

aid and efforts which our home Churches and missionaries could afford by schools and colleges, personal labour, and also by money contributions, to establish, strengthen, and extend.

Moreover, it seems to me that India affords varied and remarkable elements for contributing many varied gifts and talents to such a Church as this. The simple peasant and scholarly pundit, the speculative mystic or self-torturing devotee, the peaceful Southman and the manly Northman; the weak Hindoo who clings to others of his caste for strength, and the strong aborigines who love their individuality and independence;—one and all possess a power which could find its place of rest and blessing in the faith of Christ and in fellowship with one another through Him. The incarnate but unseen Christ, the Divine yet human brother, would dethrone every idol; God's Word be substituted for the Puranas; Christian brotherhood for caste; and the peace of God, instead of these and every weary rite and empty ceremony, would satisfy the heart. Such is my ideal which I hope and believe will one day become real in India. The day indeed seems to be far off when the "Church of India," worthy of the country, shall occupy its place within what may then be the Christendom of the world. A period of chaos may intervene ere it is created; and after that, how many days full of change and of strange revolutions, with their "evenings" and "mornings," may succeed ere it enjoys a Sabbath rest of holiness and peace! But yet that Church must be, if India is ever to become *one*, or a nation in any true sense of the word. For union, strength, and real progress can never henceforth in this world's history either result from or coalesce with Mohammedanism or Hindooism, far less with the cold and heartless abstractions of an atheistic philosophy. Hence English government, by physical force and moral power, *must*, with a firm and unswerving grasp, hold the broken fragments of the Indian races together until they are united from within by Christianity into a living organism, which can then, and then only, dispense with the force without. The wild olive must be grafted into the "root and fatness" of the good olive-tree of the Church of Christ; and while the living union is being formed, and until the living sap begins to flow from the root to every branch, English power must firmly bind and hold the parts together. Our hopes of an Indian nation are bound up with our hopes of an Indian Church; and it is a high privilege for us to be able to help on this consummation. The West thus gives back to the East the riches which it has from the East received, to be returned again, I doubt not, with interest to ourselves.

PRACTICAL SUGGESTIONS FOR THE CHURCH AT HOME.

(1), Earnest convictions. The first thing

which we need is *a deep and earnest conviction* that a mission to the heathen is the *will of God*. It is not indeed required of us to judge the world, or to determine such questions, for example, as What will become after death of the heathen who have never heard the Gospel? or in what precise relation heathendom stands to the kingdom of God? or, What benefits may be bestowed through Jesus Christ upon the heathen who know not, any more than infants can know, the source through which these blessings came? or, What response any heathen may be giving to the light of conscience within, in the form of morality, though unable to connect that light in the form of religion with Him from whom it comes? These and many other similar questions we may safely put aside as in no way affecting our clear and palpable duties.

But neither need we fall back on the mere command, as if it were arbitrary, to preach the Gospel to all nations. He who calls us not "servants, but friends," lifts us up as such from the lower platform of knowing the command, to understanding its reason or reasonableness; from knowing the "acts" to knowing "the ways" of the Lord; from knowing the will to knowing the "mind" of Christ Jesus. For it is one thing, however right and noble, to be a worker from "blind" obedience to the law, and another and higher thing to be "a fellow-worker" from intelligent sympathy with the Lawgiver. The Apostle Paul spoke indeed with authority when he said, "We are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." But he spoke also as one having strong deep personal sympathy with the invitation which he communicated, and with the Lord who had commissioned him: "We then as *workers together* with Him, beseech you that ye receive not the grace of God in vain." In no other spirit ought we, as ministers or missionaries, to address those, whether at home or abroad, who as yet know not God. If we engage in mission work, it must be with the conviction that we are *workers together* with God, and not, therefore, expressing our own wishes only, but in very truth the wishes of God; not "workers" in what interests the Church only, but as "fellow-workers" in what, if I dare so speak, has inconceivable interest to the Lord—an interest greater than tongue can utter, or heart feel, or spirit apprehend.

God, as the only living and true God, must desire that all men, whom He has made "to glorify Him and enjoy Him for ever," should fulfil the end of their very being. His hatred of idolatry witnessed to by His long, varied, and profoundly interesting dealings with the Jews and the old idolatrous nations of the world, is unchangeable. His condemnation must ever rest on that vile and ruinous system of man's wicked invention, which at once