

consider the cross merely as a supreme manifestation of love, as that part of the divine example which has infinite power to attract men toward the highest life of lowest service and self-effacement. However this may be, at present, the cross in India has more significance than the trident to the Hindu. And the language of the cross appeals with increasing force to all men of thought. And I am encouraged to think that the modern commendable habit, among educated Hindus, of harking back to the oldest and the best of their religious writings, may carry India away again from its emphasis upon *Karma* to the original, pre-Buddhistic idea of vicariousness, when, for instance, in the *Purusha Suktha* of the Rig Veda, the *Purusha* is represented as being sacrificed by the gods. In the *Brahmanas*, also, it is said that the *Prajabathi* sacrificed himself in behalf of the gods.

Indeed, it has been well said that the doctrine of *Karma* itself, as connected with the doctrine of transmigration, carries within itself a strong element of vicariousness; since the person suffering in this birth knows nothing of the experiences of a supposed previous birth, and is, therefore, suffering for a past of which he is ignorant and for which his conscience cannot hold him responsible.