

Christianity, merely to air speculative doubts, he had nothing to say to them. They sat mute and confused, listened respectfully to what he had to say, and went quietly away. Bishop Caldwell, of Tinnevely, I believe it is, who answers the inquiry whether the native Christians of South India come over to Christianity from high motives, by the remark that it is absurd to ask if a class of people accept the gospel from lofty motives who never knew what a lofty motive was in their lives. The matter of lofty motives, for them, lies shut up in the gospel itself, to become effective in the future. Meanwhile, we must be content with a reasonable evidence of sincerity. In like manner, deep experimental piety among them will long be rare. The following remarks of Mr. Jensen bear in this direction. He says:

"There is scarcely any one in India who forsakes heathenism and goes over to Christianity because he is roused from death to life, in the sense in which we at home understand the words. As Ochs says: 'Awakenings, such as are found among Christians, are not to be expected among heathen, where there is not spiritual sleep, but spiritual death. They are not awakened to the consciousness of sin, which worketh repentance toward God, and therefore they do not stand in any living relation to Jesus. The way to Jesus goes inexorably through a consciousness of sin, which sets aside all the props wherewith we formerly believed we should be able to crawl to heaven. Practical life has hitherto shown that heathenism is too deeply sunk in deathlike torpor to let itself be awakened as we at home are awakened. As rare as it is, that in Denmark a child passes through a conscious awakening, so as thereby consciously to lay hold of the Saviour, even so rare will it be to come upon cases of conscious awakening among these children of heathenism. But, although we cannot be fully understood by our children, when we speak to them of the power of sin in our hearts and of grace in Jesus, who can heal all the wounds of sin, we do not, therefore, give up our little ones, but labor, each one of us, as well as we may, that they may abide in Him into whom they have been grafted. The day comes in time for them, when they are to choose God or the world, and well for us if we have done what we could to implant that in them which shall lay hold of the Lord and say nay to sin. The people we live among here are children in development, but deeply sunken in wickedness, so deeply that in various respects it cannot see evil as evil."

Mr. Jensen remarks on the far greater seemliness of behavior among the lower classes in India than in Europe.

"The people here lie literally half-dead, and can, spiritually regarded, move neither hand nor foot. An elderly clergyman said to me at home, that I had surely seen the very essence of devilishness among the heathen. I thought that devilishness in its foulest form must be looked for in Christendom and not among the heathen. Here the devil has enjoyed his possessions in peace; no one has disturbed him, and why take any great pains to fortify his kingdom? Where his mortal enemy, Jesus, displays His power in His children, there the devil has to brace himself, to exert himself with all his force, and to lay all manner of fresh plans to strengthen his people, and if possible to win back what he has lost. Here all is death. In Europe all is in development; but is not the kingdom of sin in Europe also in development? Here all is petrified."

Mr. Jensen remarks further, that in the living multiplicity and distinctness of personal relations in which Christ is known to advanced Christians at home, He can scarcely be said to be known to the native Christians of India. They have made, so to speak, a wholesale exchange of one creed for another. They are not troubled as to belief. As heathen they were accustomed to believe *everything*, and as Christians they are ready also to take everything in a lump. The delicacy of spiritual discrimination which shall distinguish lesser and greater things, and apprehend Christ, not merely as the Helper in death, but as the Great Companion and Guide in every juncture and question of life, is rather of the future than of the present.

Mr. Jensen gives an account of the late National Congress held in Madras, and attended by 600 delegates (including various native princes) from all over India. Among them was the eminent native Christian, Banerjea, of whom he speaks as follows. If I remember right, an eminent native clergyman of the same name has lately died. Probably they were relatives.

"Banerjea is a converted Brahmin, a lawyer. At one of these meetings he gave a political discourse, which carried everything with it. His name, in these days, was upon the lips of every cultivated Hindu. After the Congress was over he held two meetings in a very ample hall of the Bible Society Building. Although I was half an hour too early the first evening, the hall was almost full