

order is a short one, but shows a soul on fire ready to do acts most terrible, such that "the day would quake to look on." This feeling of power to do awful deeds reveals a mysterious moral disposition, and leads him to pray to his soul that he may be restrained from matricide. What terrible working of soul must this thought have cost Hamlet! In the next soliloquy we find Hamlet's fierce desire for vengeance reaching beyond this life. He looks upon his uncle as he kneels and resolves to slay him, but the thought that at such a time the soul is prepared for heaven causes him to put up his sword, and await an opportunity to kill the king in the midst of his sins. There is a strange belief here suggested that the future condition depends on the occupation of the soul at the moment of death; but it is not more strange than unreasonable. The belief in a future state, both of suffering and of happiness, is here most plainly expressed.

I have only gathered together a few thoughts of these soliloquies, especially the thoughts suggestive of religion and morals. I have written almost nothing by way of comment; I have not been exhaustive even in collecting, and yet I have written more than I intended.—M.

INDIAN MISSIONS.

The Rev. E. E. Jenkins, one of Queen's Honorary Graduates, has contributed to the London *Quarterly Review*, a good article on this subject. Having been for many years a Missionary in Continental India, and thereafter Secretary of the Wesleyan Missionary Society, he is well qualified to form opinions on what is confessedly a difficult problem. He considers that the battlefield of the faith is not England, nor Europe, nor America, but India. When he comes to the question of what the Church is doing there, he says: "The answer to this question is far more difficult than appears at first sight. Even statements in themselves accurate may lead to a conclusion wholly inaccurate when the view of the writer is narrowed by an enclosure of party considerations. It has been affirmed that as yet Christianity has failed even to command the respect of the Hindus; it has been held, on the other hand, with equal assurance that in no field has the Gospel of Christ won so conspicuous a triumph as in India. The assertion in each case may be sustained by the facts of a local illustration; but if our judgment is invited to extend itself beyond this limit, and to generalise from facts to speculation, there must be a precise account of the conditions under which the facts have taken place, otherwise the conclusion ultimately reached may be as false as the facts themselves are correct. A witness, writing from Benares, and with no experience to send his observation below the surface, proclaims Christianity a failure. Another witness, dating his testimony from Nagerecoil, announces that Christianity is everywhere triumphant."

In the vast cities of Benares, Calcutta and Madras, there are only 3,519 native Christians and Catechumens, whereas, in Tinnevelly they amount to 55,852. Seeing that these Missions were founded within a few years of each other, what is the explanation of the great difference in results? He answers:

"Here is the secret of the swift success of the Gospel

among the non-caste populations of Tinnevelly and Travancore, of Nellore and Orissa; it found a people poor, oppressed, and cheerless, destitute of education and literature; enslaved by beliefs and customs that ministered only to the elementary forms of passion and left half their nature untouched. At the call of the Gospel they trooped forth to listen, and when the tidings promised them sympathy, deliverance, and rest, multitudes followed the Missionary into the Church. They have become "a people" as distinguished from a population; their collective life is founded upon equal public rights; it is honest, intelligent, and moral, and delivers to the surrounding heathen an eloquent testimony to the truth and power of the new faith. But when we carry the word of Christ to the great cities of India, peopled mainly by the Hindu race, properly so described, we encounter not the unreasoned impressions of a primitive worship, but an elaborate creed of ancient fame, covering within ample folds of priestly domination every human interest, defining the liberty of the person, constructing the order of the family, ordaining the laws of commerce, and even, in some respects, dispensing the authority of the State. Its dogmas are made tolerable, and even popular, by a ritual of unequalled splendour, and the glitter of its festive provisions keeps up a continual dazzle to conceal from the eyes of the people the remorseless tyranny of its exactions. For the multitude, every sentiment of worship has its idol; and in its stores of learning there is a wealth of thought, of knowledge, of story, and of song, to assist the pursuits and satisfy the taste of every mind. But more than this, and disclosing the secret of its matchless strength, there is a caste-fellowship pervading and informing this colossal organism, binding the members together in a unity compact and indissoluble. Those only who have studied caste in India itself, and studied it in the examples of its violations, can have any notion of the furnace heated for him who changes his faith. A Mohammedan Missionary entering a devout English home, and winning for Islam a son or a daughter, is by no means a strained analogy of the shock and supposed infamy attending the conversion of a caste youth to Christ."

He goes on to mention some facts that should cheer us. First, there is not a race or language in India to which a Mission has not been sent. Secondly, there is a good understanding among the societies that are pursuing different methods of work. "It is remarkable that disputes on plans of work are fading away in the missionary circles of India. The leading vernacular preachers are now ready to acknowledge that the brethren who labour in schools are also evangelists, and that what is called high education is not only an important auxiliary to the more direct methods of disseminating the Gospel, but is sometimes the only instrument by which caste families can in the first instance be reached. We advise all Missionary Committees who administer Indian work to procure and study the reports of the Decennial Conferences which have been held in India. In these assemblies nearly all the societies have been represented, and every class of labour considered upon its merits. The change in the tone of these successive discussions, and the ex-