

ship. Flowers and fruit and other gifts are brought to her feet in baskets, or on salvers of brass or silver, while the image and the car and the street around are covered with garlands. Sometimes strange rites are performed. A sheep or a goat, gaily adorned, is brought before the idol; the priest stands by with crooked knife; one dexterous flourish and the head flies off, while the image is wet with its blood.

It is the old cry, "Wherewith shall I come before the Lord, and bow myself before the High God?" Thus are men seeking for God!

Compare with these sad, suggestive spectacles the Christian vision of Him Who is the image of the invisible God; Whom, not having seen, we love, and Who is made known to us in so many ways, and revealed in such a divine life history.

It is needless here to dwell upon the perfection of the Christian law as taught in Holy Scripture, and illustrated by the life of Christ on earth. What, then, has Brahmanism to compare with this? In the Vedas themselves there is no moral teaching. According to the ideas of the Hindu teachers, religion has nothing to do with morals, as indeed we know that the religions of ancient Greece and Rome had no distinct ethical teaching.

Hinduism makes no provision for its own extension, and asserts no claim to be an universal religion, and would indeed shrink back with repugnance from the idea of admitting others into its circle. Christianity alone has the power and the promise of universal extension.

In Hinduism the objects of worship are represented as guilty of every iniquity, and there is thus no such thing as a pattern of worship in the Hindu mythologies. The foulest vices find sanction and examples there. In fact, all in Hinduism which would most emphasize the contrast between it and the law of the Lord, which is pure, must of necessity be passed over in silence here. We appeal to the records!

In the Hindu system there is not the faintest recognition of man's need of Divine grace, or of the possibility of his obtaining it. Hinduism says much of the misery and degradation of human existence, but has no glimpse of any spiritual help afforded to man. Even Buddha, who was a reforming Brahmanist, knew nothing of sin as a moral evil, but only of misery as the result of corporeal existence. Of Divine "grace" he knew absolutely nothing. In some of its phases, Hinduism counsels meditation and rigorous subjugation of the senses; and it prescribes a series of ascetic practices by which the soul is to free itself from corporeal bonds; but it breathes not a word of help given to man from above.

In regard to man's future after death there would seem to be in all oriental systems a substantial unity of teaching. The soul of man, as Hindus imagine it, is allied to successive organisms, human or otherwise, and is at length, as the result of meditation and rites prescribed, to obtain emancipation, *i. e.* absorption into the supreme

essence, whatever that may be. This is called *Moksha* (deliverance), *Nirvana* (extinction, as of a flame by the wind), *Vidu* (utter relinquishment). There is no belief generally in the conscious immortality of any human soul. Buddhism especially denies the existence of a soul in man. A man may pass at death into any of the lower forms of organised life; he may become a demon or a god sojourning in the heaven of some deity, or tormented in one of the nine hells; he may pass through any number of human or other births: the end of all is—the merging of his being into the Infinite and Impersonal.

Oriental systems are hopeless; or rather, what they bid men hope for and strive after is a delusion. What a contrast to Christianity!

Christianity has a mass of evidence to prove it divine. There stands the Christ, risen from the dead, and thus proved to be the Son of God with power. Wherever there is the faculty to weigh evidence, the fact of the Resurrection of Christ must compel assent and submission.

Of course it cannot be said that Hinduism has any such fact to announce. Christianity has triumphed for eighteen hundred years because she proclaims Jesus and the Resurrection. On this we must still and for ever insist.

Much is said about methods of missionary operation, but I am sure that everywhere and always the Apostolic method of preaching the whole Gospel of the risen and living Lord will alone prevail.

A Christianity without the central Christ, and without the Word of God, would be a sorry development of our most holy religion! Yet to this some minds seem tending.

Let us learn, if we would uphold the cause of the propagation of the Gospel, to contend earnestly for the holy catholic faith, once for all delivered to God's saints, enshrined in the revealed Word, and out of it taught by the Church of Christ to the world. Not the Christianity of Calvin, or of Dante, or of Milton, but the Christianity of the New Testament must be taught in our Missions; taught with scientific theologic accuracy, but with a most reverent, guarded and thoughtful care, lest we lay any stumbling block in the way of men, whom we would bring to the feet of the only Master of mankind. The resemblance between the paganism of India and old classical paganism is very marked, yet over that Christianity gained a wonderful and final and conclusive victory. And Druidism, and Teutonic and Scandinavian paganism are dead, smitten by the sword of the Lord.

"The oracles are dumb,
No voice or hideous hum
Runs thro' the arch'd roof in words deceiving.
Apollo from his shrine
Can no more divine
With hollow shriek the steep of Delphos leaving.
Nor all the gods beside
Longer dare abide!"

And surely it is not presumptuous for the Christian Missionary to anticipate the fall of Hindu paganism by the same means. Already a vast and