

a sense of their danger. One of these, as translated from Tamil by Dr. J. W. Scudder, makes use of the following language, a singular admission for enemies to make :

"How many thousands of thousands have these missionaries turned to Christianity, and keep on turning ! On how many more have they cast their nets ! If we sleep as heretofore, in a short time they will turn all to Christianity without exception, and our temples will be changed into churches. Is there no learned Pandit to be secured for money who will crush the Christians ?

"Do you not know that the number of Christians is increasing, and the number of Hindu religionists decreasing every day ? How long will water remain in a reservoir which continually lets out but receives none in ? Let all the people join as one man to banish Christianity from our land."

There are three distinct trends of thought on the part of those who unitedly oppose aggressive Christianity.

One party seeks to resuscitate Védic Hinduism ; to purge modern Hinduism of all its undesirable later accretions, and restore it to its pristine purity. But no two agree as to what its "undesirable accretions" are, nor as to what the "pristine purity" should consist in. Some say that it must be monotheistic and without caste. Others wish to retain a few of the more popular gods, and to keep up caste distinctions. There seems at present no prospect of an agreement as to what this "Revival of Hinduism" should consist in, tho there are multitudes of preachers of such a revival. What will be the outcome of this no one can say.

The second trend is toward the acceptance of a *Christianity without Christ*—that is, the accepting of Christ's teachings as a system of morality, without accepting the name of Christians, and without admitting Christ to be Divine.

*The Indian Social Reformer*, edited by non-Christian Hindus, in a notice of the American Arcot Mission's annual report for 1894, makes this evident, as in the following extract :

"Why does not Christianity progress ? The situation at present, admits the report, is 'unpleasant and disheartening' to the missionary. Why ? The reason, to our minds, is this : The ordinary missionary attaches more value to the name than to the spirit of Christ, and judges of his labors by the number of his [avowed] converts. The true Christian spirit, which is also the true spirit of all faith, is making way. It is so very difficult for our missionary friends to see that the mind which revolts from the dogmas and extravagances of Hinduism will not accept those of Christianity ; that the man who rejects the theory of the incarnation of Rama would not believe in that of Christ. No ; no. Emancipation is once for all. A godlike man is still a man and not god. There is our difference with our Christian brother in a nutshell.

"We concede that Christ is one of the most perfect, the noblest of men. We read the Bible and listen awe-struck to the Sermon on the Mount, and pass on to the soul-stirring sacrifice on Calvary. Does it move us one whit less—this immortal heroism—that we believe that the hero was a man ! And why do you want more ?"