

are well furnished with all the stock arguments against the Christian faith, and they know how to use them. A young Hindu, seventeen years of age, said to his Bible-class teacher, "Do you say that God made the world for His own glory?" "Yes." "Did it increase His glory?" "Yes." "If, then, He had something which He did not possess before, how could He have been infinite in the beginning?" Another said, "Do you tell us that God is everywhere present and pervades all things?" "Yes." "Is He in every visible object, and even within us?" "Yes." "Then He is in that idol yonder, and that is what we have always held." It is evidently a mistake to suppose that we have simply and only to tell the story of the Cross. That there is a very important place for that simple and direct work I hope to show farther on; and although there are paid pundits employed for the purpose of interrupting the bazaar preacher with perplexing questions, it is a wise rule to avoid discussions, if possible.

But the idea that either the missionary or the native preacher needs only to be taught the principles of our Christian religion, and that they can always meet the oppositions of heathen systems by ignoring them, is preposterous. If it should turn out in any of the great battle-fields of religious thought that Christianity, with all its claims to intellectual superiority, had shown itself unable to defend its doctrines or its history against the assailments of skilful Orientals supposed to be ignorant "heathen," it would be a day of disaster to the cause of truth. Christianity would come to be looked upon with contempt by those whom we have professed to enlighten, and this discomfiture on the mission fields would soon cast its reflex influence upon the whole position of the Church at home. It is to be borne in mind that the world is one at last, and that with respect to religious thought the boundaries of nationality are forever lost. The Parliament of Religions has come to stay. It began long before the Chicago Committee had thought of it. Truth must everywhere be equipped for her final victory over error.

Again, not merely in religious thought and in speculative philosophy, including a study of all sacred books, but in science and in history, Christianity must have a hand on all the greater mission fields. A warped and distorted science taking possession of leading minds, and more or less affecting every class, would constitute one of the worst barriers to the inculcation of Christian truth. For example, the wide prevalence of materialistic evolution, claiming to cut up by the roots all the religious cosmogonies of the world—that of Genesis as well as that of the Brahmanas or Manu—will, if left unchallenged in India or Japan, throw contempt upon our Christian Bible and largely upon the whole teaching of the Christian Church.

And there is a like demand in the sphere of ethics. That an entirely secular education left in the hands of governments, and dealing chiefly with schools of philosophy and of science, would in time overthrow the religious teaching of Hinduism, or the Buddhist and Shinto faiths of