

its better and best days. Knowledge, as all followers of it must know, has a very limited power indeed, when it informs the head alone;

but when it informs the head and the heart too, it has a power over life and death, the body and the soul, and dominates the universe.

NORMAN MACLEOD, D.D.,

1812-1872.

MISSIONS TO INDIA.

I.

[THE conclusion of an address given before the General Assembly of the Church of Scotland in 1868, on his return from India.]

I might use stronger language, and assert that it ought not to be tolerated by any reasonable man, unless proved to be unavoidable, that our several Churches should reproduce, in order to perpetuate in the new world of a Christianised India, those forms and symbols which in the old world have become marks, not of our union as Christians, but of our disunion as sects. We may not, indeed, be responsible for these divisions in the Church which have come down to us from the past. We did not make them, nor can we now, perhaps, unmake them. We find ourselves born into some one of them, and so we accept of it, and make the most of it as the best we can get in the whole circumstances in which we are placed. But must we establish these different organisations in India? Is each part to be made to represent the whole? Is the grand army to remain broken up into separate divisions, each to recruit to its own standard, and to invite the Hindoos to wear our respective uniforms, adopt our respective Shibboleths, learn and repeat our respective war-cries, and even make caste marks of our wounds and scars, which to us are but the sad mementoes of old battles? Or, to drop all metaphors, shall Christian converts in India be necessarily grouped and stereotyped into Episcopal Churches, Presbyterian Churches, Lutheran Churches, Methodist Churches, Baptist Churches, or Independent Churches, and adopt as their respective creeds the Confession of Faith, the Thirty-nine Articles, or some other formula approved of by our forefathers, and the separating sign of some British or American sect? Whether any Church seriously entertains this design I know not, though I suspect it of some, and I feel assured that it will be realised in part, as conversions increase by means of foreign missions, and be at last perpetuated, unless it is now carefully guarded against by every opportunity being watched and taken advantage of to propagate a different

idea, and to rear up an independent and all-inclusive native Indian Church. By such a Church I mean one which shall be organised and governed by the natives themselves, as far as possible, independently of us. We could of course claim, as Christians and fellow-subjects, to be recognised as brethren, and to be received among its members, or, if it should so please both parties, serve among its ministers, and rejoice always to be its best friends and generous supporters. In all this we would only have them to do to us as we should feel bound to do to them. Such a Church might, as taught by experience, mould its outward form of government and worship according to its inner wants and outward circumstances, guided by history and by the teaching and spirit of Christianity. Its creed—for no Christian society can exist without some known and professed beliefs—would include those truths which had been confessed by the Catholic Church of Christ since the first; and, as necessary to its very existence as a Church it would recognise the supreme authority of Jesus Christ and His apostles. It would also have, like the whole Church, its Lord's Day for public worship, and the sacraments of baptism and the Lord's Supper. Thus might a new temple be reared on the plains of India unlike perhaps any to be seen in our western lands, yet with all our goodly stones built up in its fabric, and with all our spiritual worship within its walls of the one living and true God, Father, Son, and Holy Spirit. A Church like this would, from its very nationality, attract many a man who does not wish to be ranked among the adherents of mission Churches. It would dispose, also, of many difficulties inseparable from our position, whether regarding baptism or the selection and support of a native ministry. And, finally, it would give ample scope, for many a year to come, for all the aid and efforts which our home churches and missionaries could afford by schools and colleges, personal labour, and also by money contributions, to establish, strengthen, and extend it.

Moreover, it seems to me that India affords varied and remarkable elements for contributing many varied gifts and talents to such a Church as this. The simple peasant and scholarly pun-

dit, the speculative mystic or self-torturing devotee, the peaceful South-man and the manly North-man; the weak Hindoo who clings to others of his caste for strength, and the strong aborigines who love their individuality and independence—one and all possess a power which could find its place of rest and blessing in the faith of Christ and in fellowship with one another through Him. The incarnate but unseen Christ, the Divine yet human brother, would dethrone every idol; God's Word be substituted for the Puranas; Christian brotherhood for caste; and the peace of God, instead of these and every weary rite and empty ceremony, would satisfy the heart. Such is my ideal, which I hope and believe will one day become real in India. The day, indeed, seems to be far off when "the Church of India," worthy of the country, shall occupy its place within what may then be the Christendom of the world. A period of chaos may intervene ere it is created; and after that, how many days full of change and of strange revolutions, with their "evenings" and "mornings," may succeed, ere it enjoys a Sabbath rest of holiness and peace! But yet that Church must be, if India is ever to become *one*, or a nation in any true sense of the word. For union, strength, and real progress can never henceforth in this world's history either result from or coalesce with Mohammedanism or Hindooism, far less with the cold and heartless abstractions of an atheistic philosophy. Hence English government, by physical force and moral power, *must*, with a firm and unswerving grasp, hold the broken fragments of the Indian races together, until they are united from within by Christianity into a living organism, which can then, and then only, dispense with the force without. The wild olive must be grafted into the "root and fatness" of the good olive-tree of the Church of Christ; and while the living union is being formed, and until the living sap begins to flow from the root to every branch, English power must firmly bind and hold the parts together. Our hopes of an Indian nation are bound up with our hopes of an Indian Church; and it is a high privilege for us to be able to help on this consummation. The West thus gives back to the East the riches which it has from the East received, to be returned again, I doubt not, with interest to ourselves.

But when shall there be a resurrection in this great valley of death! When shall these dry bones live! Lord, Thou knowest, with whom one day is as a thousand years, and a thousand years as one day! Let us have faith and patience. There may at first be but a noise and a shaking, and then the bones of the poor broken-up and disjointed skeletons of humanity may come together, and after a while sinews and flesh may cover them, and yet no breath be in them! But these preparatory processes are not in vain. A resurrection-day of life and power

will dawn in the fulness of time, and the Lord of Life will raise up prophets, it may be from among the people of India, who will meekly and obediently prophesy as the Lord commands them; and then the glorious result will be witnessed from heaven and earth which we have all prayed and laboured and longed for; the Spirit of Life will come, and these dead bodies will live and stand on their feet, an exceeding great army! "I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." "Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen."

II.

"When he rose in the Assembly to deliver what proved to be his last speech," writes his brother and biographer, the Rev. Donald Macleod, "he had written nothing beforehand, except a few jottings on the fly-leaf of the mission report; and such was the impassioned and rapid manner in which, under the pressure of his convictions, he grappled with the points he wished most to impress, that the reporters were unable to take down even the meaning of a great part of the address, the most powerful and stirring he ever delivered. . . . Those who were present may retain an impression of its power, but the speech itself has perished."

There was a sort of feeling of uneasiness and discontent throughout the Church in reference to his conduct of the mission, as if they said, "The mission is excellent; God bless the mission; let us support it; but——" and there was a groan or a sigh, a something he could not get at. It needed no power but that of thoughtlessness to destroy, but they must remember how difficult it is to restore. Any man could set a great building on fire; and a single word, or the shake of the head of a man in authority, might be very destructive to the work of the committee. . . . Did they realise, he asked, what they expected the Hindoos to do, what they blamed them for not doing, or compared these expectations with what they were doing themselves at home? They were asking Hindoos, men of flesh and blood like themselves, and far more sensitive than Scotchmen, of great intelligence and culture, to give up hoary traditions, to cut down the tree of that religion under which they and their fathers had sat for teeming centuries, and to accept the religion of a people whose very touch was pollution! They were asking these men in many cases to give up father and mother, and brother and sister, and were

much astonished they did not make the sacrifice! But suppose the Hindoos, who were observing and intelligent, were to turn on themselves and say, "You are sending us Christianity, to believe which implies enormous sacrifices on our part, but what are your own clergy doing? You are asking us to sacrifice all our traditions, but you won't sacrifice the custom in your parishes that has been brought in by your venerable predecessors! What do you give for the salvation of souls? A pound or a penny, or, as is the case in one hundred and seventy of your churches, nothing at all? You call us deceivers; but we take you by appearances, and ask you to let us see what Christianity is in yourselves before you come to us." . . . He had yet to learn that it was the work of the foreign mission to make converts. He had always understood that the conversion of souls was in the hand of God. He was not speaking lightly of conversion—far from it; but their responsibility as a Church was to use the best means for converting, and to implore God's grace on the means. But he would ask those who judge the mission by the number of converts, to find out how many conversions had taken place in their own parishes during the same time. Let them go down to the village, and entering a house, say they will not leave it till they bring the men and women to Christ. Let them go to the man of science, who had mastered many of the questions of the day; let them not call him proud, or sneer at him as a "natural man," for he may be most earnest, and may be sweating a more bloody sweat in seeking to come to the truth than they had done; let them go to that man and satisfy his doubts, meet him fairly before God, and when they returned from such a visitation as that, they would have more sympathy with missionaries dealing with educated heathens.

[“The chief purpose of his speech, however, took wider ground. He desired all Churches to consider whether the forms in which they were presenting truth, and the ecclesiastical differences they were exporting to India, were the best means for Christianising that country. Was it right that the divisions which separated Churches in this country, and which were the growth of their special histories, should not only be continued, but be made as great matters of principle in India as in England or Scotland?”]

When these Hindoos heard an Anglican bishop declare that he did not recognise as belonging to Christ's Church congregations of faithful men holding a pure Gospel and observing the sacraments of the Lord; when they met others who said, "You must accept all these Calvinistic doctrines;" and when the Wesleyans came next and said, "God forbid! don't bring these things in;" and the Baptist came with his idola-

try of sacrament, saying, "You must be a Baptist, you must be dipped again;" and when the Roman Catholic came and said, "You are all wrong together;" is it any wonder that the Hindoo, pressed on every side by different forms of Western Christianity, should say, "Gentlemen, I thank you for the good you have done me, but as I am sore perplexed by you all, take yourselves off, leave me alone with God, then I will be fairly dealt with." It was a positive shame—it was a disgrace—that they should take with them to India the differences that separated them a few yards from their brethren in this country. Is it not monstrous to make the man they ordained on the banks of the Ganges sign the Westminster Confession of the Church of Scotland, or the Deed of Demission and Protest of the Free Church? Was that the wisest, was it the Christian way of dealing with Hindoos? . . . And were they presenting the truth to the native mind in the form best fitted for his requirements? The doctrines of their confessions might be true in themselves, but the Confession was a document closely connected with the historical development and with the metaphysical temperament of the people who had accepted it, and might not be equally suitable for those who had not the same traditions and tendencies. Was it necessary to give these minute and abstract statements to Orientals whose habits of mind and spiritual affinities might lay better hold on other aspects of divine truth, and who might mould a theology for themselves, not less Christian, but which would be Indian, and not English or Scotch? The block of ice, clear and cold, the beautiful product of our northern climes, will at the slightest touch freeze the warm lips of the Hindoo. Why insist that he must take that or nothing? Would it not be better to let the stream flow freely that the Eastern may quench his thirst at will from God's own water of life? Would it not be possible for the Evangelical Churches to drop their peculiarities, and in the unselfishness of the common faith construct a primer or make the Apostles' Creed their symbol, and say: "This is not all you are going to learn, but if you receive this truth and be strong in the faith, we will 'receive you so walking, but not to doubtful disputations; and, if in anything ye be otherwise minded, God will reveal even this unto you!'" And they should make known the truth not only by books but by living men. Send them the missionary. Let him be a man who embodies Christianity; and if he were asked, "What is a Christian?" he could answer, "I am; I know and love Christ, and wish you to know Him and love Him too." That man in his justice, generosity, love, self-sacrifice, would make the Hindoo feel that he had a brother given him by a common Father. Let them prepare the Hindoos to form a Church for themselves. Give them the gunpowder, and they will make their own cannon.

["While advocating these catholic aims, he did not forget that spirit of ecclesiasticism, and those prejudices and bigotries he was offending. He rose into indignant remonstrance as he thought of how India might possibly be sacrificed to the timidity of some of the clergy afraid to speak out their thoughts, or, still worse, to the policy of others who, in the critical position of the Church at home, were cautious not to verify the accusations of latitudinarianism made against her by interested opponents."]

You must take care lest by insisting on the minutiae of doctrine or government you are not raising a barrier to the advances of Christianity. You must take heed lest things infinitesimally small as compared with the great world, may not be kept so near the eye as to conceal the whole world from you. A man may so wrap a miserable partisan newspaper round his head as to shut out the sun, moon, and stars. You must take care that your Cairns do not stand so near as to shut out Calcutta, and the *Watchword* make you so tremble for petty consequences at home that all India is forgotten by you. I am not speaking for myself alone (he added), for I know how these difficulties press upon many a

missionary—and remember how more than one has taken my hand, and said we dare not speak out on these things, lest our own names be blasted, ourselves represented as unsafe, and all home-confidences be removed from us. But why should they be afraid of such reproach? Why should I be afraid of it? Am I to be silent lest I should be whispered about, or suspected, or called "dangerous," "broad," "latitudinarian," "atheistic?" So long as I have a good conscience towards God, and have His sun to shine on me, and can hear the birds singing, I can walk across the earth with a joyful and free heart. Let them call me "broad." I desire to be broad as the charity of Almighty God, who maketh His sun to shine on the evil and the good; who hateth no man, and who loveth the poorest Hindoo more than all their committees or all their Churches. But while I long for that breadth of charity, I desire to be narrow—narrow as God's righteousness, which as a sharp sword can separate between eternal right and eternal wrong.

["No one then present can forget the thrilling power, the manly bearing, the intensity of suppressed feeling, with which these words were uttered."]

DEAN STANLEY.

1815.—

ST PAUL.

IN examining what the character of St Paul was, it is not necessary to go back to the times before his conversion. It was this which was his birthday into the world's history. He might no doubt have been the head of the Pharisaic faction in the last expiring struggles of his nation; he might have rallied round him the nobler spirits of his countrymen, and by his courage and prudence have caused Jerusalem to hold out a few months or years more against the army of Titus. Still at best he would have been a Maccabæus or a Gamaliel, and what a difference to the whole subsequent fortunes of the world between a Maccabæus and a Paul, between the Jewish rabbi and the Apostle of the Gentiles! It was not till the scales fell off from his eyes after the three days' stupor, till the consciousness of his great mission awakened all his dormant energies, that we really see what he was. That Divine Providence (which, as he himself tells us, Gal. i. 15, had "already separated him from his mother's womb") had no doubt overruled the circumstances of his earlier education for the great end to which he

was afterwards called; in him, as in similar cases, the natural faculties were by his conversion "not unclothed but clothed upon:" the glory of Divine grace was shown here as always not by repressing and weakening the human character, but by bringing it out for the first time in its full vigour. He was still a Jew; the zeal of his ancestral tribe which had caused him "to raven as a wolf in the morning" of his life, still glowed in his veins when he "returned in the evening to divide the spoil" of the mightier enemy whom he had defeated and bound; and in the unwearied energy and self-devotion, no less than the peculiar intensity of national feeling, which mark his whole life and writings, we discern the qualities which the Jewish people alone of all the nations then existing on the earth could have furnished. But there were other elements which his conversion developed into life besides the mere enthusiasm of the Jew shared equally with him by St Peter. I would not lay stress on the Grecian culture which he might have received in the schools of Tarsus, or the philosophical tone which we know to have characterised the lectures of Gamaliel, though doubtless these had their