

all analogy between the cases. Moreover, Paul, during his "tours," enjoyed a climate not many removes from that of Palestine, in which he could work, in which he could expose himself and live quite according to the customs of the country. *Here* to do so is certain death. We must live a life far away from the native life: it is not a matter of choice, but of necessity, a condition imposed by a Higher than we, and to which we must submit. To turn men adrift in the way the Baptist committee propose to do is a piece of wanton cruelty, a cruel imposition on the ignorance of the men who will answer their appeal (if any will) that cannot be excused, for the ignorance that alone can account for it must be culpable ignorance, and therefore cannot be its apology. The Calcutta Missionary Conference (all denominations) unanimously condemned the whole scheme as utterly unworkable. And this they were warranted to do, for

(3.) It has had several fair trials given to it already by the zeal of individuals. Inexpressibly touching are some of the accounts of heroism unknown and unsung, I have heard, of men who have come out, as they supposed, after the Pauline example, and have gone among the people, living as they did, denying themselves chair and bed, knife and fork, animal food and proper change of linen, and have died, leaving behind them indeed the odor of sanctity even among the natives, and getting ranked as Fakirs—but that was all. Indeed, it is the opinion of most people now that the effect is bad rather than good, for the tendency of the ignorant native already is to consider that you are right to go your way, and he to go his; of course as a Hindoo, he stands on a higher platform than an outcast like you; but he believes that it is quite possible for you to reach a great height of holiness by self-abnegation and austerities; and he conceives that a person living in such away is just a devotee like his own devotees; and he has been known to pay the Missionary reverence almost amounting to worship; "is he not a great Fakir? have not his austerities elevated him to the gods?" but he sees nothing more in it than the resemblance to the ideal of holiness entertained by his own saints; and having once got hold of that idea, he cannot take in another. But still further: practice self-denial as we may,—imitate the native life as we may, we cannot equal the Fakirs and Sunyasis: if we attempt to compete on that line, we will infallibly be defeated; three days of the austerities practised by these, and the filth contracted by them would kill a European, and so the poor peasant sees only this, that the European is not such a great saint as his countryman, and therein rejoices.

It is almost revolting to have to argue any question in this way; but it seems as if many at Home expected us to teach that we have the same ideal as the Indian devotee has, whereas we ought to be careful to show that we have a far different,—that there is a difference, and that we do not compete along the line of austerity, nor seek to gain them by a scenic display of endurance, but that whilst we be willing to "endure hardness as good soldiers of Jesus Christ," yet that our object is not to shew forth ourselves, but Him—not to set before them a heaven the door of which is unmeaning stolid endurance of physical afflictions, but the door of which is Jesus Christ, leading unto a kingdom of "righteousness, peace, and joy in the Holy Ghost."

One almost fears to argue on this side of the question, lest the hardship involved in carrying out the other be the deterrent force. But I don't think it is. As for myself, I long for something more of self-denial: the life that one necessarily lives in Calcutta, engaged in the particular work in which I am engaged, precludes the physical suffering that the Baptist Committee consider the essential of Missionary service. I only wish there were something more to be endured: I know by experience that there are times and states of mind in which more self-denial results from the absence of hardship than from its presence. There seems to be one safe rule leading apart from either extreme, viz.: do not seek for hardship for its own sake: accept it and meet it bravely when