

occasional disagreements, the missionaries are recognized by the natives as a spiritual link between the governing race and the governed. I believe that the three-quarters of a million subscribed for missionary work in India strengthens England's position in that country in a greater measure than if the entire sum was handed over to the Government to be expended on education, or on the army, or on any administrative improvement whatever.

An important change has come over the methods of missionary work. . . . A merely zealous preacher in China or India would find himself surrounded by no gaping circle of admirers, but by amused and caustic critics. As a matter of statistics, the old-fashioned form of "simple preaching" failed to produce adequate results whenever it came in contact with educated races. Nearly three quarters of the century of missions had passed away leaving only 14,000 Protestant native communicants in India. During the last twenty-five years more scientific methods gradually developed, and the number of native communicants increased close on tenfold to 138,000. Simple preaching often hit hard, and many a random shot told; but the leaders of the Church militant now perceive that the Christian campaign must be fought with weapons of precision. During the last twenty-five years the study of the Science of Religion, or, speaking more accurately, of the histories of religions, has profoundly modified missionary methods. . . . The modern missionary to the Hindus takes the tone in which the great proselytising apostle addressed the Brahmans of Europe at Athens; he quotes their literature, and starting for their devotions at their own altars, he labors to supplant an ignorant worship by an enlightened faith.

This is not the place, and I am not the person, to treat of the theological aspects of missionary work. But the Science of Religion has armed the missionary with new weapons. In controversial combats, it enables him to wield the sharp blade of historical criticism with an effectiveness hitherto unknown. In dealing with individual inquirers, it qualifies him to point out how the venerable structure of their ancestral belief was no supernatural edifice let down from heaven, but was distinctly and consciously put together at ascertained periods by human hands. In popular