

from the decks to mix with their drinking water to become accustomed to India's dirty water ; but surely that is no reason why I should sacrifice my sanity and common sense to do likewise. Is there any power or merit in these so-called sacrifices, *per se*, or in their influence upon the people amongst whom we work ? If so, where does it lie ? Is it in the sacrifices themselves ? Is the lean, emaciated ascetic a typical man physically, mentally, morally or spiritually ? Is he able to work better in any capacity as the result of his course ? Could society as a whole adopt the theory, and can it then be in harmony with God's design ? It is strange that in India, where we see this theory worked out in every possible way, there we see its results under the most favorable circumstances, and where it has produced a class from whom all right-thinking people, European and native alike, turn away in disgust—that there we should find the professed introducers of a new and higher religion seeking to perpetuate under another name the evils that have been so loudly denounced.

But say that we adopt these customs to gain the people ; but have they more influence because of those ? Did John the Baptist have more influence than Jesus Christ ? The one is said to have a devil and the other to be a glutton and wine-bibber. Even in the Salvation Army it has been a failure, as is seen in the small numbers drawn into it either from other societies or from the heathen, notwithstanding the lavish expenditure of money and the great number of European workers. The people of India have too long been familiar with the filthy mendicant—with his begging bowl, holy mien, matted hair, tattered garments, his nakedness covered with the ashes of the dead—a degree of filth, degradation, and so-called self-sacrifice that no European can hope to imitate. Since that has produced disgust in the minds of all right thinking people, is it going to advance our cause ?

We do not wish to attack the methods of other missionaries. There is room for difference of opinion, and I am bound to respect the judgment of good, faithful men, even if I differ from them ; but what I claim for them I also claim for myself. Each missionary must be true to himself and his Master, and as each is led let him follow. We can pass by the cheap pity of Canon