

feared mutiny, we have been taking, and in these instances before us now, are still only taking half measures. Ample time has now been given for all fair inquiry; ample allowance has been made for all possible misunderstanding. If the Church of England wishes to have Christ's work better done in India, it must take the matter now into its own hands; it must act upon this question of additional bishoprics in India, wholly independent of this or that missionary society. The present reproach lies heavily upon the whole church at home, and in India; by the church through its only authorised leaders, by its own proper voice, and by its own good hand, in humble trust upon God, that reproach must be done away.

In dependence, however, upon an increased Episcopate, and as supplemental to it, we hail with peculiar satisfaction the attempt to connect with our two ancient Universities the institution of Missionary Exhibitions for India.

We hail it, first, as an omen of a new era in our Church of England mission work. At the foundation of the Society for the Propagation of the Gospel, it was most wisely ordered, that "the two Regius, and two Margaret Professors of Divinity of both our Universities for the time being should be members *ex officio* of the society." The Divinity Professors share this honour and duty with just eight other persons, the two Archbishops, the Bishops of London and Ely, the Lord Almoner and Dean of Westminster, the Dean of St. Paul's, and the Archdeacon of London. We believe it would be impossible to select a better College of Referees, a better Council for Superintendence of the Missions of the Church. The very choice of such high officers shows how church work was done in the seventeenth century. The co-operation of the student with the man of action, of ecclesiastical authority with theological learning, of the experience of the world with the meditation of the cloister, was in those days seized upon as by an instinct, as the one proper mode of church action in such an enterprise. We are afraid the good idea has only imperfectly been realised in fact. We should gladly see some attempt to carry it out into more fruitful operation; but, at any rate, a basis has already been laid by those wise and a most obvious thought to raise upon it the present superstructure, for not only are Exhibitions founded for University students in Oxford and Cambridge, but we observe, with much pleasure, the names of the Regius Professor of Divinity in Oxford, and of the Margaret Professor in Cambridge amongst the examiners.

But it is not only a nominal connexion with the honoured names of Oxford and Cambridge that is thus attempted. There are three securely represent the spirit of the places of their education, both in its course of study and its habits of discipline. They must have passed the examination for the B.A. degree; therefore, in the first place, some classical or mathematical attainment is indispensable; next, they must know the elements of Hebrew, and also of either Sanskrit or Arabic, and have some attainment in the history of the first six centuries of the Christian church, and in western and eastern mental philosophy; lastly, what is almost the most important test of missionary fitness of all the rest, "they are required, (after election,) unless under special dispensation, to reside at their respective Universities; and at the end of each year (the Exhibitions are tenable for two years) to furnish the society with evidence of satisfactory progress in two of the above-mentioned languages."

For it is surely simply hopeless to attempt

real mission work in India without a real grounding in the one great Oriental language, Hebrew, and in one or other of those other languages, Sanskrit and Arabic, which hold, as it were, the master-keys to open the door of approach to the Hindoo or Mohammedan mind. Very wisely, the society requires some attainment in theology; and we hope this will be, so far as it goes, thorough and most exact. Rightly it calls for the knowledge of the history of those great ages in which the creed of the church was shaped under the clear insight of an Athanasius and a Hilary; and here, we trust, some of the controversial treatises of the great Archbishop of Alexandria or of St. Augustine, will be subjects for examination even more than the histories of Eusebius or Socrates. It is quite well, too, that note is taken of "Moral and Mental Philosophy, and especially the Religious and Philosophical Systems of India;" but after all, the testing study of the future expert and approved missionary must be the study of Hebrew, and of Sanskrit or Arabic. Having these, he has his arms; he has the sword of his warfare; having these, he moves freely, he steps confidently, he has the *wapporia* (moral and religious endowments being pre-supposed) of the true Evangelist of men; he can persuade, he can convince, he has the electric spark which carries at once, even by stranger lips, the thrill of a living interest and a heart-sympathy as from brother to brother. Without these, without these really, that is grammatically and methodically learnt, he speaks, indeed, with stammering lips, and he speaks in vain.

It is a hard work, as hard as it is most noble and blessed to go forth as an evangelist to India. A man is wholly unfit to undertake that work at all, who undertakes it without grave self-questionings and much fear. Two years in one of our universities, after the exercises of school and college are quite concluded, are not a moment too long for this holy preparation; and the knowledge of the heathens' language is, we say it confidently and we say it solemnly, the pentecostal gift, in which, by this devotion of mind, and this purpose of heart, the blessing of the spirit of love and power is to be sought and won.

Now, we are not so sanguine as to expect that in a church which so sadly neglects the study even of Hebrew, and amongst a people who are certainly not possessed of any special aptitudes for the acquirement of languages, and, above all, of such as Sanskrit and Arabic, there will be all at once any great harvest of ripe scholarship in the comprehensive field which the Society has wisely marked out from the first. Still, it must be remembered that there is in fact nothing ambitious and nothing unreal in the system of examination which is proposed. We hope that the news of such a foundation will make many a young man who has taken his A.B. degree turn his thoughts again to a residence in Oxford and Cambridge. The three years between the Bachelor's and the Master's degree are really the period of time which decides to most men the intellectual position of their life. It is perfectly vain for any one to suppose that without the hard study of at least these three years, he can ever fit himself for any thorough high-class work in theology, either in the church at home or abroad. The majority of even able clergymen must have proved themselves, in matter of fact, by the date of their Master's standing whether they intend to try to be learned in the Scriptures or not. We all know here, as elsewhere, energy and devotion break through all difficulties and all impediments; but we fear very few even otherwise capable men gird themselves to the study of Hebrew, or, at any rate, of Hebrew and the cognate dialects to Hebrew, after eight-and-twenty or thirty. Is it too much to hope that, under

the help of a fair though moderate stipend, some of our younger clergy will come back to the universities for a two years' study of divinity, philosophy, and, above all, the sacred languages of the Jew and the Christian, and in relation to these, of the Mussulman and the Brahmin? Why, the very opportunity would have gladdened the heart of many a hard-working man, who now feels that his lot is cast irrevocably, and, that his present studies even of God's Holy Word must stop short of the one only complete satisfaction of them, that of reading the living truth in its first, pure, and mighty expression.

We must not omit to mention, in connexion with this subject, one other noble and entirely auxiliary foundation, which at present exists in Oxford, for the distinct training of missionaries for India. Several of our readers are aware that there are two Sanskrit scholarships, established under Colonel Boden's will, endowed with an annual stipend of fifty pounds each, and tenable for four years, which are open to all members of colleges and halls in Oxford, who shall not, on the day of their election, have exceeded their twenty-fifth year, but for which residence is equally required. Under either of the distinguished candidates for the Sanskrit Professorship, who, within a few days hence, shall be elected to the office, we feel confident that a great stimulus will be given to this particular study; and we know of no reason why the Scholarship and the Missionary Exhibition should not be held together. The scholarship, hitherto, has not usually been retained for the whole allotted time, and we can hardly suppose that the electors would consider those candidates less qualified, who seem, by being pledged to go to India as missionaries, most likely to fulfil the founder's wishes.

It is interesting to note, that when Archbishop Laud founded, in 1636, the Arabic Professorship in Oxford, and appointed Pococke to the chair, there seems to have been at once, under the combined influence of a first-rate teacher, the introduction of a new and most important language, and the additional impulse to its pursuit, which the residence of the first professor, as chaplain at Aleppo, and afterwards at Constantinople, led him to give to it, a remarkable development both of study, and, we had almost written, of missionary enterprise in the University. Pococke's successor in the chaplaincy at Aleppo was Robert Huntington, a Fellow of Merton, who was distinguished we are told for his knowledge of the Eastern languages, and especially of Arabic. Another Oxford man, a Fellow of Magdalen, "whose proficiency in Oriental studies was so great as to gain for him the title of Rabbi Smith, became Chaplain at Constantinople," we think, in the year 1668; and these were by no means the only names of high mark which each university could claim as labouring in the mission field abroad, and promoting the interests of learning at home.

Sanskrit literature in our days presents to the scholar and the student of mental philosophy, as well to the missionary and the divine, perhaps a still greater attraction than Arabic. It is the interest not only of a new language, but of one which seems to unlock to the diligent learner the very springs of a new source of thought, of a new world of ideas. No one can have read Professor Max Muller's history of Sanskrit literature without feeling that the acknowledged call upon the church to enter far more vigorously, with the ripest learning and the keenest intellect, upon the spiritual conquest of the East to the faith of Christ, has coincided with a most remarkable

1 See further particulars in Anderson's *History of Colonial Church*, vol. ii. 2d. ed. 117-119, 272-274; see also "Account of the Levant Company."