinary missionary to a Hindu, a Buddhist, a Mahometan, and, to a certain degree, to the Pagan. It is always easy to speak with contempt of the Indian Fakir, smeared with ashes, and sneer at the prayer-wheel of the Buddhist (something very like which in kind is found in many a Christian church) and point out the blots in the Mahometan scheme of salvation: it seems easy to show up the utter abomination of pagan human sacrifices; but the missionary will find that behind these exoteric symbols there is a radical misconception of the problem of human nature in the minds of the professors of a false religion, and behind the poor ignorant devotee he will find men with minds much more subtle than his own, gifted with a power of argument far exceeding his own, appealing to authorities, of which the missionary is ignorant. The idol is something more to the believer than a bit of wood and stone: the believers are not men of the nineteenth century, and with the impress of European training. To miracles and prophecies quoted by the missionary the teachers and believers of the false faith will quote prophecies and miracles of their own; to the words of the Bible and the claim of inspiration they will oppose the words of their own sacred books, and claim equal supernatural authority; the sequence of historical events and the facts of geography are unknown to them; it becomes at last a struggle for life upon the first principles of human existence, and the contest must take place upon an arena, of which the poor theological student of England never dreamt, behind the altar, out of sight of the church, in scorn of the Bible or any Christian authority, and nothing but the outpouring of the Holy Spirit can bring the unbeliever to see, and know, and bow to the truth. The Hindu in his prolific literature works out his great metaphysical question, "What am I? whence came I? whither do I go?"

Πὸν γινώσκει; ποθεν εἶμι; τίνας χάριν ἔχω, ἀπ' ἧθ' ἔσομαι;

and it ends in nothingness; his successor the Buddhist makes this nothingness the object, aim, and end of existence; the Mahometan boldly pillages the Old and New Testaments to fashion a system which can never respond to the yearnings of the human heart or satisfy its aspirations; the poor pagan in his blindness is so far ahead of the modern educated atheist, that he feels and admits the presence of the Deity and His omnipotence, and tries to appease Him by sacrifices; he is ready, however, to listen to something better, and welcomes the teacher, who comes with a semblance of greater knowledge of the great Unknown. We read how, when the first missionary arrived from Rome in Northumbria, and a council was summoned to discuss how he should be received, a wise old baron remarked, that the life of man seemed to them in their heathen ignorance, like the flight of a bird out of the dark winter outside into the warm and lighted chamber, and then out at a window into another world of dark winter at the opposite side; the passage of a moment from a long unknown past into a long and unknown future; the contemplation of this was crushing; and, if the stranger from Rome could tell them something a little more certain, he should be welcomed. Such is the spirit, with which a teacher is welcomed in many a pagan community. But is the ordinary missionary equal to this occasion? Bred up in an atmosphere permeated by Darwinism and atheism, in a church where more value is placed on the human surroundings, the ritual and the