MISSIONARY MAP OF INDIA.

MISSIONARY SOCIETIES IN INDIA:

1. American Board.
2. M. E. Church of America.
3. American Presbyterian Board.
4. Reformed Church of America.
5. United Presbyterian Church of America.
6. Presbyterian Church of Canada.
10. Lutheran General Council.
11. Lutheran General Synod.
13. Woman's Union Missionary Society.
17. Welsh Calvinistic Methodist Church.
18. Unit of Presbyterian Church of Scot.
19. Free Church of Scotland.
20. Church of Scotland.
22. General Baptist Missionary Society.
24. Original Secession-Church of Scotland.
29. The Unitarians.
30. Christian Vernacular Education Society for India.
31. Indian Home Mission to the Santhals.
32. Indian Female Normal School and Instruction Society.
33. Society for Promoting Female Instruction in the East.
34. Foster Cowper's Missionary Society.
35. Leipzig Missionary Society.
36. Moravian Church.
37. Hermannsberg Missionary Society.
39. Danish Evangelical Lutheran Society.
Our present number is devoted to India, the most important in extent and numerical strength of the Church's mission fields. We print a specially large edition and will be glad if the members of various religious conventions to which we will send copies, will exert themselves to promote its circulation, and we will make liberal arrangements with those who will thus act as agents. Our circulation, we are grateful to be able to say, has grown rapidly every week since the first issue. We regret that the delay of the first number has thrown all the succeeding issues back some days, but we are laboring to regain the lost week, and hope soon to be contemporary with the month.

This is the month of religious anniversaries, when the Christian work of our great Churches and Societies is reviewed, and new plans, impulses, and movements originated. Let us hope and pray that the missionary spirit may predominate above the controversy in all our assemblies, and that they may prove not ecclesiastical and polemic arenas, but conventions of spiritual power and practical Christian work. These great annual gatherings should be made the subject of much prayer. How many missionaries have dedicated themselves to the work of their lives through an impulse derived from a missionary meeting.

We rejoice to find increasing evidence of a great revival of missionary interest in our Theological Seminaries. We referred in our last number to the earnest circulars addressed to their brethren by the students of Princeton and Hartford. We are now permitted to add, that during the past month a meeting of twenty-two delegates, representing twelve seminaries, in connection with all the Evangelical Churches except the Episcopalian and Lutheran (and from them letters expressive of hearty sympathy were received), was held at Union Seminary in this city, at which, after much delightful fraternal conference, it was determined to hold a general Inter-Seminary Missionary Convention early in the autumn, at which papers will be presented by students and leading men of all denominations with a view to the quickening of missionary zeal on the part of candidates for the ministry, and arousing a more profound and intelligent enthusiasm in the Church's grandest work on the part of all Christians. This is a good and hopeful movement. There is still much room for improvement in this direction in our Seminaries, where, we are informed, great numbers of the students fail even to take the missionary organ of their own denomination. We have long felt that the greatest need of all Christian work, and this especially, is ready and devoted men and women, divinely called and wholly consecrated. We hope this Convention will, among its many questions, thoroughly discuss the establishment of a Specific Missionary Training College, to prepare persons who may not be able to take a full scholastic course, for Missionary Service. Since our last article on this subject was published we have received a letter from a minister strongly emphasizing the need of such an institution, and stating that he has two young men already who cannot take the slower course of a full curriculum, but who, with one year's training in such an institution, could be ready for most valuable service. We want our best scholarship and talent in the mission field, but we want all who can go; and with a destitution so imperative, the Church of God should be willing to welcome the humblest "prentice hand," and dispense with full technical preparation wherever she finds the other qualifications for humble usefulness. Most of the laborers in connection with Mr. J. Hudson Taylor's China Inland Mission have been earnest and devoted men without full ministerial education, taught and called of the Holy Ghost and trained in such an institution, and no modern missionary enterprise has had a more honorable and successful record. If we admit the great usefulness of many of our lay evangelists at home, surely there is no reason why such men going forth to the foreign field with the sense of a Divine vocation, and a year's special training for missionary service might not meet a great need and accomplish glorious results.

We take great pleasure in calling attention to the striking illustrated paper on Liberia, in this number, from the pen of Mr. Morris, of Philadelphia. Mr. Morris has given his life with single-minded devotion to the grand enterprise of the higher education of the better classes of
Africans. He has given his means, his voice, and time to this work, and has the entire confidence of leading philanthropists in England and America, and all classes in Western Africa. His scheme of higher education for the sons of native chiefs is full of promise. Such a band of educated, and as would doubtless be the case with many, Christian princes, distributed among the various tribes of that dark land, would be to Africa what the education of her students has proved to Japan—an influence of incalculable power and value. It is not long since the remark was made to us by a prominent literary man: "Liberia! Why Liberia is but a foreign strip on the Coast of Africa, no more to Africa than Gibraltar to Spain." If Mr. Morris' plan proves successful, and he assures us of the most extensive desire among all the interior chiefs to send their boys for higher education, then it will appear that God's great plan has no mistakes in it even in the case of Liberia, and that even these long enslaved colonists have been sent back to the land from which their fathers were cruelly torn, to carry deliverance to its sin-fettered captives. We are glad to learn that an other party of American Freedmen has recently sailed for Africa under the auspices of the Colonization Society, and that, for the first time, several of them paid their own passage. We are gratified to learn that Mr. Morris intends, in a few days, to give a lecture in this city on Africa, and we commend his work most heartily to all good men. Africa is the most profoundly interesting of missionary lands, because it is God's greatest providential mystery. Great in antiquity, great in its ancient curse, great in its colossal wickedness, great in its hideous wrongs, great in its tremendous difficulties as a mission field, great in its costly missionary sacrifices, great in its future possibilities for Christ and the world—the eyes, the efforts, the progress of the Church of God must ever be more and more directed to this grand Satansburg, as Dr. Schlier would call this great citadel of sin.

There are two ways of looking at our Christian privileges, either as our own inheritance or as a sacred trust for others. It is a glorious inheritance, but it is also a solemn trust. In the Kingdom of God every blessing is doubled by dispensing it, and they who have learned the happy secret of giving all, in so doing, find all an hundred fold. To such souls, service and sacrifice rise out of the plane of duty into great and spontaneous joy, and they live and labor for souls not so much conscientiously as instinctively. It is part of their nature and their happiness. Often they are surprised to find such services recognized and rewarded, and say, like the servants on the King's right hand, when reminded of what they had done for Christ, "Lord when saw we thee an hungered and fed thee, or naked and clothed thee." But there is another class, even of good Christians, men and women who truly and intensely love their Lord, who yet need to be awakened from spiritual self-indulgence. It is possible to be asleep, even on the mount of Transfiguration, and under the very radiance of the opened heavens. There was a fine reproof as well as, perhaps a profounder meaning in the words of Jesus to the beloved Mary, as she clasped his feet in the rapture of recognition and recovery, feeling, no doubt, that it was heaven enough to be forever there. But there was other service for the beloved one. There were other hearts that did not yet know the joyful news. She must break the delightful spell and go to lift the load of their suspense and agony. "Touch me not, but go to my brethren and tell them." We cannot clasp Him too closely or lie too often at his feet. But we must not keep him in our arms alone, or forget that our feet have an errand of love to his brethren more sacred and even joyful than even the joy of his presence.

The poet, Longfellow, puts into exquisite verse a Medieval legend of fine significance. At the hour of noon it was customary in the old monastery for the neighboring poor to receive alms at the gate, from the monks, who took the service in succession. One day, the father, whose turn it was to dispense that day the customary charity, was engaged in prayer in his cell, when his Lord suddenly appeared to him in an epiphany of love and glory, and the saint could only lie at his feet in adoration and joy. While the vision tarried, suddenly the Convent bell rung out the hour of noon, and the worshipper knew that the needy were waiting at the grated doors with guant faces and thin skeleton hands for his charity. Should he tarry with his Lord, or go to wait upon his Lord's suffering ones? Should he linger at the gate of heaven or hasten to the gate of earthly misery? It was a moment of suspense, but duty triumphed. He rose from the radiant Presence and spent the hour in deeds of love and glory, wondering all the while at the strange joy that filled his spirit, and not daring to think that the glorious vision would ever meet his eyes again. He had done his Lord's will and work; he was satisfied with the consciousness of his approval. But as he slowly returned to the sacred spot what was his surprise and delight to see the Master waiting to welcome him with a smile of commendation he had not worn before, and the words of benediction, "If thou hadst staid, I would have gone." We lose many a blessing by seeking blessing when we should rather seek to please and honor Him. "He is not here—he goeth before you into Galilee," might be said to many a despondent seeker after spiritual peace, looking in vain for blessing in religious selfishness. There is one place where we are ever sure of his presence, and that is in obedience to the command coupled with its companion promise, "Go ye into all the world and preach the Gospel to every creature, and lo, I am with you always even unto the end of the world.

It is true the first command is "Tarry ye," and we must tarry until we are endowed with power to go; but the second command is "Go," and we only tarry for the purpose of obtaining strength to go.
AGRA AND THE TAJ-MAHAL.

Agra is one of the great cities of North India, built at various times by the Mohammedans, but it has been for the last two hundred years in the possession of the English.

No city in the world has more magnificent buildings in and about it than Agra. The palace built by the Emperor Akbar in 1570 has walls a mile round. They contain, besides other buildings, the palace, the fort, and a temple called the “Pearl Mosque,” built entirely of white marble, without a particle of any other substance. The palace has gilded domes, and it is reckoned that upon it alone Akbar must have spent a large fortune. It commands a magnificent view over the River Jumna, as seen in the picture.

In the right-hand corner of the picture you will see in the distance the minarets of another famous building the Taj-Mahal. Though so magnificent a pile, it is only a monument to a bad Mogul king, erected during his lifetime by himself. It cost a sum equal to three millions of our money. It is allowed to be the most wonderful Moslem building in the world, and, with its white marble dome and minarets, seems cut out of snow. Marble is the meanest thing about it; its ornaments are wrought out of cornelians, agates, blood-stones, opals, pebbles, etc. Flowers and devices, intermixed with texts from the Koran—the latter of black marble let into the white—cover the walls. Though hundreds of years old, it looks as if the scaffold had only just been cleared away. One competent judge says:

"St. Peter's at Rome is not to be named in the same breath with the Taj-Mahal." A painter once gazed at it for a long time, and then said, "It surpasses anything mentioned in the 'Arabian Nights.' It only wants one thing, and that is a glass case to cover and protect it."

This magnificent building is the tomb of the favorite Sultana of the famous Shah Jehan. It stands on a stone terrace on the banks of the Jumna, and is surrounded by extensive gardens. The tomb itself is in the centre of a circular hall under the dome, and is formed also of white marble, inclosed with an open screen of mosaic, which is wrought into wreaths of flowers of exquisite workmanship, and formed of agates, jaspers, lapis lazuli, and various colored marbles. It is said to have occupied twenty thousand men for twenty-two years in its building, and to have cost nearly sixteen millions of dollars. The Sultana, or empress, for whom this wonderful tomb was made, was a very beautiful woman, and obtained an unbounded influence over the Shah, exhibiting such capacity that her husband seems for years to have resigned the reins of government into
her hands. She died very suddenly, making a request of the emperor that he would build such a tomb for her as would perpetuate her name. She was a bitter enemy of Christianity, and a devoted Mohammedan.

This is not the only wonderful work of the great Shah Jehan. His taste for these extravagant buildings was remarkable. He built new palaces in all the principal cities, and lavished vast sums of money on shows and festivals. He was, perhaps, the most magnificent sovereign, with respect to grandeur and wealth, that ever reigned in India. The most brilliant specimen of his extravagance was the celebrated Peacock Throne, resplendent with diamonds, and which is said to have cost thirty millions of dollars. It took its name from its principal ornament, a peacock with a spreading tail, the colors of which were represented by different kinds of precious stones.

HINDU HISTORY IN THE MOGUL AND ENGLISH PERIODS.

BY REV. W. HOWARD SIMPSON MADISON.

India is in itself a continent, and a swelling hive of nations. It has a larger population, and a greater number and variety of races, religions, and languages than all the rest of Europe, exclusive of Russia. It has more than a fifth of the world's population. Its Vedú hymns were probably sung before the psalms of David had been penned, and its civilization is doubtless as old as that of ancient Babylon. Its rock-hewn temples of Elephanta and Ellora, while lacking the grandeur of Egyptian art as seen in the temples of Karnac and Luxor, are finer in finish, and are the most wonderful monuments in existence. And the Taj Mahal at Agra is the most costly and exquisitely beautiful mausoleum ever erected by man. And yet this great and famous land, with all its ancient civilization, its splendid art and skill, and the high natural intelligence of its people; with all its vast resources and that fabulous wealth that drew the eyes of all the West for centuries, has, in all ages, been the prey of strangers and the prize of the conqueror. And from the time that the Macedonian Alexander planted his victorious standard on the banks of the Indus, and perhaps from long ages before, there seems never to have been a period before that of the English dominion when all that mighty region, with its many tribes and kindreds, and peoples, and tongues, was practically ruled by one law and authority, and under the sway of one people, as India is to-day beneath the sceptre of Victoria. Personally the natives of India are courageous enough, but they are lacking in martial energy and enterprise. And no native leader, it would seem, has ever been able to subdue the whole peninsula, much less to lead his people as the Assyrian and Persian to the West, and the Turk and Mogul to the North and Northwest, have been led to the conquest of far distant regions.

The ancient history of India is mostly legendary, and the historical period of this great land can hardly be said to have fairly begun before the year 1000 of our era. In the ages before, India, that never has conquered by arms the neighboring nations, sent forth a religion, that of Buddha, or Gautama, that has imposed its yoke upon four hundred millions of the human family. But since 1000 A.D., two religions have entered her borders, and two widely separated races, the bearers of these different religious systems, have ruled with mighty power in India. And these ruling men and the religions that they brought with them, have left their impress on the history of Hindostan, and influenced its destinies for evil and for good far more than all their predecessors. These religions are Mohammedanism and Christianity, and the races that brought them were India's Mohammedan and Christian conquerors. Of the first it may truly be said that with all their martial prowess, and the administrative vigor of their early period; with all their barbaric splendor, and the magnificent architectural memorials of their dominion, which the Mogul conquerors have left behind them; yet, when the whole effect of their rule is summed up, it was mostly for evil to India and all her thronging millions.

The religion of the Koran and the Saviour, with all its baleful influences, came in its full force with the Afghan conqueror Mahommed of Chuzani in the year A.D. 1001. This Prince was of Tartar origin, and established an empire that stretched from the Tigris to the Ganges, and from the Indian Ocean to the Central Plain of Tartary. Enriched with the spoils of many lands, he built at Chuzani a magnificent mosque which was known throughout the East as "The Celestial Bride." He founded schools and colleges, patronized poets and philosophers, and was altogether a very superior specimen of an Oriental ruler. In 1186, the house of Chuzani became extinct, and their possessions in India fell successively into the hands of a number of Mohammedan dynasties. First came the house of Ghori who succeeded the house of Ghuzani in India. Their capital was Lahore in the Punjaub, and they ruled over almost all India north of the Nerbudda.

Then came the dynasty known as "the Slave Kings of Delhi," so called because its founder Kuttub-ud-Din had been a Turkish slave in the palace of his predecessor. These princes reigned at Delhi from 1206 to 1288.

The greatest of them all, Altmish, was sovereign of all India except the extreme southern and southeastern portions. Next came the house of Khilji till 1321. Alla-ud-Din, the most noted of this family, was a great ruler. While Europe was overspread with the gloom of the dark ages, he made India the home of literature and learning. He patronized art and science, and with brilliant military skill and success rolled back the tide of Tartar invasion, which under the terrible Zenghis Khan had filled Asia and Eastern Europe with dismay and desolation. From 1321 to 1414, India was ruled by the Togliuk dynasty. The most noteworthy feature of this period was the invasion of the country by the famous
and fierce conqueror Tamerlane in 1398. He captured Delhi, and committed frightful atrocities, and then returned to Tartary—marking his pathway with fire and sword, leaving famine and pestilence behind him. Half a century of utter disorder succeeded this fearful invasion. Then followed two feeble dynasties, and at length in 1526, while Henry VIII. was reigning in England, Baber, a descendant of Tamerlane, invaded India with a host of Mongols, and founded the famous Mongol or Mogul dynasty which ruled with great power in India for about 200 years, then declined and lingered on for 100 years longer till 1827, the last vestige of its glory vanished before the onward march of England’s power. The most noted rulers of this long and famous line were first, Akbar, who reigned 51 years, 1556-1607. He was the contemporary of Queen Elizabeth, and the greatest and best of all the Mogul emperors. He wonderfully advanced the prosperity of India. All religions were tolerated, and the rights of all protected, and offices and honors equally distributed amongst Hindoos and Mohammedans. His son and successor, Jehanghir (which means “conqueror of the world) was married to the famous Nourmahal, “Light of the Harem,” and all that was good in his reign was due to her favorable influence upon his character, for it was naturally capricious and cruel. Shah Jehan, 1627-1658, was successful in war with the Persians and Afghans. He reigned in the highest style of oriental splendor, and his architectural creations are the most beautiful in India. His audience hall, the Dewan Khass, was the most magnificent in all the East. In the midst of it stood the famous “Peacock Throne” which cost a sum equal to $150,000,000, the great feature of which was a peacock’s tail outspread above the royal seat, and formed of the costliest gems in their natural colors. But the most remarkable of all the structures erected by Shah Jehan was the Taj Mahal, the most costly and surpassingly beautiful of all mausoleums. It was built at a cost of about $60,000,000 in honor of his well beloved Empress Mumtaj-i-Mahal, and stands near the city of Agra. It is indeed a remarkable fact that the most magnificent of all monuments to a woman should have been erected in the land where woman is most dis-
But long ere this evil race went down a nobler race had come upon the scene, and was preparing, in the Providence of God, to take their place and wield a mightier sceptre.

For ages, distance and ignorance had "lent enchantment to the view," and to Europeans India had been the romantic realm of fabulous wealth and splendor. Columbus was seeking a shorter way for the commerce of Europe to that region of gems and gold when he stumbled upon America.

After the true sea-path to India was found to lie around the Cape of Good Hope, the Portuguese were the first of European nations to gain a foothold on the shores of Hindostan. Next came the English, afterward came the Dutch and the French, who for a time attempted to dispute England's onward march towards supremacy in India. But it was not their destiny to take up and wield the failing sceptre of the "Great Mogul." That was reserved for England only, and in a very wonderful manner all competitors were swept out of her pathway. And that English power in India, which began like a grain of mustard seed in the formation of the East India Company in the year 1600, is now, as it were, a gigantic tree that overshadows all the wide-spreading plains and towering mountain heights of Hindostan. The East India Company was a vast monopoly. Its original charter, which was for fifteen years, and was afterwards renewed from time to time, gave it exclusive commercial rights and privileges over all the vast expanse of sea and land lying eastward of the Cape of Good Hope, all the way to the shores of America. In 1612 this company obtained leave to establish a factory and to trade at the port of Smal, and this city was their headquarters till they received from Charles II. a grant of the Island of Bombay in 1669. In 1615 Sir Thomas Roe, England's first ambassador to the court of Delhi, found himself completely overshadowed by the splendor of the Great Mogul. But the company prospered greatly, while the Tartar power culminated and began to decline. Madras became a trading centre of the company in 1645, Bombay, as we have seen, in 1669, and in 1676 a factory was established on the banks of the Hoo-gly, which in 1698 was removed to the city of Calcutta.

At first the East India Company was exclusively commercial in its aim and pursuits, but when its interests had become widely extended, avarice or ambition led the company, or its agents in India, to take part in the quarrels of the native princes. In 1739, as already seen, the Persian Conqueror, Nadir Shah gave a crushing blow to the Mogul Power. Disorder and conflict all over India were the immediate result. Many claimants competed for a share in the spoils of the dissolving power. And English interest by this time had become so important and far-reaching, that the company was easily led to take part in the conflict. The instinct of self-preservation at first, and afterwards the prospect of aggrandizement, led to their first acquisition of territory. The succession of conflicts that has given India to Britain, began by a contest with France in 1744. In this was the great name of Clive, the first of a long roll of great English warriors in
the East, first appeared. In 1751 he made a brilliant defence of Arcot, and finally his victories, and those of
Lake, forever broke the power of France in India. In
1756, the Nabob of Bengal, thinking it would be an easy
matter to annihilate the English power, suddenly app-
peared before Calcutta, and captured the garrison of the
fort, 146 in number, which he shut up in the famous
"Black Hole," where most of them died of suffocation
in a single night. This atrocity led to a terrible retal-
iation, and he was utterly overthrown in the great battle
of Plassey, in 1757. This war brought the British into col-
lision with the waning Mogul power. The result of it
was the acquisition by the company, of Bengal, Behar,
and Orissa, a region larger than Britain herself and con-
taining more than twice the population. This was the
beginning of the vast Indian Empire. In 1774 the fam-
ous Warren Hastings became the first Governor General
of India; an able but unscrupulous man, he greatly ex-
tended English power and largely enriched himself in
that country. Hyder Ali and his son, Tipoo Saib, the
rulers of the Mysore in the South, for 20 years withstood
the British power, but in 1799, Serengapatam, their capital,
was taken, and the Mysore added to British territory.
In 1803, the Maharrattas, a powerful race of Central India,
came into conflict with the English, but their power was
broken by Sir Arthur Wellesley, afterwards Duke of
Wellington, and they were finally subdued in 1817-18.
In 1825-6 a war with Burmah gave England the provinces
of Assam, Aracan, and Tenasserim, to which Pengu was
added, by another war in 1852. Two bloody wars with the
Sikhs, a warlike race in the N. W., led to the annexation
of the Punjab in 1849; and the Kingdom of Oude was
added in 1856. Thus in a hundred years, from the battle
of Plassey, in 1757, to the great mutiny of 1857, was this
vast Indian Empire of England acquired. But it had
been largely won by injustice and wrong. The mighty
trust had been sadly abused by a Christian nation.
England had connived at evil practices—she had used her
revenues and her influence to support idolatry and to
retard the progress of the gospel, and a terrible penalty
was to be exacted. The very Hindoo idolatries that she
had petted and favored, the shadow of the Great Mogul
that she had kept in luxury as her pensioner at Delhi,
were to turn upon her in true Oriental treachery and
frenzy, and butcher her women and their innocent
babes, and make the whole world stand aghast with hor-
or; but the story is too recent to call for repetition.
The lesson was needed, and it has been salutary and pro-
ductive of the best results to India. Hindooism and
Mohammedanism forever doomed themselves in 1857,
and to be a mighty Christian nation in the great future
is the manifest destiny of India.

"ARISE, shine, for thy light is come, and the glory of the Lord
is risen upon thee. A little one shall become a thousand, and a
small one a strong nation. I, the Lord, will hasten it in his
time."
in the days of Solomon. Tyre also by this traffic became great and powerful. Her ships penetrated every port of the Great Sea, of which she became the mistress, her merchants became princes, and her traffickers the honorable of the earth.

After the fall and destruction of Tyre, Alexandria, the newly founded city at the mouth of the Nile became the mart for this extensive traffic. From Alexandria the merchandise of India was distributed by the Venetians who obtained a monopoly of the Eastern traffic, and by the profits they became the most important and wealthiest of the Mediterranean nations. The discovery of the way to India by the Cape of Good Hope, however, changed the course of this trade, and it passed first to the Portuguese, then to the Dutch, and subsequently to the English, who now control nearly the entire Indies. This vast country contains nearly 200 millions of human beings, many languages written and unwritten, many religions, and divers customs. It is a country of palaces, temples, and pagodas.

Judaism, Christianity, Mahommedanism, Paganism, Parseeism, Brahminism and Buddhism, may all be found in India. Of the last four it may be said she is the home and centre. Buddhism was a departure from and a monotheistic protest against the polytheistic or many godded doctrine of Brahminism. The Parsees are worshippers of light and fire. They are the followers of the Persian Zoroaster whose Zendavista is one of the most ancient books in the Persian language.

Ethnologists divide the races of men into three divisions. First, the Aryan or Caucasian; second, the Semitic; third, the Turanian.

As early as about the fourteenth century, B.C., the Hindoos, being a branch of the Aryan race, had already gained a firm footing in the broad plains that stretch from the Indus to the Ganges, coming from the region beyond the Hindu Koosh, (the classic Caucasus) they must have taken several centuries to win their way so far eastward; and a list of their old kings as quoted by Arrianas the Greek historian, would seem to trace their early history as far back as the year 3000 B.C. (This would take them some 550 years before the flood.) Of the people whom they conquered or pushed back before them, we only know that they spoke a different language and belonged to a different, and to all appearances a less civilized, race. These latter the Dasyus of Aryan song may once have covered the whole of ancient India. Their descendents to the number of some twelve millions make up the various tribes which still cleave to their ancestral hills and forests, or roam in quest of a livelihood from place to place. The history of the old civilization of the Hindoos may be traced in their Sanscrit sacred writings, and in poems which portray the social life of prehistoric India.

From the Vedas or religious hymns of the Brahmins we learn what faiths were held, what gods were worshipped, what rites were practiced by the Aryan conquerors of Ancient India. The oldest Vedas probably date back 1500 B.C. They sing the praise of the “Deva”—the bright divinities of sun and dawn, of fire, storm, earth, and sky. To the bards who composed the Vedas, all things appear divine. In the latter Vedas, the troubled soul seeks closer communion with the Unseen Spirit. It expresses sorrow and implores forgiveness for sins.

The present worshippers, however, have greatly fallen from this simple imaginative worship to the grossness of unmeaning idolatry.

The society of the conquerors from the earliest accounts was divided into four orders, first, the sacred Caste, whose province it is to study the principles of religion, to perform its functions, and to cultivate the sciences. They are the Priests, the Instructors, and Philosophers of the nation. The second order was intrusted with the government and defence of the State. In peace, they were its rulers and magistrates, in war, the generals who commanded its armies, and the soldiers who fought its battles. The third was composed of husbandmen and merchants. The fourth, of artisans, laborers and servants. None of these can ever quit its own caste or be admitted into another. The order is divine, and it would be daring impiety to distrust the order of the gods.

These Hindoos were a highly civilized people, and they took their arts, sciences, and literature with them in their change of country, and their Holy Books written in the Sanscrit, the holy language of the Brahmas. It is a dead language now, but was probably once spoken. It is described as wonderfully perfect in its construction and extremely copious. It is called the Divine Alphabet because it is said to have had its origin from the gods
THE GOSPEL IN ALL LANDS.

whose language it is. It consists of fifty letters. In this language are written the old sacred books, the Vedas.

These are their religious directors, which they venerate as the words of God given to them by God. Only the three first or regenerated castes are permitted to read them.

Europe still lay in the deepest slumber when Hindostan was already in possession of art and science. A thousand years before the Christian era, tender and imaginative poetry existed here. Also their ancient Sanscrit language is the basis of the written and spoken languages of all the Aryan nations. Astronomy and arithmetic were well understood, and the Arabs acknowledge that the figures which they gave to the world as their discovery, they first received from the Indies; and while the Greeks and Romans were using the alphabet for numerals, the Indies had from time immemorial used the figures for the same purpose. Her literature is exceedingly extensive, and has within the present century been most sought after, and carefully studied by the greatest scholars of Europe.

The Hindoo priests are learned, great philosophers, astute reasoners, extremely proud, self-consequent, and greatly attached to their religion; and it would appear that their manners, customs and class divisions up to the nineteenth century were much the same as they had been through the ages. But within the last fifty years, through the intercourse of Western nations, missionary teachings and the subjugation of the different tribes to the rule of Great Britain, the long-time impregnable barriers are being shaken to their foundations, and a mighty religious revolution would appear to be near in the coming future, when her teeming millions will be won to our Lord Jesus Christ.

Where, in all the world, is there such a Satansburgh as India? Where is there a land in which, notwithstanding all the indifference, there is found so deep a longing after the unknown God and the blood of reconciliation? Where is there a land in which so much of hope appears for the success of mission work? India is a world in itself. Rich above all computation, it supplied Christendom with its treasures long ere Christendom thought of sending it the greatest of all treasures.

The most gigantic thing in India is its idolatry. There is a city named Juggernaut, one of the holy places of the Hindus, where there resides an idol of the same name, which signifies “the Lord of the world.” Above twenty thousand priests and priestesses wait upon him, prepare his meals, wash him, dress him, pray to him, and worship him by the most hideous cruelties and abominations. On the 18th of June his great festival occurs. There assemble from every part of the land vast multitudes of men, women and children, hastening to the sacred city days in advance, camping on the burning plains and bearing every discomfort in their religious fanaticism. On the appointed day the idol is dressed in silk and gold, placed upon a triumphal car, and drawn in procession through the streets. Multitudes of priests chant obscene songs in honor of their god the frenzied multitude dance and shout around the car; gifts and flowers are flung in pro-

MISSIONARY SKETCHES OF INDIA.

BY DEAN JOSEPH SCHLIER.

Translated and Compiled from the German.

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TEMPLE OF JUGGERNAUT
fusion at his feet, eager hands grasp the ropes and draw the car as an act of honor and merit, and some in the last excess of fanaticism fling their bodies before the wheels and yield their lives a sacrifice to the cruelty of heathenism.

There is another idol named Kali, a true picture of terror. Her headdress is composed of serpents, her neck circled with a necklace of skulls, in each hand she holds a murderous weapon, and her feet are planted upon a prostrate form. A Hindu once told a missionary that they had thirty-three million different idols. Whom shall the poor Hindu obey? If he sacrifices to Juggernaut, will not Kali be jealous. Their gods are the reproductions of their own base passions, and beings of avarice, gluttony, lust and cruelty. And yet the Hindus are a religious people. They make unbounded sacrifices for their salvation. The Hindu devotee will lie on pointed nails, expose himself naked to the fearful heat of the sun, bury himself to the neck in the earth, throw himself on pointed knives, torture his body by incisions and mutilations, and bind himself in every possible position of agony. All this is folly, but it is a pitiful cry for help, it is a great unutterable sighing from two hundred millions of souls for mercy and salvation.

The system of caste is a great hindrance to the Gospel and productive of innumerable miseries. The different castes may not mingle or marry without defilement and disgrace. To become a Christian is to lose caste, to be disowned by friends, to forfeit property, and literally to forsake all.

The position of woman is a very sad one. “The woman’s adornment is stupidity,” is an old Hindu proverb. They grow up uneducated and under the ban of womanhood. At the age of ten or twelve, she is, without her knowledge, sold to a man who calls her his wife, but treats her as his slave. She dare not sit beside him, eat with him, or even pronounce his name; and when she dies, she dare cherish no hope of heaven. For a Hindu wife there are but two ways to gain heaven: first, that she bear a son who, by a proper funeral, can secure her salvation; or, secondly, that she be burnt alive on her husband’s funeral pile, and ascend with him to Paradise; otherwise she has no hope. For a woman in her own right the future would have no room. Her husband or her son must be her redeemer.

And what of the children? The first-born son is welcomed and honored. Daughters are despised and often put to death in infancy. Many a little foundling in the mission schools has been rescued from the cruel fate to which a pitiless father had consigned it. The murder of a child is not a crime, but a meritorious sacrifice to their demon gods. O! ye women and children of Christian lands, who owe so much to the Gospel, remember in compassion this poor, blind heathen people who are spending their hopeless lives in sin and shame and sorrow.
BENARES, THE SACRED CITY OF THE HINDUS.

Benares is the most sacred city of the Hindus. Legends say it was built first of gold, and for the sins of the people the gold turned to stone, and then to clay. But the city itself is so holy, according to Hindu belief, that whoever visits it is sure of salvation. Some who have not been so fortunate as to go to Benares in life, request that their ashes may be conveyed thither and thrown into the Ganges after death. Many flights of stone stairs lead from the broad riverside to the narrow streets of the town, where may be met natives from all parts of India, besides Turks, Tartars, Persians, and Armenians. To mortify the Hindus, Aurangzeb built a mosque at Benares on the site of one of their temples, close to the sacred river, where the poor pilgrims think to wash away their sins. The mosque still rears its proud minarets in a conspicuous situation, but still more conspicuous are the signs of heathen worship. As yet neither the harshness of Aurangzeb nor the persuasion of Christian missionaries have caused the idols of Benares to be thrown "to the moles and to the bats." It is, as it has been for hundreds of years, the very hotbed of idolatry, the favorite resort of Hindus. Travellers to Benares for the most part have a religious end in view. The place abounds with beggars of every description. Many of these beggars (like begging friars of olden time) belong to religious orders. They profess to work miracles, and to have the power of blessing and cursing, so a gift is often bestowed on them to secure their good-will. Among them may sometimes be found members of respectable Hindu-families. They are perhaps rather more intelligent than the people who always remain shut up in their village homes, but they do not make themselves of any real use in the world; and it is to be hoped they will some day comb out their matted hair, put on clean garments, and become like ordinary people, instead of trying, as it seems to us, to look like savages.

TEMPLE OF JUGGERNAUT AT POOREE.

"The Pagoda of Juggernaut," writes an eye-witness "is at the end of the principal street, which is very wide and composed almost entirely of religious establishments with low-pillared verandas in front, and plantations of trees interposed. The temple stands within a square space inclosed by a lofty stone wall, and measuring 650 feet on a side. The principal entrance is crowded with the baskets and umbrellas of the natives, and the huts of dried leaves and branches which serve as a shelter for a number of fakirs, and it opens on a vestibule with a pyramidal roof. On each side is a monstrous figure, representing a crowned lion. In front is a column of dark-colored basalt, of very light and elegant proportions, surmounted by the figure of the monkey-god Hanuman, the Indian Mercury. The great pagoda rises from twenty feet high
within the outer enclosure; from a base thirty feet square it rises 180 feet, tapering slightly from bottom to top, and rounded off on the upper part, being crowned with a kind of dome. The temple is dedicated to Krishna, who is the principal object of worship in the character of Juggernaut, and as an incarnation of Vishnu, but is held in joint tenancy with Siva and Sabhadra, the supposed sister and wife of Siva. There are idols of each, consisting of rudely-sculptured blocks of wood about six feet in height, surmounted by frightful representations of the

human countenance. Krishna is dark blue, Siva white, and Sabhadra yellow. In front of the altar on which these idols are placed, is a figure of the hawk-god Garounda. A repast is daily served to these idols; it consists of 410 lbs. rice, 225 lbs. flour, 350 lbs. clarified butter (ghee), 167 lbs. treacle, 65 lbs. vegetables, 186 lbs. milk, 24 lbs. spices, 34 lbs. salt, and 41 lbs. oil. These articles of food certainly seem sufficient, not only to satisfy the appetite of the idols, whatever may be the capacity of their divine stomachs, but even those of the holy men and attendants who belong to the establishment. During the meal the doors are closed against all but a few favored individuals sanctified by long fasts and a habit of asceticism and penitence. Loud strains of the peculiar music, better appreciated by Oriental than by Western ears, fill the air and drown all other sounds while the gods are consuming their daily rations."

About a mile and a half from the temple is a tank, to which the gods are brought by their attendants to pass a few days annually, devoted to bathing in the cool waters of the sacred pool. Each idol has its own car on which it is borne during this annual procession, but that of Juggernaut is the principal one. It is described by the writer whom we have quoted as about thirty-five feet square, mounted on sixteen wheels, each more than six feet in diameter, and the whole construction is upwards of forty feet high. It is plentifully adorned externally with sculptures of the usual Indian type, and is conventionally supposed to be drawn by two wooden horses, which are only attached to it on the day of procession, but are kept inside it on all other occasions. On the day of procession two stout cables are attached to the car. These are seized by thousands, or by as many as can obtain a place to hold by. At one time so eager were the devotees to share in the honor of dragging the idol's car, that the greatest and best men of the town struggled with each other to obtain a hold upon the ropes, and, to use Bruton's language, "they are so greedy and eager to draw it, that whosoever by shoulderering, crowding, shoving, heaving, thrusting, or in any insolent way, can but lay a
hand upon the rope, they think themselves blessed and happy; and when it is going along the city, there are many that will offer themselves as a sacrifice to the idol, and desperately lie down on the ground that the chariot-wheels may run over them, whereby they are killed outright; some get broken arms, some broken legs, so that many of them are destroyed, and think to merit heaven." Such was the idol of Juggernaut and its profession in former times. Of late years its popularity has vastly fallen off; and though many thousands still assemble at what is looked upon as an annual fair, nothing like the numbers of former times—estimated at a million and a half—attend this festival. Nor are the devotees so zealous as once they were. The British Government no longer makes profit out of the pilgrims by the tax put upon them, and is doing all it can to discourage the annual religious pandemonium. Instead of the hundreds—as we read in certain dubious narratives, and sometimes a standstill in the streets of Pooree;—yet no harm befel the multitude from the avenging power of the gods!
THE RELIGION OF INDIA.

BY THE REV. E. G. PUNCHARD, M.A.,
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Much attention has of late years been given to the Religions and Philosophies of India. The subject is a vast and a most important one, and many have been the writers and excellent the treatises that have appeared upon it. It is not our intention in the following pages to place before our readers any newly discovered facts or newly invented theories connected with this great field of research. We merely propose in this, and in some subsequent Papers to set out, as plainly as we can, the chief Religious systems of our Eastern Empire.

(1) As to the Turanian peoples. We know comparatively little concerning their early faith and culture, whether Aboriginal, Kolarian, or Dravidian. Relics of the first are probably lingering amongst the two latter; but these for the most part have so changed or developed that we can only speak of them in approximate terms. The absence, moreover, of all authentic history leaves us in a perfect wilderness of doubt. (2) The Dravidians. These have undoubtedly thrown aside most of their ancient objects of worship, and even their myths are fashioned anew on Hindu models. (3) The Aryan conquerors of India. These are they who have left the greatest impress of their faith, although the present outcome of it is so entirely different from its primitive appearance that its first simple professors would scarcely be able to recognize it.

Much is heard now-a-days of Comparative Religions, and more than one eloquent writer would have us believe in the power of Mankind to fashion for itself a Faith, the nature of which should be such that it became essentially of a higher and purer character during centuries of progress. Nowhere can a more trenchant answer be found to this than the one which is written in the story of every religion in India. Progress there has been, but downward; and so far from the earth born faith climbing higher, we find the heavenly-mindedness of the early days gradually disappearing and the ruling spirit becoming more and more debased until it ends in the grossness of multitudinous idolatry. This we hope to show more in detail when we speak of Hinduism, though a like law of corruption will equally be found in Buddhism, its great antagonist.

It can only serve to throw dust into the eyes of honest people to state the statement of its real position is sufficient for the present. Perhaps the most striking instance of a lapse into Hinduism is that of the Sikhs, the issue of which is now determining before us. This movement is not well known to general readers, we have made it the subject of our First Essay. Properly speaking its place would be last in the list; however we may work backwards and the statement of its real position is sufficient for the present.

1.—SIKHISM.

Akbar has well been termed the "Pride of the Mogul dynasty." He was incomparably "the greatest of all the Mohammedan Rulers of India." At once brave and merciful, wise and just, he was a true Khalif, and the welfare of his people became his first and chief care. An early devotion to Islam gave way to general toleration and impartiality. His policy was Indian, and he endeavored to found a National Religion, applicable to the wants of all.

In the greatness of his hopes he brought out an eclectic system, chiefly deistic, and established religious conferences or symposia of Mohammedan, Jew, Christian, and Theist, wherein each might give his voice in turn. The tenets of the new religion were abhorrence of vice, love of virtue, reverence for God, and worship by means of reason. All creed, ritual, and ceremonial were declared useless, though the sun, moon, stars, and fire were symbols by which the Creator might be adored. How Akbar failed in his new faith is the old story of human effort striving alone. But at least the sharper edges of Hinduism and Islam were softened down, though universal dislike beset the emperor's strange religion; lifeless and poor, it decayed even in his own times. Naturally enough, the whole thing was detestable to the orthodox Mussulman; and the royal favorites Feizi and Abul Fazil experienced the hate which could not be shown to their imperial master. In like manner, the thought of compromise was abhorrent to the strict Hindu; his religion had changed, by its marvellous patience, the fiery onset of Islam itself, and would not now be explained away into half communion with it.

The birth of Akbar, i.e., the Great, was in 1542; the beginning of his reign in 1556. Four years before he saw the light there passed away one greater than he, in all that may be called dominion over the minds and souls of men. And, while the astute monarch was planning an all-embracing creed, unnoticed in the midst of the lowest round his throne were ripening thoughts of religion—ardent, stern and invincible, where his were passionless and cold.

Nanak, the founder of Sikhism, was born in May or November, 1469. The last of the Afghan houses—that of Lodi—was then in possession of Delhi; and the hopes of the Hindus were growing fast through the greater part of the new teacher's life; in fact till the appearance of fresh oppressors on the scene, and the victory of Sultan Baber at Paniput in 1526. From this time, for the twelve
remaining years of his life, Nanak saw the splendid rise of the Mogul dynasty; and resulting therefrom, the fall of native ambition. What trust he had in arms and politics seems to have given way wholly to mental and spiritual designs; and, if delayed for a while, the success of "the new book" was all the more certain. Of all the faiths of the world that of the Sikh is perhaps the most contradictory; at once simple and complex, it must remain an enigma and paradox to the end. Nanak himself was merely a devout Hindu of low caste, and consequent freedom from Brahminical tone of mind. Perchance the iron of that system entered into him as deeply as into the old reformers, notably Gotama, the founder of Buddhism. And again, the central truth of Islam, the oneness of God, influenced, without doubt, much of his meditation. He became a Fakir, half Mussulman and half Hindu, and, leaving home and friends, wandered first to the East, then to the South and North, fourthly West, to Mecca, and lastly to some place unknown. Long before his death miracles were attributed to him, and he was revered as divine; nay, even as a Saviour of the World!

A striking scene is recorded of his death at Kartapur in October, 1538. The Supreme Lord Himself declared in the awe-struck hearing of His disciples: "I have pardoned thy way"—i.e., thy religious system, and its followers. "Whosoever will take thy Name shall be freed."

In the first sentence we see the marks of imperfection, which belong to this and almost every Eastern School. Matter, hopelessly evil, corrupts each and every effort towards the higher life; it is well for the favored system to have its infirmity forgiven. In the last sentence we may trace another most familiar Indian idea, the repetition of some Sacred Name. To hear the symbol of the great Guru was a privilege indeed, but he must be named in life and death; the mystic word was key to every secret, and passport to all success above or beneath.

Here, then, we have the origin of the new religion, trembling as yet in the balance between Hinduism and Islam; at the most confessioned by cowherds and outcasts: what was it in comparison with the fastidious Theism of Akbar, and his splendid court?

The great Emperor died in 1605, but meanwhile four Gurus had succeeded to the place of Nanak: namely, Angad in 1538, Amar Das 1552, Ram Das 1572, Arjun 1581. And all were able men, fitted to develop the strange new sect which, by this time, had shown itself more or less a variety of Hinduism, with attraction for men of broken caste.

A darker fortune began with the new reign of Jehangir in 1605. Mohammedanism was restored, as the State religion, and, though the emperor affected toleration, persecution was near at hand for the Sikh community. Arjun was seized and cruelly put to death in 1606. In prison he is said to have beheld, as in second sight, the red-coated soldiers who should unconsciously avenge him, and destroy the empire of the great Mogul. Never was the fatal error of intolerance more clearly displayed; the inoffensive quietists were changed, as in a moment, by the story of their leader's wrongs, into a horde of enthusiastic warriors. Hatred of Islam became henceforth the ruling principle of every Sikh; and under the new Guru, Har Govind, bloody reprisals were executed far and near.

Har Rai succeeded in 1638, Har Kisan in 1660, Teg Bahadur in 1664; and, most famous of all, Govind Singh in 1675. The reigning emperor now was Aurungzeeb—suspicious and fanatical beyond equal, yet strangely admired by Mussulmans, most of all his race. Austere and courageous himself, he fancied the Sikhs were to be crushed, steel by steel; and rather gloried in the opportunity than feared for the result. But Guru Govind the Lion was not undeserving of his name, and welcomed the onset of the imperial arms as the one thing which should weld his fugitives together. All former distinctions of race and creed were abolished, and twelve missals or voluntary clans arranged instead; the whole being consecrated to Hari (or Vishnu) by a rite unhappily resembling Christian baptism: thus the famous Khalsa brotherhood or league sprang into terrible existence, armed to a man, and defiant of torture or defeat. Aply enough, the Sikhs may be compared to their own favorite weapon, the quoit: swift to be hurled, a missile of death, whithersoever the hand of their Guru might please.

Composed of all nationalities and religions, the Brethren speedily developed their own peculiar doctrines and manners. Every male was a sworn soldier, and never, night or day, without steel somewhere about his person. Blue was proclaimed as the constant dress; all the hair on the body was sacred to Vishnu, and might not be even clipped; the other Hindu gods, specially Siva and his incarnations, were to be revered, but the rigid Brahminical modes of worship were set aside. Govind Singh, fortunately, we may say even for his own sect, was the last Guru, or prophet. From 1675 till 1708, he wielded a power unequalled in modern times. Some of his predecessors had advanced claims of incarnation, but he actually became identified with God Himself. Gifts of all kinds were offered to him; the honor of wives or virgins being especially grateful; and even life was sacrificed in a propitiation of Hari, whom he personified: in fact, such a deification of man is unheard of elsewhere. But Govind's own favorite worship was Durga, Siva's wife. She alone, so far as we know, of all the Hindu deities still accepts the blood of living victims at her shrines; and under the name of Kali, is appeased by the exposure and death of children. To her foulest and cruellest rites Guru Govind bound himself by the most dreadful oaths, and carried with him a large number of his followers. His fanaticism deepened with his reverses in the struggle against Aurungzeeb; and with the advent of a new emperor in 1707, Bahadur Shah, the fight was one of despair. Stronghold after stronghold fell, and the Sikhs fled far and wide; Govind's family were taken and put to death, and he himself escaped only to die by the hand of a private enemy. But the scattered brotherhood were drawn together, chiefly by the genius of a new leader, named Brandu; and the whole Punjab was given up to sword and fire, in their
rage for revenge. Specially around Sirhind, the Mohammedans learned the horrors they themselves had provoked; and the sanguinary track of the insurgents led even to the suburbs of the capital, Delhi, itself. The emperor took the field with his household troops; and, after desperate fighting, drove the Sikhs back to the hills; and at last invested their chief fort. Hunger added to the stricts of the siege, and at length the rebels capitulated. A striking instance of Khalsa devotion showed itself, to the admiration of Bahadur Shah: Bandu was personated by one of his followers, and himself escaped unhurt, while his devoted substitute was carried in triumph to the Moslem camp.

A few years later on, in 1716, fresh outbreaks of the Sikhs brought on them the imperial arms again; and at length, after many defeats, Banda was taken with most of the chieftains under him. Thousands of lesser prisoners were killed in cold blood; but some eight hundred were carried to Delhi, and, after being exposed to the curses of the populace, beheaded, a hundred a day. Banda was torn to pieces by hot irons, after his child had been murdered pitiably before his eyes. The Sikhs were hunted down like wild beasts; but new enemies of the public peace prevented an utter extinction. In the last days of the Mogul empire, when it was torn and plundered by Mahtrattas and Afghans by turns, the Sikh commonwealth revived: real independence being attained in 1759, after the fourth invasion of Ahmed Shah. By this time a division had been made into Manjha, that of the old Sikhs, living between Peshawur and the Sutlej; and Malwa, that is the new ones, between the river and Delhi.

In 1762 was born the ablest assertor of Sikh power, Runjeet Singh. From the headship of a single tribe he gradually became undisputed chief of all, and extended the Khalsa sway over almost all the Northwest of India. He died in 1839, the rajah of a compact dominion, surrounded by devoted subjects, the most warlike people with which our own forces have been fated to contend. The revolutions which followed the death of the one-eyed Runjeet Singh brought on the English campaigns of 1845 and 1846, wherein were fought the famous battles of Moodkee, Pererzsha, and Sobroo. Then came the affair of Chilianwallah, a battle as the Creed of Mecca in its earliest outcome. We read with somewhat of pity, how, shortly after, when Shih Singh and his chief captains surrendered, "the Khalsa soldiers advanced one by one, and, after claspine their weapons, cast them upon the growing pile with a heavy sigh." Dhuleep Singh succeeded his murdered brother as Maharajah, but only to sign away his royal rights on March 30th, 1849, for £50,000 a year; and the old prophecy was fulfilled: the "blue" had turned "red," i.e., the Punjaub become British.

Hindu rites and worship have long since, it is said, been abolished amongst the Sikhs, and adoration now is only given to Hari, i.e., Vishnu, the Supreme Lord. But, in the opinion of many observers, a slow but steady relapse is being made towards Hinduism; and the very hatred of Islam tends to this, rather than a continued separatism. Pantheistic ideas abound, but are mixed with Deistic; and there are several sects more or less approaching the orthodox Hindus. Mohammedan opinions, moreover, have affected the Sikh creed; but, with predestination, free-will is also held in a manner which exercises faith, if it defy explanation. The whole system, in fact, is contradictory.

Like Buddhism, Sikism strives for Nirvana, or extinction; and knows nothing of an individual existence hereafter. The soul is a spark of light; its highest aim, therefore, must be re-absorption in the Fountain of Light. Humanity, by consequence, is a curse; and the spirit yearns for deliverance from the taint of Matter; well for it, if, by naming the great "Hari!" and trusting in the solemn dedicatory vow to him, it may escape from the flesh and further transmigrations. But, as God only exists, all else is appearance and nothingness; and so for a while the weary burden of mortality can be borne.

The sacred city of the Sikhs is called Amritsar (the Fount of Immortality). Here the devout brother wends his pilgrimage, and drinks and bathes; and turns, alas! be it said, to a wallowing in the mire of all fleshly indulgence. The common speech is Punjabi, one of the greater divisions of the Indo-Aryan tongues; the sacred books are written in Gurmuki, more nearly approaching Sanskrit. Little or nothing really was known of these scriptures till the labors of Dr. Trumpp, and the liberality of the India Office, opened them recently to European scholars. From his edition of the Adi-Granth the best of the information here is drawn.

The future of the Sikh community may well occupy statesmen and divines alike; for it is believed that the fate of India is bound up with theirs. Were the English rule relaxed, Sikh and Maharratta would engage, inevitably, in civil war; and few may doubt to which standard the victory would adhere, or hope for a contrary result. Wahabi missionaries, able and zealous, have sought to win Sikh converts to the purified faith of Islam, and may not in the future preach altogether in vain. Shou. they, or other sects of the Mussulman, succeed, the English rule in North India will assuredly not be able to withstand them, and the storm of fanaticism may be more than all the empire can quell.

Or again, if the Sikh drift rather to the ancient faith, a revived Hinduism must be the result; monotheistic, perhaps, and intolerant as the Creed of Mecca in its earliest outcome. The greater hope is in Christianity, and well for India and ourselves if the Khalsa league become a new Brotherhood of the Cross.
itself. No surer rampart of the faith will be found against Mohammedan, Hindu, Buddhist, and the thousand and one opinions of the Eastern world, than the loyal and truthful Sikh. And, as the Hindus are weak and well-nigh worthless as leaders in the Mission-field, so from the Punjaub may be won good soldiers of Jesus Christ, able to quit themselves like men, and endure hardness for His sake.

II.—ISLAM.

Our second division is devoted to a consideration of that Religion which, with the name of Peace* on its forehead, has beyond most others extended its dominions by the sword. Properly speaking, the Moslem faith is not faith, is not Indian at all; that is, neither by origin, dissemination, nor extent. But, for divers reasons, chief among which are its own change and development under the passive resistance of Hinduism, the creed of Mecca may be called, at least now, a religion of India. To understand it however, in its greatness, we must turn to the place of its birth; and, in the comparison of its early promise with its later fruit, no sadder proof can be forthcoming of the failure of Islam.

Mohammed was born about 569, of the noblest Arab tribe, known as the Koreish; whose special privilege seems to have been the guardianship of the temple of Mecca. Arabia then was much in appearance and population what it is now; divided, more or less clearly, between families or clans who wandered over the face of the country in search of pasture. Their chief occupation, as shepherds, was varied by mutual and perpetual hatred and civil war; a ceaseless source of which seems to have been the institution of Goel, known to Bible readers as the Avenger of Blood. The ancient belief in God, handed down from Abraham, had degenerated through various forms of Pantheism into gross idolatry. The temple at Mecca, built according to tradition over the well of water which had saved the life of Ishmael (Genesis xvi. 14) was full of images, held sacred by one or other of the tribes; though the most holy possession of the shrine was the Kaaba or black stone, believed to have been brought from Paradise by the angel Gabriel. But in the midst of all this folly and superstition there were not wanting signs of a purer faith; and the presence of Jews and Christians in every part of the peninsula was a constant witness to the Unity of God. And this tenet the young Mohammed seems to have embraced with all the fervor of a true believer. A sickly constitution, made worse by hardships in early life, added to rather than detracted from the vigor of his mind. A brooding melancholy took possession of him, varied by alternate fits of enthusiasm; until at length in what at first asult upon image worship was ten years of bitter persecution; the fiercest opponents indeed, were his own relations; particularly his uncle Abu Lahab, and cousin Abu Sofan; and the result of his first assault upon image worship was ten years of bitter persecution. In 622 occurred the famous flight to Medina; in memory of which the year is always known in Mussulman calendars as the first of the Hegira; and from it all other chronicles are dated.

* Islam—"To make Peace."

And now a great change seems to have befallen the character of Mohammed; seizures and convulsions which science would call epileptic, and ravings which could hardly be other than insane, displayed the prophet to his admiring followers as the very elect of God. But even here it is hard to accuse him of downright impos-178 ...
gained the peninsula of Gujerat, and destroyed the famous temple of Somnath. Fabulous sums were offered by the Brahmans if the Breaker of Idols—as he was called—would spare this one. The proffer was sternly refused, and with one blow of the hero's mace the image fell shattered to the floor. Then appeared the cause of so fervent an appeal from the priests; diamonds and pearls of incredible value rolled from the fragments of the shrine, and the zeal of the iconoclast reaped its reward in full. In spite, however, of this, and similar exploits, we are told that “Mahmud carried on war with the infidels because it was a source of gain, and in his day, the greatest source of glory.” Whether this be the case or no, from his time we may trace the regular profession of Islam in India. Ghaznevide princes retained the throne 150 years after the death of their founder, and were succeeded by the House of the Ghor. Mohammed, the first of this line, defeated the Raja of Kanauj in 1194, captured Benares, and razed more than a thousand temples to the ground. The Rajputs, hopeless of success, and incapable of submission, migrated in a body to what is now called Rajpootana. But, wide as were the conquests of Mohammed Ghori, mightier even than those of Sultan Mah- mud, the Ghaznevide effect upon India was the greater, and, in fact, surpassed by none. Mohammed of Ghor died childless in 1206; and, in the scramble for provinces after his death, arose the power of the “Slave” Kings of Delhi; men for the most part of Turki race, who began life as mercenaries, if not in actual bondage. Passing over the second Ghorian dynasty, and those of Tughlak and Lodi, with some lesser ones, we come to the House of Timar (known in Europe as Tamerlane) whose descend- ant, Sultan Baber, invaded India five times, and ultimately suc- ceeded in 1526 on the field of Panipat.

Baber was emperor of Delhi only four years; but his family re- mained in possession of the throne until the Mutiny in 1857. The ablest monarch of the race was undoubtedly Akbar, who reigned 1556—1605; but Aurungzeeb (1658—1707) governed the widest dominions, and was the most bitter opponent of Hindu faiths and customs. Naturally, his career provoked the Sikhs and Maharrattas into implacable foes; and the downfall of Mohammedan supremacy in India dates from him. For the next half century little can be said in favor of either prince or people; Alamgir II. suc- ceeded to a shadowy throne in 1754, and in his reign the severest shock to the empire of the Great Mogul was given by the Afghan Ahmed Shah Durani. Four times did he descend upon India, to inflict atrocities on Hindus and Pathans alike, hardly matched in the history of the world. His last appearance in 1759, though pro- fessedly for the help of the Moguls, who were then beset sorely by the Maharrattas, ended in further suffering for India, and for a while the destruction of all authority whatever. Anarchy, of the worst kind, ensued; but with the common hatred of foreigners, natives of every caste and calling, drew more closely together.

The times of least persecution, and particularly those of com- mon affliction, helped the Moslem faith most conspicuously; but it never spread in India as elsewhere. At the best, a large num- ber of its professors were rather descendants from the early in- vaders, or fresh adventurers of Afghan or Turki race, than con- verts from any form of paganism. And, noteworthy among the lists of those who forsook the ancient idolatry, are the many who lapsed almost as soon as they had confessed Islam. There appears to be a conservative force in Hinduism, unrivalled amongst the delusions of this world; the gentle persuasions of Buddha, the fiery lessons of Mohammed, alike have failed to detach its followers, or win from them more than a temporary adherence. On the con- trary, Islam itself has changed front, and softened down many of its more rigid forms; it has become mingled with the heathen and learned their ways. Mohammedan fakirs dispute with Brahman for reverence from the passers-by; saints of the rival creeds are strangely mixed in popular favor, and not a few religious festivals are equally dear to Moslem and Hindu. Then again in India are to be found, side by side, representatives of all divisions in the Mussulman camp: while most other countries are too small to en- dure the presence of more than one. The Sunnites, or orthodox, hold fast by tradition, and reverence the actual succession of Khalifs; they are by far the most numerous, and own the Ottoman Sultan as their spiritual head. But even these are split into four sections, known as the schools of Shafii, Hanita Malik and Hambal. The Shiites call themselves “Adilah,” or the rightful; and are the mortal enemies of the Sunnites. Rejecting Abu Bekr, Omar and Othman, they vindicate the claims of Ali as the first Khalif, and acknowledge only twelve “imans,” or lieutenant, of the prophet, in all. They still keep yearly, with the utmost auster- ity, the Moharrum, or ten days’ fast, in memory of the assassina- tion of Ali and his sons. The Shah of Persia is the head of this sect; as also nominally of the Sufs, an offshoot of the Shiites, who combine much of the old Persian religion with Islam, and perhaps some of the Hindu under the Vedantic philosophy; many of these sectaries are mystical and visionary in the extreme. On the whole, Indian Mohammedanism is said to “gained in numerical strength within the last few years, but has lost, and is still losing, vital power.” The Rev. T. P. Hughes, the able C. M. S. Missionary at Peshawur, tells us that “in Calcutta, Madras, and Bombay, the conversion of a Moslem is looked upon as almost hopeless, whereas in the Central Provinces, and in the Pun- jaub, some of our best and most energetic Christians are converts from Islam.” But the work is heavy, and the workmen few; and the greater wonder is that we have any conversions at all. Nearly forty millions of “true believers” demand our utmost endeavors still. These are not encouraging words, but the true state of affairs should be made known. Islam appeals to all that is most attrac- tive to the human heart, and knows of no thorny road of discipline for young, impatient feet. The elements of vital truth are so commingled with error that the changeless force of the one sustains, as it were, for awhile the other. Perhaps the increased numbers
are due to the Wahabis, a set of puritan fanatics, whose outbreaks in Arabia were crushed by Mehemit Ali in 1811, and by Ibrahim Pacha in 1818; but whose emissaries have now for some years excited the Punjab Moslems to murder and outrage, regardless of their own lives.

Another great hindrance to Mohammedans is the division between Christians: sensible themselves of the injury done to their own faith by conflicting sects, they are none the less keen in pointing out a like weakness in Christianity. And that our Missionaries should presume to teach them, until they have better learned our holy truths for themselves, is a never-failing source of contempt and wrath.

Well were it for India if Western vagaries were laid aside; and an oriental creed could be presented once more to oriental minds, by a Church that should be Catholic in fullest sense, and Indian in work and name. Convinced of the world-wide power of Christianity, we nevertheless must own its Eastern origin and guise: stripped of Western accretions, and the symbols of European politics and wars, the “Faith once delivered unto the Saints” cannot fail to be victorious still. But, as the great Missionary of old was

“Hinduism,” we must remark at once, is little more than a term, applied somewhat loosely to the prevailing faiths of the “Hindu”; the origin of the latter word may help us to the story of the religions now understood by the former.

Centuries and centuries ago, the Aryan conquerors settled on the banks of the Indus were called by their Persian kinsmen “Hindus,” from a slight mispronunciation of the river’s proper name “Sindhu”; in time the colony came to be known as “Hindustan” or “Dwelling of the Hindus,” and frequently at the present day the whole peninsula is thus wrongly called. The classical name for India, however, is Bharata, and no one term can fitly summarise its varied and many creeds.

The Aryan invaders, to whom we may trace the chief sources of “Hinduism,” were themselves far removed from idolatry. They brought with them what we may well believe to have been echoes of the purest faith in God; and many of their hymns, known to us as the Vedas, compiled at least fourteen hundred years before Christ, enshrine some of the simplest words of praise as well as the most sublime.

But the subject races, around the Indus, professed a far lower religion, and most likely were the chief corruptors of early Vedic worship; and the story of these Dravidian peoples is as sad and downward as that of their oppressors. Ages before, they had entered India with a faith not much beneath the Aryan; and, as they drove the Kolarian tribes up the hills and into the dense forests, where descendants of them still remain, they caught the infection of falsehood. Whether these Kols and Gonds, as we call them now, were the aborigines we cannot tell; but it is clear

all things to all men that he might by all means save some,” so different approaches must be made on the one hand to the spiritual believers in Islam, and on the other to the sensuous Hindu. And if we need a passport to the devout Moslem mind, whose one supreme article of faith is monotheistic, none better can be found than the ancient creed of Nicea.

“I BELIEVE IN ONE GOD.”
THE GOSPEL IN ALL LANDS.

that the Dravidians overcame them by arms, and were themselves taken captive, so to speak, in manners and faith; as it is even more certain that the Aryan conquerors were seduced by the heathen they had enslaved. But the scene is great, the lapse of time so large, the variety of causes so bewildering, that it is impossible to say exactly where any evil influence began or ended. Sharply dividing the races and religions under the three heads we have named, the contrasts between them may be seen well enough for ordinary students; but a closer inspection will show subtler relationships, and under-currents of thought and act, which defy such generalization. Returning to the main branch of our subject, for reasons of space as well as clearness, a landmark five centuries later reveals to us the fall of the tide. The code of Manu is different in religious thought from the Rig-Veda of which we spoke. In it are only the darkest allusions to a Personal God, and His Oneness; matter is declared to be eternal, as part of the Divine substance; out of this a productive seed was given forth.

At the age of sixteen the young Brahman received a scarlet thread, in token of his diviner nature; and was taught the mystic word OM. Probably an anagram, it spoke to him of the "adorable Light of the Divine Ruler," a spark of whose eternal essence he himself was. Offerings of various kinds were enjoined, in much addition to the simple clarified butter and soma-juice of the ancients; but perhaps the greatest sacrifice of all was that of the Brahman's own life to the study of the sacred books. "A priest," it is written, "who retains in his memory the whole Rig-Veda, would be absolved from all guilt, even if he had slain the inhabitants of the three worlds.

But, though altered and elaborated, the Aryan faith was far from being spoiled; its effect on public morals was, on the whole, good; and the virtues enjoined were not yet "sapped by the example of fabled gods, or by the debauchery permitted in the ceremonies of certain sects." No reference is made in the Code of Manu to other gods than those we have mentioned; but, passing over the time between its publication (B. C. 850 cir.) and the appearance of the next most famous book, the Puranas (A. D. 800), their contents will show us all too plainly a very different state of affairs. From the eighth to the sixteenth centuries these scriptures were issued, vying each with the other in fables and gross inconsistencies; with them we may speak of modern Hinduism, and learn in a measure its present and future condition. Briefly, the story of the new Pantheon is this. The chief gods (often called the Hindu Triad, and ignorantly compared with the Christian Trinity) are (i) Brahma, the creating principle; (2) Vishnu, the preserving or redeeming; (3) Siva, the destroying. Each deity has its feminine side, like the early corruptions of Baal and Ashtaroth, and such is commonly known as goddess or wife.

HINDU TEMPLE OF MENATCHI, AT MADURA.

and from it "sprung the mundane egg, in which the Supreme Being was Himself born in the form of Brahma." Other creations succeed in like manner; the old names for the elements—Air, Fire, Water, Earth, and abstract ideas such as Justice, become deities inferior and often hostile to the Superior. Then follow genii, giants, nymphs and demons, and separate races of mankind. Man is said to be composed of one body and two spirits, the vital and the rational; while those in whom is the holy seed are regenerate, or twice born. This supreme honor, linking in a manner the privileged classes with God Himself, was of course confined by the conquerors to themselves. Their three sections of Priests, Soldiers, and Merchants (Brahman, Kshatriya, Vaisya) retained all that was possible of Knowledge, or Force, or Riches.
Brahma is joined to Saraswati, the wise; Vishnu to Lakshmi, the rich; Siva to Parvati, the cruel. Other names of the latter divinity are Durga and Kali, foul and horrible in every association.

(1.) A further mark of degeneracy in Hindu worship, Brahma is now almost neglected, and has only one special temple in the whole of India. On the other hand, the later gods have shrines and votaries everywhere; but the last most of all. In native pictures it is easy to tell the age of a divinity by the color of the god himself; the lighter that may be the older is his cultus, while the newer forms are conspicuous for their darker shade; and this would seem to point to the change from opinions held by the fair-skinned Aryan, or semi-Aryan, to others of the tawny Dravidian, or negroid KOL.

(2.) Vishnu would probably have shared the banishment of Brahma but for a fresh device of his adherents. To bring him down from the lotus and eternal calm, and make him beloved by of his infant troubles to those which assailed our Lord, have led well-meaning divines to trace the resemblance further still; but the myths are nearer akin to those concerning Hercules. In memory of Krishna's escape across the Jumna, when a babe in his nurse's arms, small brass cups are still made and cherished by the faithful. Floating, as it were, on the top is the idol; and, as the conscious river is believed to have shrunk before the holy child, so that he passed over unharmed, in like manner water may be poured into any of these sacred vessels, but never to the full; always, as it reaches the tiny foot, it flows away—through a syphon artfully concealed. In many legends and drawings Krishna is identified with Vishnu; and in short his deification is now complete. The ninth incarnation was formerly in the shape of a Tree, but, being of little interest, the Brhamans altered it to that of Buddha, of whose history we hope to treat in a succeeding paper, only noticing here the boldness as well as craft which claims an enemy for a friend.

The tenth transformation is still to come; and has been likened to the White Horse of St. John's Revelation: in this, as in other cases, the mania for tracing Christian comparisons has brought dishonor upon holy things.

(3.) In spite, however, of these later manifestations of Vishu, Siva is the favorite god; if by that we mean the more widely honored. And, to produce this effect, there has always been an element of fear in his worship; while perhaps to him through his abominable consort Kali, the blood of children is held of utmost efficacy still. He too has his incarnations, and sons; chief among which latter is the familiar god of prudence, or rather canniness, Ganpatti. Nor is Siva simply the destroyer, but rather the symbol of change, and life by means of death, as in the revival of nature. His mystic symbol, called the Ligna, represents organic existence under sexual forms; and here it must be remarked that this emblem of fertility is in no sense obscene, and cannot be compared with the Syrian signs of old, or those of Cybele, and Bacchus.
Hindus for the most part recognize all the members of their Pantheon, while they devote themselves to the service of one. The three chief sects among the orthodox are the Saivas, or worshippers of Siva; the Vaishnavas, those of Vishnu; and the Saktas, followers of one of the Saktis, that is the female associates or active powers of the members of the Triad.” Most of these latter are vowed to Parvati, and offer her, under the term of Devi, rites that may be paralleled by those of the Latin Bona Dea.

The old Aryan gods, or elementary terms, have now neither temples nor images; except such as are destroyed at once after the festivals. Yama, god of the dead; Kuvera, god of wealth; Kartikea, of war; Kama, of love; and Soma, of the moon; are treated with like abandonment; but Surya, the sun, is still blessed with shrines and vows. There are also local divinities, beyound enumeration, probably of pure Dravidian origin; while angels and demons, good and bad genii, dwarfs and elves of all shades and capacities, arrest the timorous mind. And within there has come a change in the sacred life; monastic orders have arisen on the plan of the Buddhist, and these Gosayens know nothing of rank or caste. A section of them, the Yogis, followers of Siva, pretend to actual union with their divinity; others, called Nagas, go naked, and affect every sort of filth and pollution. The pure Brahmanical order is secularised, and its whole system becoming less rigid every day: while the Sudra often sits in high places, and is served by the men whose food must not be defiled by his shadow.

The Buddhist faith can hardly be ranked with any variety of the Hindu, notwithstanding the latter’s claim of parentage; for it is in principle utterly opposed to caste, and Brahminic ritual and creed. Its fewness of adherents on native soil is more than compensated by wide dominion in China, Tibet, and Burmah.

The Sikhs we have already shown to be treading the same returning path. The other unorthodox sects are too numerous and obscure for mention.

From the census of 1871-2 we learn there are in India at the present time about 16,000,000 of Hindu faith, 2,000,000 Buddhists, 500,000 Jaines, 1,200,000 Sikhs; the proportion throughout the peninsula is about ten of the orthodox Hindu to three of all other creeds whatever: figures which may almost daunt the bravest champions of the Cross. Perhaps the most remarkable of all the strange features of Hinduism is in its power of absorbing new ideas, and re-issuing them on its own plan. Up to the seventh century B.C. the entire system had developed into one of sacrifice: it was the beginning and the end of religious and secular life, the hope of the good, the atonement for the bad. In modern times all this has been altered; and, to use familiar terms, Faith is preached instead of Works. The power of sacrifices could actually in one famous instance compel the gods to do homage to a man; but the same objects, exerted by austerities and oblations of old, are now to be won by mere faith. “No attention to the forms of religion, or to the rules of morality, are of the slightest avail without this all-important sentiment.” Assertion of belief in this or that special divinity is “the means of attaining all wishes and covering all sins.”

But, under this apparent unity there is a very Babel of confusion; and the mist is darkened rather than scattered by the various lights of rival philosophies. Theist, Pantheist, and Atheist, are alike Hindu; some resemble the Aristotelian schools, others the Pythagorean; for “the thing that hath been is that which shall be, and there is no new thing under the sun,” and if one great division (the Sankya) hold matter to be eternal, and deny the existence or active existence of God, another (the Upanis or Vedanta) is directly opposed to such unbelief, and professes a deism lofty enough in aim. There is, however, agreement in one object: namely, deliverance from the body. Since the future of mankind is held to be one of transmigrations, with centuries perhaps of woe between, final absorption into the self-existent God may well be prayed for and pursued. But, as in all Hindu religions, we meet with problems and paradoxes too deep for Western minds, so here, in what seemed to be the end, we reach a fresh beginning. For, the limited duration of even the famous Triad of Divinities is taught to the despairing seeker after rest; and, as all are to be merged into the one great first cause, so there must arise new emanations and creations from Him, cycles of worlds and beings, gods, spirits, and men, for ever!

If a qualified condemnation were given to the earlier phases of Hinduism, no such restrictions can be allowed with respect to the latter; the effect on life and morals has simply been disastrous. “Its gross superstition debases and debilitates the mind; and its exclusive view to repose in this world, and absorption hereafter, destroys the great stimulants of virtue.” Such was the opinion of Elphinstone, than whom no abler and more impartial witness can be found. Indeed, it is confessed by native apologists that Krishna and others of their gods often violate the law of virtue, but the answer is, “that sinful acts do not defile the mighty beings.” “As if to commit sin was not in itself the defilement, but that a mighty one may commit sin and yet remain holy?” Well may the writer of these words exclaim against them, as “an utter perversion of truth.”

Again, to quote now Bishop Caldwell, though “there is hardly a virtue that is not praised in some Indian book, on the other hand there is hardly a crime that is not encouraged by the example of some Indian divinity.” Happily, in these weaknesses of the Hindu citadel lies the hope of the Christian assailant; and his attack upon heathenism is helped in no small degree by European knowledge undermining the native belief in its own system.

Hinduism is following the fate of all similar delusions, being mistrusted by its very defenders. Roman augurs round the auspices could scarcely refrain a smile; the subtle and learned Hindu can not and does not put faith in the God whose mark he wears. For awhile the educated classes may bear with the monstrous imposition, and content the ignorant and more honest believers. But these simple ones also must have their weakening day: the idols will be given to the moles and bats, and, in the opinion of those best calculated to know, conversion be widespread and complete. Meanwhile the Christian world may rest assured that the work is in able and willing hands, old mistakes are not likely to be repeated, nor would the ardent souls who made them aforesight renew their errors now. It were idle to preach Faith to the Hindu, whose whole capacity is exercised therein; his only want is the proper Object, for which through ages he has sighed in vain. And to those who see on every hand the work of God, in divers forms and ways, it is above all things necessary to set forth the true report of Him “who for us men, and our Salvation, came down from heaven, and was incarnate by the Holy Ghost of Virgin Mary, and was made Man.
The Evangelization of India is in some respects the greatest distinctive enterprise yet attempted by the Church of Christ. I make this remark in the view of the great multitudes of the devotees of Hinduism in this country, and of Buddhism (which is a mere offshoot or secession from Hinduism) to be found in all the neighboring and remote countries of the East, comprehending about half the population of the world. I make it in the view of the formidable obstacles to success in the enterprise which have manifestly so long existed. I make it in the view of the certain success in that enterprise which the outstanding promises and prophecies of the word of God, viewed in connection with remarkable arrangements and indications of divine Providence, lead us to anticipate. The warrant of the enterprise is found in the assurance and command of Jesus himself, “All power is given unto me in heaven and in earth. Go ye therefore [in the strength of this power], and disciple all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded; and lo [or behold], I am with you always [or for all days, or times], even unto the end of the world.”

The peculiar and comparative difficulty of the work of the Evangelization of India must be apparent to every considerate mind. The Apostles commenced their labors, and that with miraculous endowments and powers, in the land of Israel, where divine preparation had been made for the Gospel, by the providential dispensations which constituted the “fullness of time,” from the first settlement there of the members of the Abrahamic family. The Israelitish nation, from its institution, had been divinely instructed and trained by inspired seers and prophets; by sacrificial services and rites, foreshadowing the person, offices and work and redemptive atonement of the Saviour himself; by the possession of the Oracles of God, received, conserved, and corroborated by evidence full and satisfactory; by the preparatory ministry of John the Baptist, reaching, by attraction, from the depths of the desert, where he ministered, to the summits of Lebanon and the shores of the Great Sea, from which his disciples were drawn; and by the events of more than epic grandeur which preceded and accompanied the Incarnation of the Eternal Word, when He became flesh and dwelt among and taught his own, by the glories of his person and the wonders of his word and work. Though opposing Pharisaic pride and Sadducean sensuality were powerful and destructive, they prevailed not over those who were “waiting for the consolation of Israel,” and those who formed the “remnant according to the election of grace.” Wherever the Apostles went in the countries exterior to Judea, whether in Syria, Western Asia, Eastern Europe, or Northern Africa, they found as nuclei of initial congregations, synagogues of Jewish settlers, which had been established there probably from the times of the successors of Alexander the Great, if not in some instances from the Babylonish captivity. When they encountered the Greek faith, they found a religion of fancy, imagination, and feeling, without the support of any written standards of reputed revelation or authority; and when they had to deal with the Grecian philosophy, they generally found that when its prejudices against the doctrine of the cross as “foolishness” were mitigated, its highest appeals were to the sphere of reason and to deference to great personages of the past who had confessedly outwitted themselves by their own speculations, and some of whom, like the great Plato, had expressed their longings for a divine instructor. When they encountered the Roman faith, they found it, at the period of their labors, only very much an accommodation to Grecian influence, also with a religious literature in its support, if ever such existed, reduced to a few Sybiline leaves. In Egypt, the land of ancient kings and ancient things, they found even its “wisdom” and its symbolic representations fast passing into obscurity and neglect under the Ptolemies and the Caesars. Their successors in labor, as they journeyed to and in the West, found far less culture than in the Eastern parts of the Roman Empire, but, notwithstanding exposure to persecutions, they had there to deal with peoples of more simplicity and humility and practical good sense than those of the Gentile world who were first privileged to hear the Gospel sound. In India, the messengers of the Gospel encounter religious systems and institutions of vast antiquity, though not of unvarying form, professing to rest on a large body of literature believed to be founded on inspiration or direct divine communication, or, as in the case of Buddhism, in a development of intellectual power akin to omniscience; and supported by a powerful system of caste, attempting, too successfully in the main, to keep in bondage the whole of the inner and outer life of the people by a social and anti-social tyranny, originating to a great extent in the pride of race, the dominancy of a crafty and tyrannical priesthood, and the degradation and oppression of the inferior grades of the human family. In India, we have to deal with elaborated systems of faith and practice which are allied, and intimately allied, with every principle congenial to the natural depravity of man, and suited to every variety of temperament and condition of life. Hinduism, though it has gone through many changes, is still the grandest embodiment of Gentile error. It is at once physiologous in its main aspects, and fetish in its individual recognitions of particular objects of power for good or evil; polytheistic and pantheistic; idolatrous and ceremonious, yet spiritual; authoritative and traditional, yet inventive and accommodating. The lower classes of society it leaves in the depths of ignorance and darkness, without making any attempt to promote their elevation. The indolent and inane succumbing to its trying climate, it leaves in undisturbed repose. To the curious and inquisitive it furnishes, in its remarkable schools of philosophy, systems of combined physics and metaphysics, at once empirical and deductive; and which exercise, and yet weaken and pervert, the intellectual faculties, and that without any clear recognition of moral obligation and duty to God or man. To the lovers of excitement and amusement, it furnishes a boundless store of myths, fables, and fictions. To the active and superstitious, it affords a never-ending round of foolish and frivolous ceremonies, which engross most of their time and energies. To the rich, wealthy and power-
ful, it literally promises and sells pleasure in this world, with the expectancy of its continuance in those which are hoped will come. Those who love to rove it sends away on distant journeys and pilgrimages. Those who are morbid and melancholy, it settles on the hill of ashes. Those who are disgusted with the world, it points to the wilderness. Those who are tired of life, it directs to the funeral pile, the idol car, or the lofty precipice. To those who are afraid of sin, it prescribes easy and frivolous penances, or directs to the sacred lake or river, in which they may be cleansed from all pollution. Those who need a Mediator, it commends to the Guru, who will supply all deficiencies and answer all demands. To those who are afraid of death, it gives the hope of future births, which may either be in a rising or in a descending scale. Those who shrink from the view of these repeated births in human and infra-human forms, it directs to the absorption of the Védántist, or the Nirvána, the totally unconscious existence or absolute extinction of the soul of the Buddhist or the Jaina. Need we wonder that Hinduism has had its millions of votaries, and that, with some conspicuous losses, it has retained them for thousands of years, up to the present day?

But though we contemplate the facts now alluded to with deep concern and anxiety, we do not despair of the triumphs of Christianity in this great country, and that at no very distant day. The prophecies and promises of the Bible, ample and precise; providential dispensations of a marked character; and success unequivocally begun give us courage and resolution for the great enterprise to which we feel we have been called by God himself. We believe that where Satan's throne has been so long established and upheld, and where God has been so signally dishonored as in India, the authority of the Lord of Glory and Prince of Peace will be conspicuously established. Changes, symptomatic of a religious and social revolution, are already beginning to appear throughout the length and breadth of India. Mountains have been brought low and valleys exalted that a highway may be prepared for the Lord. The palmy days of Hinduism are past, never more to return. Weakened it has been by internal speculations and external dissensions; and by sectarian organizations acting in opposite directions. It has never altogether recovered from the effects of the great Buddhist secession and revolution. Its spirit has been humbled by the advent and continued assaults of Mohammedanism. The British Government, so marvelously established throughout the borders of India, has instructed it by the peace it has maintained, the toleration it has practiced, that justice which it has dispensed, the knowledge which it has disseminated, and the protection which it has afforded to the messenger of the truth. The priesthood of India has modified its pretensions and curtailed its demands. Its votaries have, in multitudes of instances, begun to think and act for themselves. A stream of the truth. The priesthood of India has modified its pretensions and what it has dispensed, the knowledge which it has disseminated, I. The streams of the Indus, the Yamuná, and the Ganges, are pointing to the wilderness. Those who are tired of life, it directs to the absorption of the Védántist, or the Nirvána, the totally unconscious existence or absolute extinction of the soul of the Buddhist or the Jaina. Need we wonder that Hinduism has had its millions of votaries, and that, with some conspicuous losses, it has retained them for thousands of years, up to the present day?

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THE GROWTH AND POSITION OF CHRISTIANITY IN INDIA.

BY THE REV. M. A. SHEERING, M.A., LL.B., AT MILDMAY CONFERENCE.

In estimating the results of modern Missions in India, it is necessary rightly to understand the nature of the work in which they have been engaged. That work represents two periods, one in which, for the most part, materials were collected for future use, the other in which those materials were chiefly employed. India was thrown open to the Gospel in the year 1813, when the obstacles and restrictions to missionary labor, which had been previously in existence, were removed by Act of Parliament. Several years, however, were consumed in what may be appropriately termed preparatory efforts. Missionary Societies in England and Scotland, America and Germany, in addition to those which had already been formed, were yet to be founded. Their agents, on reaching India, had to translate the Bible into many languages, to write Christian tracts and books, to establish colleges and schools, to erect houses, churches, and other buildings, and to engage in a multitude of occupations, often of a strange and perplexing character. All this was preparatory work, which had to be carried on wherever a new Mission was started, and which has continued, more or less, even to the present time. A commencement had undoubtedly been made before the memorable year 1813, by the illustrious Dr. Carey, his famous coadjutors, and a few other Missionaries, who, in spite of violent opposition, gathered a small number of converts into the Christian Church. But their work was mainly preparatory, like that performed for a considerable time afterwards, during which the Protestant Church, having woke up to the paramount obligation of making known the Gospel to the heathen, began to send forth some of its most earnest and devoted men for the accomplishment of this high purpose.

Two little attention has been paid by opponents of Missions to the fact that, in any case, the endeavor to evangelise a vast country like India, with an immense population, speaking many languages, and possessing an elaborate and ancient system of religion, defended by an intelligent and learned hierarchy, and sustained by complicated ceremonies and rituals, and by manifold sensuous representations, would necessarily demand great, costly, and long-continued preparation. The truth is, this preparation cannot be said to have even yet terminated. Each Society, as it is formed, has its preparatory period; and the numerous Societies now laboring in India have had so many periods of preparation to pass through, as well as the agents themselves, whom they have employed in the field itself.

The second period in Indian Missions is that of actual Christian work done among the heathen, although I acknowledge that certain kinds of such work are performed even in the preparatory stage. What I mean by work here is intercourse with the people, and direct labor among them of a Christian character, for the purpose of bringing them to a knowledge of Christ. This has two aspects, one of which may be compared to the tillage of the soil, the sowing of the seed, and the growth and ripening of the young plants; the other is the harvest. The first kind of Christian work includes the preaching of the Gospel to the native population in villages and towns, in bazars and streets, in chapels and private houses, and wherever they may be reached; the teaching of Christianity in schools and colleges, the distribution of the Scriptures among the people, and other methods of bringing the Truth before their attention. This is a laborious work, and is generally more or less prolonged before the second stage is reached, that is, before the harvest is reaped, and converts are brought into the fold of Christ. The soil in which the seed is sown is varied. In some cases it is genial; in others it is hard and unyielding. The aboriginal tribes of India and the lower castes are found much more accessible to the Gospel than Hindus of the better castes; and the higher the castes, the more uncompromising they usually are, and the more difficult of approach. I believe I am within the truth when I affirm that five-sixths of all the converts of all the Missions in India are derived from the lower ranks of native society. The part of India which offers the strongest and most persistent resistance to missionary effort is probably the city and neighborhood of Benares, and other spots in Northern India where Hinduism is most vigorous, and the highest castes are most influential.

Few converts were made in the earlier period of missionary labor in India; and you will find, as a rule, that a Mission exists for several years, sometimes for many years, before it reaps a full harvest of converts.

By the year 1830, nine Missionary Societies had entered the country, some of which had commenced work in the closing years of the previous century; and yet there were, I have calculated, in that year probably not more than 27,000 Protestant native Christians in India, Ceylon, and Burmah. This included the descendants of the Danish Missions of Tranquebar and elsewhere, begun in 1705, and carried on throughout the whole of the eighteenth century. But by this time the Missions were engaged in a work of aggressive activity, and of energetic and persistent evangelistic labor among the people, which soon affected their minds powerfully. Places wide apart were being shaken by the Gospel. The simple teaching and apostolic zeal of Rhenius in Tinnevelly; the love and earnestness of Mr. Mault in Travancore; the persecutions and holy fervor of Dr. Judson in Burmah; the fiery enthusiasm of Dr. Duff in Calcutta; the calm industry of Dr. Wilson, in Bombay; and the fidelity and ardor of many others in various parts of the country, were, in a few years, blessed by the Spirit of God to the conversion of multitudes. In 1840 there were 17,500 Christians in Tinnevelly, and 16,500 in Travancore alone, while the entire number throughout the land had more than doubled, and amounted to 57,000 persons.

Meanwhile other Missions were started, and the glorious light from heaven leapt from city to village, and penetrated into remote corners of India. By 1850 the Christian community had advanced to 127,000 converts. The next twenty years showed a wonderful and most encouraging progress in the great work. Tens were multiplied into hundreds, and hundreds into thousands. The Protestant Churches of England, Scotland, Ireland, Wales, America, and Germany, prompted by love to Christ and to the heathen, had some of their noblest and most intrepid sons in the Mission-field. Missionary Societies multiplied. As many as thirty-five, stimulated by faith in Christ, and zeal for His glory, strove to promote the holy enterprise of bringing the entire Hindu race into the Kingdom.

186 THE GOSPEL IN ALL LANDS.
of Our Lord and Saviour Jesus Christ. Large-hearted, hard-working men, with souls burning with Divine fire, and with talents of a high order, developed and controlled by a sacred and over-mastering passion, the passion to do good. Men like Caldwell, Sargent, and Ragland, in Tinnevelly; Anderson and Drew in Madras; the Scudder family in Arcot; Noble, in Masulipatam; Schatz and Batsch, in Chota Nagpore; Lacroix and Mullens, in Calcutta; Weitbrecht, in Kishnagar; Smith and Leupolt, in Benares; Mather in Mirzapore; Hoernle, in Meerut; Owen, in Allahabad; Newton, in Lahore; and a multitude of other splendid laborers, all animated by one spirit, and, though holding varied ecclesiastical opinions, thinking little of them, being united by a common bond as fellow-laborers in the mighty task of saving immortal souls. What wonder, therefore, that the roll of converts greatly enlarged, so as at length to attract the attention of incredulous sceptics, accustomed to scoff at our numerical results! In 1861, the Christian community in India had increased to 213,370 converts, and in 1871 to 318,363.

And what shall I say of the present number of Protestant Christians in our Eastern Empire? You are doubtless aware that a census of the Missions in that region is taken every ten years. The last was taken by the Rev. H. W. Shackell, of the Church Mission in Benares, and myself. The next should be taken in 1882, for the ten years ending with December, 1881. Yet it is not perhaps difficult to form an approximate estimate of the growth of the native Church since 1871, when the last census was taken, to the present time. We know that in various parts of the country considerable additions in a few Missions have lately been made. In the Tinnevelly Missions alone, under the charge of Bishop Caldwell, the large increase of 16,000 converts is reported to have been made within the space of seven months. Supposing that the rate of increase since 1871 is equal to that which prevailed over the previous ten years—and this is the lowest rate of computation we ought to accept—some persons, indeed, judging from the large augmentation of certain Missions recently, would, it is likely, be inclined to take a higher rate. Yet, merely calculating according to this lower rate, there are now in India, Ceylon, and Burmah as many as 400,000 Protestant Christians. My own conviction is, that they number at the least half a million.

Moreover, and it is a point of much consequence to consider, there has been a decided and very encouraging growth in the spiritual condition of the native churches. This is seen by the great increase in the number of communicants. Whereas, in 1861, there were 47,274 communicants; there were in 1871 no less than 78,494.

Again, the growth of the various Missions of the principal Missionary Societies laboring in India is exceedingly interesting and encouraging. Beginning with the Baptists, who were earliest in the field, we find that, from 1850 to the present time, their converts in all the Missions of the Baptist Societies of England and America, in India, Ceylon, and Burmah, have increased from 30,000 to between 80,000 and 90,000. Those of the Basle Missions of Germany have multiplied from 1800 to upwards of 6000; those of the Wesleyan Methodist Missions of England and America, from 7540 to 12,000; those of the Missions of the American Board, from 3302 to from 10,000 to 12,000; those of the Lutheran Missions belonging to five Societies, from 3316 to upwards of 40,000; those of the Presbyterian Missions of Scotland, England, Ireland, and America, connected with ten Societies, from 221 to some 10,000; those of the Missions of the London Missionary Society, from 20,077 to 45,000; and those of the Missions of the Church Missionary Society and of the Society for the Propagation of the Gospel in Foreign Parts, in connexion with the Church of England, from 61,442 to upwards of 164,000.

It is instructive to note the rise and expansion of Missions in certain localities, for by so doing you will gain a tolerably correct notion of the origin and growth of Christian Churches throughout the country generally. For example, in Vizagapatam, in the Madras Presidency, Missionaries of the London Missionary Society labored for thirty years without any visible result. Not a single convert was made. The Missionaries were earnest men, of whom some died, and others retired, but their successors carried on the work, though in the midst of extreme discouragement. And take particular note of the fact, that the Missionaries were not discontented, and did not wish to abandon the spot for one of a more genial character. But the harvest came at last. And now there are several interesting native Christian communities in that neighborhood.

The American Baptists commenced a Mission at Nellore, in the same Presidency, in 1830. By 1861, that is, in twenty-one years, they had gathered together 23 converts—a small result truly, showing that immense difficulties and great opposition had been encountered. But what shall I say of the succeeding ten years? You remember how the five loaves and two fishes multiplied in the hands of the Great Master, so that five thousand were fed with them. So here, the handful of converts increased, and the 23 became 6000, divided into 20 congregations, having 2175 communicants.

The Church Mission, north of the Kistna river, has a somewhat similar tale to tell. Begun in 1841, it numbered, in 1850, 111 Christians, which by 1861 had augmented to only 239. But by 1871 it had nearly 2000 converts, separated into 26 congregations, and spread over 62 villages.

The Mission of the German Lutherans of America at Guntoor, south of the Kistna, has a history of a like character. Begun in 1842, by 1850 it could number 164 converts, which multiplied to 338 by 1861. Yet this was chiefly a period of preparation. In the next ten years came the great ingathering, when the hundreds gave place to thousands. In 1871 they had 32 congregations of Christians connected with 52 villages.

Take another example. At Cuddapah were two Missions; one of the Society for the Propagation of the Gospel in Foreign Parts, the other of the London Missionary Society, which labored side by side for many years. The Gospel was faithfully preached to the people, and the good tidings were conveyed far and wide. Yet in thirty years the numerical results of them both were only 2000 converts. Then came a remarkable movement among some of the outcast tribes of that region. Times of refreshing were at hand. More than a Pentecostal blessing was about to be poured out upon the Missions. The two hundred have been multiplied to nearly eleven thousand.

Yet even these results have been surpassed elsewhere. No doubt most of you are acquainted with the progress of the Missions among the Kols of Chota Nagpore. I will state briefly the bare facts. In 1846 six German Missionaries settled among these Aborigines, a degraded and licentious people,
who were greatly astonished that Europeans should care to do them any good. The Missionaries had been sent out by that Apostolic man, Father Gossner. They were humble, simple-minded, and immensely earnest, exposing themselves to the climate in, as some considered, an altogether reckless manner, although it should be borne in mind that they themselves thought it right so to act, which should shut our mouths from indulging in criticism. In three years, however, four of these noble men had been carried off by cholera, dysentery, fever, and the like. Meanwhile, although by their kindness and friendliness they had won the affections of the natives, not one of them seemed anxious to embrace the Gospel. The spirit of the two surviving Missionaries was singularly Christ-like. They reasoned with remarkable logic, which mocked the cold calculations of a selfish, money-getting world. Instead of fleeing from their post, lest they too should fall a sacrifice, they argued that as God had taken away four of their number, He had a special blessing for those who survived as representatives of their fallen companions. And so He had. In the fifth year of the present period is one of moderate progression, but it does not signify, from which there is no appeal. The moral growth of the nation, and the radical changes for the better which are taking place in native society throughout the length and breadth of India, and which even our enemies recognize, are, as evidences of improvement and progress, verities from which again no appeal is possible.

Let us learn afresh two Christian virtues—faith and patience—faith in God’s promises, and in the almighty power of the Spirit and the Word to subdue and transform the hearts of men; patience to labor diligently and perseveringly, in times of darkness and clouds, amid opposition, scoffs, rebuffs, disappointments, backslidings, and in the face of cynical, incredulous foes, or half-hearted, traitorous friends. Oh! for the zeal, the industry, the love, the lowliness, the prayerfulness, the gentleness, the patience of our Divine Master Himself! “Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor shall not be in vain in the Lord.”

HAVE MISSIONS IN INDIA PROVED A FAILURE?

TESTIMONY OF EMINENT ENGLISHMEN.

All those who are open to conviction—those who admit enlightened human testimony as outweighing prejudice—are requested to read the following from men who have been careful observers:

“My travels in this Presidency are now drawing to a close; but when I shall revert to them in the midst of other engagements and other scenes, memory will offer no more attractive pictures than those which will reproduce the features of missionary life. The advance of Christianity has at all times been marked by occasional fitful and spasmodic movements in India. The present period is one of moderate progression, but it does not
exelude the expectation of rapid and contagious expansion."—
Lord Napier, speech at Jemjore, 1871.

"God is forming a new nation in India. It is clear to every
thoughtful mind. While the Hindus are busy pulling down
their own religion, the Christian Church is rising above the
horizon. Amidst a dense population of 200,00,000 of heathen,
the little flock of native Christians may seem like a speck, but
surely it is that little cloud out of the sea like a man's hand
which tells there is to be 'a great rain.' Every other faith in
India is decaying. Christianity alone is beginning to run its
course. It has taken long to plant, but it has now taken root,
and, by God's grace, will never be uprooted. The Christian
converts were tested by persecution and martyrdom in 1857,
and they stood the test without apostacy; and I believe, that if
the English were driven out of India to-morrow, Christianity
would remain and triumph."—Sir Herbert Edwards, in
Exeter Hall, 1866.

"When the founders of this Mission first came to India the
country was in a very unsettled and excitable state. The fact
of Christianity being preached caused great distrust and sus-
picion in the minds of the natives; it caused even a certain
amount of political trouble and disaffection. The Government
of that day, rightly or wrongly, took the alarm and threatened
to deport the missionaries. Sometimes the missionaries were
visited with pains and penalties; sometimes they were hauled
before the judges, and dragged into police courts; sometimes
surrounded by angry and tumultuous mobs. Some of them
lived in jungles in a state of want and misery, where they were
found with scarcely sufficient provision remaining for their
sustenance.

"But time rolls on, and the aspect of the country is changed.
If I go to the large cities now I see schools and colleges
which belong to the various Christian missions, which may
not, indeed, equal the Government institutions in strength and
resources, but which fully equal them in popularity. In the
interior of the country, among the villages, I find missionary
institutions established in most parts of Bengal. The mission-
aries appear to be regarded by their rustic neighbors with
respect, I may say, almost with affection. They are consulted
by their neighbors—by their poor ignorant rural neighbors—in
every difficulty and every trouble, and seem to be regarded by
them as their best and truest friends."—Sir William Temple,
Lieutenant-Governor of Bengal, at the anniversary of Scram-
pore College in 1874.

"If the Government will only do what Dr. Mitchell has
said, give up the higher education in Madras, Bombay, and
Calcutta, and will do it as a trial, I believe that our Missionary
Societies will rise to the occasion. We will give that high
education, sufficient to enable the people to participate in any
of the Government appointments which the authorities choose
to open to them; and we will hope and pray that they will be
Christian men."—Sir W. Hill, at the Mildmay Conference.

"Bearing in mind that general missionary effort in
India dates from 1813, and that even now missionaries are sent
forth in such inadequate numbers, that, with few exceptions,
only the large towns and centres have been occupied (some of
them with a single missionary), it was scarcely to be expected
that in the course of sixty years the 'idols of India' would be
utterly abolished; the wonder rather is, that already there are
so many unmistakable indications that Hinduism is fast
losing its hold upon the affections of the people."—

. . . . "If we are to wait until the time when all the people
of England are influenced in their lives by Christian principles
before we carry on our efforts to convert the inhabitants of
India, I am afraid we must postpone the enterprise to an in-
definite period. But was that the principle on which the Gos-
pel was first preached by the command of our Lord and
Saviour? Was that the rule adopted by the Apostles and the
primitive Church? It is true that the conduct and character of
English residents have had an evil influence on missionary en-
terprise in India and elsewhere... No doubt their bad examples
have led many a heathen to reject the faith which seemed to him
to produce such evil fruit. But the greater the baneful effect of
such examples, the more necessary is it that we should apply
the Gospel as an antidote. Apart from the higher interests of
religion, it is most important, in the interests of the empire,
that there should be a special class of men of holy lives and
disinterested labors living among the people and seeking at all
times their best good. To increase this class, and also to add
to the number of qualified teachers among the natives them-
seeks, was the object of the day of special prayer, and in this
object I heartily sympathise. In England we too often see
good and earnest men weakening the power of Christian faith
by their excessive differences on unimportant points of Church
doctrine and administration. This is a stumbling-block in
the way of many of our own people, as well as among the natives
of India. But such jarring views, for the most part, are
either not found among the different classes of Christian
missionaries in that country, or are studiously kept in the
background. The missionaries are in the habit of meeting in
conference from time to time for the purpose of mutual counsel,
and for the general furtherance of the cause which they have at
heart."—Letter of the late Lord Lawrence to the "London
Times," in answer to certain published strictures.

"If we think of the future of India, and of the influence
which that country has always exercised in the East, the move-
ment of religious reform which is now going on appears to my
mind the most momentous in this momentous century. If our
missionaries feel constrained to repudiate it as their own work,
and not of opinion, just as a Roman prefect might have re-
ported to Trajan, or the Antonines, and I assure you that,
whenever you may be told to the contrary, the teaching of
Statistics have established, in a startling and unexpected
manner, that Christianity is a really living faith among the
natives of India, and that it is spreading at a rate which was
unsuspected by the general public. The report shows very
honestly that the missionary work in India is an educational
quite as much as a proselytising enterprise."—Correspondence
of the "Pall Mall Gazette."

"I speak simply as to matters of experience and observation,
and not of opinion, just as a Roman prefect might have re-
ported to Trajan, or the Antonines, and I assure you that,
whatever you may be told to the contrary, the teaching of
Christianity among 160,000,000 of civilized, industrious Hindus and Mohammedans in India, is effecting changes, moral, social, and political, which, for extent and rapidity of effect, are far more extraordinary than anything that you or your fathers have witnessed in modern Europe."—Sir Bartle Frere. Lecture, July, 1873.

"There is no real foundation for the impression that missions have not produced results adequate to the efforts which have been made, and those who hold such opinions know but little of the reality."—Sir Donald Macleod, once Lieutenant-Governor of the Punjab.

"But the work has a still more important bearing on the position of our countrymen abroad; for the neglect of missionary effort in any heathen land places the Christian sojourners there in a position that is not only inconsistent with the profession of our holy faith, but of great danger to themselves. How remarkably has this been illustrated by our history in India! In olden times, when Christianity was in abeyance there, the English community in India began to contemplate with indifference, and even with complacency, the idolatry and superstitions of the land. Their convictions were deadened, if not perverted altogether; till in the end, too often, they "learned to do after the abomination of those nations." This sad process is but too intelligible. Where no endeavor is made to impart the truth of the Gospel, is there not a practical confession that the people do not need it—that the native systems are sufficient for them? Christianity, no longer sovereign, gradually relaxes her grasp upon her own adherents, and then follow the fatal fruits of infidelity and careless living. Such was once the case in India. But, thank God, a marvellous change has taken place within the last half century; and while to this happy result various agencies have contributed, a powerful influence—one might be bold to say the most powerful of all the influences at work—has been the missionary attitude of the Church in asserting for our holy faith its legitimate supremacy as the regenerator of mankind. . . . I would say one word with reference to the exertions of the American and Continental societies in India. I have had the opportunity of seeing their work in Upper India, and I have tendered to them my grateful and hearty thanks for the great work which they are doing—a great work which bears not only on the spiritual regeneration of India, but on the civilization, the education, the enlightenment of its people. I think, therefore, that Englishmen are under the deepest obligations to our American and Continental friends for their exertions in that country."—Sir Wm. Muir, late Lieutenant-Governor of the N. W. Provinces. Speech at the Mildmay Missionary Conference.

"I know of no country where missionary enterprise is doing better work than here, or where there is less of the odium theologicum."—From a speech by a Governor of Ceylon.

"The Protestant missions have made rapid strides in recent years in the conversion of the inhabitants to Christianity. . . There can be no doubt that Christian knowledge and doctrines are meeting with increased acceptance among the people of the Tinnevelly district, while an immense amount of good work has been done by the earnest and zealous agents of these missionary societies in the education of the people. Already the native Christian community of the district is contributing largely to the support of its own pastors and teachers."—Government Report on the Tinnevelly District, 1874.

"I would fain hope that the present Conferences will enlarge and deepen the interest felt in this department (woman's work) of missionary labor. Considering that our national connection with India dates from more than a hundred years ago, it is sad that so little has been accomplished for its women. Many difficulties have been encountered, and their peculiar position has not been sufficiently realized. But the attention that is now being directed to it will, I trust, awaken warmer sympathy in many, many hearts.

"What could be a more interesting work for an English lady, prepared to master a native language, than to be located near some European missionary, and to superintend the working of a band of native Bible-readers?"—Lord Kinnard, at the Mildmay Conference.

TESTIMONY OF PROMINENT NATIVES.

Rev. Dr. Chamberlain, of the Arcot Mission (Reformed) in India, gives the following incident. At the close of one of his Bible lectures, a Brahmin, one of the most cultured in the place (not a convert), arose and asked permission to say a few words. In a neat address he urged upon his fellow-citizens the importance of availing themselves of the advantages offered for their intellectual and moral advancement, and, in conclusion, gave the following remarkable testimony to the Christian Scriptures:

"Behold the mango tree on yonder roadside. Its fruit is approaching ripeness. Bears it that fruit for itself or its own profit? From the moment the first ripe fruits turn their yellow sides toward the morning sun, until the last mango is pelted off, it is assailed with showers of sticks and stones from boys and men, and every passer-by, until it stands bereft of leaves, with branches knocked off, bleeding from many a broken twig, and piles of stones underneath, and the clubs and sticks lodged in its boughs, are the only trophies of its joyous crop of fruit. Is it discouraged? Does it cease to bear fruit? Does it say, if I am barren no one will pelt me, and I shall live in peace? Not at all. The next season, the budding leaves, the beautiful flowers, the tender fruit again appear. Again it is pelted and broken and wounded, but goes on bearing, and children's children pelt its branches and enjoy its fruit.

"This is a type of the missionaries. I have watched them well, and have seen what they are. What do they come to this country for? What tempts them to leave their parents, friends and country and come to this, to them an unhealthy climate? Is it for gain or for profit that they come? Some of our country clerks in government offices receive more salary than they. Is it for the sake of an easy life? See how they work, and then tell me. No; they seek, like the mango tree, to bear fruit for the benefit of others, and this, too, though treated with contumely and abuse from those they are benefiting.

"Now, what makes them do all this for us? Is their Bible that gives it to them? The Bible is there in a position that is not only inconsistent with the professed tenets of Christianity as they concern man in the next world, but I accept Christian ethics in their entirety. I have the highest admiration for them."—The Prince of Transcaucasia in a popular address delivered in 1874.—[Foreign Missionary]
A SABBATH IN CAMP IN INDIA.

BY REV. H. J. BRUCE, SATARA, MAHARATTA MISSION.

MEDHA is a town of considerable importance, situated in the valley of the Vena River, midway between Satara and Mahableshwar. The church at Satara has looked upon this place as a strategic point for an out-station. We have recently spent a few days there in camp, and when the Sabbath came we did not think it best to follow our usual custom of appointing a preaching service at the camp, but chose rather to go into the village, as on week days.

Hands to work with, feet to walk with, and eyes to see with, etc. Then followed a rapid sketch of Christ's coming, of his teachings, his miracles, and his death upon the cross. A breathless silence prevailed as I related the last sad scenes of the Saviour's earthly life. "Did he really die?" cried one man, in great surprise. "Yes!" said I. "He died upon the cross for you and for me. But he arose again from the dead, and thus showed that he was a Saviour come from God." "Where is he now?" asked an old man, who had been listening with intense interest. I told him that Christ was everywhere, ready to listen to all those who came to him and seek his blessing. "How then shall we worship him?" asked another. Kasimbhai answered the question, and spoke with great earnestness for a considerable time, setting forth the way of life through a crucified Redeemer. Thus our audience remained until the darkness began to settle upon us, when we felt that it was time to dismiss them and return to our camp.

When our preaching was over I distributed some Marathi leaflets, giving an outline of the way of salvation, which were received with great eagerness by the people. We returned to camp at dark, well satisfied with the experiences of the afternoon. But our day's work was not yet done. In the evening, after tea, we took a lantern and went into the Mahar Wada, where we had a good company of listeners for nearly an hour.

—Missionary Herald.
AMERICAN SOCIETIES IN INDIA.

AMERICAN BOARD.

The three great fields of this society are the Madura Mission, the Mahatta Mission and Ceylon. They comprise over four thousand members, and nearly twelve thousand children under instruction, and a theological seminary at Battacolla, and an important college at Jaffra, in Ceylon. The following are the detailed statistics:

MADURA MISSION.

<table>
<thead>
<tr>
<th>Church</th>
<th>Number of Members</th>
<th>Number of Scholars</th>
<th>Number of Schools</th>
</tr>
</thead>
<tbody>
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<td>Battalagurdi, 5 churches</td>
<td>87</td>
<td>1,093</td>
<td>275</td>
</tr>
<tr>
<td>Dodgum, 5 churches</td>
<td>87</td>
<td>1,093</td>
<td>275</td>
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<tr>
<td>Madura, 3 churches</td>
<td>81</td>
<td>1,039</td>
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<td>Manna Madura, 3 churches</td>
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<tr>
<td>Total</td>
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</table>

One hundred and ninety-nine out-stations or village congregations.

Total number of persons in congregations, 8,377.

The statistics of members and scholars are not given by stations in the report for 1879. They are, therefore, taken from the report for 1878. The summary of statistics of 1879 makes the number of members 2,875, and of scholars, 3,022.

MAHARATTA MISSION.

SIX STATIONS:-Bombay.—Two missionaries and their wives; one woman physician.
Ahmedagur. Three missionaries, one physician, two women.
Sholapur.—Two missionaries and their wives; one woman physician.
Sir. One missionary and his wife.

Fifty-five out-stations, fourteen native pastors, four preachers, one editor, fifty-two teachers, twenty-eight Bible readers, fourteen Bible woman. A theological school at Ahmedagur. A weekly newspaper and an illustrated monthly.

THE M. E. CHURCH OF AMERICA.

There are two great conferences, North and South India, including about sixty foreign missionaries, besides many ladies and native preachers, two hundred Sunday-schools with over nine thousand children, and a communion roll of about three thousand members.

They carry on an extensive work of publication at Lucknow, have a theological seminary at Bareilly, own church property to the value of two hundred thousand dollars, and report the contributions of the native Christians as averaging over three dollars per member.
THE GOSPEL IN ALL LANDS.

NORTH INDIA CONFERENCE.

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<thead>
<tr>
<th>Missionaries</th>
<th>Female Missionaries</th>
<th>Members of Congregation</th>
<th>Local Preachers</th>
<th>Probationaries</th>
<th>Members</th>
<th>Day Schools</th>
<th>Teachers</th>
<th>Scholars</th>
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SOUTH INDIA CONFERENCE.

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<th>Local Preachers</th>
<th>Probationaries</th>
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LODIIAN MISSION.

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<th>Probationaries</th>
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<th>Day Schools</th>
<th>Teachers</th>
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FURJHARAB MISSION.

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</tr>
</tbody>
</table>

KOJLAPOOR MISSION.

<table>
<thead>
<tr>
<th>Missionaries</th>
<th>Female Missionaries</th>
<th>Members of Congregation</th>
<th>Local Preachers</th>
<th>Probationaries</th>
<th>Members</th>
<th>Day Schools</th>
<th>Teachers</th>
<th>Scholars</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kalapoor</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ramnigh</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pahalla</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

REFORMED CHURCH IN AMERICA.

The Arcot Mission of this church has over eleven hundred members, distributed as follows:

<table>
<thead>
<tr>
<th>Missionaries</th>
<th>Female Missionaries</th>
<th>Members of Congregation</th>
<th>Local Preachers</th>
<th>Probationaries</th>
<th>Members</th>
<th>Day Schools</th>
<th>Teachers</th>
<th>Scholars</th>
</tr>
</thead>
<tbody>
<tr>
<td>Arcot, thirteen out-stations</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Arnee, one out-station</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chittoor</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cornar</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Alutal, two out-stations</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Guendas, six out-stations</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kondagpur, three out-stations</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kottapalli, seven out-stations</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kollapour, two out-stations</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kottapally, eight out-stations</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Murrumbahad</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Narsinghur, one out-station</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mudagopally, eight out-stations</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Palamanar</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Quairai, five out-stations</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sattambodi, six out-stations</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sekhudo, one out-station</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tindewana</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Vellumulli, eight out-stations</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Vosikka, six out-stations</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

* Contributions, 653 rupees ($899).
* The Arcot school at Yelverston has a head master, a second master, a teacher of Telugu and Sanskrit, and thirty-three pupils.
* The girls' seminary at Chittoor has thirty-three pupils.
* Baptized adults not communicants, 407; baptized children, 1,941; catechists, 1,941; children of catechists, 1,451.
* MEDICAL MISSIONS.

THE AMERICAN PRESBYTERIAN BOARD.

The three missions of this church at Lodiana, Furrukubad and Kolapoor, comprise the synod of India and the five Presbyteries of Allahabad, Furrukubad, Kolapoor, Lahore and Lodiana. There are forty-one foreign missionaries, seven hundred members, two dispensaries with thirteen thousand patients, and a press at Lodiana which has issued over six million pages of printed matter in various dialects.
THE UNITED PRESBYTERIAN CHURCH OF AMERICA

Has a mission in the Punjaub, with four missionaries and two hundred and seventy-one communicants. The following are the stations:

FUTJAJE MISSION.

<table>
<thead>
<tr>
<th>Station</th>
<th>Missionaries</th>
<th>Native Ministers</th>
<th>Total Native Pulpits</th>
<th>Unemployed Native Ministers</th>
<th>Members</th>
<th>Schools</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sealkote</td>
<td>1</td>
<td>2</td>
<td>1</td>
<td>8</td>
<td>145</td>
<td>27</td>
<td>180</td>
</tr>
<tr>
<td>Gurdasper</td>
<td>1</td>
<td>2</td>
<td>1</td>
<td>8</td>
<td>92</td>
<td>14</td>
<td>106</td>
</tr>
<tr>
<td>Jubbale, one sub-station.</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>25</td>
<td>2</td>
<td>27</td>
</tr>
<tr>
<td>Total</td>
<td>4</td>
<td>4</td>
<td>2</td>
<td>27</td>
<td>271</td>
<td>47</td>
<td>318</td>
</tr>
</tbody>
</table>

Average attendance in church, 2,445; baptisms during 1878, 97; amount of contributions by natives, $2,824; value of mission property, $16,615.

THE PRESBYTERIAN CHURCH OF CANADA

Has four teachers at Indore.

AMERICAN BAPTIST MISSIONARY UNION.

The Telugu Mission of this church has given its work a distribution and impulse which must be fruitful of much power. The wonderful in-gatherings of thousands (over ten thousand) at Ongale during the past two years, recall the protestant times, and have not yet ceased. The following are the different fields:

TELUqa MISSION.

<table>
<thead>
<tr>
<th>Station</th>
<th>Missionaries</th>
<th>Native Ministers</th>
<th>Total Native Pulpits</th>
<th>Unemployed Native Ministers</th>
<th>Members</th>
<th>Schools</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Madras</td>
<td>1</td>
<td>3</td>
<td>1</td>
<td>9</td>
<td>140</td>
<td>25</td>
<td>166</td>
</tr>
<tr>
<td>Nellore</td>
<td>2</td>
<td>1</td>
<td>1</td>
<td>2</td>
<td>34</td>
<td>4</td>
<td>38</td>
</tr>
<tr>
<td>Ramasapatam</td>
<td>(Christians in 108 villages.)</td>
<td>2</td>
<td>5</td>
<td>5</td>
<td>10</td>
<td>1,053</td>
<td>22</td>
</tr>
<tr>
<td>Ongole</td>
<td>(Members in 400 villages.)</td>
<td>1</td>
<td>2</td>
<td>1</td>
<td>10</td>
<td>3,084</td>
<td>44</td>
</tr>
<tr>
<td>Kurnoo</td>
<td>2</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>11</td>
<td>1</td>
<td>12</td>
</tr>
<tr>
<td>Secunderabad</td>
<td>1</td>
<td>3</td>
<td>3</td>
<td>5</td>
<td>49</td>
<td>2</td>
<td>50</td>
</tr>
<tr>
<td>Hannamaconda</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>Total</td>
<td>11</td>
<td>10</td>
<td>6</td>
<td>14</td>
<td>4,034</td>
<td>76</td>
<td>4,466</td>
</tr>
</tbody>
</table>

Brownson theological seminary, Ramapatan, has one hundred and fifty-two students, of whom fifty-five are women studying with their husbands. There is a normal school at Ongale, eighty-six boys and men. Girls' school at Ongale, fifty-nine girls and women. Five teachers in normal and girls' schools. Baptisms during 1878, 10,804.

FREE WILL BAPTISTS.

Their field is Bengali and Orissa. The following stations are occupied:

BENGAL AND ORISSA MISSIONS.

<table>
<thead>
<tr>
<th>Station</th>
<th>Missionaries</th>
<th>Native Ministers</th>
<th>Total Native Pulpits</th>
<th>Unemployed Native Ministers</th>
<th>Members</th>
<th>Schools</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mysore</td>
<td>2</td>
<td>3</td>
<td>5</td>
<td>12</td>
<td>127</td>
<td>20</td>
<td>147</td>
</tr>
<tr>
<td>Itarsi</td>
<td>1</td>
<td>2</td>
<td>1</td>
<td>4</td>
<td>39</td>
<td>1</td>
<td>41</td>
</tr>
<tr>
<td>Dantoo and Santiapore</td>
<td>1</td>
<td>2</td>
<td>5</td>
<td>10</td>
<td>11</td>
<td>1</td>
<td>12</td>
</tr>
<tr>
<td>Bhimapore</td>
<td>1</td>
<td>3</td>
<td>5</td>
<td>12</td>
<td>100</td>
<td>15</td>
<td>115</td>
</tr>
<tr>
<td>Total</td>
<td>7</td>
<td>11</td>
<td>4</td>
<td>11</td>
<td>428</td>
<td>99</td>
<td>437</td>
</tr>
</tbody>
</table>

Amount of subscriptions, 7,121 rupees ($23,700). There is a mission press at Mysore.

THE CANADIAN BAPTISTS

Are laboring also among the Telugus. The stations are:

TELUqa MISSION.

<table>
<thead>
<tr>
<th>Station</th>
<th>Missionaries</th>
<th>Native Ministers</th>
<th>Total Native Pulpits</th>
<th>Members</th>
<th>Schools</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cocanada</td>
<td>1</td>
<td>2</td>
<td>1</td>
<td>2</td>
<td>9</td>
<td>11</td>
</tr>
<tr>
<td>Nellore</td>
<td>2</td>
<td>1</td>
<td>1</td>
<td>2</td>
<td>10</td>
<td>12</td>
</tr>
<tr>
<td>Total</td>
<td>6</td>
<td>7</td>
<td>6</td>
<td>12</td>
<td>95</td>
<td>107</td>
</tr>
</tbody>
</table>

LUTHERANS, GENERAL COUNCIL.

This society has central stations at Rayadmur and Dowlaishnamaram, with ten sub-stations, comprising three foreign missionaries, eight native teachers and one hundred and seventy-one communicants.

LUTHERANS, GENERAL SYNOD.

This church has two central stations at Guntur and Palnah, and one hundred and thirty-five adjacent villages, with three foreign missionaries, two ordained native pastors, thirty-seven catechists, one hundred congregations, two thousand and eighty-six communicants, four thousand seven hundred baptised members and two thousand five hundred children in their schools.

GERMAN EVANGELICAL MISSIONARY SOCIETY.

This society (American) which is undenominational and voluntary, has three missionaries at Birrampore with fifty communicants and one hundred and fifty native Christians.

WOMAN'S UNION MISSIONARY SOCIETY.

Elsewhere will be found a full account of the work of this society. Its fields are Calcutta and Allahabad, and it employs in Zanana and educational work twenty-nine foreign and sixty native laborers.

BRITISH SOCIETIES IN INDIA.

THE LONDON MISSIONARY SOCIETY.

The following list of stations where missionaries are residing is compiled from Bradley's India Missionary Directory for 1876:

<table>
<thead>
<tr>
<th>Station</th>
<th>Missionaries</th>
<th>Native Ministers</th>
<th>Total Native Pulpits</th>
<th>Members</th>
<th>Schools</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Madras</td>
<td>1</td>
<td>2</td>
<td>9</td>
<td>10</td>
<td>12</td>
<td>22</td>
</tr>
<tr>
<td>Pulicat</td>
<td>1</td>
<td>2</td>
<td>1</td>
<td>2</td>
<td>10</td>
<td>12</td>
</tr>
<tr>
<td>Tripunnon</td>
<td>1</td>
<td>2</td>
<td>1</td>
<td>2</td>
<td>10</td>
<td>12</td>
</tr>
<tr>
<td>Vangarapam</td>
<td>1</td>
<td>2</td>
<td>1</td>
<td>2</td>
<td>10</td>
<td>12</td>
</tr>
<tr>
<td>Chiracoic</td>
<td>1</td>
<td>2</td>
<td>1</td>
<td>2</td>
<td>10</td>
<td>12</td>
</tr>
<tr>
<td>Vizanagram</td>
<td>1</td>
<td>2</td>
<td>1</td>
<td>2</td>
<td>10</td>
<td>12</td>
</tr>
<tr>
<td>Nagerouli</td>
<td>1</td>
<td>2</td>
<td>1</td>
<td>2</td>
<td>10</td>
<td>12</td>
</tr>
<tr>
<td>Tronmuran</td>
<td>1</td>
<td>2</td>
<td>1</td>
<td>2</td>
<td>10</td>
<td>12</td>
</tr>
<tr>
<td>Quillie</td>
<td>1</td>
<td>2</td>
<td>1</td>
<td>2</td>
<td>10</td>
<td>12</td>
</tr>
<tr>
<td>Total</td>
<td>11</td>
<td>10</td>
<td>11</td>
<td>11</td>
<td>110</td>
<td>122</td>
</tr>
</tbody>
</table>

The following is a general summary of the statistics of the missions for 1877-8:

<table>
<thead>
<tr>
<th>Region</th>
<th>Missionaries</th>
<th>Native Ministers</th>
<th>Total Native Pulpits</th>
<th>Members</th>
<th>Churches</th>
<th>Native Adherents</th>
</tr>
</thead>
<tbody>
<tr>
<td>North India</td>
<td>12</td>
<td>15</td>
<td>27</td>
<td>30</td>
<td>20</td>
<td>0</td>
</tr>
<tr>
<td>South India</td>
<td>21</td>
<td>22</td>
<td>43</td>
<td>50</td>
<td>20</td>
<td>0</td>
</tr>
<tr>
<td>Travancore</td>
<td>6</td>
<td>5</td>
<td>11</td>
<td>17</td>
<td>10</td>
<td>6</td>
</tr>
<tr>
<td>Total</td>
<td>49</td>
<td>47</td>
<td>94</td>
<td>77</td>
<td>50</td>
<td>6</td>
</tr>
</tbody>
</table>

THE GOSPEL IN ALL LANDS.
THE UNITED PRESBYTERIAN CHURCH OF SCOTLAND

Is located at Rajpoora. The most remarkable feature of its work is its medical department, no less than ninety thousand patients having been treated at its four dispensaries, at Ajmere, Bearer, Nusserabad and Odeypore, in a single year. The following are its statistics:

<table>
<thead>
<tr>
<th>City</th>
<th>Native Agents</th>
<th>Communicants</th>
<th>Scholars, in native schools</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ajmere</td>
<td>3</td>
<td>65</td>
<td>21</td>
</tr>
<tr>
<td>Bearer</td>
<td>2</td>
<td>65</td>
<td>21</td>
</tr>
<tr>
<td>Nusserabad</td>
<td>3</td>
<td>65</td>
<td>21</td>
</tr>
<tr>
<td>Odeypore</td>
<td>4</td>
<td>100</td>
<td>30</td>
</tr>
<tr>
<td>Total</td>
<td>14</td>
<td>256</td>
<td>83</td>
</tr>
</tbody>
</table>

Three English catechists and teachers at Ajmere: nine Sunday-schools, with six hundred and five scholars; and an average attendance of three hundred and ninety-eight; average attendance in the other schools: two thousand and five hundred and seventy-seven.

THE FREE CHURCH OF SCOTLAND

Has had a glorious record in India. The names and lives of Dr. Duff and Dr. Wilson alone have been a sufficient return for all its sacrifices. While not numerically so strong as many other societies in its native members, its educational position is one of wide influence. It occupies the following cities:

<table>
<thead>
<tr>
<th>City</th>
<th>Native Agents</th>
<th>Communicants</th>
<th>Scholars, in native schools</th>
</tr>
</thead>
<tbody>
<tr>
<td>Calcutta</td>
<td>5</td>
<td>100</td>
<td>30</td>
</tr>
<tr>
<td>Madras</td>
<td>8</td>
<td>225</td>
<td>75</td>
</tr>
<tr>
<td>Bombay</td>
<td>12</td>
<td>330</td>
<td>100</td>
</tr>
<tr>
<td>Total</td>
<td>25</td>
<td>655</td>
<td>200</td>
</tr>
</tbody>
</table>

Three medical missionaries at Calcutta, Bombay and Madras: twenty-four European and East Indians, one hundred and eight native teachers; whole number of Christian agents, two hundred and eighty-six; of non-Christian teachers, two hundred and thirty-four; adults baptized in 1878, one hundred; whole number admitted on profession since 1827, one thousand two hundred and twenty-seven; under graduates of the University, three hundred and seventy-six; amount of contributions, exclusive of government grants and school fees, £2,205 ($5,451); government grants, £5,077 ($12,031); school fees, £2,205 ($5,451).

The Madras Christian College is to be conducted under the joint cooperation of the Free Church, London, and Wesleyan Missionary Societies.

CHURCH OF SCOTLAND.

This body occupies seven central stations, as follows:

<table>
<thead>
<tr>
<th>City</th>
<th>Native Agents</th>
<th>Communicants</th>
<th>Scholars, in native schools</th>
</tr>
</thead>
<tbody>
<tr>
<td>Calcutta</td>
<td>3</td>
<td>65</td>
<td>21</td>
</tr>
<tr>
<td>Madras</td>
<td>8</td>
<td>225</td>
<td>75</td>
</tr>
<tr>
<td>Bombay</td>
<td>12</td>
<td>330</td>
<td>100</td>
</tr>
<tr>
<td>Total</td>
<td>25</td>
<td>655</td>
<td>200</td>
</tr>
</tbody>
</table>

Three medical missionaries at Calcutta, Bombay and Madras: twenty-four European and East Indians, one hundred and eight native teachers; whole number of Christian agents, two hundred and thirty-four; adults baptized in 1878, one hundred; whole number admitted on profession since 1827, one thousand two hundred and twenty-seven; under graduates of the University, three hundred and seventy-six; amount of contributions, exclusive of government grants and school fees, £2,205 ($5,451); government grants, £5,077 ($12,031); school fees, £2,205 ($5,451).

The Madras Christian College is to be conducted under the joint cooperation of the Free Church, London, and Wesleyan Missionary Societies.
### TRAVANCORE MISSION

<table>
<thead>
<tr>
<th>Number of Villages (excluding Cantonments)</th>
<th>Native Clergy</th>
<th>Native Candidates and Adherents</th>
<th>Communicants</th>
<th>Boarding and Day-Schools</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number of Baptisms in 1878</td>
<td>58</td>
<td>12,790</td>
<td>57</td>
<td>37</td>
</tr>
</tbody>
</table>

**Cattanaz:** 118; **Pallam:** 14; **Chinnagani:** 14; **Ercara:** 13; **Malapalli:** 13; **Otre:** 1; **Ranch:** 4; **Mundakasam:** 1; **Malka:** 1; **Mission District:** 23.

**Mullurkam and Tamillup:**
- **Mullurkam:** 2; **Thallana:** 1; **Kodanangala:** 1; **Puthapalli:** 1; **Elavar:** 1; **Kattam:** 3; **Karan:** 1; **Mission District:** 6; **Tamillup:** 13; **Alleppe:** 2; **Kollur:** 2; **Konnalukol:** 2.

**Total number of villages:** 167; **Native Clergy:** 1; **Native Candidates and Adherents:** 1,078; **Communicants:** 3,554.

### CEYLON MISSION

<table>
<thead>
<tr>
<th>Number of Villages (excluding Cantonments)</th>
<th>Native Clergy</th>
<th>Native Candidates and Adherents</th>
<th>Communicants</th>
<th>Boarding and Day-Schools</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number of Baptisms in 1879</td>
<td>64</td>
<td>23,493</td>
<td>64</td>
<td>1,028</td>
</tr>
</tbody>
</table>

**St. Andrew's Mission:**
- **Jaffna:** 102; **Colombo:** 102; **Jaffna:** 102.

**Kandy Mission:**
- **Ruhunu and College School:** 14; **Pannipitiya:** 16; **Kandy:** 16; **Kandy:** 16; **Kandyan and Colombo:** 16; **Gorupura:** 16; **Kalkudah:** 16; **Paliwadu:** 16; **Anagut:** 16; **Mauritius:** 16; **Nagapattinam:** 16; **Manila:** 16; **Paliwadu:** 16; **Fulahabad:** 16; **Total:** 16.

**Total number of villages:** 78; **Native Clergy:** 3; **Native Candidates and Adherents:** 1,000; **Communicants:** 375; **Boarding and Day-Schools:** 58.

### NORTH INDIA MISSION

<table>
<thead>
<tr>
<th>Number of Villages (excluding Cantonments)</th>
<th>Native Clergy</th>
<th>Native Candidates and Adherents</th>
<th>Communicants</th>
<th>Boarding and Day-Schools</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number of Baptisms in 1878</td>
<td>72</td>
<td>2,346</td>
<td>72</td>
<td>1,028</td>
</tr>
</tbody>
</table>

**Calcutta and outstations:**
- **Burdwan:** 2; **Bihar:** 2; **Kanpur:** 2; **Oudh:** 2; **Benares:** 2; **Calcutta and Colombo:** 2; **Total:** 2.

**Total number of villages:** 104; **Native Clergy:** 3; **Native Candidates and Adherents:** 1,000; **Communicants:** 375; **Boarding and Day-Schools:** 58.

### WESTERN INDIAN MISSION

<table>
<thead>
<tr>
<th>Number of Villages (excluding Cantonments)</th>
<th>Native Clergy</th>
<th>Native Candidates and Adherents</th>
<th>Communicants</th>
<th>Boarding and Day-Schools</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number of Baptisms in 1878</td>
<td>58</td>
<td>1,646</td>
<td>58</td>
<td>1,028</td>
</tr>
</tbody>
</table>

**Total number of villages:** 78; **Native Clergy:** 3; **Native Candidates and Adherents:** 1,000; **Communicants:** 375; **Boarding and Day-Schools:** 58.

### THE GENERAL BAPTIST MISSIONARY SOCIETY

 occupies Cuttack, Berampore, Pipple and Khoordah, and eight subordinate stations with fourteen European Missionaries, fifteen native preachers and eight hundred and eighty-four members.
## THE GOSPEL IN ALL LANDS.

### THE BAPTIST MISSIONARY SOCIETY

Occupies both India and Ceylon, and has a total native membership of about three thousand six hundred, distributed as follows:

<table>
<thead>
<tr>
<th>Location</th>
<th>Missions</th>
<th>Evangelists</th>
<th>European Members</th>
<th>Native Members</th>
<th>Day Schools</th>
<th>Teachers</th>
<th>Public Day School</th>
</tr>
</thead>
<tbody>
<tr>
<td>Calcutta</td>
<td>4</td>
<td>6</td>
<td>534</td>
<td>155</td>
<td>1</td>
<td>2</td>
<td>7</td>
</tr>
<tr>
<td>Dum Dum</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Barasat</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Twenty-Four Pernambors, nine sub-stations</td>
<td>3</td>
<td>5</td>
<td>269</td>
<td>10</td>
<td>10</td>
<td>91</td>
<td></td>
</tr>
<tr>
<td>Srinipore, two stations</td>
<td>4</td>
<td>1</td>
<td>7</td>
<td>23</td>
<td>1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Apsara</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Jenessé, nine stations, thirteen sub-stations</td>
<td>3</td>
<td>10</td>
<td>19</td>
<td>202</td>
<td>18</td>
<td>20</td>
<td>414</td>
</tr>
<tr>
<td>Backoregund, thirty sub-stations (5 Sunday Schools)</td>
<td>35</td>
<td>31</td>
<td>175</td>
<td>15</td>
<td>15</td>
<td>162</td>
<td></td>
</tr>
<tr>
<td>Dinaigapura</td>
<td>5</td>
<td>6</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Dacca, two sub-stations</td>
<td>3</td>
<td>6</td>
<td>14</td>
<td>1</td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tipperer and Cemilah</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mylensing</td>
<td>2</td>
<td>3</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Cachar</td>
<td>2</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Monghy, two sub-stations (10 Sunday Schools)</td>
<td>3</td>
<td>4</td>
<td>15</td>
<td>19</td>
<td>15</td>
<td>15</td>
<td>91</td>
</tr>
<tr>
<td>Bankapoo and Dinaigapura, two stations</td>
<td>3</td>
<td>7</td>
<td>31</td>
<td>1</td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Benares</td>
<td>3</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Agra and Ghitaura, three stations</td>
<td>3</td>
<td>6</td>
<td>475</td>
<td>37</td>
<td>37</td>
<td>916</td>
<td></td>
</tr>
<tr>
<td>Delhi, nine sub-stations</td>
<td>3</td>
<td>6</td>
<td>475</td>
<td>37</td>
<td>37</td>
<td>916</td>
<td></td>
</tr>
<tr>
<td>Allahabad</td>
<td>1</td>
<td>4</td>
<td>101</td>
<td>15</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Simla, one sub-station</td>
<td>1</td>
<td>2</td>
<td>19</td>
<td>3</td>
<td>3</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Poonna, one sub-station</td>
<td>1</td>
<td>2</td>
<td>17</td>
<td>1</td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Madras, one sub-station (50 Sunday School scholars)</td>
<td>1</td>
<td>60</td>
<td>60</td>
<td>60</td>
<td>60</td>
<td>60</td>
<td>60</td>
</tr>
<tr>
<td>Total</td>
<td>4</td>
<td>10</td>
<td>153</td>
<td>155</td>
<td>1</td>
<td>2</td>
<td>7</td>
</tr>
</tbody>
</table>

One hundred and two stations; eighty-eight chapels; sixty school rooms; twenty-five Sunday schools; forty-six teachers; five hundred and twenty-two scholars; three hundred and eighty-three candidates and inquirers; seven thousand three hundred and thirty-six nominal Christians.

### Ceylon Mission

#### COLOMBO MISSION.

<table>
<thead>
<tr>
<th>Location</th>
<th>Number of Missions</th>
<th>Evangelists</th>
<th>European Members</th>
<th>Native Members</th>
<th>Day Schools</th>
<th>Teachers</th>
<th>Public Day School</th>
</tr>
</thead>
<tbody>
<tr>
<td>Colombo</td>
<td>2</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Hambantota</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Batticaloa</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Galle</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Totals</td>
<td>4</td>
<td>4</td>
<td>4</td>
<td>4</td>
<td>4</td>
<td>4</td>
<td>4</td>
</tr>
</tbody>
</table>

Twenty-six stations and sub-stations; twenty-one churches; fifty-two school rooms; ten thousand school children; forty-six teachers; four hundred and forty-two scholars; three hundred and thirty-two candidates and inquirers.

### THE FRIENDS' MISSION

Has four Missions, viz.: at Elbath, Jamtara, Elichpoor, Gopalganze, and Jamtara.

#### BENNEZER MISSIONS.

Four-stations, two European ordained Missionaries, two native ordained agents, seven European schoolmasters, with six schoolmasters, twenty-five village schools, number of communicants, 1873, 2,100; native Christians, 6,000.

#### ELLICHPPOOR MISSION.

Elichpoor, East Berar, one Missionary, twelve baptized converts, twenty Christians in 1875.

#### GAPALGUNGE MISSION.

Gapalgunge, Bengal, one Missionary, eleven baptized converts in 1875.

#### BETHEL MISSION, JAMTARA.

Bethel, Jamtara, Bengal, (Santhel) 1875, one Missionary, one native pastor, fifteen native Christians, one training school, two village schools.

#### THE INDIAN HOME MISSION TO THE SANTHALS

Has four Missions, viz.: at Ebenezer, Elichpoor, Gopalganze, and Jamtara.

#### CHRISTIAN VERNACULAR EDUCATION SOCIETY FOR INDIA.

This training institution for teachers at Dindigul, South India, Ahmednuggar, and Umritsur, having in 1876, about one hundred students.

Seven thousand children in village schools in 1879.

#### THE UNITARIANS

Has two laborers and three Churches in Calcutta, Madras, and Salem.

### ORIGINAL SECESSION CHURCH OF SCOTLAND.

This Church has a Mission at Seonee, in Central India, with one Missionary.

### THE STRICT BAPTIST MISSION

At Poonamallee, Madras, reported two Missions, and eighteen hundred and seven native Christians in 1871.

### THE ASSAM AND CACHAR MISSION

At Dacca, in East Bengal, had two Missionaries, and sixty-one native Christians in 1871.

### THE GADAVARY DELTA MISSION

At Narrepur, in Madras Presidency, four Missionaries, three hundred and seven hundred native Christians in 1871.

### THE FRIENDS' MISSION

Has four Missionaries, eleven members, and thirty adherents.

### THE UNITARIANS

Have two laborers and three Churches in Calcutta, Madras, and Salem.

### CHRISTIAN VERNACULAR EDUCATION SOCIETY FOR INDIA.

This training institution for teachers at Dindigul, South India, Ahmednuggar, and Umritsur, having in 1876, about one hundred students.

Seven thousand children in village schools in 1879.

#### BETHEL MISSION, JAMTARA.

Bethel, Jamtara, Bengal, (Santhel) 1875, one Missionary, one native pastor, fifteen native Christians, one training school, two village schools.

#### THE INDIAN FEMALE NORMAL SCHOOL AND INSTRUCTION SOCIETY

Is one of the most important Evangelistic organizations in India. It is established at Madras, Lahore, Agurpara, Barrackpore, Beneras, Jubulpore, Uniteeau, Bombay, Poonnah, Trevandrum, Palamcottah, Calcutta, Lucknow, Masulipatam.

### THE SOCIETY FOR PROMOTING FEMALE INSTRUCTION IN THE EAST

Has schools in Pipla, Madras, Lodiana, Delhi, Simla, Cuttack, Agra, with many pupils and Zemanx schools.
THE GOSPEL IN ALL LANDS.

MISSONARY ATTEMPTS OF THE MORAVIAN CHURCH IN THE EAST INDIES DURING THE EIGHTEENTH CENTURY.

By the Rev. J. Max Hark.

To the student of missionary history the seemingly unsuccessful labors of the Moravian Church in the East Indies, so self-sacrificing and perseveringly prosecuted for nearly half a century, must ever remain unaccountable and a matter of surprise. It is a phenomenon in regard to which we can but do as the Church itself has done, meekly bow our heads and say, "Even so, Father; for so it seemed good in thy sight."

Undertaken and carried on during the period of the Brethren's greatest activity and success in the mission field; using the same means and methods as the whole tide, the North American, the Church being converted into living Christian congregations, scores of hard, icy hearts in Greenland were being melted into love and communion with Christ, and hundreds of West Indian slaves brought into the glorious liberty of the Gospel; and enduring persecution and hardships scarcely greater than those of meekness and lowliness, had patiently borne and gloriously overcome in numerous other parts of the world, it seems inexplicable that just here, and in this instance all their wonned success should have forsaken them; all their prayers and labors have been in vain, and this too even where others in the same field, the Halle missionaries, and those of the Baptists under Dr. Carey, with whom the Brethren labored side by side, were everywhere crowned with victory and prosperity. It can only be accepted, as it was, as a plain intimation from the great Head of the Church that the Brethren's work was not required here, or at least that their mission in this field was but to break up the soil and water it with blood and tears, not to reap of the fruits nor join in the harvest-home until hereafter.

The first attempt of the Brethren was made on the island of Ceylon in 1740. Count Zinzendorf's early friendship with Prof. Franke, while a student at Halle, had first aroused the missionary spirit in the former. Letters from the Halle mission fields in India, occasional intercourse with returned missionaries in the same field, and even seeing and talking with converts from the heathen, had so inspired the young Count as early as 1715, that he had made a covenant with his life-long friend, Baron Breuning of Leverkieve, to labor by every means to the evangelization of the heathen, and especially those whom others would or could not reach. Later when he came in connection with the Moravian Church, he made this very idea one of the basal principles of that Church.

It is quite natural that the Count's attention should have been early attracted with special desire and hopef ul longing to the great Indian empire. It was in fact this longing that led to the inauguration of the mission on Ceylon.

This island was in a worse than heathen condition. While under the Portuguese dominion, until about the middle of the seventeenth century, Roman Catholicism had been imposed upon it. After the Dutch obtained it from the Portuguese, it remained under them until 1656. To Prot estanism, by means, however, as unspiritual, arbitrary and superficial as any the Roman Catholics had employed. While, therefore, nominally Catholic, the island was in a worse than heathen condition. A great number of the people regarded the Ceylonese as idolaters, and the heathen are said to have numbered nearly a million. The island was inhabited by three principal races, the Cingalese, the Toda and the Tham, the last two being inhabitants of the mountains.

Despite the bitter hatred against Zinzendorf and his Church that existed at this period of the part of the Reformed leaders, emanating from Halle, he succeeded while at Amsterdam in 1738, in obtaining permission from the government to begin a mission on Ceylon. He was procured passages and a free passage for two missionaries on a government vessel. Two Brethren were at once found willing and qualified for the work; they were David Nitschmann, the younger, and Dr. Eller, a physician from Berlin. Leaving Amsterdam early in 1739, they arrived at the Cape of Good Hope in July, after a most trying voyage. Sickness had broken out on the vessel, and carried away no less than eighty persons, among them the ship's doctor, so that Dr. Eller had to fill his place. At the Cape they met Bro. George Schmidt, the pioneer missionary of the Brethren, whose encouraging report of his work among the Hottentots filled them with joy, and with zeal to begin their labors also. At the same time from other sources they received nothing but discouragement and opposition. They found that the persecution of the Brethren in Holland was already making its evil influence felt here in Africa, and would probably be equally harmful to them in the Indies. Full of faith and hope, however, they continued their voyage, and at last, after twenty-eight months after leaving Amsterdam, they arrived at Colombo, the capital of Ceylon, on January 20, 1740. The Governor at first received them with every kindness; not so the Reformed clergy, however, who did all in their power against them, both publicly and in private. Owing to the persecution, in the city itself, before they could go into the interior to begin their labors among the heathen natives, Nevertheless, in this time their humble, consistent walk and labors had gained for them quite a number of friends, of a like spirit with their own. With them they held meetings for worship and prayer; and before long, organized the little company into a Moravian congregation.

Although the natives had been warned against them as being atheists...
and false teachers, they received them in a very friendly manner, and showed every indication of affording good soil for the Gospel seed. Perhaps this only helped to increase the opposition to them in the church and state, higher up in the colony, and within the heart of their fellow-countrymen, of which the chief cause was the receipt by the Governor, of the infamous official "Pastoral Epistle" from Amsterdam, which charged the Brethren's Church with the wanton destruction of Moravian doctrine and discipline, denounced their sermons as liable to sedition, terms, and even forbade any one to sit at meat with Moravian members or ministers, or to associate with them in any way. It was the effort to put an end to the burning work in Africa, and that now led the previously friendly Governor of Colombo to treat with scorn and insult the two missionaries, Nitschmann and Eifler, when they sought an interview for the purpose of explanation. The Brethren at home were not long left in doubt of the meaning of the treatment. Soon after they had left, two other citizens of Colombo, who had befriended the missionaries and joined their congregation, were also banished; an act which even the senior Reformed minister there denounced as unjust and tyrannical. Thus, then, Christian envy, hatred and political fear brought about, in a few months, what hatred apathy, ferocity and persecution could nowhere accomplish—the abandonment of the mission by the Brethren, even before it had been fairly begun. Yet even their short stay had not been altogether in vain. A little company had been really and sincerely kept up by the fire of prayer and worship, and a pious correspondence with Nitschmann and the Brethren at home for many years. Five or six years after the abandonment of the mission, the Church at home was gratified by the visit of a Dr. Dober, a European from Colombo, who had been commissioned as the superintendent of the entire mission, and organizing Moravian congregations, on all the Danish islands and possessions in the East Indies. Free passage of the Moravian Church, and organizing Moravian congregations, on all the Danish islands and possessions in the East Indies. Free passage of the Moravian Church, and organizing Moravian congregations, on all the Danish islands and possessions in the East Indies, had been ordered, however, by the government of the Denmark. Zinzendorf had heard that some missionaries were wanted for Iceland, and had offered to supply them. But that field was already occupied. In the notice to this effect which they received, however, were treated with a rough sort of kindness and pity, as too miserable and insignificant for hatred or persecution. They could not even comfort themselves with the enjoyment of the sacraments, since no bread or wine had been given them. They were even scholars, that they were almost in despair, until in 1783 they received help in their distress from Tranquebar, through a Danish royal ship that was sent to them. With martyr faith they thereupon stood on their post, and death from disease of nearly the whole colony, however, they were robbed of this too, the vessel being seized by a French privateer on the plea that it contained English goods. It may have been imagined how greatly this was to the advantage of the Brethren. In 1782, however, they were robbed of this too, the vessel being seized by a French privateer on the plea that it contained English goods. It may have been imagined how greatly this was to the advantage of the Brethren. In 1782, however, they were robbed of this too, the vessel being seized by a French privateer on the plea that it contained English goods. 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MAHARAJAH DHULEEP SINGH.

We vary our biographical columns by the story, not of a missionary, but one of the most romantic incidents and signal fruits of Christian Missions—Maharajah Dhuleep Singh, whose fine portrait heads this page. He was the son of the last Sikh King of the Punjaub, the famous Rungeet Singh. After a long and fruitless conflict with the English, he died in 1839, and his sceptre passed to the English. Little Dhuleep was placed under a Scotch teacher, and through a Bible obtained from a schoolmate in the school at Futterghur, he was converted at the early age of fifteen, and at his own urgent request, received into the Christian Church and baptized on March 8th, 1853, by Rev. W. M. Jay, in the presence of a great number of Europeans and natives. To prevent political disturbances, inasmuch as he was the lawful heir to his father’s throne, the British Government gave him immense estates and persuaded him to live in England. He formally relinquished his right to the Punjaub throne, and has since resided mainly in England and Egypt. His conversion produced a profound impression on the higher classes of the Hindus, but his mother, who resided with him till her death, persisted in her idolatry to the close. He immediately became an active friend of the suffering and lost, and a generous helper in every good cause. He established poor societies, and contributed largely to missions. His gifts to the missions in Egypt already have exceeded $75,000, and the schools at Futterghur, where he studied, and elsewhere, have received a regular annual contribution from him of $1,200 per annum.

While conveying the body of his dead mother to India to be burned at her request, the young prince had occasion to stop in Cairo. While visiting the Mission Schools his eye fell on a young lady engaged as a teacher in the school. He was introduced to her and soon became warmly attached, and eventually asked her to become his wife. At first she refused, in her maiden modesty, for she was a poor Coptic girl, living alone with her lowly mother, and his greatness overshadowed her; then also they spoke different languages. But his love overcame all, and the marriage was at length arranged to occur, after his return from his mother’s funeral. In the meantime the missionaries taught her the English language and manners so successfully, that when Dhuleep returned to claim his bride, little Bamba was not an unworthy companion for the magnificent prince. It is out of gratitude for his Christian wife that he has given so nobly to the Mission which gave her to him.

A well known and felicitous writer in a contemporary magazine gives this fine picture of the prince and his bride:

"It was on the Sabbath. We were on board our Nile boat at Boulak (the Nile-port of Cairo) and Dhuleep’s boat was near us.

We saw a lady approach the river on a richly-saddled donkey, and soon discovered that it was Bamba. She had come from the morning service at the Mission, and was returning to the boat. Her husband received her on board with every appearance of courtesy and deep affection. He ran down below for an easy-chair, which he placed under an awning on the deck, and having seated his wife, he stood before her (think of this in an Indian nabob, whose early heathen training had led him to think of woman as only the humblest servant of her husband!)—he stood before her talking in an animated and pleasant manner, as if it were his chief joy to entertain her. In our memory, that picture stands out distinctly after fifteen years. The prince, in his French coat and fez cap, curling the whiffs of his cigarette above
his head, the pleased and happy little wife in her easy-chair, the slant lateen sail of the Nile boat, the tawny river banks with here and there a water-carrier crowned with her earthen pitcher, the few palms in the distance, and far to the west the great Pyramids standing against the lurid sky. It was a striking and purely Oriental scene; Oriental in all except the courtesy shown to woman.

Ten years passed away and we stood beside the tomb of Rungjee Singh, at Lahore. Under a superb dome of marble was a broad tablet on which stood twelve arms said to contain the ashes of the Maharajah and his eleven wives. According to the accounts given, the funeral pile had been made of costly sandal-wood. Around the dead body the wives were seated, while attendants covered the whole company with jungle grass, saturated with inflammable fluids. The fire was applied, and in a few minutes the whole pile was one blackened and charred mass. We turned away almost sickened by the very monuments of such a scene.

And the mind fondly turned away to the contrast of that other scene on the Nile boat. This was dark and cruel heathenism; that revealed the light and love of Christianity. Here, wives were mere fuel for a husband's pyre; there the one chosen wife was the subject of tender care.

And yet these two husbands were father and son. They were only one generation apart. It was the Gospel that wrought the change.

The costume in which Dhuleep Singh is represented in the picture is that usually worn by the kings of India, and it is the one in which he was baptized. The vest, which is slightly exposed at the breast, is made of cloth of gold; the loose-fitting coat is of rich yellow satin; a Cashmere shawl of great value encircles the loins; the turban is made of several yards of fine India muslin, and is adorned with pearls and diamonds. His neck is also encircled with pearls of large size and great beauty, the possession of his family for many generations. He holds by his side his state sword, the hilt of which is studded with precious stones. To all this might have been added the Koh-i-noor diamond, the largest in the world, for it belonged to his father; but it was sent as a present to Queen Victoria.

CHRISTIAN FREDERIC SCHWARTZ.

BY REV. DR. MERZ, GERMANY.

This German name, with its memories, takes us away to the East Indies, that ancient land of wonders in nature and in art. Since the year 1000 its allurements and treasures have stirred blood-stained conquerors and greedy merchants from Western lands to every art of deceit and violence. It was also to learn from those lands how beautiful upon its noble mountains and over its fertile valleys "are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth." The apostle Thomas, Christian tradition says, was the first apostle of the Indies. From him the "Syrian" Christians who were found by the Portuguese explorers upon the coast of Malabar, traced their descent. It appears certain, that for more than fifteen hundred years there existed along the coast, from the northern extremity of India up to Malabar, a Christian church in the midst of the heathen. It received its bishop from the patriarchs of Babylon and Antioch, until the Portuguese and Jesuits (1559) brought them by their artifices under the Church of Rome, which was before unknown to them. Christian Armenians, too, were early found doing business as merchants in India. Rome and her Jesuits, led by Francis Xavier, a great man of his kind, "converted" the Hindoos by hundreds of thousands, to the papal church. They adopted the garments, manners and customs of the pagan priests, in order to achieve their end more easily. The Portuguese were compelled to give way to the Dutch. But these, too, used secular means to make proselytes of the people rapidly and superficially. The seed of the life everlasting was not sown.

A genuine gospel mission was begun in India for the first time through the agency of Frederick IV., King of Denmark, when that nation obtained from the rajah of Tanjore the city of Tranquebar, upon the Eastern coast. Bartholomew Ziegenbalg, a German, was recommended by August Francke, of Halle, to conduct a mission in that territory. Supported by Denmark, Halle, and England, he performed great labors there from 1706 until 1718. His work was further carried on by Schultz, who completed a translation of the Bible into Tamil, which had been commenced by Ziegenbalg. After 1740 it was aided by Fabricius. Between 1706 and 1750 some eight thousand souls—Hindoo, Moslem and Romanist—were brought to the evangelical faith. This success gave encouragement for pushing the work forward. A new instrument for this end was already chosen of God in Germany. By him the object sacred to the friends of Christianity in England, Denmark, and Germany, was to be promoted in a most blessed way through almost half a century, and through the period of the first triumphant advance of the British flag in that large population of one hundred and twenty millions. His name was Christian Frederic Schwartz.

He was born October 26, 1726, at Sonnenburg, in Prussia. His parents were persons of estimation. His mother, dying when he was a child, consecrated him to the service of God. The excellent teacher of the Latin school in his town trained the boy early to the fear of God, and to silent prayer. Christian would often go away from his comrades to a solitary place to seek of God the forgiveness of his sins. The father, an intelligent and devout man, strictly exhorting his son to be sincere and self-denying, went with him on foot to the high school at Kustrin, where Christian became a diligent student, though chiefly with a view to secular ends. The impressive sermons of Pastor Stegmann counterbalanced the influence of frivolous
companions. The family, especially the daughters of a lawyer, who was a friend of the leaders of the University of Halle, directed the youth to religion and reading of a beneficial kind. He was attracted especially to August Francke's "Blessed Footprints of the Living and Almighty Creator" (as these were seen in the work of his famous Orphan House in Halle. See page 464). At two different times, when attacked by serious illness, Christian resolved to give himself entirely to God. His good resolutions were, however, not yet firmly established. When twenty years old he went to Halle University. Elected as a teacher of the Orphan House, he was strengthened in mind by the evening prayers which he was asked to conduct, and by the devotional meetings, led by Pastor Weiss. He now was enabled, with help from Francke, to resolve to live wholly for God. The text of his first sermon, "Master, . . . at thy word I will let down the net," was in harmony with the profound humility of soul and childlike trust in God's Word which he afterwards exhibited.

The youth was at this time led by Schultz, the missionary, who was then putting through the press at Halle the Bible in Tamil, to engage in the study of this southern Indian language. Little by little Christian entertained the thought of becoming a missionary. He heard with pleasure that Francke was looking about among the students for new recruits for the Indian mission. The resolve was awakened within him to offer himself for the work, if he could gain his father's consent. The elder Schwartz had different plans for his first-born. Yet after brief reflection he yielded, contrary to general expectation, and gave his blessing, bidding him in God's name to forget the father's house and the tangerland, and to go and bring souls to Christ in the far-off country.

Schwartz came back with joy to Halle, having resigned all claim to his patrimony in favor of his brothers and sisters. A few days after this he was offered a lucrative pastorate in Germany. But he had put his hand to the plow, and would not look back. He was ordained in September, 1749, with two others, in the Lutheran consistory at Copenhagen. In December, he went over to London, and by February 1, 1750, was ready to sail. For a whole month his ship was kept in the harbor of Palmouth by adverse winds. Other ships, which were at that time on the open sea, were in many cases wrecked. Schwartz recognized the first of his deliverances from danger. He was enabled to overcome seasickness and a severe attack of fever. He passed the months in study of the Scriptures, in other useful studies, and in prayer, till, on July 17th, he saw the coast of Cuddalore lying before him in all its glory. Not long after he had landed, his ship went down in a tempest. Schwartz and his comrades, in excellent health, reached Tranquebar July 30th, and were heartily received by the brethren. There Schwartz, in the language in the church of Zeigenbalg. He there acquired the Tamil so that he was able in four months to preach his first sermon. The talents of Schwartz for mission work were so evident from the beginning that he was soon entrusted with the oversight and leadership of all the Christian congregations and schools south of the river Carery. Amid the noise of the war that was raging between England and France, he pushed on his work in and around Tranquebar. The pagans in many places received him with marked respect, and of their own accord contributed toward his support. The Danish colony of Tranquebar was too narrow a place for his efforts. He went on foot, a friend with him, to the populous city of Tanjore, and there obtained leave to preach the gospel in the palace of the prince. Aided by British officers he builted in the great city of Trichinopoly a chapel and a school as the beginning of a station. In the year 1766 this charming and well-situated place was made his especial field of labor. Only eternity can unfold all the work done by him here, or from here as a centre, all that he became to natives and Europeans, from Madura and Madras, even to Tinnevelly, attracting collaborators to him and imparting blessings to all ages and classes. His cordial nature, his affable address, his stores of information, his eloquence upon both religious and worldly matters, was for -decades afterwards a delightful remembrance in the minds of those who met him. One man who had been greatly prejudiced against Schwartz, furnished, after years of acquaintance and friendship, the following description: "The very first sight of the man made it necessary to lay aside prejudices. His clothing was generally pretty well worn, and out of the
fashion. His form was above the average in height, well built, erect, and unassuming in its carriage; his complexion dark but wholesome, his hair black and curly, his look full of strength and manliness, gleaming with sincere modesty, straightforwardness and benevolence. You may conceive the impression which even the first sight of Schwartz would make upon the minds of strangers." When he had fully mastered the copious, difficult language of the ancient intellectual and wealthy Tamil folk, he for five years studied thoroughly their entire mythology and literature, which proved inestimably useful to him in instructing and convincing the people of Malabar. He also acquired the Portuguese at Tranquebar, so that he might approach the large numbers of this nation scattered over India. In Trichinopoly, where Schwartz was cut off from all outside society, except for a time that of the missionary Dame in Tanjore, he accomplished a great deal with but very small means. Content with an apartment in an old Hindoo edifice, in which there was enough room for himself and his bed, he accepted with a cheerful countenance, as his daily bill of fare, a dish of boiled rice with a few vegetables. A piece of dark cotton cloth, woven and cut after the fashion of the country, was the clothing of his body the year through. Free from every care of earth, his only wish was to do the work of an evangelist among the poor Hindoos. The catechists, whom he raised up from among them, ate at his table, supported out of his yearly income of six hundred guilders. The great English garrison of Trichinopoly having no religious instruction or worship, Schwartz became interested in them. It must astonish every one who knows the English soldiery in India, to know that the missionary succeeded in winning over the entire force to the side of the gospel. At first he gathered them to public worship in an out-building. But they soon decided that they could afford a part of their pay to erect a church edifice. Only a man like Schwartz could, with the small sum given him, have erected a beautiful, lofty, roomy structure. Besides he builded a mission house and an English and Tamil school, to which he applied the year's pay given him as chaplain of the garrison by the government of Madras. He declined a considerable legacy left him by an officer to whom he imparted religious instruction. He refused the presents of the prince of Tanjore. For a missionary must show, under all circumstances, that selfish ends do not control him in his labors for the gospel.

Schwartz enjoyed good health the most of the time in this torrid country. The peace of heart which won him no boisterous delights, but a quiet, profound, constant joy, upheld and strengthened his body as it grew old. Under the Almighty's protection, he again and again was saved from great peril. Once, for example, he had risen before daylight, and sat down near a very venomous serpent, but was not touched by it. At another time (1772), when the powder magazine of the fortress blew up, and the ground was strewn with ruins and with dead bodies, he, with his catechist, pupils and church members, remained unharmed. It was to be expected that Schwartz should turn to Christ thousands of people, tender children, rough soldiers, gentle youths and hoary old men. He was found everywhere with comfort and aid, hastening to the wounded and sick in body or in soul, and that in trying times, and amid the terrible devastations of war. In Trichinopoly he lived to see how first twenty and then thirty soldiers con-

enanted to give themselves truly to Christ, and supported their spiritual father by visits to the sick, but especially by an upright life among the heathen. After the year 1788, Schwartz made his permanent residence in Tanjore. This city, built on what was counted holy ground, was a favorite abode of Hindoos, and was adorned with the most splendid pagoda in India, as well as with the wealthiest pagan institutions. Before this period Schwartz, from his knowledge of the language and public affairs of the country, and also from his disinterestedness and courage had been made a mediator between the English government and the pagan princes. He was now most respectfully solicited by the English to go (1779) on an embassy to the rude conqueror, Hyder Ali of Mysore. Schwartz turned the journey to Seringapatam to account everywhere, preaching peace through Jesus Christ. At the court of the terrible foe of the English, he immediately won the public confidence. When, upon his return, a present of money was forced upon him by Hyder Ali, he gave it to the English government. When he was bidden keep it, he asked that it should be appropriated to the building of an English orphan asylum in Tanjore. He also builded a church in that city for the Tamil congregation. When Hyder Ali, deceived and enraged by the British, ravaged, with an army of one hundred thousand men, the province of the Carnatik, bringing all the horrors of war, famine and death upon the field of Schwartz' labors, the latter proved himself an angel of deliverance to both soldiers and citizens. For seventeen months more than eight hundred hungry people came every day to his door. He collected money, prepared and distributed provisions to both Europeans and Hindoos, at the same time seeking to administer to them spiritual consolation. Such an impression had been made by him personally upon the terrible Hyder Ali, that the latter, amid his bloody victories, gave the strictest orders to his officers to suffer the venerable Father Schwartz to go about everywhere without hindrance, and to show him all kindness, since he is a holy man, and will not injure me." Thus the "good father," as the pagans called him, could continue his peaceful seed sowing among the hostile camps which had spread over the whole country. It was his intercession which protected the city of Cuddalore, in the face of the savage hordes of the enemy.

Schwartz was chosen by the English government (1785) a member of the council of administration for Tanjore. For his noble services in this office he was granted a British pension of one hundred pounds annually. When the old prince of Tanjore was given an heir to his crown, Schwartz was proffered the guardianship of the prince. He declined, naming instead the father's brother, Ameer Sing. The latter, in acknowledgment, gave him the revenues of a village for his service in this office. When Ameer Sing behaved badly towards Sersudscha, the crown prince, Schwartz was obliged to become guardian, and took a large share in the unsettled affairs of the state. He brought about an improvement in the administration of law and of finance, and an increase of the revenues. He was surrounded from morning till night by natives of every condition, whose disputes he settled; by needy widows, whom he employed in spinning and in other labor; by poor girls, who did knitting while he instructed them; by young catechists and missionaries, to whom he gave wise counsels. Besides all this, he engaged in preaching and in
founding and conducting the schools of the province, the means for which he received from the old rajah of Tanjore, whose confidence he retained undiminished through a space of thirty years.

Thus Schwartz at seventy years of age remained in his full strength, a German oak in the land of the palm. His position grew ever more lonely; his friends were gone; he was forewarned of his departure through a disease of the feet. Schwartz had remained unmarried (would that other missionaries could consent to forego marriage, at least at the start) and yet was most thoroughly adapted by his social, loving nature to enjoy the married life. He was prostrated by a painful sickness connected with the trouble in his feet, and was thus prepared for the end of life. Still he was able to join with strong voice in the hymn, "Christ is my Life," and to say that he was ready either for further labor or for a speedy departure. He submitted everything to the will of God. He commended his spirit to Him who had redeemed him. Then singing, in concert with his brethren about him, the hymn, "O Sacred Head now Wounded," with head erect and lips open, he expired in the arms of a faithful and affectionate native assistant, at four o'clock on the morning of February 13, 1798. The court of his home resounded with loud weeping, when the people gathered there heard of the death of their comforter and father. Prince Sersudscha hastened thither to behold the form of his loved guardian. At the grave the sobs of the multitude hindered the singing of the burial hymn. The prince erected in the city where he lived a marble monument "to the revered Father Schwartz." Upon a granite tablet in the chapel of the mission he placed also an inscription in English verses, praising his "father" and expressing a desire to be worthy of him. In later years the prince, though lacking courage to become a Christian, endeavored to honor the memory of the deceased missionary by pious institutions for the young and sick. The East India Company in 1807 erected a monument to the patriarch of Christian missions in Hindostan, in St. Mary's Church of Fort George at Madras. But the most precious memorial of his work for the missions in Southern India, to which he left all his property, was the multitude whom he led to a Christian life, and the company of valiant men whom he trained to carry on the work. When Gericke as missionary went to South India in 1803, he saw the fruits of the seeds sown by Schwartz. Whole villages came to him for instruction. He baptized thirteen hundred pagans, while his catechists formed eighteen churches, and baptized twenty-seven hundred persons. There have since been found, in sixty-two villages surrounding a church erected by a Hindoo woman whom Schwartz baptized, more than four thousand Hindoo Christians.—[Leaders of Church Universal.]

DR. WILSON OF BOMBAY.

BY REV. S. J. KELLOGG, D. D.

In the burgh of Lauder, Berwickshire, Scotland, to Andrew Wilson, a farmer of the country side, and an elder in the parish kirk, was born in 1804, the subject of this sketch, John Wilson, missionary of the Free Church of Scotland at Bombay. From the very beginning of his life, Providence would appear to have separated him for the Gospel of Christ. Even as a child he disclosed the germ of that rare capacity of speech which afterward served him so well, and "almost alarmed his mother by speaking before he could walk." Dr. Wilson, in his journal, tells us of religious impressions made upon him when only three years of age, "which were never afterwards effaced;" and his biographer refers to an incident of his boyhood which seems now to have been prophetic of the future mission of the man.

"On one occasion the boy was found preaching from a hollow tree behind Thirlestane Castle to the people who were sauntering home on the Sacrament Sunday evening, and was chastised for what seemed to his parents an offense."

A schoolfellow describes him at this time of his life as—

"Modest, devout, affectionate, and gentle; always ready to take part with the weakest; never in a quarrel or a scrape; the most diligent and persevering student in the school; eminently truthful and sincere."

It is a portrait in outline of the character of the man. When but entering his teens, his attention was first turned by the reports of the Bible Society to the needs of the heathen world, and at fourteen he entered the University of Edinburgh to begin his formal preparation for the ministry. After a year, he took the place of private tutor in the family of a Dr. Cormack, and thus, as it afterwards appeared, Providence deter-
The four years which Dr. Wilson spent at this time in his own country were chiefly occupied in laboring for the Indian missions among the Churches. Not only in the Free Church, but also in the Irish Presbyterian Church, whose mission in Kathiawar he had done so much to establish, and occasionally in the Free Church of Scotland, he appeared in the forefront of the cause of the land of his adoption. His literary work during this period is evidenced by a continual correspond-ence with leading Oriental scholars in Great Britain and on the Continent, by the publication of another most able and scholarly work on "The Lands of the Bible," and various contributions to the pages of the North British Review.

In 1847, he was most happily married to Miss Isabella Dennistoun, a lady who proved herself in every way a most fit companion and help of her missionary husband. And so, in that same year, with health restored, Dr. Wilson returned to begin his work anew in India. On reaching Bombay, aided now alike in his scholarly and evangelistic labors by his admirable wife, he threw himself again into the missionary work with all the unabated energy and devotion of his first love. In each cool season we find him preaching, as in former days throughout the whole extent of the Presidency; in 1850, in the company of Dr. Duff, extending his tour as far as Sind, there lately annexed, in which, it is added, he was the first Protestant missionary to preach the Gospel. In Bombay, although, now from unbelieving countrymen in the Government college, and now from the native community, alarmed and excited from time to time by notable conversions to the faith of Christ, he experienced frequent opposition, yet none the less, his missionary influence steadily increased and expanded. Not only inBombay from his own schools, and even the Government college, but from all the countries surrounding the Indian Ocean came cheering tokens of the Master's blessing on his work. Now he baptizes a Beloochee, who had heard him preach in Sind, and now a Jew from Bokhara. Again, he receives a kindly letter from the Jewish community in Nablus, in Palestine, some of whom, he hears from another source, led in the first instance by his words when visiting them years before in Palestine, had applied for admission to the Christian Church. In addition to his manifold missionary labors, the universal recognition of his remarkable familiarity with almost every department of Indian affairs brought upon him during this period of his life ever increasing duties of a literary nature, or connected with the political and material interests of the country. Some indeed of such official calls, however honorable and profitable to himself, he refused when it appeared to him that they might interfere with the supreme duty of the King of kings. But to nothing that concerned the welfare of the people of India was he indifferent, nor was he slow to any duty consistent with entire devotion to his missionary work.

In the mutiny, especially, Dr. Wilson's scholarly attainments, and his intimate and often confidential relations alike with the native population and with the Government, made his services to the country of peculiar value. Throughout those days, suspicious letters in unknown characters intercepted in the post were regularly passed by Government to him to be deciphered. In a letter of that time he modestly speaks of his antiquarian studies as having given him "ability to make out some of the most difficult letters which came into the hands of our vigorous officials during the late mutiny." At the same time so fully did he retain the confidence of the native population that even the darkest days of the mutiny, and in a public meeting, he declared his readiness to go through any lane or alley in Bombay alone in the darkest night. And from Dr. Wilson this was not the language of bravado. How much the relations in which Dr. Wilson stood to the Government and to the people of India may have signified, may be estimated when we remember that, in the opinion of Lord Elphinstone, "Bombay probably saved Poona and Hyderabad, and even Madras."
One effect of the Mutiny was greatly to quicken the interest of the home Churches in India. In the United Presbyterian Church this interest took the shape in the establishment of their efficient mission in Rajputana. In this enterprise they were constantly counselled and encouraged by Dr. Wilson, and when, in 1859, the pioneers of that mission came to India, Dr. Wilson, accompanied by his wife, made a long journey of 1,500 miles in a bullock cart, to escort the new missionaries to their field of labor. Nor must we overlook the influence which Dr. Wilson exercised at this period of his life in the educational matters of the Bombay Presidency, especially in the establishment and the subsequent conduct of the Bombay University. In the dark summer of 1857, Lord Elphinstone, then Governor of Bombay, asked Dr. Wilson to take a place in the Senate of the University; and when, a little later, he was made Vice-Chancellor, he found himself practically at the head of the education of the millions of the Presidency. Thus, as life went on, his influence ever more and more widely extended. Not only was he held in deserved honor by the whole English community, and by the native Church which had, under his faithful ministrations, attained a flourishing condition, but even non-Christian natives turned to him for friendly counsel and assistance in their efforts to deliver their country from the bonds of ancient custom and superstition. Thus, when, in 1866, the Hindoo Reformer Kurundass appeared in the supreme court of Bombay as the opponent of the licentious Maharanis and their horrible systems of consecrated adultery and fornication, it was chiefly by the willing aid of Dr. Wilson, and his rare acquaintance with the archaic dialects of India, that the wretched priests of Krishna were out of their own books convicted, and triumph of the reforming party secured.

Of special interest, a little later than this, is the connection of Dr. Wilson with the great African missionary, Dr. Livingstone. In Bombay, Dr. Wilson's house was Livingstone's home. Two boys, Chuma and Wyakatane, who had been brought to India by Dr. Livingstone, were instructed, and at last baptized by Dr. Wilson. Of these, Chuma has since become known to the civilized world as the faithful Christian who was with the great African traveler at the time of his death, and who brought his remains in safety to the sea-coast. In all the preparations for Dr. Livingstone's last departure for Africa, Dr. Wilson took an active and efficient part; and so long as the former lived, was his most frequent correspondent and the medium of his communications touching African affairs with the Government of India.

In 1857, Dr. Wilson had received in charge two Abyssinian boys, Gabru and Maricha Warka. These he had educated, and in due time both, having been converted, had returned to their native country, where they for many years carried on a mission school, and at last rose to be the counsellors of Khassa, Prince of Tigre, the faithful ally of the English during the Abyssinian war. And when Dr. Wilson, at the beginning of the Abyssinian war, was asked by the Government of India for advice and assistance in connection with the information department of the expedition, he placed them in communication with these former pupils; and to their services the best of the correspondents with the army attributed much of the success of the venture. In the midst of the preparations for the departure of the Abyssinian army from Bombay, Dr. Wilson was called again to undergo sore bereavement in the loss of his excellent wife. But as the event proved, the separation was not to be very long.

In 1870, the Free Church conferred upon Dr. Wilson the highest honor in her power in calling him home to Scotland to be the Moderator of the General Assembly. In the discharge of that so honorable position, he seems to have fully met the expectations of his friends, and justified the wisdom of their choice. His address upon the taking of the Moderator's chair is spoken of by his biographer as remarkable for "the extent of his knowledge and the breadth of his sympathies," his admirable "vindication of the standards of the Church; and, at the same time, for the utter "absence of anything narrow, sectarian, or purely ecclesiastical." The spirit of his closing address before the Assembly on the Foreign mission work may be gathered from his closing declaration that—

"Notwithstanding his forty-one years connection with India, if he lived to the age of Methuselah, he would consider it a privilege to devote his life to its regeneration."

Until his return a year later to India, he gave himself with zeal, apparently unabated by age, to the duties of his official position, and especially to the development of the missionary spirit of the Church. But however useful at home, he could not stay there. "I go," said he, "bound in the spirit to India to declare the Gospel message." And the end of 1871 found him again at his post in Bombay. The four years of his life which remained were filled up with those same manifold and unceasing labors and cares with which we have become familiar. The most notable event in his missionary life in that period was his attendance and participation in the Missionary Conference at Allahabad, where for the first time were gathered representatives of all the Churches laboring for Christ in India. In that assembly, so notable for honored and venerable men of the next generation, his influence was more deep and sincere than that of any other representative.

Among the many able and suggestive papers presented on that occasion, no one will forget the first of them all, which was read by Dr. Wilson on preaching to the Hindoos. Nor should we omit a reference to the part which Dr. Wilson, in conjunction with the venerable Dr. Morrison of the American Presbyterian Mission, took in the Conference held shortly after for the promotion of an organized union among the many different branches of the Presbyterian family represented in the Indian missions. This was a movement quite in harmony with the truly catholic spirit of the man, and as long as he lived he continued to take the greatest interest in the establishment of that Presbyterian confederation which, as it is hoped, may prepare the way in due time for the formation of a General Assembly of the Presbyterian Church in India.

At last, in 1875, came the end of this so full and useful life. Here we cannot do better than quote from the biographer:

"To Mr. Bowen, the American missionary, he said the day before he died, 'I have perfect peace, and am content that the Lord should do what seems good to Him.' And then he talked of the advance of Christ's kingdom in India. . . . At his feet were gathered more—and more to him than Prince or Viceroy, governor or scholar. The Indians were there to hear him, and the Parsees came from far Dharwar to seek his blessing. They knelt before him, their turbans on the ground, as they laid the Christian patriarch's hands on their heads; and when he died, they—Hindoos—bowed his body that they might bury it. The Mohammedans were there. A family greatly attached to him brought their own physician to see him . . . The Parsees were represented by Dhanjeebhooy and Shapoorjee, his first and latest sons in the faith from their tribe. . . .

And so, at last, having just filled out man's appointed threescore years and ten, at the time when multitudes were gathered to greet the Prince of Wales in India, the venerable missionary was called to meet in his glory that Prince of Peace whom, for nearly half-a-century, he had served so faithfully and so well.

In the briefest outline, was the life of John Wilson. The death of such a man was a loss, not to his own Church alone, nor even to India only, but to the Church of Christ, and to the world. A rare combination of various natural aptitudes and high attainments, with the most entire devotion to the work of Christ, made him a missionary of a type which is rarely met. At the foundation of all lay his spiritual character. In his Memoir we read little of those almost ecstatic experiences which have been so notable in the lives of some of God's servants, but we are impressed above all with the depth and completeness of his consecration. A single-minded devotion to the fulfillment of the last great commission of his Lord and Master was the motive-power of his life, and the explanation of all that he did. — [Catholic Presbyterian.]"
The People Using the English Language Responsible for the World's Evangelization.

BY REV. JOHN ROBINSON, ASHLAND, OHIO.

A wonderful change in reference to the evangelization of the world has occurred since the beginning of the present century. At its commencement almost the entire Protestant Church was indifferent to the perishing condition of the unevangelized portions of mankind, incredulous as to the possibility of converting the heathen, and disposed to deny the obligation to preach the gospel to every creature. Now there is scarcely any body of Evangelical Christians whose members are not somewhat awake to the importance of this work, ready to admit their obligation and actively engaged in it. Then the largest part of the world was closed against the Gospel. All the countries in which the Greek, Roman Catholic, Coptic, Armenian, and Nestorian churches had the ascendancy forbade the circulation of the Scriptures and the preaching of the Gospel among the people. The islands of the sea were all given over to utter barbarism. Africa was largely terra incognita—the dark land—whose people were being carried by thousands annually into various civilized countries and sold as chattels. The East India Company refused permission to preach the Gospel to the millions of India:—Burmah, Siam, China, Japan, with all central Asia, were inaccessible to any who would teach salvation through Christ. Persia and Turkey held the death penalty in the face of all who would forsake the Crescent for the cross. But all this is changed; there is scarce a spot on earth where, with proper prudence, the Gospel may not be preached. Then the languages of the Pagan nations were not known, save by a small class of commercial adventurers; many of them had not been reduced to a written form; they contained no words capable of conveying Christian truth; neither the Scriptures nor any Christian literature had been translated into any of them; and missionaries attempted to labor on behalf of these nations at the risk of life. Now, these languages are nearly all reduced to a written form, the scriptures have been translated into about two hundred of the more important of them, a considerable Christian literature is found in many of them, and missionaries are tolerated if not welcomed among nearly all. Then the whole work was to begin. The Church was to be aroused to a sense of its obligation, men trained for the work, means for their support secured, the privilege of laboring among the nations obtained, salient points in all countries occupied, terms found or invented to express Christian truth in their languages and translations made, schools established and the Gospel preached. In short, everything necessary to or connected with the world's evangelization was to be commenced. Now, over nearly all the world, the churches are awake to the importance and obligation of this work, the most available places are occupied, the men and the means in a measure secured, all the machinery provided, the toleration of the Pagan or nominally Christian governments obtained, large success achieved, and a glorious promise has been furnished by the past, of future triumph. Nearly fifty different Associations, representing the various Christian bodies, are actively engaged in this work; and the indications of Divine Providence, as well as the progressing fulfillment of prophecy, point to the time as not very distant when "the knowledge of the Son shall cover the earth as the waters cover the sea." Now, while the Head of the Church says to the whole body, "Go ye into all the world and preach the Gospel to every creature;" His providence may indicate that He requires more, at least in regard to the absolutely Pagan nations, from some parts of the Church than others, by putting them in a better position, giving them larger means, securing for them readier access to the populations to be evangelized. He may say, "Upon you especially, I devolve the responsibility of this work." It is surely important, therefore, to enquire whether He has given such intimation in reference to any particular people, and if so, who they are, hence the importance of the subject of this article.

In considering this matter it is proper to say at first that the Greek, Roman Catholic, Armenian, Nestorian and Coptic bodies, claiming to be parts of the Church of Christ, with such portions of various Protestant bodies as are under the control of rationalism or ritualism, are all to be left out of the account. For, while there may be truth enough taught among them to save individuals, and many of their members may be really children of God, they cannot, as bodies, communicate to the world what they do not possess, the simple truth as it is in Jesus. They cannot preach that Gospel to others which is not preached or believed among themselves. They constitute a part of the mass to be evangelized as really as the pagan natives. There remain after this elimination only Protestant Christians of Europe and America. Among these upon whom does God intimate in His providence His purpose to devolve the greater part of the responsibility for the world's conversion? We have no hesitancy in answering: "The English speaking people." And this, we think, will be apparent to all from the considerations that follow:

1st. Probably when the ambitious builders of Babel were defeated, our race fell into a triple division. Thenceforward the Aryan, the Semite, and the Turanian, with their multiplying sub-divisions, filled all lands and all history. Of these the Aryan has always been the most intelligent, energetic and progressive. It drove the weaker Turanian eastward and southward from central Asia and occupied the land. It cultivated monotheism; and travelling southward to India, originated that profound but
cold and false philosophy that has come down to modern times through the Sanscrit. It journeyed westward and gave the world the Greek and Roman and Teuton, the mightiest and most enterprising, the most civilized and cultivated of the nations. This race filled Europe, drove back or absorbed the aboriginal Turanian, was more than once master of almost the whole world, leaped over the Atlantic and peopled America. The Frank and the Teuton, the Saxon and the Celt are all of this race. And these are to-day wielding the strongest political influence, carrying on the largest commerce and developing the greatest wealth of the world, as well as making the grandest contributions to science. The great majority of evangelical Christians on earth, whom God has especially enlisted in the work of modern missions, belong to it. He has cast the salt of His grace into it as into none other. Of this race the English speaking people constitute a very large part. And that, as a mass, they are the most intelligent, practical, enterprising and powerful in many respects appears upon the surface of the world's condition to-day. They are, next to the children of Abraham, the greatest wanderers. Hence the saying, "If the North Pole shall ever be discovered a Scotchman will surely be found astride of it." They are the colonizers. Since the days of old Rome no other people have done nearly so much in this direction. They are the men of commerce. All this certainly indicates special qualifications for mission work. Has God given these capabilities in vain, or without intending thereby to say, "Upon you especially I impose the work of making known my salvation to all nations."

2d. And God, in his providence, has given very great political influence and power among the nations to this people. The fact that they enjoy a higher civilization, a greater measure of civil and religious freedom, have had a more rapid growth and ever increasingly greater prosperity than other peoples, while the nations and races yielding to the domination of pagan or corrupted Christian systems, are, with few exceptions, steadily declining, is attracting the attention of thoughtful men everywhere. Their superiority in these respects is confessed and the reason of it sought for. The form of government, especially of the United States, defective though it may be in some respects, is not only the admiration of intelligent masses everywhere, multitudes of whom flock hither annually to enjoy its advantages, but the model toward which many nations are working. And this government differs little in its primary principles from that of England. Men admire the greatness of this people, study their institutions, seek to copy their example and accept their influence. All this gives a prestige among the nations belonging to no other people. And when their diplomacy combines they can readily accomplish all that lies legitimately within its sphere in favor of the Gospel and its propagation. This general civil influence now predominates in Japan, China, Siam, India, and is powerfully felt in Europe and all the Orient. And an alliance of this entire people in the future for diplomatic purposes is not an impossibility. Such a combination would be a thing of might, therefore has God given this people such a position of influence, with the possibility of still greater, among the nations if not to say to them with emphasis, "Make disciples of all nations. Restrain the arm that would restrain the Gospel and help carry it to all people!"

3d. In God's gracious providence the church among this people has fewer hindrances to contend with in her work at home and abroad than are found among most other Protestant people, and is, therefore, freer to give her energies to the evangelization of the world than they. A smaller portion of the English-speaking church is either hindered or corrupted by connection with civil government than of other Protestant churches. Romanism dominates a smaller portion of the English than of any other part of the Aryan race, unless it be individual states of Germany or cantons of Switzerland. Atheism, Rationalism and skepticism have not prevailed among them as extensively as elsewhere, still they do not constitute a hindrance nearly so great among them as among Protestants of continental Europe. Nor does Ritualism, though seeming to grow in certain quarters, affect them more than others. And it is exciting strong reaction tending to its restraint and overthrow. And this people have a smaller proportional population at home needing evangelization than some others. This statement may need modification as applied to the people of the United States, inasmuch as here are millions of semi-pagan Africans, millions of deluded Romanists, Rationalists and skeptics, constantly receiving accretions from abroad, and multitudes of pagans, aboriginal and immigrant, all to be absorbed by our English-speaking people, assimilated to our institutions, and evangelized by the church of this land. And yet, when this concession is made, it still remains true that, taking the English-speaking people together, a smaller proportion of them remain to be evangelized than of any other among whom the church has a vigorous hold, unless it may be Holland, parts of Prussia and of Switzerland. The English-speaking church, therefore, has fewer hindrances in its way, and less demand for the employment of its energies in home evangelization, and is freer to go into all the world for mission work than other parts of the Protestant church. Does not God, by this condition of things, say to this church, "I require you above all others to carry the glad tidings of a free salvation to all nations and peoples and tongues."

4th. This people have now, and prospectively, larger resources for the prosecution of this work than any other. This fact was distinctly recognized in the recent Presbyterian council held at Edinburgh. The members who were present from the pagan world not only, but the delegates from the Continental Churches as well, all earnestly appealed for help to their English-speaking brethren. They expressed in strong terms their need of means more than of men to carry forward their work of home evangelization. The truth and force of this statement will appear from:
1st. The extent of territory under the control of this people. Of Asia, Britain owns or controls an extent of territory equal to two and a half millions of square miles. Of Africa she now controls about two hundred and seventy-five thousand square miles; and the subject of taking possession of all that part of the continent lying south of two degrees of north latitude, or the route by which Stanley crossed the continent from east to west, is being discussed, and seems by no means an improbable event. This would give her control of at least two millions of square miles. Of Oceanica she owns in Australia and adjacent regions about three millions of square miles—a territory three fourths as large as all Europe and twice as large as British India. Of North and South America and the West Indies, she possesses at least three and a half millions of square miles. All this aggregates about seventeen millions eight hundred thousand square miles. And in the near future she may add two millions more in Africa. The most recent calculations represent her territory as aggregating 8,982,177 square miles. And to this must be added three millions of square miles, the territory of the United States, making in round numbers about thirteen millions of square miles, or more than one fourth of the land surface of the globe. On the other hand, the other Protestant people do not together control more than two millions of square miles, or one sixth as much as this people, or one twenty-fourth of that surface. But much of this surface is incapable of cultivation, being mountain ranges, and deserts, marshes or inland lakes. It is ascertained by careful investigation that the extent of arable soil upon the American continent is about eleven millions of square miles, while that of the other three quarters of the globe does not much exceed ten millions available for agricultural purposes. The reason of this disparity is found in the fact that the American continent is long and narrow, with an ocean washing either shore in its entire length; its mountain ranges are parallel with, and not far from its coasts, of less altitude than the mountains of the other quarters of the globe and nearly at right angles with the directions of the trade winds; and therefore the moisture borne upon their wings is precipitated in plentiful showers upon the entire area. No such extensive rainless regions, or arid deserts are found here as in other portions of the earth. Now, of the eleven millions of square miles of arable land on the American continent, more than six millions are under the control of the English-speaking people. And of the ten millions of Europe, Asia and Africa, they control one and a half millions, and of Oceanica one million, aggregating eight and a half millions of square miles of arable soil, or more than one third of all the earth contains, and certainly three times as much as is controlled by all other Protestant Christians. And then, a large proportion of this extensive territory is virgin soil whose capabilities have never been fully developed—much of it has not been touched by the plow; and it is occupied by a sparse population little given to agricol-
THE GOSPEL IN ALL LANDS.

211

less on their part. The commerce of the world, with all the wealth and influence it brings, must therefore, in all the future, be in a pre-eminent degree in the hands of the English-speaking people. And, in possession of these resources, the wealth of this people has increased with wonderful rapidity in recent years. Thirty years ago, the sum of values in the United States did not much exceed eight millions of dollars. Today, though the means of accurate statement are not at hand, it is safe to affirm that it reaches thirty millions, or nearly four-fold what it was then. And a similar advance has been made by Great Britain: single individuals now realize from regular business, annually, a larger sum than was paid Pizarro for the ransom of the Incas of Peru. And for the development of their resources, this people possess a larger amount and variety of labor-saving and productive machinery than others. In mechanical industries, agricultural and mining operations, their machinery is capable of doing almost as much as all the toiling millions of men beside. Evidently, therefore, the resources of the soil, the mine, the work-shop, and commerce, belong to this people in a larger measure than to all other Protestant people together. What does God mean by putting such immense resources, present and prospective, into their hands, if not to say to them, “Upon you I devolve the responsibility more largely than all others besides, of giving the Gospel to the whole race”?

4th. And this people have ready access, with favoring circumstances and influences, to a larger portion of the human family than any other Protestant people. Upon the American continent are nearly half a million of aboriginal and immigrant pagans, who, because of their circumstances and conscious inferiority, are readily accessible for evangelistic labor. And here are more than four millions of Africans, most of whom are semi-pagan, and fully ready to welcome such labor. And to these shores come hundreds of thousands annually from nearly all parts of the world, most of whom are ignorant Romanists or rationalists. They come to find homes; and, rejoicing in civil freedom, they soon adopt our language, become an integral part of our population, and comparatively, easy of access to laborers for Christ. And the freedom, civilization and power of this country give its people access to, and influence with, the other nations of almost the entire continent. Scarce any other people since the world began have had such grand opportunities for evangelizing work at home, and in its immediate vicinity, as those of the United States at the present hour. And Britain, through her colonies and dependencies insular and continental, comes in favorable contact with immense populations. In her insular possessions, Australia and adjacent regions, and the West Indies, are not less than three millions. In Africa are two millions, and the number may be soon increased largely. She controls in India a population variously estimated at from two hundred to two hundred and fifty millions, and in North America a quarter of a million more. These aggregate at least two hundred and fifty millions. And while she governs them so largely for their good, her evangelizing labors reach them under circumstances most favorable to success. And besides these her commercial operations bring her into favorable relations with yet other millions, so that the English-speaking people come into contact in their civil and commercial operations with fully one-fourth of the unevangelized part of our whole race, and in such a way as to secure not only protection for evangelistic laborers, and facilities for traveling and dwelling among them, but also attention to their instruction, making the temporal interests of the people subserv the progress of the Gospel among them. And the desire to increase the productive industry of these dependent populations, and thus the wealth of their rulers, will constantly lead to the encouragement of these laborers. No such opportunities for evangelistic work are given to any other people, or have ever been given since the world was. Does not God thus say, “I have set before you an open door; to you I look especially for the evangelization of the world.”

5th. In addition to all this the English language is spoken by a larger number of people than any other, and of course than that used by any other Protestant people. The written language of China is understood by a larger number but not its spoken tongue. English is now used by about one hundred millions. It is spreading rapidly upon the contingent of Europe and in Western Asia. It is constantly enlarging its area in South Africa, India and Australia. And the migratory habits of this people, with their colonization and commerce, will carry their speech to other parts of the world. More than half the population of the American continent use English, and the multitudes flocking hither soon adopt it, and the enterprise of this people will constantly enlarge the area of its use southward. And if an alliance of the English-speaking people should be established, which has been suggested, for the purpose of securing accord in diplomacy and mutual help in civil affairs, and more remotely concurrence in religious effort everywhere, the language must spread. The idea that this tongue may yet become the universal medium of communication for our whole race is by no means utopian. And besides this the immigration, colonization and commerce of this people make a larger proportion of them familiar with the languages of the races to be evangelized and thus prepare them for evangelistic work; so that they possess advantages in this respect for reaching these nations that others do not. There is also a greater amount of religious literature in this than in any other language. Whilst there is much in the German, it has, for the last century, been sadly poisoned with Rationalism, skeptical criticism and infidel philosophy. Comparatively little of these is found in English. In this language the inspiration of the Scriptures, the requirements of the divine law, the precious truths of the Gospel, its wondrous spirit of all embracing benevolence, the practical duties of the Christian life and the forms of church organization and work have been amply discussed, illus-
4th. And God has already led and enabled the English-
speaking people to lay larger foundations for this work
than others. The church, in its various branches among
them, is generally and pretty thoroughly awake to its
privilege and duty in this regard. It has taken possession
of the most eligible points in the world for the prosecu-
tion of this work among nearly all the pagan nations; has
settled, after long and careful experiment, the best methods
of reaching such people, thoroughly organized the plans
at home for securing the men and the means for carrying
on this work, largely drawn around the workers and their
labor the protection of the several governments, laid the
foundations of the church, gathered into the ranks of
native helpers trained for their work, in the offices of
pastors, preachers, teachers and colporteurs a great many,
added hundreds of thousands to the church, and is making
large and increasing annual contributions for the promo-
tion of this work. In all these particulars these people
far exceed all other Protestant Christians combined.
There are at least seventeen American and twenty-one
British Boards or Associations, or thirty-eight in all, rep-
resenting nearly every branch of the Evangelical Church,
engaged directly in the work of foreign evangelization.
There are but seventeen organizations for this purpose
among all Continental Protestants, and many of these are
feeble and some of them largely engaged in home evan-
gelization as well. About two-thirds of all the mission-
aries laboring among the pagan nations are English
speaking. Under the direction of these are about eighteen
hundred native laborers, while missionaries from the
continent do not report more than one thousand as under
their control. Of the converts among these nations the
English missionaries have gathered about half a million,
while others report about one hundred thousand. The
English contribute in round numbers six millions of dol-
ars annually, the others about one million for this cause.
These figures, are, of course, only an approximation toward
accuracy, but clearly show that three-fourths of the work
already done, since the era of modern missions began, has
been done by the English-speaking people, and that they
are in a position to-day not only to maintain this propor-
tion but rapidly to increase it in the future if they shall
prove faithful to their trust. Wherefore has God given
this people such a beginning in this work, such a position
among the Christians of the world and among the un-
evangelized nations, such prestige, and such prospects but
to say to them with intense emphasis, "Upon you I lay
above all others the responsibility of bringing back a re-
volted world to me—of lifting up a ruined race to the
enjoyment of life and salvation?"

If all these facts are taken together they demonstrate
most impressively the proposition that God has given to
this people such facilities for doing the work of evangel-
zizing our ruined race as He never gave to any other, and
such opportunity of doing it as no others have had since
the world began, and, therefore, that He holds them re-
 sponsible for it as He does not any others on earth. If
ever He spoke to any people by His word and through
His providence He says to these now, with an emphasis
all divine, "Go ye into all the world and preach the Gos-
pel to every creature." Shall they rise to the full con-
sciousness of the honor of their position, the preciousness
of their privilege, the grandeur of their opportunity, the
 glory of this work and the force of the obligation with
which God and the interests of His kingdom and the
wants and woes of a wailing and perishing world bind
them to "make disciples of all nations"? Shall they do
the grandest work for God and humanity that was ever
done on earth, and wear the brightest crown ever worn?
Or through delereliction in duty shall they leave earth's
millions to perish and bring divine wrath upon themselves
to the uttermost?

[The figures employed in this article are of necessity
but approximations to accuracy. They have been made
with care and are believed in all cases to be under rather
than over-estimates.]

THE TRUE SECRET OF MISSIONARY
POWER.

Much has been said of the debasing nature of the religious
systems of the different heathen nations. The God of this
world has exercised all his ingenuity in adapting his chains
and fetters to the various races that inhabit our world. What
is the remedy? It is found in the power of the Holy Spirit,
which is able to reveal to them the need of a Saviour from
sin and from death, and shew them that Jesus has, by His own
precious blood, opened the way for adoption, justification and
sanctification. In proportion to the spirit of entire conse-
cration which should not only pervade those who undertake this
wonderful work of preaching Christ to the heathen, but char-
acterize also those by whom they are sent, this glorious
enterprise of gathering God's chosen ones must advance, no
matter how formidable the obstacles may appear.
MISSIONARY AND NON-MISSIONARY RELIGIONS.

BY MAX MULLER.

Among the various classifications which have been applied to the religions of the world, there is one that interests us more immediately tonight, I mean the division into Non-Missionary and Missionary religions. This is by no means, as might be supposed, a classification based on an unimportant or merely accidental characteristic; on the contrary, it rests on what is the very heart-blood in every system of human faith. Among the six religions of the Aryan and Semitic world, there are three that are opposed to all Missionary enterprise—Judaism, Brahminism and Zoroastrianism; and three that have a missionary character from their very beginning—Buddhism, Mohammedanism, and Christianity.

The Jews, particularly in ancient times, never thought of spreading their religion. Their religion was to them a treasure, a privilege, a blessing, something to distinguish them, as the chosen people of God, from all the rest of the world. A Jew must be of the seed of Abraham; and when in latter times, owing chiefly to political circumstances, the Jews had to admit strangers to some of the privileges of their theocracy, they looked upon them, not as souls that had been gained, saved, born again into a new brotherhood, but as strangers—as Proselytes—which means men who have come to them as aliens, not to be trusted, as their saying was, until the twenty-fourth generation.

A very similar feeling prevented the Brahmins from ever attempting to proselytize those who did not by birth belong to the spiritual aristocracy of their country. Their wish was rather to keep the light to themselves, to repel intruders; they went so far as to punish those who happened to be near enough to hear even the sound of their prayers, or to witness their sacrifices.

The Parsi, too, does not wish for converts to his religion; he is proud of his faith, as of his blood; and though he believes in the final victory of truth and light, though he says to every man, 'Be bright as the sun, pure as the moon,' he himself does very little to drive away spiritual darkness from the face of the earth, by letting the light that is within him shine before the world.

But now let us look at the other cluster of religions, at Buddhism, Mohammedanism and Christianity. However they may differ from each other in some of their most essential doctrines, this they share in common—they have achieved, unless the spirit of truth and the spirit of love had been at work, and compare them with those in which any attempt to convince others by argument to save souls, to bear witness to the truth, is treated with pity or scorn. The former are alive, the latter are dead. The religion bas been at work, and this fact represents to us the world seems beyond the reach of doubt; and this fact represents to us the world.

No doubt, the accounts of the successes achieved by those early missionaries are exaggerated, and their fights with snakes and dragons and evil spirits remind us sometimes of the legendary accounts of the achievements of such men as St. Patrick in Ireland, or St. Boniface in Germany. But the fact that missionaries were sent out to convert the world seems beyond the reach of doubt; and this fact represents to us that at that time a new thought, new, not only in the history of India, but in the history of the whole world. The recognition of a duty to preach the truth to every man, woman and child, was an idea opposed to the deepest instincts of Brahminism; and when, at the end of the chapter on the first missions, we read the simple words of the old chronicler, 'Is there any one who would demur to the salvation of the world is at stake?' we feel at once that we move in a new world, we see the dawn of a new day, the opening of vaster horizons—we feel, for the first time in the history of the world, the beating of the great heart of humanity.

The Koran breathes a different spirit; it does not invite, it rather compels the world to come in. Yet there are passages, particularly in the earlier portions, which show that Mohammed, too, had realized the idea of humanity, and of a religion of humanity; say, that at first he wished to unite his own religion with that of the Jews and Christians, comprehending all under the common name of Islam. Islam meant originally humility or devotion; and all who humbled themselves before God, and were filled with real reverence, were called Moslem. "The Islam," says Mohammed, "is the true worship of God. When men dispute with you, say, 'I am a Moslem.' Ask those who have sacred books, and ask the heathen: 'Are you Moslem?' If they are, they are on the right path; but if they turn away, then you have no other task but to deliver the message, to preach to them the Islam."

As to our own religion, its very soul is missionary, progressive, world-embracing; it would cease to exist if it ceased to be missionary—if it disregarded the parting words of its Founder: 'Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost; teaching them to observe all things I have commanded; and, lo, I am with you always, even unto the end of the world.'

It is this missionary character, peculiar to these three religions, Buddhism, Mohammedanism, and Christianity, which binds them together, and lifts them to a higher sphere. Their differences, no doubt, are great; on some points they are opposed to each other like day and night. But they could not be what they are, they could not have achieved what they have achieved, unless the spirit of truth and the spirit of love had been alive in the hearts of their founders, their first messengers, and missionaries.

And now, let us look again at the religions in which the missionary spirit has been at work, and compare them with those in which any attempt to convince others by argument to save souls, to bear witness to the truth, is treated with pity or scorn. The former are alive, the latter are dying or dead.

The religion of Zoroaster.—the religion of Cyrus, of Darius and Xerxes—which but for the battles of Marathon and of Salamis, might have become the religion of the civilized world, is now professed by only 100,000 souls—that is, by about a ten-thousandth part of the inhabitants of the world. During the last two centuries their number has steadily decreased from four to one hundred thousand, and another century will probably exhaust what is still left of the worshippers of the Wise Spirit, Ahuramazda.

The Jews are about thirty times the number of the Parsis, and they therefore represent a more appreciable portion of mankind. Though it is not likely that they will ever increase in number, yet such is their...
physical vigor and their intellectual tenacity, such also their pride of race and their faith in Jehovah, that we can hardly imagine that their patriarchal religion and their ancient customs will so soon vanish from the face of the earth.

But though the religions of the Parsees and Jews might justly seem to have paid the penalty of their anti-missionary spirit, how, it will be said, can the same be maintained with regard to the religion of the Brahmans? That religion is still professed by at least $100,000,000 of human souls; and, to judge from the last census, even that enormous number falls much short of the real truth. And yet I do not shrink from saying that their religion is dying or dead. And why? Because it cannot stand the light of day. The worship of Siva, of Vishnu, and the other popular deities, is of the same, nay, in many cases of a more degraded and savage character than the worship of Jupiter, Apollo, and Minerva; it belongs to a stratum of thought which is long buried beneath our feet; it may live on, like the lion and the tiger, but the mere air of free thought and civilized life will extinguish it. A religion may linger on for a long time, it may be accepted by the large masses of the people, because it is there and there is nothing better. But when a religion has ceased to produce defenders of the faith, prophets, champions, martyrs, it has ceased to live; and in this sense Brahmanism has ceased to live for more than a thousand years.

It is true there are millions of children, women, and men in India who fall down before the stone image of Vishnu, with his four arms, riding on a creature half bird, half man, or sleeping on the serpent; who worship Siva, a monster with three eyes, riding naked on a bull, with a necklace of skulls for his ornament. There are human beings who still believe in a god of war, Kartikeya, with six faces, riding on a peacock, and holding bow and arrow in his hands; and who invoke a god of success, Ganasa, with four hands and an elephant’s head, sitting on a rat. Nay, it is true that, in the broad daylight of the nineteenth century, the figure of the goddess Kali is carried through the streets of her own city, Calcutta, her wild dishevelled hair reaching to her feet, with a necklace of human heads, her tongue protruded from her mouth, her girdle stained with blood. All this is true; but ask any Hindu who can read and write and think, whether these are the gods he believes in, and he will smile at your credulity. How long will this living death of national religion in India last, no one can tell: for our purposes, however, for gaining an idea of the issue of the great religious struggle of the future, that religion too is dead and gone.

The three religions which are alive, and between which the decisive battle for the dominion of the world will have to be fought, are the three missionary religions, Buddhism, Mohammedanism, and Christianity. Though religious statistics are perhaps the most uncertain of all, yet it is well to have a general conception of the forces of our enemies; and through which alone, I believe, the final victory will be gained. Whenever two religions are brought into contact, when members of each live together in peace, abstaining from all attack, when they are formed and established, took them back to their island homes, there to be a leaven for future ages. Yes, read the life, the work, the death of that man, a death in very truth, a reason for the sins of others—and then say whether you would like to suppress a profession that can call forth such self-denial, such heroism, such sanctity, such love. It has been my privilege to have known some of the finest and noblest spirits which England has produced during this century, but there is none to whose memory I look up with greater reverence, none by whose friendship I feel more deeply humbled than by that of that true saint, that true martyr, that truly parental missionary.

The work of the parental missionary is clear, and its success undeniable, not only in Polynesia and Melanesia, but in many parts of India (think only of the bright light of Tinnevelly), in Africa, in China, in America, in Syria, in Turkey, aye, in the very heart of London.

The case is different with the controversial missionary, who has to attack the faith of men brought up in other religions, in religions which contain much truth, though mixed up with much error. Here the difficulties are immense, the results very discouraging. Nor need we wonder at this. We know, each of us, but too well, how little argument avails in theological discussion; how often it produces the very opposite of what it was intended to produce; how often it produces the very opposite of what we expected; confirming rather than shaking opinions no less erroneous, no less indefensible, than many articles of the Mohammedan or Buddhist faith. And even when argument proves successful, when it forces a verdict from an unwilling judge, how often has the result been disappointing; because in tearing up the rotten stem on which the tree rested, its tenderest fibres have been injured, its roots unsettled, its life destroyed.

We have little ground to expect that these controversial weapons will carry the day in the struggle between the three great religions of the world.

But there is a third kind of missionary activity, which has produced the most important results, and through which alone, I believe, the final victory will be gained. Whenever two religions are brought into contact, when members of each live together in peace, abstaining from all direct attempts at conversion, whether by force or by argument, though conscious all the time of the fact that they and their religion are on their way to being overwhelmed, that they are responsible for all they say and do—the effect has always been the greatest blessing to both. It calls out all the best elements in each, and at the same time keeps under all that is felt to be of doubtful value, of uncertain truth. Whenever
...
I doubt not, but that some of you are very fond of travelling, and that nothing is pleasant to you than to hear papa say, 'On such a day we will all go to the seaside,' and I dare say you build many pretty castles in the air about the places you will visit when you are older. So now I am going to ask you to go with me to a far-off land, that you may see how some dark-skinned little sisters of yours live; and I think you will come back feeling that in all the world there are no little girls so happy and well off as those of England.

So now we will set off, and first we must take the train to Southampton, where we shall get on board a big steamer, and sail down in sight of many pretty places in Dorsetshire and Devonshire; then we shall most likely get a good tossing in the Bay of Biscay, and after passing the fine rock of Gibraltar, which our soldier countrymen hold for our Queen, we shall get into the calm blue waters of the Mediterranean, where we shall have plenty of sunshine and balmy airs. In a few days we shall be at the fine harbor of Malta, with its curious old town, and stories of the knights, and memories of St. Paul; next we shall reach the wonderful modern town of Port Said, where we enter the Suez Canal, through which you will find the passage very tiresome and monotonous, as there will be nothing to see but a vast expanse of sandy desert, with a few palm trees here and there, and perhaps some camels as the only moving objects. But you will pass one most interesting place, about which, I am sure, you have all thought and wondered—I mean the point at which the children of Israel crossed the Red Sea in face of Pharaoh and his hosts. And now you will all say, Oh, how hot it is! and so it will be all the way to India, and perhaps you will feel almost too languid to look at the range of the mountains of Sinai, which stand upon the left, sharp and bright red, and rugged in the extreme. So we go on, past the dreary sunburnt rock of Adam, where you will pity your countrymen who are obliged to live there; then out of sight of land for some days, under the burning sun of the Indian Ocean; past Ceylon, with its sweet spicy air and its wonderful beauty; past Madras, with its wild rough surf, until at last we sail up the Hooghly branch of the river Ganges, and cast anchor at Calcutta, the capital of our great Indian Empire, where we shall leave our floating home, and live in a house once more.

Now I am sure your first thought will be, "What a very strange place this is! how different to anything I ever saw or thought of before!" And you are quite right. None of those familiar sights, to which we are so accustomed in our English cities, will meet us here, but the sun is so hot, and everything is so dazzlingly bright, that if you tried to go out between breakfast and dinner, as you used to do at home, you would be sure to have a sunstroke; so although I know you are in a great hurry
to look about you, we must wait until it is towards evening before we see what this wonderful city may be like.

Off we go in a carriage, past the English quarter, where, on a wide handsome road, many English ladies and gentlemen are taking their little children for an evening drive. There is a military band playing lively music, and for a moment the scene makes us think of Hyde Park at five o'clock on a July afternoon. Then we pass rows of stately English villas, surrounded with gardens, or compounds, as they are called here, full of beautiful trees and gorgeous flowers, such as you would only see in England in a hot-house. The houses are so spacious and so elegantly built, that you will not be surprised that Calcutta is called the City of Palaces.

But now we leave all this behind, and come to the Black Town, as that part is called where the Hindus live, which is made up of narrow dirty streets, and bustling crowded bazaars. You will feel now how far away England is, for there is nothing to remind you of it, but everything shows that you are in a foreign land. There are plenty of people, men and boys, in every variety of strange-looking, many-colored garments, with cool-looking white turbans on their heads. There are camels laden with goods from the North, and far-off Afghanistan; donkeys carrying skins of water, driven by men who call out this precious article in their native Bengali. Clumsy carts drawn by bullocks go lumbering along. Now and then a dark closed palkee, borne on men's shoulders, and looking like a great trunk on poles, containing some grand native lady, passes us. Shop-keepers sit cross-legged at their windows, calling out what they have to sell, and chaffering with their customers. Everywhere the strange sound of more than one foreign tongue will be heard, but no familiar English will greet us. Here and there we shall see a missionary with his open Bible, preaching, and telling the same sweet old message of Christ's love, which your teacher tells you every Lord's day, to a listening crowd, some of whose faces are solemn and earnest, as if they felt how much better this new religion is than their heathen fables and idolatry, while others look careless and indifferent, and some are found scoffing and jesting. But there is one thing that I am sure you will soon notice. You will miss from the throng before you those who would interest you more than any one else. You will say, "Where are the little Hindu girls? I do not see any, or any women either," and you may walk all over an Indian city without seeing any little girls running their hoops, or walking along by their mammas or nurses, as they do in England. Neither will you see any poorer little girls going backwards and forwards, book in hand, to school, or playing at the doors of their homes, or enjoying a merry romp all together, as you may see them on an English village green.

You will be ready to say, "Are there no little girls? are there no schools where they learn to read and write, and sew?" Yes, there are plenty of little girls, and a few schools that I will tell you about by-and-by, but the poor little Hindu girls are never seen out of doors. They can never enjoy the fresh air and bright sunshine as you do. They can never choose their playmates, and have the nice games that you have. They do not go to school as a matter of course, as you do. The life of a little Hindu girl is a very sad one, and as different as possible from yours, my young friends. Until lately, none of these poor little girls had ever heard of Jesus, the Sinner's Friend, nor did they know anything of true religion, and were only taught to worship ugly idols, and go through wearisome ceremonies with no meaning in them, in honor of the false gods. Now I am going to tell you a little about their real condition, and I am sure, when I have done so, you will say:

ENGLISH PART OF CALCUTTA.

1 I thank the goodness and the grace
Which on my birth have smiled
And made me in this Christian land
A happy Christian child."

Of one thing I am quite sure: when you were born, your kind papa and mamma were very pleased, and had great rejoicings over their little daughter, and their friends congratulated them when they heard of it; but when a little Hindu girl is born it is very different. Everyone is sad and ashamed because it is not a boy. Little girls are not welcomed, because they are not wanted. Of course I do not mean to say that their mothers feel like this, and are unkind to their little daughters. Mothers' hearts are the same everywhere, and Hindu mothers love their children dearly. Still they have but little pleasure in their little girls, and the fathers take no notice of them, and would think you quite rude, and insulting, if you were to ask after their health. They think little of their
daughters until the time comes—oh, so soon—when they must see about getting them married. Still in spite of all this, and though she has no pleasant gardens or fields to play in, no little school-companions, no nice dolls, and toys, and picture-books, to amuse her, for the first part of her life the little Hindu girl is very happy, in her own way; because God in His love has ordained that little children everywhere should be happy and free from care; and besides, she has her kind mother beside her, to love and take care of her, and no doubt she often looks back to those years as the happiest she ever knew. But too soon they are over, and just at the age when your kind papa and mamma are thinking how best they may educate and fit you for the work of life, the little Hindu girl's papa is finding her a husband, and not very long after he is chosen, she is married, and goes away to live with strangers, and sees her kind mother no more.

And then her marriage is so sad, so different to those of our happy homes. With us, you know, a girl sometimes marries as young as seventeen or eighteen, and people say, 'Poor young thing! how sad to be going from home so soon, and taking the cares and responsibilities of life so early upon her.' But she has generally had plenty of opportunities of seeing her future husband, and knowing if she is likely to be happy, and she knows too that when she is married she can go in and out, and do very much as she likes, and see them all at the old home whenever she wishes. And on the wedding day, surrounded by her friends, all full of good wishes and congratulations, and with every one bright and happy, she goes to the church where she has so often worshipped, where the beautiful service is read, and the blessing of our covenant God in Christ is asked for her, that she may be guided aright; and she feels she is but exchanging the loving care of parents for another as kind and strong, which is to be hers for life.

But the poor little Indian bride knows nothing of her future husband, and never sees him until the wedding day, which often takes place at the age of seven, just when you, dear children, are full of play and frolic; for the Hindus think it quite a disgrace for a father to let his daughter remain unmarried till she is nine or ten. But on the wedding day she is dressed in fine new clothes, and has a great many jewels given her, and all her friends assemble, and then there is feasting which goes on for several days; and some horrible religious ceremonies in honor of the heathen gods are performed, which are so shocking that your kind mothers would not let you be present at them.

And then comes the time appointed in the ceremonies when the young bride and bridegroom are put under a sort of canopy, and see each other for the first time. If the bride is very young, she is sometimes allowed to remain at home for a little while after she is married; but frequently she is carried away directly in a covered palkee to her husband's house. Sometimes her nurse is allowed to go with her, but more often the poor child finds herself all alone in the Zenana of her husband's house, with no familiar face near her, and there she is given over to the charge of her mother-in-law, who, if she happens to be kind, will take the weeping little stranger in her arms and try to comfort her; but it is more likely that she will be very cross, and speak so harshly as to make the poor little child more unhappy still.

And you will ask, What does she do with herself? The English bride has many pleasant occupations. She will receive and visit her friends, and try her very best to make her husband's home bright and happy for him; but this is not for the poor little Hindu, who, except on very rare occasions, will never go outside the dull bare walls which form the Zenana, as the woman's portion of a Hindu gentleman's house is called. Such dark ugly rooms they are too. I must try to give you an idea what they are like. An Eastern house is very unlike an English one. It stands on a much larger piece of ground, and does not run up several stories high, as ours do. It is often approached by very narrow, dark, dirty lanes, and instead of having a handsome entrance with steps and a portico, you enter by a little door in a wall, just like the back entrance of a house in an English country town. But when you get in, you will find yourself in lofty, spacious halls, with handsome fittings, carpets, and gilding, and very often there will be costly tables and chairs brought from England; but the wife of a Hindu gentleman must not use them, for while the English husband thinks nothing too good for his wife, these elegant things are thought too good for her. He keeps them for himself and his gentleman friends; and you would have to go further into the mansion, most likely up some very dark staircases, and through some very dismal passages, if you wished to make a call on the lady of the house. And when you get to her room, it looks so dark and neglected. There is hardly any furniture, but perhaps a low frame bedstead—or charpoy as it is called—no tables, no chairs, no pretty pictures, though there may be some frightful revolting-looking ones representing heathen gods, and stories connected with them; no books, no flowers, no signs of sewing; none of the pretty trifles which make an English drawing-room look so nice and pleasant and homelike. Even God's blessed sunshine can only make its way into these desolate rooms through very small windows or half-closed blinds. Of the outer world, these poor women can see nothing; for their rooms are always away from the street, and look into a court-yard, which sometimes has a fountain in the middle.

Now, my liberty-loving young friends, you who think on wet days that it is hard not to get your usual walk, even though your kind mamma will sometimes let you have the run of the house to exercise and amuse you, and who look forward to your yearly seaside or country trip with such pleasure, how would you like to think of being shut up for life in such a dismal place as this? I think you would feel as if it was hardly worth while living in
this beautiful world, if you could see so little of it, and had so little opportunity of usefulness or enjoyment in it as the poor little Indian wife has.

She has her duties, it is true; but they are not many. She cooks her husband’s dinner; but then she is not allowed to sit down and share it with him. No, she must stand and wait on him, like a servant, while he eats, and after that take her meal with the other women. She has

When her cooking is over, the Hindu wife may do pretty much as she likes; but as she has no sewing to do, no pretty fancy work to exercise her taste upon, no nice books to read, no flowers to tend, no piano to play on, no amusement of any kind, you can fancy that time hangs rather heavily. She plays with her jewels, of which she always has a great many, for the Hindu father gives his daughter her marriage portion in jewels; she plaits

not long lonely hours to trouble her, for she is sure to have plenty of companions; as when a Hindu marries he does not set up housekeeping for himself, but, as we have seen, brings his wife to his old home, where his father and mother, perhaps his grandfather and grandmother too, and possibly several married brothers and their wives, are already living for a Hindu household will sometimes consist of as many as fifty persons.

her beautiful long black hair, and gossips with the other women; or asks the news of the day from those women of a very low class who go about from house to house for this express purpose; and very often, I am sorry to say, much time is spent in sad quarrels.

I am sure you will think there could hardly be anything worse than such a sad life as this; but there is one more painful still—that of the Hindu widow; a condition which
THE GOSPEL IN ALL LANDS.

they themselves bewail with piteous lamentation. "Ah! why was I born?" they will say; "what have I done that this should be my lot?" You will not wonder at their feeling so, when I tell you that widows are regarded as outcasts, under the special displeasure of the gods, and are looked down upon by every one, compelled to do the hardest work, and eat the coarsest food, and of that only one meal a day. Once a month she must fast a whole day, and allow neither food nor water to enter her mouth; even if she is ill, this must still be her lot. And this too even if she has never been actually married, but only promised, when she was a baby, to the man who died before ever she saw him. It is not a wonder, is it, that Hindu women often kill themselves, and do other wicked things to escape such a life-long misery?

Now, you see how very sad the temporal condition of your poor little Hindu sisters is; but their spiritual state is far worse. Their religion is horrible beyond description. Their gods are all represented as cruel, angry beings, taking pleasure in punishing the disobedient, and whom it is impossible to please. For the future they have no hope at all. One of the principal goddesses is called Kali, who is a frightful imagination, and is always represented wearing, as a necklace, a row of the skulls of her victims.

To please and pacify Kali is one great anxiety with a Hindu. Thus you will see how different are all their ideas of God to those you have always been taught; and nothing astonishes these poor people more than the great truth that "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have eternal life." A God who is love is so entirely unknown to them, that when they hear of Jesus, and His life of love and mercy, and His death upon the cross for poor sinners, it is very hard for them to understand how such a thing can be.

Now I want you to contrast your own happy condition of body and soul, your many blessings and privileges, with this that I have told you of, which is the condition of more women and girls than there are people in all the British Isles put together. Does it not make you wish you could do something to give them some of your happiness? Are you not ready to say, "Can nothing be done for them? I wish I could go and tell them about Jesus, for I know he would save them if they were to ask Him."

Yes, blessed be His name, He is quite as willing to save the little Hindu girl as you or me, for he came into the world to save sinners.

ZEKANA WORK.

BY MRS. FERGUSON, OF CHUMBA.

The most interesting part of the work is the house-to-house visitation among the women. Their horizon is bounded by the four walls of the Zenana, and dreary, monotonous and dull are all their lives. They are spent in the most frivolous occupations. True, these ignorant women are the wives, mothers, and sisters of the highly educated natives; and now we feel how sad it is that the women have not known something of what education is. When, therefore, the door was opened to them to share in it we found a very great welcome. The natives are all naturally intelligent, and the women have their full share of this intelligence. There are many who have a dull apathetic look; but once go in, and their curiosity is aroused. They ask questions about frivolous things at first, but when once the key of knowledge moves, then they become intelligent and bright, and really very interesting people.

An old pupil of mine, the wife of a barrister who was earning between £2,000 and £3,000 a year in his profession, and who had quite ceased to believe in idolatry, happening to be the only woman in the Zenana, had been taught more than most husbands generally teach their wives. She, moreover, had thought of things for herself. She heard that I was visiting families in the neighborhood, and her husband called on me and invited me to the house. I went, and he received me very courteously at the outer door. It would not have been etiquette for him to take me upstairs and introduce me to his wife: but I was handed over to one of the women-
The Gospel in All Lands.

I think the influence that we are having there will tell powerfully upon the general result. It will tell first in the family. I do not say it has gone beyond; because the women are not prepared yet to take their place in life outside, but already their place is being made brighter and more comfortable to them in the family.

Then, again, religion goes more to their hearts. You may have heard of a woman who asked very simply, Was our Holy Book written by a woman? because she said it speaks so kindly of us? So you see how our religion of love goes to their hearts, and in that also lies our power.

In former times, when a man became a Christian, the great opposition he had to encounter was from his family. There was a young man in the London Mission who was determined, at whatever cost, to profess the faith he believed in. He said he must go home to tell his wife. She was a young girl fourteen years of age, who had recently gone to live in his home. He began with fear and trepidation, hardly knowing what to say. She was a little alarmed at his embarrassment, and asked, What is it? He said he had been reading the Book of the Christians and had come to see that their own religion must be false. Reason did not go with it, but whilst, by the aid of the Bible, he had found the one religion to be false, he had found the other to be true. She said: You don't mean to say you are a Christian? Yes, that was what he was. She ran away to the little box, the one private thing which belonged to her, in which she kept her treasures, and, bringing out the Bible, she said, If I had been asked what greatest happiness I should have chosen, I should have prayed that you might have become a Christian. I, too, have been reading this book, and have come to the conclusion that it contains the true religion. A very few days after that, both husband and wife were able to profess their faith together. As this is a work which particularly calls to women, I only hope the women here will be interested in it. It seems to me that this work in India is what the prophet speaks of as gathering out the stones of difficulty in this work, so that by-and-by the way of the Lord will be prepared.

Woman's Union Missionary Society in India.

"Zenana" is a Bengali word which has been transferred to the English language within the past quarter century; if translated it would read "place for women," from Zen, a woman and an, a place.

The very introduction of this unfamiliar and odd word, into popular use, marks an era in the world's history of women's advancement, and has had much to do with a fuller, broader scope for women living on both sides of the globe.

"Zenana" is the name given to the "women's apartments" in the houses of wealthy or high caste gentlemen of India; to say that they are secluded is but half the...
truth, they have been for long centuries living prisons for mothers, wives and daughters, carefully hidden by superstition from light of any kind, natural, intellectual or spiritual.

Twenty years ago “The Woman’s Union Missionary Society” sprang into existence, beginning its work of organization in the cities of New York, Boston and Philadelphia, and has since spread over the United States. In response to a call from India for Christian women of cultivation to enter as visiting teachers the just opened Zenas of India. Mrs. T. C. Doremus, with her characteristic large-heartedness, caught at so grand an opportunity for doing good, and after the foundation of a Union Missionary Society of ladies, she was chosen and remained president of this unsectarian cause until her death. The special features of this Society are first, its Union basis, many if not all evangelical sects being represented on its Home Board and its foreign staff. Second, voluntary service in the home department, its officers receiving no salary, thus reducing expenses to a very small percentage of its receipts. It has been a Society richly blessed in results, not least of which is the impulse given in our own land to all other Foreign Missionary Boards to enter more fully into distinctive woman’s work.

This Society’s aim appealed so strongly to the heart of woman, that Christian mothers and daughters were soon heartily at work providing for the support of the teachers and Bible readers who were sent out to the cities of Calcutta and Allahabad, and whose letters and reports were both strange and sad, romantic and beautiful.

For a number of years this society expended its strength mainly in India, and hence was often called “The Zena Society.” So rapid was its growth in the city of Calcutta that it soon became necessary to provide a HOME for the large staff of teachers, and by special effort, apart from the regular contributions, a sum of money was raised in America sufficient to purchase and prepare a spacious mansion in Calcutta, for an “American Mission Home,” which name was cut in stone and placed in the outer wall beside the entrance, and thither many distinguished travellers from America have entered to receive hospitable welcome.

This Home, after twenty years, still forms the headquarters of a large and varied amount of Christian work, and from its portals issue daily not only the lady teachers, but their many native assistants and helpers, to go into the city districts and into the suburbs, carrying the good seed of truth. It is impossible to state the immense number who thus come under instruction. A single Zena, where not only the father, but each son with his family reside, may and often does number fifty, sixty, even a hundred native women and children, who all cluster around their visiting teacher and become for the time pupils or listeners. Beside the Zenas there are many schools under the charge or oversight of the ladies, who employ native assistants (perhaps girls educated in their own schools), and themselves visit personally the schools once or twice each week.

A vast number are thus daily brought under direct religious influence, for the ladies accept no Zena or school where they may not teach a daily Bible lesson. Zena ladies cannot sew, have no feminine accomplishments, and in their intense desire to receive instruction in these things they at first often accept the Bible-lesson for the sake of securing a visit from an educated lady who will teach them how to use a needle. Miss Hawk, now Superintendent of the Calcutta Home, in her latest report places the number of children in their various schools at the present time as over eleven hundred. There is, distinct from the Home, a large building in Calcutta known as the “Foundling Asylum” which is superintended by the society’s teachers, and occupied by at least one hundred children, many of whom are famine orphans.

At Rajpore, twelve miles from Calcutta, the society has another building, with as many children in it, also superintends a number of outside schools containing in all two or three hundred pupils. It required over 1000 “dressed dollies” to furnish “Christmas trees” this past holiday season for the children of the schools under the care of the American Home in Calcutta and Rajpore, but in answer to a call for dolls a bountiful supply was sent out from the mission-bands of this country, and many little hearts in India glowed on Christmas day, pressed to the rare and prized gift of a beautiful little doll which had come from ‘over the sea.’ It is a curious fact that these little dark-skinned children will not accept a flaxen-haired blue eyed doll-baby. It is not according to their standard of beauty, and if given to them is speedily dyed a darker hue by the application of clay or mud.

Allahabad is another station occupied by the society superintended by Mrs. Lathrop, where, in a home of peculiar oriental beauty, a large work is carried on, second only in extent to Calcutta.

Cawnpor, about five hours journey from Allahabad has just been entered by Miss Ward and Miss Gardner, who sailed from New York in September, 1879, the former to return to her much loved labor in India, after a rest, the latter to go out for the first time. Their experience in beginning Zena work in a new field are very interesting and the subject of two leaflets just issued by the society.

Though beginning their work in India, the Woman’s Union Missionary Society have opened its homes in other Eastern lands, adopting methods of work best suited to each country, but always intent on raising and educating native women and girls. Public sentiment in the East, particularly in India, has greatly changed within the past twenty years, and it is a thrilling fact that God has given a share, and even a large share, in bringing about this change to the personal influence of American Christian women. “God is strong, and could do this great work for India without me, but though I feel so weak, He uses me, and fills my hands with responsibility.” Thus writes in a recent letter one of the ladies of the Calcutta Home, and another of her straitened soul cries out, “Do friends at home realize that if they give of their substance, more women can be reached, if they withhold the means the work is stayed?” Is there not in this query the very logic of missions?

In the room of the Society, 41 Bible House, New York, are many pictures and souvenirs of mission work, some beautiful in themselves, others beautiful in their associations. In a little gilt frame hangs a tiny “sampler”
worked by a Zena lady, a pupil of one of the Society's teachers. Wishing to do something with her newly acquired and prized gift of needlework, expressive of her gratitude, she worked with much neatness and care, first in English and then in Hindustani characters, the following message:-

"Come unto me, all ye who are weary and heavy-laden and I will give you rest."

Calcutta, 28th March, 1872. By K. T. Mitter, for Miss Doremus, with sisterly love.

Is it not a blissful thought that through this Society's labors for their heathen sisters, these most tender loving words of Jesus have entered many "weary" hearts in India, carrying their own balm with them?

HEROINES OF FAITH.

BY MRS. URMSTON, OF INDIA.

Thank God, there are tokens of Christian life in many parts of India. There are women who put us to shame, whose devotion to Christ, whose sacrifices, whose saintly love puts your cold love and mine to shame. These women have literally suffered the loss of all things, that they might win Christ. Yes, there are martyrs—there are living martyrs. We could take you to Amritsar and show you a young Mohammedan lady who was threatened with death if only she professed Christ. But she was willing to give up home, mother, father, and all she held dear, to come to the Mission House to be just employed in the Normal School, and her example has been followed, and her baptism, eighteen months ago, by the conversion of four or five of her pupils. You might see that young Mohammedan, still full of the love of Christ, although they tell her they will tear her limb from limb, they have shut her up in a cell, fed her on prisoner's fare, and heaped every kind of contempt and derision on her—though they have done all this she stands firm, and they say she is bewitched. They say the Christians have so engrafted the love of Christ on her heart that she has become bewitched, and they are at their wit's end, for they cannot turn out this new faith, which they think to be the devil, in her.

We could take you to a Christian's death-bed at Patialia, near whom, while dying there not many months ago—her pious husband was standing, watching over her, was devotedly cheering her with sweet hymns, and with exceeding great and precious promises, and she in return telling him not to weep, for Jesus called her and she must go—gathering her Mohammedan and Hindu neighbors, and speaking to all around her of the love of Christ; and then, when speech failed her, taking up a picture of the dying Saviour, and pointing to the wounds in His blessed side, and His hands and feet, in that moment of extreme weakness repeating a verse of that precious hymn beginning, "Jesus, Thy robe of righteousness," and then, with one last effort, she gathered up her breath and exclaimed, "Lord Jesus Christ!" as if He had come to fetch her, and she went away to be with Him. Oh! there are many such instances, more than you and I will ever know. But, dear friends, there might be millions brought to Christ if we were only faithful. I am sure that in this large Conference there must be those who could go forth at their own charges. It is hard to beg for money. We want women who will give themselves and their substance to the Lord, who hear a voice from heaven, saying, "Hearken, O daughter and consider, and incline thine ear; forget thine own people and thy father's house: so shall the King have pleasure in thy beauty. For He is thy Lord; and worship thou Him."

... Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth.

WORK FOR HINDU WOMEN.

BY REV. J. E. PAYNE, CALCUTTA.

The Christian work that is being done among women in India is of two classes—that for Christians and that for non-Christians.

1. The educational work being done for Christians consists of day-schooÌs, boarding-schools, and normal schools. The pupils of these schools are either the daughters of Christians or orphans of non-Christian parents. The girls are kept under instruction until fourteen or even eighteen years of age; and a Christian culture is impressed upon them. Those pupils who marry are fitted to fulfill the duties of wife and mother in a Christian household—duties quite different from those of young wives in Hindu or Mohammedan households; and those pupils who remain unmarried become teachers and assistants in schools for non-Christian girls, and in Zenana work. Too much cannot be done to render all sorts of schools for Christian girls thoroughly efficient. That much has been done is shown by the fact that a Bengali young lady passed the Matriculation Examination of the Calcutta University in 1876, mathematics and all. Consequently the Calcutta University has opened its Examinations in Arts to women.

2. The work for non-Christians consists of schools for girls and Zenana Visitations for women.

(1). The schools for non-Christian girls are elementary.

The schools and Zenana visitors go to native ladies in the houses where they live with their husbands and fathers, and are hid from the eyes of even friends and neighbors. The women of the well-to-do classes engage most of the time and energies of the European and American lady Missionaries. The poorer women in the great cities and the women in the agricultural villages are receiving almost no attention. This is no matter of surprise; a handful of ladies cannot do everything amid the vast and dense populations of India. The poorer women of the cities and the women in the villages sought to be evangelized; but this must be done by sending out more workers.

In the course of the last thirty years Missionaries have made the Zenana work what it is to-day. They have cast out apathy and fear about education for Hindu and Mohammedan ladies; and they have created a demand for instruction. When they began this Zenana work, they gave their time; they gave every book needed by the pupil; they gave Berlin-wool and canvas for needle-work; and they were admitted, even on such terms, as a favor. But now, in Calcutta and elsewhere, every pupil pays for all books and articles needed, and pays a fee of sometimes ten or fifteen shillings a month for instruction. This Zenana work must continue to be done, and yet the work among the poorer women in the towns and the women in the villages must not remain undone.

Missionaries' wives and ladies sent out from Europe and America have opened up most of the work done thus far. For the continuance and development of schools for Christians, and schools and Zenana visiting for non-Christians, there is ample room for every earnest Christian lady that is willing to go to India.
The child asks his mother: "Mother, what is that black spot in the sky?" The mother answers: "It is called cloud; Varum (god of water) presides over it." The child continues to question why it is the god of water, and so on. She answers: "My child, you know Varum, the god of water, has four white elephants; he commands them to draw up water from the ocean with their trunks, and scatter it at his command over the earth; and hence we get rain, and our dry land becomes wet." Again the child says: "Mother, I wish you would tell me what it is that roars like a tiger in the cloud." She tells him it is thunder. Again she is asked: "But what is thunder?" She replies: "Thunder is the Bujra, or hot arrow of Judra (god of the thunderbolt), which falls upon the head of him with whom he is displeased; but his anger may be appeased if we give presents of milk and plantain to a Brahmin, through whose mouth he eats."

So soon as the clouds disappear and the thunder ceases to peal, the sun shines forth, declaring the glory of a great Creator. The child asks his mother: "What is that which shines over our head? I cannot look at it, for it dazzles my eyes." She says: "It is the sun-god, the eldest brother of the moon, who appears in the night. He rides in a chariot of gold, drawn by four white horses, called Pakbiraj. He begins his rapid driving from the East, and does not end till he comes to the West, when he shuts the door of the chariot and goes to sleep, and we cannot see him till he rises again the next morning, and gives us heat and light. My dear child, you must know that our sungod has no teeth, as you have, since he fought with the Asoor of Mohadet, who defeated him, and broke down the whole of his teeth, and therefore he cannot eat any hard or tough food; and for that reason we offer him powdered rice. I hope you will never fight with those who play with you, lest you have your teeth broken like those of the sun."
Think of this, children of America, who love to climb up in papa's arms and ask him ten thousand questions about God and heaven, and to whom Jesus is so presented with such gentleness and love. To the Hindu child God is a terror. Here is a specimen of one of their deities. It is called Monosa, or the mother of snakes: "The boys are taught to put pots of leaves and flowers on their heads and dance around grievous, for in them true happiness is found, and "in keeping of them there is a great reward."

The next picture represents a deity whom school boys in India greatly revere. It is Ganesa, the god of wisdom—He is half a man and half an elephant. His image is placed in schoolhouses, and under trees by the roadside, and the children are taught in the schools to worship him. The British government of India has made a large live snake, kept in a basket in the temple. Music is played, and the children shout and sing aloud; then the snake lifts itself from the basket, and moves its head backwards and forwards, with its mouth open, its long tongue hanging out, and its eyes glaring in a most frightful manner. The boys now suppose the god is pleased with their offerings, and begin to dance faster round and round, and sing still louder, until they become giddy, and fall helpless to the earth.

Contrast these ways of heathen children with the favored state of the young in a Christian land. The holy and benevolent religion of the Saviour does not require us to inflict pain on our bodies; he loves to see us happy. Yet there are offerings which he accepts. What are they? The offerings of a grateful heart, for his goodness and love in giving us a "goodly heritage." The offerings of a joyful heart, which will ascend in hymns of praise and words of prayer; not in foolish and sinful heathen songs. The offerings of a contrite heart, seen in its godly sorrow for sin, and not in tearing and wounding our flesh. The offerings of a believing heart, which will lead us to trust in him who died on the cross, that we may obtain pardon and eternal life through his blood. The offerings of an obedient heart, shown in keeping his commandments, which are not hurtful and many changes in the old school system. Many unconverted natives support by their money the Christian schools, and lately a leading Hindu, not a Christian, proposed that the Bible should be taught in the public schools.

A STORY OF LIBERIA.

BY EDWARD S. MORRIS, ESQ., PHILADELPHIA.

It has been my pleasure and precious privilege to have ascended all the rivers of Liberia, addressing her citizens in all their settlements and in most of their churches, and I do not hesitate to say, both as to government, church and school discipline and social life, I found so much refinement and order as to make me forget my contact with color. This was no surprise to me; Liberia and I were not strangers.

It is more than sixty years since the American Colonization Society planted a settlement of free negroes at Cape Mesurado, whereon is located the Town of Monrovia, the Capital of Liberia. I have ever believed that the purest feelings of Christian philanthropy prompted many of the early founders of that society, and the result is, it still lives and presents to our consideration a free and independent Christian negro republic, coveted by some of the European powers.
It is reported that a protectorate over Liberia has been offered by the French Government, but peremptorily rejected by the ambitious yet struggling republic. I sincerely hope the citizens of Liberia will stand firm in this, and prove to a waiting world that they can govern and maintain themselves.

In a publication issued last year by Alfred S. Dyer, in London, entitled "Christian Liberia, the Hope of the Dark Continent," with the following dedication:

"To the Christian Churches of Liberia, and to Christian freedmen who are students in American Universities, this little book is respectfully dedicated, with the prayer that they may be increasingly baptized with a missionary spirit and feel themselves called to be co-workers with God in the regeneration of Africa." The following is inserted in the appendix:

AN APPEAL FOR AFRICA.

For many years the condition of Africa has claimed the attention of earnest men in the British Isles.

Among those who in 1787 were banded together to abolish the slave trade, we find the names of Granville Sharp, Thomas Clarkson, William Wilberforce, Robert Barclay, John Gurney, Dykes Alexander, Robert Fowler, Richard Reynolds, William Storrs Fry, and many others.

The attention of very many is now turned to the amelioration of the wrongs inflicted on Africa by the pillage and carnage consequent on slavery; and to remedy the wrongs by spreading education among a people who are desirous of elevation.

Liberia is regarded as an eligible field for attempting the improvement of the people. It is an independent Republic, on the west coast of Africa, occupied by about 20,000 colored men and women, immigrants from America, bounded on the N.W. by our Colony of Sierra-Leone, on the S. E. by the Ivory Coast, and has a Sea Coast line of 600 miles, and extends about 200 miles into the interior, being an area of 120,000 square miles, or about equal in extent to the British Isles; all acquired by peaceful purchases from the natives. The aboriginal inhabitants number nearly one million, all law-abiding, and are anxious for education.

The President is elected every year by a direct vote of the taxpayers. Civilized farms, Christian Homes, Churches and Schools are to be found in every settlement and up every river. Dwellings and warehouses are of brick or stone.

The soil of Liberia is its own fertilizer, and rich almost beyond computation, all tropical fruits grow luxuriantly; rice is the main food; coffee, the finest in the world, commanding the highest market price, is indigenous to the soil, and pronounced in the gardens at Kew to be a distinct species. Liberia coffee received the first premium and highest diploma at the great Exhibition in Philadelphia in 1876.

To the foreign merchant, Liberia offers coffee, ginger, arrow-root, sugar, spices, indigo, lime juice, india-rubber, palm oil, palm-kernels, camwood and ivory. In exchange for these she will take agricultural implements, school books, linen drapery provisions, flour, brass kettles, straw goods, hardware, shoes, and haberdashery.

England was the first to recognize and welcome Liberia into the family of nations in 1848, and the Republic is now represented at the Court of St. James' by Edward W. Blyden, LL.D., the negro scholar and far-famed linguist. The late Samuel Gurney assisted Liberia in procuring for her her first metallic currency. This work was accomplished in London. He also contributed £1,000 to the Liberian Government to aid in the purchase of the notorious Gallenas, as the most effectual means of extinguishing the nefarious slave trade of that place; for all
of which the Legislature passed a series of resolutions, thanking him "for his philanthropic devotion to the interests of Liberia."

For the purpose of education, it is proposed to assist Edward S. Morris to raise £1,000 for establishing a good school, where the sons and daughters of Chiefs in the adjoining provinces may be educated, and Christianity promoted, when the youths thus taught return to the far interior carrying the Gospel to their homes.

The appeal is made in cooperation with a similar effort to be made in America by Edward S. Morris. The Earl of Shaftesbury has spoken in public with much enthusiasm of this project, and promised his support. He said, "It was extraordinary that England has been so long blind to the prolific commercial resources of Africa; England had sent her money and manufactures to China, Japan, or India, and other distant markets, whilst Africa, a much nearer market teeming with a population needing most of our manufactures, and capable and willing to give us in return the most valuable products needed here, had been comparatively ignored; now however it was satisfactory to find, that not only England, but Belgium and other countries had awoke to the importance of Africa, as likely to be the largest consumer of our commercial commodities."

Dr. Livingstone says "no higher honor exists on earth, than that of being fellow-workers with God! No greater privilege than that of being messengers of mercy to the heathen; it is a mercy of mercies!"

The natives of Africa and the freedmen of America have both been injured by the greed of the white man. Surely there are a great many Christians whose hearts beat in unison with those who are seeking by varied means to retrieve the errors of the past and elevate a fallen race.

Joseph Gurney Barclay, Lombard Street, and George Williams, St. Paul's Church Yard, London, have kindly consented to act as Treasurers of any funds that may be raised for the proposed "Liberia School." The sum already received and promised amounts to £300, and this appeal is recommended by the undersigned.

SAMUEL GURNEY, JOSEPH COOPER, GEO. STURGE, EDWIN O. TREGELLES, J. E. BRAITHWAITE

Since the publication of the above, the Kingdom of Medina, with its seven hundred thousand people, has been annexed to Liberia. This has been a successful battle fought under the Banner of the Prince of Peace, by the pen, and not the sword. What a practical reflection is this upon the standing armies of Christian nations!!

The rich seed to leaven the African lump took form and shape here in America on the golden day of the century, January 1st, 1863, when Abraham Lincoln signed and issued the proclamation of freedom to the slave. I call it the golden day, because previous to that day, it was unsafe for a white man from the North to visit the South, and say to the slave-mongers, "do unto others as you would they should do unto you," without being hung up, and I hold that a man with his tongue tied is a slave regardless of the color of his skin, hence my freedom and appreciation of Jan. 1st, 1863.

The Negro being free ran, as if by instinct, to the school house, and the result to-day is, an education, sufficient to make him properly sensitive to the cruel treatment of his old slave-master. Followers of the late Chief Justice Tanney, who declared in the notorious Dred Scott decision, "that a colored man had no rights which a white man was bound to respect."

The more educated the Negro in America, the more will he feel the truth of this sad and irreligious declaration. If you, say I am incorrect and unwilling to bury the dead past, I point with a full sense of shame and sorrow, to the present Exodus to Kansas, and to the reports of the investigating Committee now sitting at Washington.

When in England last year, telling of "Liberia as I saw it," it was my pleasure to meet with the venerable Doctor Moffat, Livingstone's father-in-law. He reminded me that more had been learned of Africa since the proclamation of President Lincoln, than in all the past, adding "Africans must go to teach and to save Africa. It is the Divine plan."

The natural unrest which has driven the Freedman to Kansas, is but the stepping-stone to Africa, their natural and peaceful home. As the emigration from Europe to America is to-day without a precedent, so will be the future self-paying emigration of the Christian negro from America to Liberia. He is the honored instrument, the Philip who is to answer the man of Ethiopia, crying, "How am I to understand except some man guide me." The negro is fast learning that no law, no amendment to the Constitution, will ever make a black man white in America. The record of the white man, look at him, on any part of this footstool, and what is it but rule or ruin? This is hard for me to write, but I cannot close my eyes and ears to the living facts. The colored man has as much right to remain in America, the land of his birth, as I have, and he should be fully protected in all the rights and privileges of citizenship, just the same as the white man. As in all my past, so now he claims my sympathy and support, but when he asks my advice as to his going to Africa, my answer is "Knowing what I do of Liberia, of what I have read of Africa—the Niger valley and the seventy-seven millions of people in Soudan, were I a negro and wanted to better my condition, I would not remain in America a single day, but my brother you must be self-moved and prayerfully consider..."
such a step. You must not only pay your own way, or at least a part of it, but take enough money to support you during a year of acclimation in a new land. A lazy man, one who does not believe in the dignity of labor, and that agriculture is the corner stone of a nation's wealth, if you are such a man, far better for you to remain in America. A man without money here will be without money in Liberia. Emancipation has given you freedom of thought and action, your destiny is now in your own hands, and you must educate yourself to the religious belief that freedom from slavery means freedom to work, not freedom from work. Liberia wants such men, not so much the gentle — man as the earnest go-ahead man with the spade and hoe."

That such men are to-day looking to Liberia is a grand fact. For the first time in the history of the American Colonization Society, the Honorable Secretary, Mr. Coppinger, goes no more to the South, but comes North to find the freedmen on the wharf waiting for the vessel to take him to Liberia. It was only a few weeks ago I came across a company of near two hundred men, women and children in this city and in New York, all ready to embark; they had paid and worked their way from the South, and had a cash balance on hand of $500. Such, Mr. Editor, is but the beginning of a grand ending. I gave them my views as above mentioned, only more at length, adding that what cotton was to our South, and breadstuffs to the North, so was the cultivation of coffee to Liberia. A coffee commanding the highest market prices; a coffee that won the medal and Diploma at the great Centennial Exhibition, 1876.

Africa is the white man's grave; to him, the sentinel of death stands five miles out at sea, pass beyond that line and sleep on shore, and death is almost certain. "The story of all past mission work on that dark continent is one of the saddest of all our missionary stories," and Dr. Blyden writes me that the last hundred years of European intercourse with West Africa has left the people worse than if found them." With these and other facts before me, I do not hesitate to assert my honest conviction that Africa is to be redeemed by and through the instrumentality of her own sons. If we will now do our duty to bleeding Africa, and not debauch her people with intoxicants, then we of the Anglo-Saxon race may yet do our duty to bleeding Africa, and not debauch her people with intoxicants.

There are thousands of such courageous boys in the Niger Valley alone, and as many more in Soudan, burning for education. This indigenous human element should, for substantial reasons, be educated in Africa and not out of it. Native Christian teachers, graduate, from my proposed school-house, are to be some of the lights for a "Dark Continent," containing two hundred and fifty millions of people.

In the language of the Hon. F. T. Frelinghuysen, ex-United States Senator from New Jersey, you and I can truly say: "The Christianizing of a continent teeming with undying life is an object for philanthropy and charity second in sublimity only to the redemption of a world." I am truly glad this subject of the "Open Sore of the World" is claiming your attention, and will be brought before your intelligent readers.

There is a wealthy man in New York, all ready to embark; they had paid and worked their way from the South, and had a cash balance on hand of $500. Such, Mr. Editor, is but the beginning of a grand ending. I gave them my views as above mentioned, only more at length, adding that what cotton was to our South, and breadstuffs to the North, so was the cultivation of coffee to Liberia. A coffee commanding the highest market prices; a coffee that won the medal and Diploma at the great Centennial Exhibition, 1876.

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Please say to them that one-half the sum of money required to build a school-house for fifty boys in Liberia, on my own land, and properly conduct it for five continuous years, was given me by Christian men and women in England last year, when in person I presented to them "Liberia as I saw it." The Hon. John Welsh, late United States Minister to the Court of St. James, cheerfully contributed to the sum. The other half I hope to receive in my own land, from the good and benevolent of America. Only $2,100 are now wanted to inaugurate the school-house in Christian Liberia—the open door to heathen Africa.
MISSIONARY SONG.

AS SUNG IN INDIA.

1. Go! sound the Trump on India's shore,
And say to Hindoo, weep no more;
Hindoo weep no more,
Hindoo weep no more,
From Idols vain and Ganges' wave,
The Lowly Jesus comes to save,
He sets the captive sinner free,
His Gospel gives the Victory.

2. Go! sound the Trump on Afric's shore,
And say to Negro, weep no more;
Negro weep no more,
Negro weep no more,
From cruel chains and mourning slave,
The Lowly Jesus comes to save,
He sets the captive sinner free,
His Gospel gives the Victory.

3. Go! sound the Trump on China's shore,
And say to Sinim, weep no more;
Sinim weep no more,
Sinim weep no more,
For Buddha's Priests and Shinta's slave,
The Lowly Jesus comes to save,
He sets the captive sinner free,
His Gospel gives the Victory.

4. Go! sound the Trump on many a shore,
And say to Juda, weep no more;
Juda weep no more,
Juda weep no more,
The Lord of Glory slain by you,
Will yet restore the guilty Jew,
He sets the captive sinner free,
His Gospel gives the Victory.

5. Go! sound the Trump on every shore,
And say to sinners, weep no more;
Sinners weep no more,
Sinners weep no more,
The blood that flowed from Jesus' veins,
Will wash away your crimson stains,
He sets the captive sinner free,
His Gospel gives the Victory.

M. B. C.

ECHOES FROM MOUNT OLIVET.

In hallowed tints and outlines,
Affection's hand will set
Beloved scenes and vanished
Upon Life's canvas yet.
In all, where'er she pencils,
"This was the last, the last,"
Fall the shadows of the picture
O'er the landscape of the Past.
Swing wide, ye heavenly portals!
Ye shining gates, unfold!
Admit the cloudy chariot
Of anathmas and gold!
In it, the King of Glory,
The Conqueror o'er sin,
Yet death, the mighty Victor,
Triumphant, shall come in!
The pierced hands are lifted;
The ope’ning heavens bend near
To list the parling blessing,
The farewell words to hear.
The sacred lips are breathing
The last, the parting word;
Thus all the awesome silence
The wonderful Voice is heard.

Go teach my holy gospel
Wherever man is found,
In my name preach remission
To earth’s remotest bound.
Beginning at Jerusalem,
My witnesses are ye;
Publish my free salvation
Beyond the utmost sea.

Lo, I am with you alway!
Even till time is o’er!
And then the cloud infolded
The form they saw no more.
O parting words of Jesus!
Last message from above!
Beneath each word is ringing
An under song of Love!

Words, stamped with Love’s own signet,
Deep in our memories glow!
In sweet, persuasive cadence
Our inmost souls overflow.
Throbbing in full-toned measures,
A vibrant, voiceful tide,
Out-gushing into duty,
Thro’ all our Life-work glide!

Across the widest ocean,
O’er every foreign strand,
The master bids us enter
The church he beareth land.
For us, in rich profusion
Grace has its table spread;
Afar, while millions perish,
Shall we alone be fed?

Or, shall our care be only
The starving ones to bring
From our own lanes and hedges,
To the banquet of our King?
Tho’ near from home or country
We may be called to go,
Outward, thro’ many a channel
Obedience may flow.

His law, we may be keeping
Beneath our own roof-tree,
While we aid the gospel heralds
Afar, o’er land or sea.—
And, the true Mission Spirit
Knows neither clime nor shore;
It seeks amid the highways
The Heathen at its door:—

While it wafts afar the pinions
Of costly sacrifice,
Uphors on prayer’s rich odors,
Beyond its native skies.
“Beginning at Jerusalem,”
But oh, not ending there!
Far-reaching as His message,
Its light of faith and prayer!

“The whole wide world for Jesus!”
This is the deep refrain
Which echoes thro’ the music
Of its wide-wafted strain;
The whole wide world for Jesus!
Ripe, waiting, rich and fair
Are fields all white for harvest;
And few the laborers there.

In broad and billowy beauty,
Beneath a foreign sky,
In beck’ning undulations
Untrodden furrows lie.
Oh, what glad heart responsive
Some whitening field will save;
Oh, who will join—haste!
Crossing the waiting wave?

The whole wide world for Jesus!
At home, or o’er the main,
Oh, can we bear to forfeit
Our sheaves of golden grain?
Benighted ones are crying
Out in the trackless night;
Of us they’re blindly asking
The way, the Truth, the Light.

The whole wide world for Jesus!
From Islands far and dim,
They stretch forth hands beseeching!
The Kingdoms wait for Him!

How beauteous on the mountains
Are the far-wand’ring feet
Of those who bring glad tidings—
Who gospel news repeat!
Bend soft, ye skies, above them!
‘Mid the dews of peace distil,
Around about their dwelling,
The heavenly harp is heard!
Let winds of prayer cross oceans;
And gifts from open hands
Descend in benedictions
O’er these in heathen lands!
This is His supreme, last blessing,
Who His last words obey!
Herein is joy’s full sweetness—
“Lo, I am with you, lo, alway!”

Where purple islands cluster
In the broad Pacific flow,
Or Africa’s red simoom
O’er burning deserts flow;
Where Siam’s foliage blossoms,
Or Syria’s palm trees rise,
Or Persia’s starving people
Weep ’neath her azure skies;
Where Ceylon blooms in fragrance,
Or Japan’s sea-winds blow,
Or China moves her sceptre,
Or India’s rivers flow!

Wherever may go His heralds,
O’er continent or sea,
There too, shall go His Presence;
There He Himself shall be!
“Lo, I”’ll fill, down the ages,
With one foot on the sea,
His Messenger shall trumpet
That, “Time no more shall be!”

To those who sit in darkness,
Without one struggling ray
From out the full-arsed glory
Of this, our gospel day,
O speed, ye blessed tidings!
O’er every hill and vale!
Light up with His salvation
The world, from pole to pole!
And haste, Oh haste, glad morning!
With healing beams, arise!
And reign, O King of Glory,
On earth as in the skies!

Verona, Ind.  Mary A. Leavitt,
for the suppression of the slave trade. But as it has been concluded between our government and that of his Imperial Majesty the Sultan, at the opening of Parliament, "that a convention the year was contained in the Queen's speech, which was approved of the new platform in these words: Peace, Religion and Commerce." The partial triumph has ended in an overawing defeat. Under the laws of the first Republic they fled from France, and are spreading over Spain, England and Africa. It may seem, and probably is, a cruel, hasty measure, but their influence is most beneficial in the land, and it neither call for nor yield any measure of power. An exchange says:

There is nothing whose nature seems more misunderstood than the slave. They are often spoken of as a religious body: but they are no more such, than is a baseball club composed of Protestants and Roman Catholics. The idea of Loyola in organizing them was that of an educational, political, and commercial character; indeed Loyola was himself a sold er, and his organization was established on a military basis. Under its second general, Layrez, it doled its monastic apparel, put its missionary work in the background, and therefore addressed itself to the maintenance of the absolute dominion of the Pope against Protestantism, Kingsdoms, Councils, Bishops, anything and everybody showing an independent tendency. Since then it has fought for the Pope, intrigued for the Pope, burned men at the stake for the Pope, waged wars and fought bloody battles, and performed the service of the Pope. And it in time grew so strong and insidious that it did not hesitate to question any one of the Pope's counsels. *

At one time and another, they have been expelled from every country where they have had a foothold. They were expelled by the Pope from Paris Sorbonne 1554, expelled from France 1591, readmitted 1605, again expelled and their property sold in 1813 and 1815; expelled from England five times between 1579 and 1829, the last expulsion being final. From Holland 1607, from Portugal 1759 and 1834, Spain 1757, 1830 and 1835, from Belgium 1818, Russia 1820, Sardinia and Austria 1825, Italy and Sicily 1850. They were expelled by Pope Clement XIV in 1773, and restored by Pius VI thirty years later.

During the last thirty years the Jesuits have succeeded in establishing every European country, existing in the dominions where they are forbidden, secretly, resorting to every form of trickery to increase ing the influence of Vaticanism. They are dangerous to the peace and welfare of society, antagonistic to the sentiment of the age, and in spite of the Roman Curia, they are except the liberty to obey the commands of the Roman Curia. It will be a red-letter day for sunny France when she shall banish from her dominions these conspirators against her Government, these disturbers of the peace and safety of her people.

There are said to be about 1500 Jesuits in France in 74 religious houses, and nearly 10,000 scholars under their care.

Germany. Germany has lost a distinguished son. Pastor Blumhardt of Wurttemberg is dead. At his asylum in Bad Boll, he attracted to him the sufferers from every part of Germany, and his words and prayers were forces of marvellous power.

The Jews. The Jewish Herald gives the following account of the entry of the new Bishop to Jerusalem:

Bishop Barclay made his entry into Jerusalem on February 31, and was received with marked demonstrations of respect and welcome. It is not often that the Holy City witnesses such an assembly of persons of many classes and nations. In accordance with the pleasant Jerusalem custom, went a few miles on the road to greet him. Recent political events in other circumstances. They have rendered the English occupant of the Protestant see of Jerusalem an event of no small interest, and it was felt by old friends of the Bishop and of the cause of Evangelical religion in this part of the East, that his Lordship should be received with all the respect due to his important and responsible position.

The next day after their morning official calls, his Lordship proceeded to Ramleh, where he received the Protestant community and spent the night, starting early next morning. It was a sunny day in good time at Colonia, a halting-place at hour and a half from Jerusalem, where it had been arranged that friends would await him and conduct him to the Press House. A large body of mounted soldiers came as an escort. Every community in Jerusalem sent a representative to the Press House, and his wife, with the German Consul, came to meet him, and the Latin, Greek, Armenian, Russian, Syrian, Austrian and French Consuls sent their representatives. At the "Kahn" the Bishop and his family re-entered their carriages, and proceeded on their journey with the escort, which were added more than one hundred persons riding on horses, mules and donkeys. Near the Jaffa Gate they were met by the children of the different schools. The Zion School, headed by Miss Adie, sang most touchingly, "How beautiful upon the mountains." Then came Dr. Barclay's former school, and the German Orphan School, all welcoming the Bishop with singing. The Bishop spoke a few words to each. The Jewish Chief Rabbi, being blind, was led out of his house by two of his friends to meet Dr. Barclay and was received with ovations. The English Consul sent a representative. The English Consul called at the Bishop's hotel, and Dr. Barclay came forward, and, greeting the Bishop with much feeling, welcomed him back to Jerusalem. Four years ago this Englishman said to a friend in Jerusalem, "Well, I shall see Dr. Barclay one day return here as Bishop," to which the gentleman replied, "Never. This gentleman, seeing the Englishman conversing with his Lordship, drew near, and said to him in Arabic, 'You are a prophet.' The Englishman replied, 'I have been praying four years in the mosque that Dr. Barclay might one day come to live amongst us as Bishop, and God has heard my prayer.'

Missionary Incident.

What a Pair of Slippers did for India. A TRUE STORY.

It is a sultry afternoon in India. The wife of a missionary sits quietly plaiting her needle with busy fingers, gradually bringing to completion a pair of slippers she was working for half a year. Although it is so intricate, and the execution so skillful that they would seem to demand all her attention, her ear is ever open for the muttering of high-born women in that land of roses, whose condition is worse than that of...
convents in our own state prisons. Many and many a time has she endeavored to do something for them, but as often has she been repulsed. She had hoped that when the young women came to the schools, grew up, she might have influence with them, and through them gain her end. She had labored with them faithfully, but all in vain! And now she found they acknowledged. They felt that it was desirable for their wives to be educated, but they were not induced to attend. This was the result of ancient custom, the grinding tyranny of religious superstition, the machinery of a superstition, that thwarted their efforts and discouraged them. And now, almost never in accomplishing her noble desire, she had committed their interests to the God she loved and served, praying to Him to open a door for the relief of these domestic captives. And so she sits busily working, fast completing the gift she designs for him she loves; rejoicing and thanking God that her lot has been so blessed, that she is enabled to aid her husband in his work—that she is permitted to stand fast in the liberty whereby Christ makes his people free, untrammelled by false religion and social propriety.

The last stitch is taken, and she is resting with her son in regard to his own condition, and in fancy dwelling on the comfort her little gift will afford her husband, when the door opens and walks a Babu or native gentleman, one of her former pupils. He picks up the slippers, and is lost in admiration. Their bright colors attract him, the skill manifested in their execution is something surpassing. He had never seen their like before. A woman made them, worked them out, stitch by stitch, and did it with that marvellous, magical instrument the needle! "Babu, would you not like your wife to learn how to make you a pair of slippers?" the thought flashes through her mind like an inspiration from on high. "If you will let me, I will come and teach her."

The idea takes him. She lends him the slippers, and he hurries away to his home. The slippers are shown from one to another. The story is told of their being made by a woman, and by means of a little instrument the needle! "Babu, would you not like your wife to learn how to make you a pair of slippers?" The thought flashes through her mind like an inspiration from on high. "If you will let me, I will come and teach her."

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"Mr. H. M. Stanley on the Congo."

As the recent movements of this well-known African explorer have not been given in detail, the following translation of a letter written by Father Cartie, head of the Congo Mission, dated Landana, December 3, 1879, and published in Les Missions Catholiques (No. 559), may not be without interest.

"Father Cartie says: "Having just returned from a voyage through the whole navigable portion of the Lower Congo, I take the first opportunity of sending you the following particulars concerning Mr. Stanley and his explorations. The party of the great explorer is somewhat numerous. It consists, besides the leader, of a superintending engineer, two lawyers, a physicist, several mechanics, carpenters, etc., in all, twenty whites of different nationalities—Belgians, Americans, English, Italians, and Danes. A French naturalist, M. Protche, just come to Landana from Paris, and an old member of the German expedition to Chincango, near Landana, are also attached to the party for the investigation of the upper Congo,' as this expedition terms itself. "The blacks of the party consist of about one hundred men, Arabs and natives from Sierra Leone and the Congo. The stores are very considerable, comprising especially five small steamers and some auxiliary craft, engines and trucks for land carriage, wooden houses ready for erection, etc.

"Mr. Stanley, as I am informed by Mr. Gres- hoff, proposes to go up the Congo to the Lualaba, where he hopes to meet his Arab friend Tibu-i-tin. He will then explore the Western part of the Congo and the countries near both of its banks, and will endeavor at the same time to bring the ivory-trade to Emboma. When we arrived at Paito (above the first cataract of the Yellaba Falls), Mr. Stanley was on his way across the mountains in the direction of the great village of the same name, to study the start for his route to the interior. M. Van Schandel, chief engineer of the expedition, told us that the celebrated traveller had to perform some excursions with out warning any one of his going or returning. Soon, however, Mr. Stanley himself was announced. He was accompanied to death and covered with dust and perspiration. "While waiting for the end of the rainy season, he is engaged in firmly establishing his first station—the base of all his future opera- tions—and in maturing his plans for overcom- ing the gigantic difficulties in his way. "It is, indeed, a large enterprise to traverse some two hundred miles of precipitous, rocky mountains, piled up, so to speak—one on the other, and almost without any intermediate pass, not only with a numerous party, but a considerable weight of baggage, wooden houses, trucks and steam vessels, which must be hoisted over heights of from 3,000 to 10,000 feet, with ex- tremely abrupt rises; and this not once, or twice, or a hundred times, but on thousands of occasions. "Happen what may, it will require some years' work to reach the end of this terrible chain of mountains at Stanley Pool, where the second station is to be established."
time in particular. By being born a Hindu, he adopts the reformed Hindu or Basma. So may he notchrist himself a Brahmo. On Sunday evening he invites to his house the leading members of various Hindu sects to a short discussion on conducting the service himself. I was shown up to the top of his house, where carpets were spread and lights placed in the midst, and all sat in order forming four sides of a square, and the greatest decorum was observed. The meeting commenced with a short exposition by an old Hindu, and then the discussion began on the subject of seeking after God, and alluded to the Jewish thought with confession of sin, ascription of praise to God. He proceeded in a very solemn manner with confession of sin, assurance of pardon, and invocation. After prayer he introduced the discussion, with a few remarks on the subject of seeking after God, and alluded to the Hindu doctrine of three conditions of existence — (1) the "wakeful," (2) the "dreaming," (3) the "heavy slumberous" condition. Enlarging on the second condition, he declares that the dreaming condition is a preparative habit of mind, as fitted for revelation of God — he thus illustrated his remarks: "There is a dark house and a bird sits in it. A hawk flies and watches, and waits for the bird to be asleep, and then the hawk will enter the darkness. The bird flies out and is instantly pursued by the hawk until it again sees the hawk in the house. So with the human spirit; it finds no rest in the world; care pursues it till it returns to its ark, and finds rest in the solitude of contemplation. These remarks were met by a warm reply from an old Hindu lawyer, who argued that "You cannot find God by merely shutting your eyes and meditating. There must be successiveness. You cannot find God by merely shutting your eyes, as I did for several years." Mr. Kargel, in his last quarterly report, sings "I have a gladder look than before my baptism." Mr. Moody of Boston has visited the Beluchi Mission has visited the Hindu churches in Calcutta and Madras. The last district meeting continued in the afternoon and evening.

Jewish Converts: A youth of 21, from Kreutzberg, has earned our peculiar sympathy on account of the sufferings he has borne for Christ's sake. He lived for a long time in the parish of Landohn, where he had an excellent character. Through his unassuming modesty and uprightness, he won the hearts of those around; by degrees became a believer in Christ, and came to the pastor of Landohn for baptism. The pastor wished to send him to me at Riga, that I might instruct him and prepare him for baptism; but no, he said, I have heard the Jews received the news that Samuel had become a Christian than they set themselves in every way they could to ruin him, although he did not know of the descent of the One who came from heaven on earth. It is possible that this is the reason for the woman's change of mind. The poor youth was taken to Jacobstadt, and there thrown into prison. The pastor wished to set him free, but later he received an order from Wenden for his arrest, and the pastor, with a heavy heart, had to deliver him over to the authorities, although convinced of his innocence. The poor youth was taken to Jacobstadt, and there thrown into prison. The examination, however, proved that all stories were not true, but he had been found guilty. Nevertheless, he would not have remained in prison if the pastor had not gone to Jacobstadt to set him free.

On Ascension Day of this year I held a missionary service in Landohn and became personally acquainted with Mr. Kargel. He is a true Jew of the Old Testament and has a deep love for Israel. He is a true Jew of the Old Testament and has a deep love for Israel. Nevertheless, he would not have remained in prison if the pastor had not gone to Jacobstadt to set him free.

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THE GOSPEL IN ALL LANDS.

From the M. E. Mission Room.

NEW MEXICO.

Superintendent Harwood of our New Mexico Mission writes as late as March 20th: "I am on another visit of our work. Bound for Silver City on Friday, I was detained at Valverde, where we expect to dedicate our new church tomorrow. There I again saw Brother Poe, who has bought a piece of property about that new school site; whence to Silver City, where we expect to dedicate our church. We came to Peralta, where we held a very interesting District Conference.

Bulgaria.

A missionary writes: "The priests are being driven from their churches. The teachers of the public schools are open atheists and materialists, which finds many followers among the so-called intelligent. I am not discouraged at this. My hope is in God. There and there I find pious men, and though they are not open followers of the truth, still I trust in time the truth will prevail. I ask them, indeed, to prayer, wishing to hear their cross for the Lord Jesus. As I am seldom visited on Sundays I continue daily visiting the coffee houses, where I meet differential classes of people, and have many opportunities in any other place to speak of Christ. I trust God will bless my little efforts in this way."

At Sevlievo, Brother Gabriel has succeeded in obtaining permission to keep Bibles in two coffee houses, and to read and discourse upon the truths contained therein, as otherwise he cannot. I make the following extracts from his last letter: "You have already learned that instead of waiting at home for the people to come to meet me, I went up to the Cafe, and there read and preach." He gives the following specimen of one day's work at the Cafe: "I took a friend to read the eleventh chapter of Romans, which he did; at this one of those sitting by observed, 'We, Mr., have orthodox Christian sentiments, but you orthodoxy will never agree with our sentiments. You give us the greatest advantages since we have the city of God (Jerusalem) and the holy mount (Mount Athos).' Then I read John iv, 22-24, and giving thanks to God, I said: 'I can now give such a reason, Satan, to the world, and show them respecting their belief, as I have reason to believe that they are the words. Again I said: Thank God, that through the spirit of Christ I am authorized, not to send you to Jerusalem to seek your Christ. Afterward I read Romans, vii, 4-11, and said to them, if the spirit of Christ is not in me, I am going to Jerusalem and seek for my Christ. They said: 'Mr., we will give you to come now, where you are, to come to Christ and receive His teaching in the Holy Scriptures.' Again I read Luke xxiv, 1-6, and said: 'O brethren, how long will you go from place to place to seek the Lord? Behold, the Lord is with you now, and calls you to leave the love of the world and receive him in your hearts.' This exhortation was continued some time, interrupted only by words of approval by the listeners. Finally he called their attention to a text or two, and left them as one of their number was reading it to the rest. He frequently finds those who oppose him in argument, but he tells me he can find a man that will, now one has forbidden the proprietor to admit him to the Cafe. He closes with the same expression of confidence in God, and a sense of his mission and its success as you notice in the others. At Orchania, Dr. Dimitry Ivanhoff holds service regularly on Sunday, and spends the week in the villages, where he has gained a reputation for his preaching. His expressions are quite warm and interesting. In one village, whence he had been formerly expelled as Anti-Christ, he was able to obtain quite a number of books and pamphlets, and he obtained an audience of fifteen, to whom he read from the Scriptures. In another village he obtained an audience of twelve, where last summer they arrested him and sent him to Orchania under guard. In another place they had a dispute, whether to send him to Orchania or to Sofia, to be tried before the Prince. Of course all the threats and attempts at violence amount to nothing present inconvenience, and if they should not succeed in frightening away the Protestant, they finally gave up and let them go, but at the same time persecution in such ways as they are able. For instance, in one of their late festivities at the church, some mock and some are pricked in their hearts, but we can see even now, that such efforts are in vain.

The work of the exponent in Bulgaria is of the utmost importance, and I beg it will not fail of a full appreciation on the part of the world. Everywhere away from the Balkan district they can go and offer their books without opposition. One of them recently preached in one of the churches of a Sunday, and was listened to by a large audience, and had an effect on them. Again I read John v. 31-37, and left them as one of the latter party was lodged in jail in consequence of the people to him and his work. Again I said: 'Thank God, that through the world up and down.' In Sevlievo we dispute winter so warm in the coffee-house one day that a fight ensued between his friends, who seemed to have understood the spirit of the last word I had spoken. One of them recentlv preached at Orchania, near the city of Satta, has the property of the Mission. He is now stationed at Orchania, near the City of Satta, and has the property of the Mission. He is now stationed there.

Among the Pyramids.

A lady friend writes us from the East: "I visited the mission of the United Presbyterians, which I judge is in good condition. Rev. Dr. Lansing is at the head of the little school. We have a few intelligent ladies. They have been there over twenty years. There is a good Mission building, with chapel, school and parsonage. I conversed with several of the lady teachers, all Americans, and so agreeable. In the afternoon I went to see one of the Sunday-schools in the charge of one of the ladies, who is one of the most wretched parts of Cairo. In an upper chamber were women, some of them dirty and almost destitute, their faces disfigured. They were sitting on the floor; and there such women sat among them, trying to teach them something of God and salvation. I never realized as then, what mission work means. I said to the lady, "How can you do this, it seems so dreadful?" She smiled and replied, "Don't pity me, I never was happier in my life." I said to my self that is Christ-like, among such people. I cannot pity, but have to consider his country gets a better idea of the life and work of Christ for them than in our own favored land. In three days more our feet will touch our Lord's land—we shall be in Jerusalem, where we came here on the wonderful Suez Canal, which unites the Red Sea with the Mediterranean—such a marvellous piece of work! It was eleven years in being constructed and cost twenty millions. We were brought through it by a powerful steam-boat, not at all an interesting sight. TheDionysiacs were now warm in the coffee-house one day that a fight ensued between his friends, who seemed to understand the spirit of the last word I had spoken. One of them recentlv preached at Orchania, near the city of Satta, has the property of the Mission. He is now stationed at Orchania, near the City of Satta, and has the property of the Mission. He is now stationed there.

Rev. T. C. Carter, wife and child, arrived in New York April 9th, and will leave in time to take first steamer in May from San Francisco for Japan and China. He will be accompanied by Miss Vail of Staten Island, N. Y. (who meets him at Chicago), for Japan.

That third comment for a needy missionary has come to hand, and with the following note: "Send one, not that I can afford it, not that I do not feel it, but for the Master's sake I do it." A voice from India comes, asking that the next General Conference session may be held at Rome or some other central point. From India comes a collection of $300 towards General Conference expenses.

Rev. D. W. Thomas, of Bareilly, Ohio, March 19th: "Our Theological Seminary and High School has 58 students this year, more than in any we have never. Our missionaries are all quite well, and report a large number of converts since conference in the different stations."