

But all these are *political* remedies—porous plasters, which will not heal “the open sore of the world.” The disease can not be cured by politics; there is a more excellent way.

The true method of dealing with the slave-trade was pointed out long ago by Mackay of Uganda, in his celebrated plea for a mission to the Arabs of Muscat. The way to root out the slave-trade is to evangelize the slave-trader. The entire west coast of Arabia has not a single witness for Christ. Aside from Aden, the entire southern coast of Arabia has never been touched by a missionary society; and the same is true of nearly all the African Red Sea coast north of Mas-sawah. It is the ambassadors of the Great King who must occupy the vantage points, and not mere consular officers of earthly governments. Why has Jesus Christ no resident agent at Jiddah or Mecca, or Hodeidah? Why has not the Christian church occupied these direful cities in the name of humanity, if not to raise the banner of the Crucified? The time has come, if we are really in earnest about the slave-trade, for a mission to the west coast of Arabia. He who undertakes it will help deal the death-blow to the traffic in human flesh, and bring the answer to Livingstone’s prayer.

If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not; doth not He that pondereth the heart consider it?

REFLECTIONS AFTER A WINTER TOUR IN INDIA.

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India is now the scene of a mortal conflict between Christianity and Hinduism. The issue is not doubtful, but the conflict is severe, and demands all the thought and prayer that the Christian church can give. The hoary system of Hinduism is not yielding her ground without a strenuous resistance, and, especially in South India, there is every appearance of a revival. The temples have been refurnisht; the festivals were never more zealously maintained; the crowds of devotees were never more numerous. This was specially notable at the vast temple at Madura, which can easily accommodate 40,000 pilgrims within its vast corridors and courts. This imposing structure within the last twenty years has been encircled with walls and railings, paved with magnificent granite blocks at great cost, and redecorated. Immense and costly additions are also being made to its splendid Buddhist shrines at Rangoon, and tho there is a vast difference between Buddhism and Brahmanism, yet the great extensions which are in progress in Burma are evidence of the reaction which is taking place in the non-Christian world of the East, as tho every effort were being made, and every nerve strained, for the last scenes in the mortal strife.

If the Christian traveler would see Hinduism in its most significant forms, he should do three things. First, hire a boat some morning, and pass slowly along the two miles of river bank on which Benares stands—Uasi (as the Hindus call it) the holy city, old when Christ was born, to see which is the cherished hope of every Hindu; to die within whose walls is to secure an instant passport to heaven, even for him who has killed the sacred cow, for the Mohammedan, or even the Christian. Here will be seen a most extraordinary spectacle. The river bank is lined with steps from the water's edge to the temples and palaces above, which are of every conceivable ugly style of architecture. On these steps stand at least 10,000 people in every attitude of worship; some adoring the sun as it slowly rises over the desert on the other side of the water; some descending to the water and performing various intricate sacred rites; others retiring from the bank, drying and attiring themselves, and giving presents to the fat and lazy Brahmans, who sit on stone platforms beneath their spreading umbrellas, reciting passages from the Vedas. Let the visitor then go through the crowded streets of the city, where people jostle one another in their endeavor to reach the sacred shrines. Remember that this scene has been witness for centuries and centuries, with no appreciable abatement, and you will realize how deeply the entire system is interwoven with the national life and social customs of the people.

THE BLOODY TEMPLE OF UALI, CALCUTTA.

Second: Visit the temple of Uali, in Calcutta. It is a gruesome and terrible spectacle. It is well to have seen it once, but I have no desire to repeat the experience. We saw the image of the goddess, with her red tongue protruding, as it is said to have done on that bloody field of battle, when she discovered that she was treading on the dead body of her spouse. The temple, filthy in the extreme, is beset with beggars, specially women, and the rendezvous of villainous people of all kinds. Scores of worshipers may be seen carrying or leading kids, which are on sale in the neighborhood. Before the British government stopt it, children were sacrificed to this horrid deity; but now kids are substituted. Whilst we were standing there one was brought, its head fixed in a cross-piece of wood, and with one blow severed from the body; then, as its warm blood covered the pavement, a fakir, with matted hair, came and danced in it, bathing his feet in the gore. From there I was taken to a well-known college to address the students; and, alluding to what I had seen, said: "Gentlemen, I can not think that you can have any sympathy with such forbidding rites." But one of the professors informed me afterward that, with the exception of the few Christian students among them, there was hardly one who, at the instigation and bidding of the women of his household, would not take part in those very scenes.



A CORRIDOR OF THE TEMPLE AT MADURA, INDIA.

Intellectually they have no faith, no sympathy for such a cult; but the social system of their people is too strong an influence for them to withstand.

Lastly: Visit the great temple of Madura, in Southern India. The temple covers a vast area, with its beautiful cloister-girt tank, its long and spacious galleries, with gigantic figures of the gods of the Hindu Pantheon carved in monoliths on either side, its hall of five hundred columns, its inner shrine, which none but the pure Hindu may enter; its cool summer palace for the comfort of its goddess, its forty priests, its elephants and nautch-girls, its priceless jewels and countless treasures. All around there is the mystic and obscene symbol of life. These vast spaces are thronged with people, many times a year, so thickly packed that progress is almost impossible. This is some indication of how much must yet be accomplished before this gigantic growth of the centuries is felled to the ground.

In former centuries Hinduism has largely availed itself of the policy of comprehension. There is an instance of this at Madura. Once a year a marriage ceremony is proclaimed between the son of the god and goddess of the temple and a queen, who some centuries ago fell in battle. Now, it is the traditional custom of the Tamils to worship demons, and to propitiate the *manes* of any that may have come to a sudden and tragic end by making propitiatory offerings. No doubt they did so in the case of this warrior queen, and when the wily Brah-

mans came, in all probability they raised no objection to the aborigines following their ancient practise, and profest their willingness for it to be incorporated with their own system, and thus this marriage was suggested. But tho celebrated each year, it is never consummated, because at a critical moment the chief Brahman comes in and sneezes, and as a sneeze is an unlucky omen, the ceremonial is hastily interrupted and postponed for another year. The interesting point for us to consider is the complacency with which Hinduism incorporated the simple primitive cult that, from time immemorial, had held the allegiance of the native race.

This octopus method of absorption, as is well known, was adopted toward Buddhism, which, six hundred years before Christ, arose as a protest against the sacrificial system of Brahmanism, a system which, in pre-Buddhistic days, found expression in more numerous and more precious sacrifices than those offered by any other people. When face to face with this deadly revolt against its audacity, Hinduism did not hesitate to abandon some of its most characteristic teachings in favor of those of its rival, and ended by giving Gautama an honored place in its pantheon.

HINDUISM AND CHRISTIANITY.

There are evidences that the same policy at some remote period was attempted as a method of meeting Christianity. An interesting *brochure* by Dr. Jones is my authority for this statement,* and he maintains his position by elaborate allusions to the Hindu sacred books. He instances the curious similarities between the stories of the infancy of Krishna and that of Jesus, the doctrine of *bhakti*, which affirms the saving efficacy of faith in a personal God, and the writings of the *Sittars*, who rejected the fables of Hinduism, and taught a pure Theism. He lays especial emphasis on the anticipated tenth incarnation of Vishnu, when he comes to put an end to the present iron age, destroying the wicked and ushering in a new era of righteousness. For this great mission he is to come seated upon a white horse, with a drawn sword, blazing like a coronet. And in such a delineation it is impossible not to trace the effect of the vision of the Apocalypse. Such concessions and inclusions may, without doubt, be due to the effect of the successful endeavors of early Christians to win this stronghold for Christ.

No serious and widespread attempts in this direction are, however, being made to-day. The defenders of Hinduism realize that no quarter can be given or accepted on the part, at least, of those evangelical forces from which they have most to fear; and they are endeavoring to meet the present crisis by the establishment of colleges and schools, the sending forth of itinerating preachers, and the imitation, even to

* "Hinduism and Christianity: a Comparison and a Contrast," by Rev. J. P. Jones, D.D. The Christian Literature Society for India. London and Madras.