

**EXTRACTS FROM DR. NORMAN McLEOD'S ADDRESS ON
INDIA MISSIONS.**

(Continued.)

TEACHING FROM HISTORY TO WARN AND ENCOURAGE.

I would here remind you of facts in the history of the Church in past ages as worthy of being remembered, in order to modify the eager desires of the too sanguine as to immediate results, and to cheer the hopes of the too desponding as to future results, as well as to check the rash conclusions of those who, argu- g from the past history of a few years, prophesy no results at all in the ages to come. As signs of the progress of that religion which, through the seed of Abraham, was in the end to bless and is now blessing all nations, what conversions, let me ask, were made from the days of Abraham to the Exodus? How many during the long night in Egypt? Yet each of these intervals represents a period as long as what separates us from the day when the first Englishman visited the shores of India, or when the Church sprang into renewed life at the Reformation. What, again, of results during the brief period, yet so full of teaching, under Moses, accompanied by such mighty signs and wonders, when the Church was in the wilderness? Why, on entering the land of promise, two men only represented the faith of all who had left idolatrous Egypt! And yet when it looked as if all was lost, God spake these words, "As truly as I live, all the earth shall be filled with the glory of the Lord!" Recollect, too, what long periods of confusion and darkness followed the settlement of the tribes in Palestine. The experiment, if I may so call it, seemed to have utterly failed of educating a peculiar people, and so preparing it for the ulterior work of converting the world. That chosen race ended in captivity in the country from whence Abraham, its father, began in faith his journey fourteen centuries before. Nevertheless, that race did its work at last! The first forms of its religious faith yet live, being cleansed from all idolatry since the time of the Captivity, but since that time only; and Christianity, as its flower and fruit, lives, and, after marvellous and strange vicissitudes, is grown into a mighty tree whose leaves are for the healing of the nations, and which is destined to be the one tree of life for the whole world. And so this feature in history constantly repeats itself—a time of activity and repose, of winter and summer, of sleep and waking, of death and resurrection; a time of long and varied preparations, with not unfrequently very rapid fulfilments, like sudden outbursts of a long-seething flood, or volcano; while these fulfilments become again beginnings of a new and as varied a course in history, ever accumulating blessings for the whole family of man.

Having thus spoken generally of Missions in India and their results, I must proceed more particularly to the consideration of the various methods adopted by missionaries for Christianising the Hindoos.

ENDS AND MEANS OF MISSION WORK.

But before we can reply satisfactorily to the question regarding means, we must first have a still clearer apprehension of the nature of the end to be attained by them, involving some knowledge of the Hindoo religion as a system of belief and of social life. If we do so, we shall soon learn that we cannot, as is too often done, class Hindoos with other heathens (whether in India or beyond its shores), nor argue from what has been done by this or that instrumentality in the Sandwich Islands, for example, or in Africa, Burruak, or even Tinnevely, that the same instrumentality will necessarily be as effectual in Calcutta or Benares. It is admitted, of course, that among all races and in all countries the *Truth* as revealed by Jesus Christ, is the one grand means of Christianising them; but the practical question before us is, What is the best way of communicating this truth in certain given circumstances? Now, to