THE PEOPLE OF INDIA, AND MISSIONS AMONG THEM; GENERAL ARTICLES, MISSIONARY NEWS, ETC.

HINDUS DRAGGING JUGGERNAUT'S CAR.

BRAHMA. VISHNU. SHIVA.
THE THREE CHIEF HINDU GODS.
India.

The Country and Government of India.

India is situated in the south of Asia. "From the port of Karachi in the extreme west, to the eastern borders of Assam, is a distance of about 1,800 miles; a like distance separates Cape Comorin in the south from the northern extremity of the Punjab; and the area between these limits has been estimated at about 1,500,000 square miles."

British Burmah is a province east of India proper, the latter being 1,000 miles in length from north to south, and occupies the fine maritime districts of the peninsula Further India. It contains an area of 88,556 square miles, and a population of about 2,750,000.

India is a Federation of Governments and States, all in more or less direct subordination to the central Supreme Government embodied in the Viceroy and Governor-General in Council, representing Queen Victoria of England, the Empress of India.

"Some of these Governments are directly administered by British officers, immediately subordinate to the Supreme Government of India. These Governments constitute what is commonly called British India. They are now nine in number, comprising an area of about nine hundred and forty thousand square miles, and containing a population of about one hundred and ninety millions. In these provinces the head of the Government is called, in some a Governor, in others a Lieutenant-Governor, in others a Chief Commissioner, and in one exceptional case (Barer) a Resident. The provinces of British India are: (1) the Lieutenant-Governorship of Bengal (with which is temporarily reunited the Chief-Commissionership of Assam, only severed from Bengal in 1874); (2) the Lieutenant-Governorship of the North-West Provinces, with which is permanently united the Chief-Commissionership of Oudh; (3) the Lieutenant-Governorship of the Punjab; (4) the Governorship of Bombay; (5) the Chief-Commissionership of the Central Provinces; (6) Barar; (7) the Governorship of Madras; (8) the Chief-Commissionership of British Burma. To these may at present be added (9) the Chief-Commissionership of Mysore and Coorg; but the State of Mysore has only been provisionally administered by a British officer, and is about to be placed directly under the rule of the Maharaja of Mysore."

The other States of the Indian Empire are ruled by native princes, under the protection and general control of the Supreme Government. These States are bound by treaties, in return for this protection, to render certain feudal services to the Paramount Power; as, for instance, in some cases, to furnish a certain number of troops in time of war. The princes are usually autocratic or nearly so within their own limits; but by their engagements to the Paramount Power they are generally bound to good government, and to submit the conduct of their external relations to the Imperial Government. Including all the petty feudatories, there are less than 460 such States in various parts of India, comprising an area estimated at 600,000 square miles, and containing a population estimated at 50,000,000. The intimacy of the relations with the Paramount Power varies in the different States. In the more important a British officer, called a Resident or a Political Agent, is stationed, whose functions broadly are, to act as the medium of communication between the Prince and the Supreme Government, and to advise the Prince in matters of moment.

Ceylon is geographically a part of India, but politically it is ruled by the English Government in London through

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a Governor. It has a population of nearly 2,500,000. The native name is Singhala, and the Singhalese speak Singhali, a language immediately derived from the Sanskrit.

There is a vast system of public instruction in India, from the petty village school up to the great Universities of Calcutta, Bombay, and Madras. The schools and colleges supported or aided by the State numbered, in 1878, no less than 48,000, with an average daily attendance of 1,200,000. The total cost (including receipts from fees, endowments, etc.) was about one-and-a-half millions sterling per annum.

The Religions of India.

Brahmanism or Hinduism is professed by about 185 of the 240 millions who inhabit the Indian Empire. Brahmanism had its origin in the simple doctrines of the Vedas but became developed by continual additions and alterations until it has become a very powerful system of religion. It has two sides—one esoteric, philosophical, the religion of the few—the other exoteric, popular, the religion of the many. Philosophical Brahmanism teaches that nothing really exists but the one self-existent spirit called Brahma; nothing exists but God, and everything existing is God. "Men, animals, plants, stones, pass through innumerable existences, and may even rise to be gods; but gods, men, animals, plants, and every conceivable emanation from the Supreme Soul aim at, and must end by, Absorption (or rather re-absorption) into their source, Brahma." The numerous gods, represented by images, are regarded by the highest teachers among the Brahmins as simply manifestations of the one universal Spirit. They say, "worship before images, not to images, is practised by us as a condescension to weak-minded persons." Practically, the most prominent dogma of philosophical Brahmanism in the transmigration of souls, ending only with absorption into the Supreme Being. One of the most interesting doctrines of Brahmanism is that of Incarnation; Vishnu, as the Preserver and Preserver being believed to have passed into men to deliver the world from the power of evil demons and the incarnations being Krishna and Rama. The triads of chief gods or emanations of the Supreme Being consists of Brahma, the Creator; Vishnu, the Preserver and Preserver; Siva, the Destroyer and Renewer. The worship of Brahma has fallen into neglect and most of the Hindu sects are followers of Vishnu, or of Siva.

A large proportion of the population of the Punjab, including most of the upper classes, are Sikhs. The name is Sikhism, a discipline, and means all disciples of the Guru, or spiritual teacher—the title specially given to the Apostles of the Sikh religion. The sect inculcates the worship of one god, in a form resembling Mohammedanism in some points, but it is especially remarkable for the extreme reverence paid to the sacred animal the cow.

Within the limits of the Indian Empire Buddhism is mainly confined to British Burma, Nepal, and to the Himalaya Mountains. In strictness it is an atheistical religion, and its dominant dogma the transmigration of souls ending only (by merit) in extinction. Still, there is evident a tendency to exalt reverence for the memory of Buddha into a worship; and temples are erected over his relics, such as a tooth or a hair. Whilst Buddhism has not any prayers properly so called, nor any clergy for the offering of prayers, it is remarkable for an elaborate and gorgeous ritual, and for the enormous number of
monasteries in which the religious devote themselves to
the pursuit of Nirvana (extinction) by the suppression
of passion. The rosaries and praying-wheels of the
Buddhists are famous; yet the form of words unceasingly
turned round and round in their praying-wheels—which
sometimes are even turned by machinery—are devotional
ejaculations rather than prayers. The religion has a
lofty morality of universal charity and benevolence."

Jainism is professed by a considerable number of the
people in Southern and Western India. It lays great
stress on the doctrine of the transmigration of the souls,
and as a consequence, it enjoins a great care for animal
life. "A rich Jaina pilgrim will have his path swept
before him lest he should sin by crushing a beetle or an
ant unknowingly."

There are—said to be about 41,000,000 of the inhabi-
tants of India who are Musalmans. Their doctrines are,
"There is but one God, and Mohammed is his prophet."
It is said that the Mohammedans of Bengal and Northern

India "have made great progress in education and en-
lightenment; they have a great College in Calcutta and
there are many literary associations of Mohammedans in
the chief cities of Northern India."

The Parsees are a small but very prosperous and in-
telligent part of the inhabitants of India, and are settled
chiefly in Bombay. Their numbers are estimated at
70,000, of whom about 50,000 are resident in Bombay
City. Their religion is described as a sort of Monotheis-
tic Pantheism, and regards Fire, Sun, Earth, and Sea as
the principal manifestations of the one Supreme Being.
Hence they are called "Fire Worshippers."

The Caste System of India.

Mr. Roper Lethbridge, of India, gives the following
account of the caste system: "The caste system of India
is somewhat difficult to be understood by foreigners,
because it is partly a religious, partly a social system; and
foreigners find it difficult to distinguish between these
two parts of the system. Perhaps it might be accurately described as a social system, maintained and enforced by a strong religious sanction. That the system, as it at present exists, has its disadvantages is not denied by its most intelligent advocates; but they assert, with much apparent justice, that the countervailing advantages are of infinitely greater importance—and that consequently the enlightened Indian reformer should strive rather to correct the evils that exist than to uproot or even to mutilate the system itself.

“A Hindu caste consists of a number of families—sometimes of an immense number of families—scattered about in various parts of the country, some very poor and others very rich, but all presumably more or less nearly related to each other, and all governed by the same rules as regards marriage and all other religious and social observances. Caste-fellows alone (with very insignificant exceptions) can eat together, or enjoy that social intimacy that in other communities sometimes exists between friendly families; on the other hand, the other caste (not even the lowest) will receive him.

“From this description it will readily be perceived that the advantages and disadvantages of caste must depend mainly on the character of the caste rules. These rules are enforced in each caste by its own elders and its own priests—usually not Brahmas, though Brahmas may, on solemn occasions, officiate for all. The English laws of India will afford protection from any flagrantly unjust or oppressive decrees of such tribunals, but as a fact they are very rarely appealed against, and are usually efficacious. The crimes, which are punished by fines and penances, thus provided against are: immoral conduct openly persisted in; flagrant dishonesty; neglect of caste laws about marriage, or provision for children or widows, or other helpless relations; neglect of religious caste-rules are absolutely binding on all members of the caste, and the wretched man who breaks these rules and is expelled from his caste becomes a person without a friend or an associate in the world—a social felon, for no
ceremonials, eating or drinking with forbidden persons; habitual slander; and, in fact, all kinds of ill-living. In this way caste discipline steps in as an aid to religion, in the preservation of decent morality, and in keeping its subjects from lawlessness. It has been well observed of the Hindu character: 'Their religion and the priests urge Hindus to good works, to kindness to Brahmans and the sacred cow, to honor parents and elders and betters, to be kind to dependants, to be charitable to the poor and hospitable to strangers. And whilst these active good qualities are inculcated by their religion, caste discipline often comes in as an aid to religion to forbid and punish vices of all kinds.'

"As the whole social system of the Hindus thus hinges on its caste rules, it has followed that the caste system has been denounced for every point in which that social fabric is at present faulty. For instance, caste rules enforce early marriage as a religious duty, insist on endogamous marriages (that is, marriage within a small and limited circle), and to a certain extent on female seclusion; and in some castes they make the caste a trade-union. But these defects in the social system of the Hindus—which are acknowledged as defects by most enlightened Hindus—are entirely independent of caste, and they will doubtless cease to be enforced by caste-rules as soon as Hindu society has sufficiently advanced on the path of progress to admit of the necessary reforms.

"Among the various castes, and even among the subdivisions of the same caste, there is a recognised scale of precedence. Thus, the social (and almost religious) superiority of Brahmans is universally acknowledged; and in Bengal Kulin Brahmans take precedence of all other Brahmans, of whom there are many classes. But education and the incessant redistribution of wealth are rapidly creating other social distinctions not less real, and in ordinary life far more efficient, than that between the Brahman and the low-caste man; in fact, the respect paid to the Brahman in India does not differ widely from the respect paid to good birth in all civilized countries, except that in India this respect is enforced by a strong religious sanction. In Bengal the large and important Kayastha caste—sometimes called the 'literary caste'—enjoys an amount of social consideration not much inferior to that enjoyed by the Brahmans; and amongst the titled classes of Bengal—the Maharajas, Raja, and Rai Bahadurs—as well as in Calcutta native society, there are to be found representatives of a great many castes outside the pale of 'the twice-born.'"

We give on the next page an engraving representing a number of the castes and occupations of Western India. There are represented:

1. A Brahman, eating his dinner. His turban and outer garments are laid aside for that purpose, and his food consists of bread, rice and vegetables. He eats no animal food.
2. A gardener, cultivating his plants.
3. A coachman, in driving dress.
4. A peon, or errand man, employed to carry letters, etc.
5. A native soldier, or sepoys.
6. An ayah, or lady's maid.
7. A Musliman butler, bringing the dinner.
8. A Parsee gentleman.
9. A Parsee servant, bringing water.
10. A native woman carrying water.
11. A dhobi, or washerman, carrying clothes to the river to wash.
12. A Musliman water-carrier with his bag for water under his arm.
13. A dancing girl, or religious prostitute. Many of these are attached to the heathen temples.
14. A Hindoo religious mendicant of the sect of Biragi. The beads in his hand are for counting the number of times he repeats the names of his gods. His body is smeared with ashes taken from the altars of the gods.
16. A sweeper, or scavenger.
17. A common man from the jungle.
18. A woman from the Wadari caste. These resemble a band of gypsies as they move from place to place. They are rat-eaters, and inveterate thieves.

The Brahmans of India.
Rev. Dr. Scudder, who was born in India and spent 27 years of his life there, lectured in San Francisco on July 13th, on the Brahmans. A correspondent of the Herald and Presbyter gives the following summary of his lecture:

The Brahmans are of the Aryan race. This race emigrated from Central Asia, a part going northwest and becoming divided into the Greek, Latin, Celtic, Teutonic and Slavonic races; another part going southeast and forming the Persian and Indian races. So, said the lecturer, we and the Brahmans are first cousins. We are
both Aryans, which means "superior or excellent ones." The Brahman belongs to the white race. We parted company centuries ago, but we are gradually coming together again. Eventually Christianity will unite us.

The Brahman must be born a Brahman. But natural birth is not enough. He must be reborn. He must have an official as well as a natural birth. His mother in this new birth is a Mautra, i.e., a mystic verse—a religious formula. This Mautra is called gayàtre. It is a stanza from the Veda, considered exceedingly sacred and patent.

A BRAHMAN READING THE SHASTRE TO THE PEOPLE.

In form it is a prayer to the sun. The lecturer repeated it in Sanscrit, and then gave the following translation:

"We meditate upon the supreme splendor of the sun, the God who guides our intellects."

By repeating this sentence the Brahman gets rid of his sins as a snake casts off its skin. This omnipotent verse, which abolishes sin and opens heaven, is accounted a goddess, and is the real mother of the Brahman. When the boy is from eight to sixteen years old, a sacred string—a cord of three strands—is fastened upon him so as to hang over the left shoulder. This is the Brahman's badge. When it is put on, the gayàtre, the mystic verse, is whispered into his ear. He is now a full Brahman, and is called "The twice-born."

He is not black. He is of olive complexion—almost white. He eats no meat, no fish, no eggs. He is a vegetarian largely in diet. Believing as he does in the transmigration of souls, he expects if he eats animal food to be compelled to pass through as many births as there are hairs on the animal of which he eats. In respect to cleanliness the Brahman is unexcelled. He bathes continually. He washes his own clothes for fear of pollution. He begins every day in the water-tank, chanting his prayers as he purifies his body. The Brahman is magnificent men. They have majestic heads. They carry themselves grandly. They have a lordly air, a fine contour of face and splendid forms. There is no discounting the physique of the Brahman.

THE BRAHMAN INTELLECTUALLY.

There is no intellect in the world superior to that of the Brahman. Hemmed in by caste and shackled by the restrictions of a false religion, he has not influenced the world as he would if set free. But even now, no man can mingle with the Brahmins and not have his wits whetted by them. They are the learned men of India.

The queen of languages, the Sanscrit, is their peculiar possession. Its almost boundless literature is a splendid field for their training. They have clear, vigorous, and rapidly acting minds.

Once, while in India, I conceived what I thought to be an admirable illustration. When carefully wrought out, there was a lurking suspicion of a flaw in it. I submitted it to a clear-cut American friend, who said the flaw would not weaken or harm it. But I was not satisfied. I had for my native instructor a regal old Brahman, grand and mature in scholarship and of magnificent mental endowment. I placed my pet illustration under his surveillance, and let him loose upon it. He read it over, and went through it like lightning through a cloud. "This will never do," was his first utterance. "It has a fatal flaw in it that will render it weak and vulnerable. Change this part of it thus," and he went on to dictate the remedy. I saw the whole bent and drift of the thing at once; and to-day this illustration is floating about in a published volume on India with this Brahman's crystal-clear work in the final development of my illustration. This wonderful mechanism in literature had explored all the vast territory of Hindu erudition, and was at home in all sorts of philosophy and scientific research. "You may baptize me," he said to me one day. "I should be
very glad to do this,” I replied, “did I suppose you were quite prepared for baptism.” “Well,” said the crude philosopher, “what do you think of me?” “I think,” I replied, “that you are a universal skeptic. You believe in nothing.” “You are exactly right,” he returned. “I believe nothing.”

A street preacher in India must have a ready wit, or he had better keep silent. I was once preaching to a large group on faith as necessary to salvation. When I had finished a Brahman, a splendid-looking fellow, polite to the point of complaisance, asked leave to answer my arguments. I knew at once from this excess of affability that I was about to receive a thrust under the fifth rib. He said: “Faith is good, and no faith is good. You see how the monkeys carry their young?” Now, in India, interposed Dr. Scudder, parenthetically, the monkeys are so superabundant as to make an illustration from them very telling. They infested the streets and houses, and were nuisances generally. I remember an English physician of high repute who got wrought up to such a pitch of commendable wrath over the innovations of a mischievous old veteran of a monkey that he set out a big box of Brandreth’s pills in a favorable locality, were the monkey was wont to carry on his depredations. It is needless to state that the monkey was never again heard from. So this astute Brahman went on to say: “See how the monkeys carry their young. They do not touch them. The little wretches cling to their mothers with a death-like grip, throwing their sprawling arms around the maternal shoulders, as they go bounding from tree to tree. That is faith, and you are the little monkey,” he said, pointing straight at me. “But,” he went on to add, “see that noble old cat yonder with her kitten! Note how easily and kindly she carries her child, lifting it carefully and depositing it in safety wheresoever she will. That is no faith, and I am the kitten. No faith is the better.” The audience applauded. What was I to do? What would you have done in such a plight? I summoned all my wits suddenly into a Committee of the Whole, and answered: “Oh, Brahman! great and wise, you are a cunning sophist, but I must unveil your sophistry. There are those that can not take hold. Idiots and lunatics are of this class. They are the kittens and must be carried limp and stanchless, with tail hanging helplessly down. But the capable and alert must take hold and hold on. They are the monkeys. You are neither a lunatic nor an idiot, but a keen-edged, keen-witted, far-seeing man. You must take hold and hold on. This is faith.” The applause now greeted me. I had won the field. I wish to say just here that this keen intellectual vitality is going to be the saving of this mighty people. God will enkindle this reason with his celestial light, and the Brahman is designed to be a mighty agency in Christianizing the millions of India.

The Brahman caste is a hierarchy. Three great original castes constituted the Aryan invasion: the Brahman or Priestly; the Kshattaya or Military; the Vaisya or Agricultural and Commercial. The fourth class, the
Visit to Babu Keshub Chunder Sen.

There is, perhaps, no movement in India at the present time that indicates the mind of the English-speaking native gentleman more than the three branches of the Brahmo Somaj, of one of which Babu Keshub Chunder Sen is minister. He resides at Lily Cottage, and as we drove up under the portico we were informed by the servant that his master was at "puja" (that is, at pray-

Other Hindus meet him with the sign of worship—i.e., the palms closed together and lifted to the forehead. When the Sudra thus worships the Brahman he believes that his sins enter into the Brahman's head, and are consumed in the fire that always burns there. If the Sudra omits this act of worship he will be born on earth as a hog. All the other castes were created for the Brahman: the Kshattaya to fight for him, the Vaisyas to toil and trade for him, and the Sudra to be his menial. The Brahman considers himself the summit of humanity: his person is sacred. Whoever strikes him will be born an animal in a career of degrading transmigration for twenty-one successive births. A Brahman's character cannot be tainted. He continues divine, no matter what he does. The fire which devours a corpse in cremation is not thereby defiled, but is as pure as when it consumes the sacrifice upon the altar. So, say they, the Brahman is uncontaminated, whatever he may do. Sin can not rob him of his sacredness. It rolls from him as water from the petals of a lily.
presented to him in 1870. On the walls were a likeness of the Queen, presented to Chunder Sen by herself, in September, 1870, and a fine picture of Jesus Christ breaking bread.

The prayers of Chunder Sen are usually an hour long. He generally gives no sermon at these daily gatherings; but his prayers are supposed to be inspired, and in them his disciples believe they receive divine intuitions. Consequently, these prayers form really the basis of daily instruction for the missionaries who are being trained for their work. They every day find in these remarkable prayers “new thoughts,” and, as they pray with him, they grow wiser. Equally remarkable is that which follows the prayer of an hour. When Chundra Sen’s voice ceased, we noticed a harp began to play, gently and quietly at first, but loudly and with accompaniment of native drums as the rhapsody of the harpist was kindled with enthusiasm. This celebrated harpist is named Troiluko Nath Sandle—so named in honor of the “Supporter of the Universe.” This man exemplifies a hymn or chant of praise, embodying daily in the hymn the main lines of thought that have been evolved in Chunder Sen’s long prayer. A short-hand reporter sits before him and takes down the “inspired”

words from his lips. As I watched the native poet, apparently utterly absorbed in contemplation, as he played with his fingers on the strings of the harp, it carried my mind back to the schools of the prophets that we read of in King Saul’s days. These hymns are afterward carefully revised by the poet, and this Brahma Somaj has already more than 1,000 of these original productions. This one Somaj has now 22 of its own missionaries supported by it, which shows its vigor, and somewhat of its power. For the first year these missionaries stay here, under training and instruction. During this first year they support themselves by some worldly occupation. Then, if they “leave the world and forsake all,” they are supported by the “Brahmo Somaj Fund.” But the morning prayer-meeting is now over and Chunder Sen enters the parlor, with a scarlet dress thrown easily and gracefully over his shoulders. In the course
of conversation, I remarked to him that every man is to come under the teaching of the Spirit of God.

He replied: "Yes, we need be led by the Spirit of God; but missionaries made a mistake formerly in persuading their converts to wear trousers and adopt European customs. We are Easterns. If you want the people of India to adopt Christianity, you must not paint Christ in

not understand the Bible without the help of God's Spirit."

I answered: "God has given us a revelation of himself in the sending of Jesus Christ. He was sent from God. We have also a revelation of God in the Holy Scriptures. The Hindus bathe in the Ganges and bring offerings to their gods, to wash away their sins; but there is

European clothes. You must be content to let Christianity come to us in its own Oriental dress. History has altered the aspect of Christianity, though it may not have altered Christ. We are seeking him as he was in Palestine, going about doing good and giving the water of Everlasting Life freely."

I opened my Bible, and referred Chunder Sen to Ps. ciii, and showed him how God "satisfies" the soul that trusts in him, and that we must not rest short of real soul satisfaction.

He replied: "We Hindus are satisfied. We are happy, but these psalms are in their Oriental garb. We do not come to a termination when we have found out one truth. We find there is a deeper truth on beyond it. We can only one offering for sin, and that is Jesus Christ. He alone can cleanse from sin, and we believe that he will come again and take possession of his own."

He answered, at once: "We do not worship idols. I also believe He will come again, in a sense."

Mr. Baugh, of the Wesleyan Mission in Calcutta remarked: "What a power you might become, Mr. Sen, if you would accept Jesus Christ fully as your Saviour."

Chunder Sen, replied: "I do not know what is before me. That must be left with God. I am not today what I was yesterday, and I know not today what I shall be to-morrow."

"I hope you will do your duty, whatever you find it to be," Mr. Baugh responded.
"Respecting our duty," replied Chunder Sen, "we must be influenced by the power of God, and obey Christ as he obeyed God. He was lost in God and became one with the Father. God was in him and he was in God. We must follow Christ and be like him, and like him cast all that is of self aside. We need to lose sight of self. The less we have of self, the more we have of God."

So we parted, warmly shaking hands and feeling how near such a man is to the Kingdom of Heaven, and wondering why he should still stand outside. Chunder Sen has just delivered a very notable public address, called "The New Dispensation." There are many fine passages in it, but there seems no foothold, because no real anchorage in Christ. In the mission schools I find some of the most clever teachers avow themselves as "Brahmos." We were interested, on entering one of the large Brahma chapels, to find it intensely simple, without any decoration or device, and with only a square erection in front, where the minister sits to speak.


The Rev. Dr. Scudder gives the following as the principal doctrines of the Theistic Church in India, the present leader of which is Babu Kesab Chunder Sen:

1. There is a holy God, eternal, unchangeable, perfect; the universal Lord, Governor and Father of men, whose providence is over all his creatures.

2. This God has revealed himself in nature and in the human constitution.

3. The soul is immortal, and man should aim and strive to attain to perfect self-control—to become wise, pure-hearted, devout towards God, and charitable towards men.

4. Man is a sinner. He must repent and turn unto God. He must cling to and obey God. In this is his only hope.

5. Pilgrimages, penances, and all religious rites and ceremonies are useless. Caste is wrong and ought to be abolished.

6. Prayer should be offered to God, but only for spiritual blessings; all temporal good will follow these without being specially sought.

Dr. Scudder says: "These men lack only one thing—they do not accept of Christ as a divine redeemer. They believe in him as a great teacher and model, but not as a sacrifice for sin. Yet what an advance this organization is upon the old Hindu doctrine of Brahma a liar, Vishnu a thief, and Siva an adulterer—upon Polytheism, with its 330 millions of gods. One object of the Samaja is to elevate woman, and the wives of its members hold female prayer meetings in Calcutta. The principles of this new organization are derived from the Bible. There are thousands of Brahmas in it. Though imperfect in some respects, it is full of promise. We ought to pray to God that much good may come out of it."
THE GOSPEL IN ALL LANDS.

A Scene in Ceylon.

A correspondent of the Ceylon Diocesan Gazette gives an interesting description of a Buddhist Temple at Dodanduwa, a village about nine miles north of Galle, close to the sea, and famous as a stronghold of Buddhism. The temple stands on a slight eminence, overhanging a still lake of wonderful beauty with the bright green leaves of numberless shrubs and creepers shading it on all sides. We were struck by the contrast between the calm loveliness of Nature and the strange wiered works of art before us. On our requesting to see the temple there priests in their yellow robes came from the Panسا, or priest's residence, which adjoins the temple, and accompanied us round; but we noticed that they seemed to know little of the meaning of what they showed, and left explanations mainly to our guide. The majority of the priests are said to be extremely ignorant of their own creed. First we looked at the sacred Bo-tree (called Bodav—the Divine Bo”) always planted in the temple precincts, and supposed in every instance to have sprung from a branch of the original tree at Anuradhpura, said to be the oldest in the world. The stone altar in front of it, a large low slab, had only a few flowers upon it, but a much more direct worship was being paid by two women who knelt before the tree with outstretched hands, and did not appear to mind us. Here, indeed, there was a literal “bowing down to the stock of a tree.”

On the other side of the tree was a large niche which we earned had contained a statue of Buddha, now placed within the temple. The next thing which we viewed was a little shrine apart from the main building, and used for the worship of Vishnu, or some other Hindu deity. It was small, dark, and stifling, the inner room being filled with large statues on either side of the principal one, to which a boy-priest who was with us gave unintelligible names. In the front room was a mean and dirty altar with a tiny dip burning on it, and the whole place had an appearance of neglect. My friend said that...
behind glass, and guarded on each side by two stalwart figures with spears and helmets, more skillfully carved than the central statues. On each side of them an opening leads into a corridor which runs all around the building. This is carefully paved and kept very clean, while its walls from floor to ceiling are covered with frescoes, evidently new. The lower row represented places of future torment. One of the priests said that the full number was 136. In all these frescoes the grotesque was combined with the horrible in a way which cannot be described. One could but marvel at the weird imagination which could invent such horrors, or devise such a variety of them. The Oriental fancy seems more capable of depicting the hideous than the beautiful. The priests seem to regard them without awe, so that they appear to be designed only to strike terror into the popular mind. One fresco represented some men in a lake of fire devoured by a monster, and our guides informed us that this was the fate of all who did not honor the priests. They appear to treat these matters without awe or seriousness, or as subjects for a languid curiosity. Buddhists, however earnest or pious, have no habit of reverence.

The frescoes on the inside wall related to events in the life of Buddha; these were more pleasing. He is depicted in one as a royal prince in his carriage witnessing the four sights which prompted him to renounce the world; in another he is seen on horseback, clearing a river at a bound; and then cutting off his long hair, and parting with his fine clothes. One of the most curious scenes was the attack of Mara the evil spirit to prevent his attaining to Nirvana. Mara sits on horseback with a train of grotesque friends behind him, and malice in his face. The air is full of spears and axes descending upon Buddha, who sits under the Bo-tree with the usual placid, unmoved countenance, as if he was taking no notice. In the same picture Mara appears on the ground crushed and vanquished; and in the next Buddha receives honors.

This story is a later addition to the legend, borrowed, as some think, from Christianity.

On leaving the temple we were shown a room where the reading of the Bana, or the Buddhist Scriptures, takes place. It was an untidy, cheerless place, with a pulpit in the centre, and a canopy over it. In the verandah outside sat a novice, repeating Bana in the usual sing-song manner, without expression or emphasis. In a small room adjoining, the sacred books are kept, stowed away in glass cabinets, but the atmosphere was stifling, and we quitted it hastily. We declined the offer of the priests to show us their abode, the Pansala, and quitted the enclosure, after bidding farewell to an aged and benedictory-looking priest in the vestibule. I said to my friend, "If anything would prevent a man becoming a Buddhist, I should think it would be the sight of a Buddhist temple." Yet Buddhism gains a hold upon the people, and has to some extent moulded their character, though it is only a few earnest men and women who practice the self-denial, charity, and contemplation which
The sense of responsibility is almost lost in the belief that a man’s happiness or misery depend upon the “karma,” or deeds of a previous birth. The priests neither preach nor teach, but beg for food, whilst the worship consists of offerings of flowers and visits to the temple on festival days; this seems to accord with the natural indolence and easy apathy of the Singhales. It was a true observation of Bishop Milman: “The Buddhist religion is the hugest and fairest ‘nothingness’ that was ever passed off upon man. If its end is nothingness, there is also a present feeling of nothingness, a continual ‘culle bono’ rising up in one’s mind, in the midst of its innumerable outward manifestations and inward metaphysics.”

Mr. Marks observes: “The Buddhist priests never bow. They act on the principle of the Brahmin who, when asked whether he worshipped the gods, replied, ‘No, the gods worship me!’ When I was in Mandalay in 1879, I was present on a great State occasion in the palace of the King of Burmah. About 800 Buddhist priests passed before the throne, each receiving a present at the hands of the Royal Princes. When the priest who had been the King’s teacher appeared, the monarch himself rose from his throne, came forward, and with much grace handed him the present. He received it, as the others, without the slightest sign of acknowledgment, and filed off with the rest, not one of them, from first to last, bowing to the King! A similar attitude at discourtesy on principle was, I believe, attempted at the Prince of Wales’ levee at Colombo in 1875, with the result that several Buddhist priests were excluded.”

—Mission Life.

Progress in India.

BY LATE REV. M. A. SHERRING, OF BENARES.

The question is often put in England as well as in India, What has been the real result on the Hindoo mind of all, the influences derived from English education, English rule and laws, material improvements, railways, telegraphs, liberty, and, above all, Christianity, which have been playing upon it with more or less potency within the scope of the present century? As to the material or physical changes and improvements introduced into India, it is necessary to note how far the people generally have benefited by the vast and magnificent enterprises which have been of late years prosecuted in their country by their busy and restless conquerors. With freedom of communication between all parts of the peninsula, safety of travelling, and general security, they also enjoy an immense increase in what are termed the comforts of life. All kinds of merchandise, to many of which most persons were formerly utter strangers, find their way to every corner of the land. Food is more varied, clothing is finer and cheaper, money is more plentiful, houses are better built and better stored; trade, especially among small merchants, has greatly in-
The Gospel in all Lands.

Creased, and, to crown all, peace prevails everywhere, from the Himalayas to Cape Comorin. In spite of famines, which were never grappled with in former times as they are in these, there is less poverty, less misery, and more wealth in India than there ever was; while the laborer is better paid, and receives greater consideration from those above him than he ever did. As a consequence, there is more real happiness among the people than at any period of their previous history.

Caste is now exposed in every direction to such a multitude of powerful adverse influences, that it needs no prophet to predict its eventual downfall. Railway travel, the free intercourse necessitated by English institutions of every kind, education, with the general spread of knowledge and increase of enlightenment, and, in short, all the numerous improvements introduced of late into India, are affecting Hindus on all sides, and are pertinaciously assailing their ancient and much-honored social system. The result already achieved is to loosen its rigidity, and to engender among educated men an earnest desire for closer intercourse. Hindus of the old school, who are conscientious idolaters without exception, strenuously maintain its most rigorous and exclusive claims, and will never cease to do so. But Hindus who have been brought within the reach of the new influences are beginning to feel their social bondage, and in most places are more or less releasing themselves therefrom. In Calcutta, and in many other cities and towns in Bengal, the most advanced among the educated classes have entirely thrown off caste, and associate freely with one another, and even with Europeans. Moreover, ominous signs of dissatisfaction are manifest among members of some of the inferior castes who have hitherto been held in subjection by the higher. If they are equal in intellect and in all other respects to men of an assumed superior order, they will not be contented long to occupy a degraded status in native society. A struggle of the castes is imminent, unless the Brahmins and other high castes will drop their pride, and consent to fraternize with those of humbler rank.

The most marked sign of progress among Hindus as a class is their growth in intelligence. The stolid, senseless look which many once bore on their countenances is now visibly evident among the most degraded castes. The spread of knowledge has been followed by an expansion of the intellect, and a general quickening of all the faculties. But this is not the whole result which has been achieved among the Hindus, for not only has their understanding received a new impulse, but their moral and religious sense likewise, so long dormant, has acquired fresh vigor. So that there is more honesty, more truth, more virtue, and more right religious feeling in India than there ever was. Not that the change in all these respects is very distinctly manifest, inasmuch as deceit and vice of many forms are still distressingly prevalent. Nevertheless, a change for the better is everywhere perceptible, especially when we compare the present condition of Hindus with what it was a quarter of a century ago. India under British rule, under the civilizing process at work throughout the length and breadth of the land, and, above all, under the stimulating and purifying influences of Christianity which are powerfully stirring the very heart of the people, has made a fresh start and has entered on a new career.—Evangelical Magazine.

The periodical literature of India is increasing rapidly, both in quantity and value. About 200 newspapers are now published in the various Indian vernaculars. Many of these are dailies. Many magazines, too, are being published, and some of these are edited and conducted with much ability. A large number of educational works are published, and fiction is well represented.
Girl Life in India.

On the day of her marriage she is put into a palanquin, shut up tight, and carried to her husband’s house. Hitherto she has been the spoilt pet of her mother; now she is to be the little slave of her mother-in-law, upon whom she is to wait, whose commands she is to obey, and who teaches her what she is to do to please her husband; what dishes he likes best, and how to cook them. If the mother-in-law is kind, she will let the girl go home occasionally to visit her mother.

Of her husband she sees little or nothing. She is of no more account to him than a little cat or dog would be. There is seldom or never any love between them, and no matter how cruelly she may be treated, she can never complain to her husband of anything his mother may do, for he would never take his wife’s part. Her husband sends to her daily the portion of food that is to be cooked for her, himself, and the children. When it is prepared, she places it all on a large brass platter, and it is sent into the husband’s room. He eats what he wishes, and then the platter is sent back, with what is left, for her and the children. They sit together on the ground and eat the remainder, having neither knives, forks, nor spoons.

While she is young, she is never allowed to go anywhere. When she becomes very old, if she makes a vow to go on a pilgrimage to some heathen temple, she is permitted to go to offer a sacrifice for herself, or for others, but this is only occasionally done; very, very few ever undertake it. She always has her Takoors, or household gods, on a shelf in the house, most frequently over her own bed, and to them she pays her daily devotions, offering them rice, and decorating them with flowers; and so at length she draws near the hour of death, and when it is thought her end is just approaching, she is carried down to the banks of the Ganges, there to breathe her last in view of that holy stream whose waters are supposed to be efficacious in cleaning away sin. As soon as the spirit has departed, the remains are taken to the Burning Ghat, (the place for burning the dead bodies,) and laid upon a pile of wood. In a few hours nothing remains but a little pile of ashes. This is then taken up and cast into the river Ganges.

Such is the life and death of the happiest, the most favored, amongst these Bengali women. The little girls are married even as young as three years of age, and should the boy to whom such a child is married die the next day, she is called a widow, and is from henceforth doomed to perpetual widowhood; she can never marry again. As a widow, she must never wear jewelry, never dress her hair, never sleep on a bed, nothing but a piece of matting spread on a hard brick floor, and sometimes, in fact, not even that between her and the cold bricks; and no matter how cold the night may be, she must have no other covering than the thin garment she has worn all day.

She must eat but one meal of food a day, and that of the coarsest kind, and once in two weeks she must fast for twenty-four hours. Then not a bit of food, not a drop of water or medicine must pass her lips, even if she were dying. She must never sit down or speak in the presence of her mother-in-law, or either of her sisters-in-law, unless they command her to do so. Her food must be cooked and eaten apart from the other women’s. She is a disgraced, a degraded woman. She may never even look on at any of the marriage ceremonies or festivals. It would be an evil omen for her to do so. She may have been a high caste Brahminic woman, but on her becoming a widow, any, even the lowest servant, may order her to do what they do not like to do. No woman in the house must ever speak one word of love or pity to her, for it is supposed that if a woman shows the slightest commiseration to a widow, she will immediately become one herself.

I saw an account a short time ago, in an English paper, that they have been trying to take the census of the
The English Language in India.

By Rev. James Mudge.

The number of spoken languages in India is said to be 243, and including dialects 549. Translation of the Bible, or part of it, exist in about seventy or eighty of these languages and dialects, but those which have a Christian literature are much fewer. Some half-dozen of the leading tongues—Urdu, Hindee, Bengali, Mahrati, Tamil, and Telugun—possess a number of Christian volumes of all sorts, the result of half a century and more of labor, but the rest are very destitute; and a most formidable undertaking it will be to make them anything else. The English language ought to be simplified, and then made the one medium of communication in all the East.

It bids fair to be as it is. General Grant tells us that, in his Eastern travels, he found the English language everywhere; in the schools of Japan and Siam, as well as in India, it was the principal foreign language taught. He thinks English is sure to be the common language for all nations, and that the more progressive countries, seeing this, are teaching it in their schools.

The rapidity with which its use is growing in India, the other day, “Foreigners can hardly realize the extent to which the English language is spoken and written among the educated classes in India, almost superseding in some instances the use of the vernaculars. When educated Hindus meet, they talk English; when they write letters to each other, they show their decided preference to English.”

In an excellent paper on “Bible Colportage,” read at the Bangalore Missionary Conference by Rev. A. Theophilus, we find the following passage, which is of interest as one of many signs of the great importance of the English language in mission work:

“From 1870 to 1878, 24,071 copies of the English Scriptures were sold in the Madras Presidency. The majority of the purchasers have been Hindus. This will be viewed as an important result by those who bear in mind that most of the educated Hindus derive their knowledge mainly from English books, that they adopt
this language even in social intercourse among themselves, and that there is no other way of reaching them than through English. It is well known that they prefer the English to the vernacular Bible. They will not read it at all, or read it only in English. Perhaps some may be disposed to lament this state of things, but we must recognize the fact. There are pretty clear indications that the English Bible will become a great factor in the evangelization of the higher classes in India."

Dr. Murdoch, also, in his paper on the Madras Religious Tract and Book Society, calls attention to the very marked increase in the English publications, on account of the increase of education in that language leading to a much larger demand. In the years from 1859 to 1868 there were about 4,000, while in the last ten years there have been 425,850. The same story is told by the great success which has promptly attended the issue in English at Madras of a monthly illustrated journal for the educated natives in India and Ceylon. It was found necessary to print an edition of eight thousand copies to supply the demand.

Several missions, discerning the signs of the times and the pressing need of entering this field, are already employing agents, foreign or native, to labor in the English tongue among these educated classes. Lectures and sermons are given in English more or less frequently by the missionaries of our mission at all our large stations, with profitable results. Babu Ram Chandra Bose, with whom the people of America have now become acquainted, gives himself entirely to this work; and the Lucknow Witness renders important aid, having a considerable circulation among the natives, both Christian and non-Christian.—Zion's Herald.

**Hindu Religious Fairs.**

In sailing down the Ganges during the month Katik, our October, one may pass in the course of a single day half a dozen holy fairs, each with a multitude of pilgrims equal to a population of a large city. All of them are rendered picturesque by the tents and equipages of the wealthy, the variety of the animals and the bright coloring in which the natives delight—those descendants of the ancient Aryans of India, "in many respects the most wonderful race that ever lived on earth," as Max Muller calls them. At night all these tents and booths are illuminated, so that the scene is hardly less animated by night than by day, and all without tumult and disorder. Every one of the localities is hallowed by some mythological tradition, and the finest faith is reposed by the pilgrims in the truth of those traditions. Engraved for hundreds, nay, thousands of years, in the minds of the people, they have grown up with their articles of faith, strengthened with their strength. "Your words are good, Sahib, your teaching is excellent," said some native head-men of villages to a Christian missionary in Oudh, "but go and preach elsewhere. We do not want it. Our fathers' faith is enough for us. What should we do in your heaven? You want us to go there when we die. We would rather be with our fathers who went before us. What should we do in the heaven of the Sahibs?"

**Anti-Christian and Infidel Opposition in India.**

The Rev. James Mudge, of India, in a letter to Zion's Herald gives the following account of the anti-Christian and infidel opposition in India:

Infidelity is putting forth great efforts to counteract our labors, and capture for itself the educated young men of India. Paine's "Age of Reason" is published in Calcutta, sold at a very low price, and widely read by young Bengalees, who find in it reasons with which to persuade themselves that there is no need for them to become Christians. The missionaries who come in contact with these youths ascribe to the influence of this pestilential book the marked opposition and bitter discussion they meet. The Madras Times says: "It is, perhaps, one of those things not generally known, that there is an agency in Madras whose mission is to distribute cheap publications and tracts, written by anti-Christian writers in England, among educated natives. Its emissaries are at times seen in the streets actively at work hawking about the publications above mentioned, and the educated native assailants of Christianity find in them much congenial reading, and quite an efficient armory, as they think, to put down the efforts to Christianize India."

Rev. T. E. Slater says: "A rich banker of Madras spends a large sum of money every year in getting out from Europe the leading English and French anti-Christian and infidel works, and circulating them among his countrymen. About a year ago it was stated publicly by Sir William Robinson that the writings of the Bradlangh school were doing far more material mischief than anything the vernacular press was diffusing. There is a growing acquaintance with rationalistic and materialistic writers. Whatever is skeptical and anti-Christian in current English magazines is eagerly devoured." There is now an Anglo-Tamil free-thought journal published weekly in Madras, devoted to the cause of secularism and infidelity of the foulest type. Much testimony to the same effect comes from other persons and places. The missionary at Vizagapatam says: "I went to the bazar a short time ago along with one of our catechists, and on two or three occasions we had a large number of
No misrepresentations are too unsorupulous for them to the old Aryan faith, and has many folio the missionaries and doubtless deceive some. If we had ward the most astounding charges against the church and use; no untruths too wild to be uttered. They bring for- be taught wisdom at their feet. And they areaotmated Parsees by flattering their fol' of faith and begging to Theosophists gain favor with Hindus, Buddhists and others, It has formed a close ailiance with Pundit journal, the TheosophUJt, has n,ne hundred paying sub-

The recent attitude of the Calcutta Review, once a strong champion of Christianity, but during the past few years decidedly opposed, is very significant. Almost every quarter it contains one, or more articles either in- sidiously undermining to the faith, or offensively hostile. Mr. Keene, the Judge of Agra, one of the most promi-

Zenana Visiting.

Rev. A. D. Rowe, in his “Talks about Mission Work in India,” says that zenana visiting is a valuable mode of mission work. “This form of work is confined to lady missionaries. By ‘zenana’ we mean the women’s portion of a native house. Among the higher castes the women are seldom allowed to come out of their homes. Missionary ladies have but little difficulty in being ad-

Zenana Visiting.
Christian Work in India.

How a Hindu Family Became Christians.

BY REV. P. M. B.UCK, OF INDIA.

A few years ago there lived not far from Naina Tal a
down a Hindu family, the head of which was a well-to-do-cultivator, somewhat about the average of his class in point of
telligence. He was one of several brothers. Scarcely
had the youngest brother attained to manhood, when he
was prostrated by sickness. As is usual in these parts,
under such circumstances, his friends, instead of seeking
medical aid, resorted to their gods for assistance, and
presented many offerings, hoping thereby to propitiate
their anger, and thus avert the threatened evil of his
depth. The subject of this sketch expended considerable
sums of money in thus trying to save his brother. But
it was all of no avail. He grew worse and worse and
soon died. A few days later the young man's widow was
also attacked in like manner. To provide the required
offerings in her case, the family jewels had to be sacrific-
ed, but all to no purpose, for she, too, soon passed
away. After a brief respite the hand of disease fell
heavily upon this household again, and this time upon
the eldest son of the man whose story is here told. All
the offerings required were again made in his behalf,
though the buffaloes of the family had to be sold to pro-
cure the necessary means. But as little success was had
in this case as in the two preceding. The child grew
worse and worse. He lay apparently at the point of
death, and hope was almost gone. The father had tried
to propitiate all the gods from whom he had been taught
to expect help. He could do nothing more. In his deep
distress he sat by his apparently dying child and won-
dered, if possibly there was anything untried that could
bring relief. As he thus meditated in his sorrow he re-
membered of having read, in a book that in some way
had fallen into his hands, of one Jesus whom Christians
worship, and of whom it was said that when on earth He
had healed many sick people. At once a desire to apply
to Him arose in his heart, but how to approach Him he
knew not. He, however, soon decided what he would
do. He took a cup of water, and, standing over his son,
said in substance as follows: "O Jesus, I desire to
worship Thee, and to put the case of my child into Thy
hands; but I know not how to do it. I, therefore,
sprinkle this water upon my son in Thy name, and if
Thou wilt heal him, I promise to go to those who teach
Thy religion, and to worship and serve Thee as they may
direct." From that hour the child began to amend, and
was soon well.

Shortly after this, one day the native preacher, sta-
tioned in a place a few miles from the village where this
family lived, was sitting upon his upper verandah. Mul-
titudes were passing by. As he casually glanced over
the moving crowds, his eye fell upon an individual who
at once attracted his attention. There was an eager
expression upon his face, and he was looking about on either
side and seemed to be in search of something, or some-
body. As he reached a point opposite the preacher, the
latter called to him and inquired the object of his search.
He replied frankly that he was looking for the house of
the Moonshee who preached the religion of Jesus Christ
in the bazaars and villages. The preacher informed him
that he had reached the place and that he was the one he
wished to see. He was soon seated by the preacher to
whom he told the story given above and said he had come
to fulfill his promise. He was taken to the missionary
and was at once recognized as a promising inquirer, and
was instructed in Gospel truth. Soon he was considered
worthy of baptism, and the day for administering the
ordinance to him and his wife and children were fixed.
His relations learning of his purpose, tried in various
ways to prevent his carrying it out. At last, finding
nothing else would avail, they determined by force to
keep him away from the missionary. But in the latter
part of a dark, stormy night, he quietly took his family,
and slipped out of the village, and, long before his op-
oposers learned of his escape and had time to overtake
him, he was safe upon the premises of the missionary,
where the law prevented any interference on the part of
those who would rob him of liberty of conscience, and,
at the appointed time, he and his were baptized.

He soon returned to his village and carried on his work
as before. His friends, having no further hope in his
case, so far as regarded his restoration to health, permitted
him to live at peace among them. He became a decided,
eastern Christian, and his straight-forward and upright
course soon secured him friends again. His influence for
Christianity became positive and marked. It was not
long before a brother with his family, with the exception
of his eldest and only grown-up son, was ready to follow
his example. This young man, who had been the favor-
ite of his now Christian uncle, and who had, in turn,
been very fond of him, now seemed wholly estranged
from him because of the step he had taken, when his in-
fluence in his own immediate family was so great that
none came out openly at that time in favor of Christia-
nity.

But last year the terrible fever scourged that cut off
such vast numbers, especially along the foot of the Him-
layan range, came to this young man, and soon he was
so reduced that all hope of his recovery was abandoned
by his friends. In this condition he sent for his Chinese
uncle, and acknowledged his error in rejecting Christ, and
requested him to take him to his own house, and teach
him and help him to become a Christian. He did not
seem anxious to live, but greatly desired to die a Chris-
tian, this being his only hope with reference to the future.
His uncle most gladly took him to his house and did all
he could to help him to Christ. Not long after, the mis-
sionary visited this village, and the young man was bap-
tized and his case was recognized as one of peculiar in-
terest. He began to amend about this time, and now
promises, at no distant day, to be entirely restored to
health. He is now a happy Christian. His conversion
opened the way for his family and all have either been
baptized or are candidates for this ordinance. By what
strange and unexpected means does God often carry on His work! But let us praise Him for the use of any means by which the heathen are saved.—Northern Christian Advocate.

The Unsuccessful Appeal.

The illustration on this page represents a missionary in India who had a large number of native orphans under his charge. The typhus fever broke out among them, and it was necessary to remove them. On the way to another town, they approached a native inn for pilgrims, and sought a lodging for the night. The man who kept it said, “This sarai (inn) was built for holy pilgrims, not for such as you—outcasts and barbarians,” and they were denied admission.


BY MRS. JAMES SMITH, DELHI.

One morning I went, according to promise, to carry a very small copy of the Urdu New Testament to a nice intelligent Hindu boy, a brother of one of our pupils, who had pleased me much by repeating as a lesson he had learnt in the Church Mission School the beautiful description of Wisdom given in Prov. viii. We then turned into the next house, also belonging to Hindus. Six or eight women had shown very great interest in our last visit; one had repeated long verses of our hymns, and begged for particular ones, quoting the first line and singing them with us. They, however, had left the house, and on entering a disappointing little crowd of

... "All days pass not like each other, One brings tears, and joy another"—

I told them that our sole desire and work was to tell of our God and Saviour Jesus Christ. “Christ!” repeated the women who received us; “I have heard of Him at Limninge Lall’s. There was a picture of a man bearing a cross, and they were telling all about Him to someone whom they thought was dying, and I heard that they told each other not to weep and cry as we Hindus weep, because ‘we shall meet again.’ So then they did not make any loud wailing, and this is altogether different to us.” Then a beautifully clean, well-dressed old woman, who was evidently regarded as a person of superior sanctity, and wore the yellow-colored dress of a Fakirni, began: “Call Him Brahm, call Him Krishna, call Him Christ; He is one everywhere the same;” and, reciting some verses, she tried to turn the subject into a pantheistic direction. But another old and very sorrowful-looking woman stopped her by saying, “Why does God not show Himself now? Long ago there were
THE GOSPEL IN ALL LANDS.

prophets, and wise books were written (she referred to the Shastras). Now He is silent! Where is the ladder to heaven for us Hindoos? We who are old now understand less than the youngest child who begins to learn to read with you. We cannot read, and are groping in the darkness. As we cannot know more about Him, why does He punish us for our past sins? See, I have had eight sons and daughters, and not one is left of them all.” The tears coursed down her face as she added, “How shall we meet our beloved ones? Can we possibly when he has taken them away?” I could hardly speak to such hopeless sorrow, but told her to believe in the true words we had read and sung—that we knew surely that the last Incarnation had truly come, that the sinless Man, God’s own Son, had come into the world to be the Great Sacrifice; and we knew that as certainly as He was in heaven now so all sinless little ones were gathered safely together with Him. I am afraid she was too old and sorrowful to believe all we told her, for at my next visit I saw her very devoutly doing poojah.

But the woman who made us welcome made the following little remark: “Do you know that I was just going to perform poojah when you came in, but your coming has stopped me? Will you come tomorrow or in a few days?” These people are all of the Kaith or Writer caste, not very high, and, therefore, more accessible. Many of the husbands are clerks, and speak English well—like O. Singh, of whom I have written before, and who is a relative of these poor women.—London Missionary Herald.

Protestant Theological Schools in India.

BY REV. JAMES L. PHILLIPS.

Theological schools are yet in their infancy in India, but we have several, and the number is increasing. The Church Missionary Society has a flourishing Divinity School at Lahore. This was begun by Dr. French, now Bishop of Lahore. In point of scholarship, this is supposed to rank first in India. The Greek and Hebrew languages are studied by some of the students, and much of the instruction is imparted in English. Though this is an Episcopalian school, pupils of other missions are admitted, and I have noticed that our American Presbyterian brethren in India avail themselves of the advantages of this school. They once had a very promising school of their own at Allahabad, but since the retirement of Messrs. Kellogg and Wynkoop, the learned and enterprising instructors, I believe the school has been closed. Dr. Kellogg came to India with me in 1885, and is now a professor in the Presbyterian Theological Seminary at Alleghany City, Pa. Mr. Wynkoop holds a pastorate in Washington, D. C. India could ill afford to lose two such young and vigorous workers.

So far as I am informed there are four American theological seminaries in India and one in British Burmah. Our brethren of the American Board (Congregationalist) have two most excellent schools, one in their Madura and the other in their Marathi Mission, the former located at Ahmednagar and the latter at Pasumali.

The Baptist Missionary Union has thoroughly organized and successful schools at Ramapatam in Southern India and at Rangoon in British Burmah. The Methodist Episcopal Church supports a wide-awake and aggressive institution at Bareilly in the Northwest. Our General Baptist brethren have a college for training preachers at Cuttack, which has sent out some strong men into their mission field. At Serampore the English Baptist Missionary Society keeps up a theological class in their College, but of late years very few have belonged to it. Besides these there may be other schools. The Free Church and Established Church of Scotland have theological classes.
As to the number of students now studying theology in the schools cited above I am unable to give full figures. The late reports of the two Congregationalist schools do not specify the number of students. The Baptist Seminary at Ramapatam reports 202 students. This is located in the Telugu field which has been so richly blessed of late years. This field reports over 3,000 additions by baptism for 1880. The Methodist Episcopal Seminary that would send out worthy men for life's hard work and warfare.

Open-Air Preaching in India.

Among the various agencies employed in India for the evangelization of the people, preaching in the open air has always occupied a foremost place. While Christian education in mission schools and colleges, through the medium of the English language, lays hold of and moulds chiefly the younger members of the middle and upper classes of native society, public preaching in the vernacular...
This open-air preaching in India is different from what it is in England. Here it is somewhat exceptional, and, for the most part, unnecessary, and has commonly become associated with noisy declamation and popular excitement; but in India, owing mainly to the fact that Hindus and Mohammedans will not, with rare exceptions, enter a place set apart for Christian worship, preaching in the open air becomes a regular and important part of the work of many missionaries. Occasionally even now, if preaching be attempted in a bigoted Brahman quarter, especially in some country districts, it raises bitter opposition; and it was only quite lately that a party of missionaries and native catechists at Poona were stoned and spat on, and otherwise maltreated by an angry mob, so that the police had to interfere, who, in this case, wisely repressed the rioters and not the missionaries. But breaches of the peace are very rare. A preacher, as a rule, raises no disturbance. He has ceased to be looked upon as a curiosity, and discourses as moderately and sensibly, as he would in a building, the people listening in an orderly and undemonstrative manner. True, the work is often that of the sower who scatters the seed broadcast, and may meet with little or no return. In many places the soil has proved an unproductive one, and attention has been directed rather to the work of schools, in the belief that the hope of India lies in Christian education. But within the last few years, and especially in Calcutta, preaching would seem to have been clothed with fresh life; and this is largely owing to the fact that the spread of education is gradually creating a more intelligent and respectable body of Gospel hearers. Whether successful or not, this public proclamation of the glad tidings of salvation must always remain a solemn duty; and the Christian public at home, and the warm friends of Protestant missions in particular, were naturally alarmed when it was lately announced that preaching in the squares of Calcutta had been suddenly prohibited by order of the Commissioner of Police. Such preaching had long been customary in these open spaces of the city; thousands of gatherings had been held, and upwards of a hundred preachers had been engaged in the work. It had, indeed, become so popular, that Hindu preachers also made their appearance in the squares, expounding passages from their shastras; Brahmans, including their leader, Keshab Chandra Sen, discoursed on theism and intuition, and Mohammedan moulvis extolled the Koran, thus producing a lively, though not contentious, rivalry. Hindu and Mohammedan processions, too, by no means quiet in their character, are permitted in the streets; and a reasonable jealousy was excited when an orderly Protestant service became the butt of an official attack.

HINDU TEMPLE AT RAJPUTANA, INDIA.
Were the authorities in Calcutta about to adopt a retrograde policy in this matter, and wishful to revive, if possible, the days of the East India Company, when commercial jealousy regarded missionaries as dangerous persons, and a morbid dread of arousing fanaticism and rebellion avoided the smallest interference with the religious or caste prejudices of Hindus? It is not at all probable that the governing body in India, whatever may be the temper of individual officials, are contemplating a return to such a policy. It is too late in the day for that. There is no tendency to religious intolerance in any direction. There is no reason to think that the rulers of India are actuated by any hostility to preaching; they have no strong bias for or against missionary enterprise.

Why, then, was the preaching stopped? Let us just recall the main circumstances of the case. One or two petty disturbances having taken place, which could easily have been prevented by the presence of a policeman, the Municipal Commissioners, who claimed to control the public squares, passed a series of resolutions, authorising the chairman to grant permission to preachers to use the squares, on condition that they would apply for it. The missionaries, after meeting together in united conference, as is their wont every month, unanimously declined to apply for licenses to preach the Gospel, on the ground that they were simply exercising not a private but a public right. The squares had been thrown open to the public, and this having been done, the Commissioners had obviously no right to interfere with the use to which the public might wish to put them. They were public property vested in the municipal body as representing the ratepayers, and the business of the Municipality was not to maintain order in the squares, but to keep the squares in order, and look after their sanitary condition. The missionaries thus contended that they represented the public in this matter, as against the Commissioners, and maintained that the Municipality, instead of protecting, were depriving the public of their rights. Whether there should be preaching or not was a question for the public to decide. It was evident, however, that, Mr. Harrison, the Chairman of the Commissioners, had resolved to do his best to bring the preaching under control, and he was strongly favored in this design by chance to hold, at the same time, the offices of Municipal Chairman and Commissioner of Police. When some doubt arose as to whether the Town Council were empowered to adopt their resolution, Mr. Harrison supplemented it by another order to the same effect, this time on his authority as Commissioner of Police. The validity of the order was challenged by the missionaries. Five of their number disregarded it, conceiving that the best way of testing its validity was to disobey it. This, of course, meant prosecution, which the missionaries concerned accepted, intending, if convicted, to appeal to a higher tribunal. The Court, however, happily gave judgment for the missionaries, deciding that the authorities, in prohibiting preaching, had exceeded their legitimate powers. This undoubtedly was a just and wise decision, but we think the missionaries were misled in openly disobeying the Commissioner's orders. They would have gained a greater victory if they had agreed to abstain from preaching till the judgment of the highest authorities could be obtained. It would have been better, too, if all their number had been content to take their stand on the ground of civil right, and not have ventured, as seems to have been done in one or two instances, on the higher but more delicate ground that they ought to obey God rather than man. Such a crisis, we hope, will not occur again. The importance of the principle contended for by the missionaries is seen at once. It was the most weighty legal question affecting their rights as preachers of the Gospel that has arisen for many years. If there was ground for interfering with preaching in Calcutta, the repressive measure would doubtless have been enforced over India, and Christian missions would have been practically checked. Anything like the issue of licenses to preach the Gospel in such a country would be most disastrous to the cause of Christianity. It is imagined now by many of the people that missionaries are Government officials, commissioned to spread a State religion, and if they went forth armed with a Government license, this conviction would be confirmed. It would be a wrong done to the Government, a reproach to Divine truth, and a fatal weakening of the missionary's moral power.

It is not easy to discover the reason that prompted this municipal raid on Christian preaching. It may have been simply a desire to prevent collision in the squares, to suppress what seemed to be assuming too large dimensions. Some, indeed, there are who find no difficulty in tracing the mischief to its course, and have revived the old cry against the appointment of a Roman Catholic to the Viceroyalty of India. But not a syllable has come from Calcutta to show that the Marquis of Ripon was in the slightest degree concerned with the matter. His lordship, since his arrival in India, has shown no disposition to meddle with ecclesiastical affairs, for which, indeed, his high office offers little scope, but has manifested that generous self-control and impartiality which those who know him best were assured he would exhibit. All that can be fairly said in this connection is, that it is unfortunate that this first interference with Protestant Missions should have taken place during the Marquis of Ripon's regime. Some Protestant writers, while clearly exonerating the Viceroy, nevertheless attribute the whole affair to Roman fanaticism and to the hostilities which Roman ecclesiastics, when under Jesuit influence, have uniformly manifested towards Protestant missions. The Commissioner of Police was a Roman Catholic, and it is more than suggested that he was used as a tool in initiating a religious persecution. But from the reports that have arrived, it does not appear that the Calcutta missionaries impute any sectarian animus to Mr. Harrison, though they do suspect that some leading native members of the municipality were desirous of suppressing the preaching of Christianity from religious motives. Mr. Harrison, personally, is further cleared by the fact that he acted under the sanction of the Lieutenant-Governor of Bengal,
who is a Protestant. Whatever secret Romish influence may have been at work out of sight remains at present undiscovered; but the affair, which, to say the least has a disagreeable aspect about it, will doubtless put the Protestants of Calcutta on the alert.

How far the religious persuasion of the Chairman and Commissioner was regarded by some of the native members of the Council as favorable to thwarting the efforts of the missionaries, we can only guess; but one zealous leader of the municipality, the Hon. Krishnad Pal, was the mover of an unsuccessful resolution that all preaching should be stopped in certain parts of the city. This gentleman, no doubt, represents that class of natives of the upper grades of society who cherish a bitter dislike to Christianity, and especially to native Christians, who, in some country districts, are even now subject to persecution, and prevented by the Brahmins from drawing water at the public wells. Anything approaching to an imprecation of the Hindu religion is warmly resented by this class; and the spread of Western education and ideas, which, in many cases, has failed to effect a divorce from their own religion, has fostered in them a spirit of independence and self-assertion. They perceive, too, that more is now being written and said for the old religions of the world by oriental scholars in the West, and are thus emboldened to maintain that it is an idle dream on the part of missionaries that Christianity will ever become the religion of Hindustan. In these influential, educated natives missionaries in India will find the hardest material on which to work, and, at the same time, foesmen worthy of their steel. It is gratifying to know that there is, at the present time, an "Oxford Mission to Calcutta," in connection with that University, and that several young men there are preparing for special work among these educated Hindus, and it would be well if their peculiar claims were more fully recognised by all the great missionary societies. Let preaching in the open-air be prosecuted to the utmost of the missionaries' power; but it would be in the highest degree impolitic to overlook this class, who, by reason of the exclusively secular education they have received from the English Government, know next to nothing of Christianity, but whose sympathetic adherence it is of the first importance to secure. It will require much Christian tact and temper, and a broad and healthy presentation of Christian truth, much fair tolerance of another's faith while remaining faithful to one's own, so as not to embitter these men against us and the Gospel we commend by needlessly attacking or misrepresenting their own religion, but by reasonable and kindly words to win them to our side.—London Christian World.

The Missionaries Before the Magistrates.
BY REV. J. L. PHILLIPS, OF INDIA.

Since Paul and Silas were brought before the magistrates of Philippi, the missionaries of Christ have not unfrequently been summoned before rulers and judges. All India has recently been stirred by the prosecution of several Protestant Missionaries in the city of Calcutta for preaching the Gospel in the public squares in violation of the orders of the Commissioner of Police. The case has attracted not a little interest in England also, for telegrams were dispatched to the Secretaries of the Missionaries Societies concerned, and public meetings—real indignation meetings—held in the mother country to discuss the merits of the case and express sympathy with the missionaries.

It is worthy of note that when men in high places at home, like the present Lord Mayor of London, are doing much to foster and encourage the public preaching of the Gospel in the streets of large cities, some of Her Majesty's representatives in these foreign parts are putting hindrances in the way of the Missionary. The present officiating Commissioner of Police in Calcutta is a Bengali civilan and a Roman Catholic, and some have fancied this had a good deal to do with his course in this matter, but I believe the inference far from well-founded. Our present Viceroy and Governor General is a Roman Catholic, but a true Christian nevertheless, and interested in missionary work. India has far less to fear from a Christian Roman Catholic than from a Godless, sensual and wine-loving Protestant, whose life is a standing protest against all that is pure and just.

It was my good fortune to be in Calcutta last week and witness the conclusion of the Missionary case in the Municipal Police Court. The court-room, perhaps 20 by 30 feet, was crowded to its utmost capacity, chiefly by the friends of the Missionaries. The case was to begin at 12 a.m., and to secure a seat I went early. The Chief Magistrate was at his work. Before him stood Bengalis, Chinsmen and Jews, in a bad case of assault on the street. Somewhat summary justice is administered here, and a score of petty cases may be disposed of in an hour. There are some marked faces in the court-room as the hour of noon draws near. Yonder stands one of dear Dr. Duff's earliest pupils, a clever man, who wrote well on philosophical subjects many years ago. How strange to think that with all his education and his English he is a Hindu still! Soon he must go hence to meet his beloved instructor at the bar of God! The room seems swarming with clergymen, and I shouldn't blame the Magistrate for feeling uncomfortable. A Calcutta Police Court rarely wears so decent a look. Representatives of all the Missionary Societies working in Calcutta are here, English, Scotch and American. The feeling is,—this is our case and much depends upon its right settlement. The counsel for the defence present an able front and their confidence and calmness are suggestive of coming triumph. One of these barristers is himself a Missionary's son and honors his sainted father by his appearance in this case. Three others are natives of India, one a Mohammedan and two Hindus, all having studied law and been admitted to the bar in England. The two pleaders from the High Court who are assisting these barristers are native Christians, and it does one's heart good to notice how eagerly they watch and work for the Missionaries.

Just at 12 o'clock the Magistrates appear, four of them,
a full bench. Two of these gentlemen are Englishmen, one is a Hindu and the other a Mohammedan. The counsel for the prosecution begin by presenting the evidence for the Government. The reader must bear in mind that this case is "The Empress vs. the Missionaries," though I have not a doubt that Queen Victoria the Empress of India would be ashamed of seeing her name in such a connection. The witnesses for the prosecution are all either Policemen or orthodox Hindus, some of the latter Government pensioners! They speak of the preaching causing disturbance, and one old Hindu barber complains of its interfering with the ventilation of Beadon Square. The cross-examination of these witnesses by the barristers I have noted was most interesting, and at times most amusing.

At the beginning I heard it remarked that the bench was equally divided, the two Englishmen being against, and the Hindu and Mohammedan Magistrates in favor of the Missionaries. There surely were indications of this sort, judging from the questions, comments, etc., of the Court. I think that both Hindus and Mohammedans feel that this case is in no small sense their own, for the reason that if the rights and liberties of Christian Missionaries may be curtailed or set aside, what hope can there be for those of the heathen communities in Calcutta? An order putting an end to public preaching could just as naturally and easily be issued against the Durga poojah processions of the Hindus or those of the Mohammedan Mohurram. Evidently these two Magistrates saw that all public assemblies and processions were involved in this important and test case.

The witnesses for the prosecution testified well, but it was evident that their evidence hurt the case far more than it helped it. One of the barristers for the defence took the floor and for a full hour spoke with remarkable calmness and clearness in behalf of the Missionaries. His chief point was this—that the Commissioner of Police had acted ultra vires in issuing the order prohibiting preaching. That man is a brother to Lal Moher Ghose who has recently visited England twice and addressed large assemblies on Indian topics. He speaks with deliberation and effect, and his well put points tell with deliberation and effect, and his well put points tell

Thus ended the Missionary case. Of course the Christian community are jubilant over the decision.

Whether the Government will hereafter legislate in this matter, remains to be seen. But it seems to be generally admitted that the Word of the Lord will now be more freely and frequently preached on the streets and in the squares of cities than ever before. The friends of the good cause in all lands will rejoice with us over this significant victory. His blessed word must be published without let or hindrance throughout this whole earth. It was a poor time in these last years of the first century since Carey, Marshman and Ward began work in Bengal to issue orders prohibiting outdoor preaching. These are not the days of the East India Company. India is older and wiser, more tolerant, and I hope more Christian, than she was in the last century.

Midnapore, July 1, 1881.

The Wondrous Work Among the Telugu.

BY REV. FRANK S. Dobbins.

No mission of any denomination in any land has suffered so greatly and succeeded so grandly, as the American Baptist Mission to the Telugu of India. Its complete history is comprised within the years of a single generation. Before our eyes, the most marvelous movement of all mission work has taken place. The story of the Mission to the Telugu is familiar to many; it should be known by all.

BAPTISTS IN INDIA.

In a crescent-like form, Baptist Missions stretch around the Bay of Bengal, from Madras to Calcutta, to Rangoon and Tavoy. Among the Telugu, the American and Canadian Baptists labor; among the people of Orissa (just where the coast of India bends eastward, and lying to the south-west of Bengal), the Free Baptists are at work; in Calcutta and vicinity, the English Baptists have toiled since the close of the last century; and in Burmah (belonging to that which commonly is called Farther India), we meet with American Baptists again. In Assam, to the north of Bengal, American Baptists have had missionaries since 1836.

THE COUNTRY OF THE TELUGUS.

On the eastern coast of India lies a country larger than the Eastern and Middle States together (nearly 600 miles long, about 350 miles broad), having nearly twice as many inhabitants. According to the last census, eighteen millions of people are living here. The great majority of these belong to the race of the Telugu. The greater part of this field is under the control of the British Government, having its capital in Madras. The people have short yet sturdy frames, small eyes, high cheek-bones, scanty beards, thin lips, flattened noses, and yellowish or copper-colored skins. They speak a language, difficult to learn, yet so wonderfully smooth and sweet, that it is often called the Italian of India.

The Telugu are Brahmanists, the grossest of idolaters, having many superstitious beliefs and customs. They rigidly adhere to the system of caste, that terrible feature
of Hinduism. Every Hindu child is born within a certain caste. The members of each caste are required to have as little as possible to do with those of the other castes. The four principal castes are, the Priest or Brahmin caste, the Warrior caste, the Merchant caste, and the Sudras or Servile caste; besides these, and below all, are the Pariahs, who have no caste, but are outcasts. Christianity knowing no such distinctions as these, but levelling all, finds caste its greatest obstruction.

**Pebobaptist Missions to the Telugus.**

The London Missionary Society sent out a few missionaries in 1802; after a short time they were withdrawn, and later on, the Mission was again taken up. The Church Missionary Society began to labor here in 1841, the Evangelical Lutherans in 1850, the Scotch Established Church later on, the Hermannsburg Mission in 1868, and the Propagation Society in 1875. Besides these, there are laboring in the vicinity of our Missions, the Dutch Reformed, the Danish Lutherans, and the Free Church of Scotland. None of these Missions are as prosperous as our own.

**Sowing in Tears.**

Rev. Amos Sutton, a Baptist missionary from Orissa, India, while visiting the United States in 1835, awakened an interest in behalf of the Telugus that resulted in the appointment of Rev. Samuel S. Day, as the first missionary to that people in 1836. The solitary missionary began to prepare for his work in Vizagapatam. After a brief stay in Madras, he removed to Nellore in 1840. While in Madras he suffered greatly. “Once, while he was preaching at a festival, blows were used; he was severely beaten, driven back through a narrow street, and barely escaped being trampled to death.” In 1840, at Nellore, he baptized the first convert. Mr. Van Husen joined him in 1840. Together they labored in patient hope, gathering in a few souls, when in 1845 both were compelled, on account of failing health, to return to the United States. At the next annual meeting of the Missionary Union, for the first time, the question, “Shall the Telugu Mission be abandoned, or shall it be continued and re-enforced?” was debated. If it had not been for the powerful plea of Dr. Judson, the Mission would have been abandoned. He, interceding for the Mission, said: “I would cheerfully, at my age, cross the Bay of Bengal and learn a new language, rather than lift up my hand for the abandonment of this work.” Mr. Day and Mr. Sutton added their pleas for the little one. For three years, nothing was done. Mr. Van Husen died; and Mr. Day continued in feeble health. In 1848, for the second time, it is proposed to give up the Mission; but Mr. Day and Mr. Jewett are sent out. Five years of severest toil, almost utterly fruitless, pass away. In 1853, Mr. Day returns again to this country, leaving Mr. Jewett alone. The Union meets in 1853, at Albany; for the third time is brought up the question, SHALL THE “LONE STAR” BE EXTINGUISHED?

The deputation, Messrs. Peck and Granger, after describing the results of their observation during their visit to the field, report that the Mission must be re-enforced or relinquished. A special committee urges its continuance. It is earnestly discussed. One speaker mentioned the Mission, pointing to the map, as “The Lone Star.” Before sleeping, Dr. S. F. Smith, author of the National hymn, “My country, ’tis of thee,” wrote, what might be called a “companion piece,” the poem, “The Lone Star.”

Shine on, “Lone Star!” thy radiance bright
Shall spread o'er all the eastern sky;
Morn breaks space from gloom and night:
Shine on, and bless the pilgrim's eye.

Shine on, “Lone Star!” who lifts his hand
To dash to earth so bright a gem.
A new “lost pleiad” from the band
That sparkles in night's diadem.

Shine on, “Lone Star!” the day draws near
When none shall shine more fair than thou—
Thou, born and nurtured in doubt and fear,
Wilt glitter on Immanuel's brow.

The Union decides, conditionally, to re-enforce the Mission. Mr. Douglas is sent out in 1855.

**Prayer-Meeting Hill** at Ongole.

In 1853 or 1854, Mr. Jewett went to preach the Gospel in the streets of Ongole. One evening, after the day's toil was over—a day of suffering as well, for the missionary had been stoned and reviled—with his wife and a native Christian named Jacob, Mr. Jewett ascends a hill overlooking the town. There they sing a hymn, and pray to God “to send a missionary to Ongole.” Like his Master, who hundreds of years before, from Olivet's brow, had prayed for the city that rejected him, did the missionary pray for his persecutors.

Nine years of incessant labor roll away. Discouragement and trial and failure are the lot of the missionaries.

Finally, Mr. Jewett must return, broken down in health.

“MUCH PEOPLE THINK.”

For the fourth time, the question of abandoning the Mission is brought up. This is at Providence in 1862. The relinquishing of the Mission is “urgently demanded.” “Wait,” says one, “wait till you hear from Brother Jewett.” Brother Jewett comes. “Give up? no, never!” He is insuperable. He believes the Lord has “much people” among the Telugus; that prayers will be answered; “that the labors, the struggles, the sacrifices, and the money thus far laid upon the altar of God for the salvation of the Telugus are not squandered, but will in due season, bring forth a rich harvest.” The Mission may abandon the field, but “he will bear no part of the fearful responsibility of that abandonment.” The Secretary, on one occasion, said to him: “Well, brother, if you are resolved to return, we must send somebody to bury you. You certainly ought to have a Christian burial in that heathen land.” Who shall be that “somebody?” Has the Lord forgotten his servants’ prayer on “Prayer-Meeting Hill?”

“I SEND THEE TO THE GENTILES.”

So said Paul, as he told his experience to Agrippa. Further, his mission was “to open their eyes, and to turn
them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me,” (i.e., in the Christ, who is speaking to Paul). Long before had the Holy Spirit said: “Separate me, Barnabas, and Saul, for the work whereunto I have called them.” Even so, God sounded his call in the heart of one to go to Ongole, in answer to the prayer of faith, Mr. John Everett Clough, who had been four years in the Government employ in Minnesota, and who had spent five years at college, and taught for one year and labored for one year as a missionary colporteur in Eastern Iowa. While engaged in this last work, his attention had been called to the Telugu field, and the conviction impressed upon his heart that he was called to go to work among the Telugus. He was appointed (at the age of twenty-eight), in August, 1864, to India, and sailed not long after.

In 1865, Mr. Jewett and Mr. Clough arrived on the field. Mr. Clough, with the prediction of faith, says that God will send a great multitude. Daily, “publicly, and from house to house,” he and his assistants preached Christ Jesus. (By way of parenthesis, how striking a resemblance there is between the narrative of Paul’s labors, and the story of the labors of our Baptist missionaries, his successors.)

BRINGING IN THE SHEAVES.

Sowing in tears; reaping in joy. The little one is to become a thousand. The clouds that obscured the shining of “The Lone Star” is driven away. Soon after Mr. Clough visits for the first time his station at Ongole, in 1866, the heathen begin to seek the missionary, where thirteen years before they stoned his brother-laborer. In January, 1867, the first church is organized in Ongole with eight members. From this time forward, additions are made by the hundreds, until, in 1874, the church numbered three thousand three hundred. Other missionaries join the band. Other stations are prospered. The work goes on gloriously until 1877. Then came a great calamity; but the Lord brought good out of it.

If the Lord be God, . . . the Lord he is the God.

For two years a famine raged over the whole Madras Presidency, beginning in May, 1877. The rain did not fall; the burning sun scorched the grain; or it was devoured by insects. Five hundred thousand people perished. Help was solicited and obtained from all over the world. Now, the first work of the missionary was to dispense these gifts, to feed the starving, give medicine to the sick, and to find employment for those who could work. No candidates for baptism were received for over fifteen months, lest they should come for “the loaves,” or literally, for the rice. Yet hundreds of applications were received from heathens who professed to have become Christians. Why was it so? The heathens had learned that their gods could not help them; the famine had taught them that “the Lord he is the God!”

In June, 1878, candidates were again received. Mr. Clough expects, so he wrote, that three thousand would be baptized within six months. Instead of this, within six weeks eight thousand were baptized; “more than” he had “thought” had his prayer been answered. From that time, the numbers have been swelling until (as we learn from a copy of the last year’s report just received from Mr. Clough) the church at Ongole numbers 15,692 members. What hath God wrought? Not merely in this great ingathering. It was God who gave faith to the earlier missionaries, who gave them courage to toil on in the midst of apparent failure, who prevented the relinquishing of the Mission. From the very beginning, right down to to-day, we see in this Mission the wondrous work of God. Now what remains. Earnest appeals are made for reinforcements, for more men for the Telugus. Who will respond? For other fields, men can be found. Are there none for this? “Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.” He answered this, the “Lord’s prayer,” at Ongole, in sending Brother Clough; he will answer it again, in sending others. Will you go? Will you pray?

—National Baptist.

Sunday School Work in India.

BY REV. JAMES L. PHILLIPS, M.D.

British India has much to learn concerning Sunday school work. To an American, coming here from a land where this department of Christian effort is so thoroughly systematized, and carried to such comparative perfection, the scene here is disappointing indeed. Still, there are tokens of true progress, for which one can thank God and take courage. Although there are many churches in India, and some whole missions, where such a thing as a Sunday school is unknown, still we have not a few strong, stirring, successful schools that are proving beyond question the desirability and the practicality of this sort of work in pagan lands. I think I may say that every American mission in this country fully recognizes the value of the Sunday school agency, and in some of these missions it is being employed with characteristic vigor and corresponding results.

Our city churches, as a rule, are doing best in this line of work, and in Calcutta, Madras, Bombay, Allahabad, Benares, Lucknow, and Delhi you will find Sunday schools that have something of the home ring to them. By far the best school that I have seen in Calcutta is that belonging to the American Methodists, or, as it is generally called, “Dr. Thoburn’s School.” The English Baptist school, in Circular Road Chapel, is also doing a good work. But in these and others there is far too little pushing missionary effort. Some of our city schools are dying of respectability, doing little or nothing for the great mass of ignorant humanity, “the great unwashed” on all sides of them. Can a church, or a Sunday school live or grow by simply caring for itself, and neglecting the community in which it is planted?

Early in the present year a Sunday school convention was held at Allahabad, and quite a number of live questions related to this branch of work was discussed. The report of this meeting has not yet appeared, though it has been promised the public, and probably is in press.
THE GOSPEL IN ALL LANDS.

From the newspaper accounts that I saw, I was led to think that the attendance was not large, nor the gathering particularly enthusiastic; but I believe certain plans were adopted looking towards more systematized and greatly extended work in future. I hope our Sunday school workers at home will think of this great and comparatively new field, and invoke upon it and its toilers the gracious benediction of our heavenly Father.

The centenary of Sunday schools was observed by appropriate services in several places in India. In Calcutta the Church of England schools came together, and I believe those connected with some of the other churches did likewise; but we should have liked to see something done in a united way in honor of Robert Raikes and some of his early coadjutors, to whom all sects are so largely indebted for instruction, example, and inspiration in this noble department of Christian service. Perhaps, a hundred years hence, India's Sunday schools may be ready to put up a Raikes monument.

Very little as yet has been done in India towards creating Sunday school literature in the vernacular of the people. There is a great field here, and an inviting one, too, for native scholars. I am happy to report that a few very good books for children have been prepared in the Bengali language by missionaries and native Christians. We have an illustrated monthly paper, too, called the Jotiringan (Firefly), which is issued by the Tract Society, and is having a fair circulation. We have here at Midnapore the nucleus of a Sunday school library, but very few books as yet. Judging from the report of the Missionary Conference for South India and Ceylon, I think that part of the country may be ahead of Bengal in Sunday school literature.—S. S. Times.

The First Protestant Mission Work in India.

Mr. Roper Lethbridge, of India, in his History of India, says: "The first Protestant mission to India was a Danish one at Tranquebar; and the old Danish settle-
imense influence amongst the natives of Southern India—especially with the Raja of Tanjöré, at whose capital he settled in 1777. Such was the magic virtue of the fame of his holy life that Tippu, when told that the English wished to send an envoy to him, replied, 'Let them send the Christian (Schwartz) to me; I need fear no deceit from him.' When he died, full of years and of honor, and mourned by the tears of the Tanjoreans, the English East India Company set up a statue to his memory in the principal church of Madras.

Kierander was the first Protestant missionary in Bengal, and he was invited thither from the South Indian Mission by Clive in 1758. But the most famous of the Bengal missionaries were the three great Baptists, Carey, Ward, and Marshman, who made Serampore the centre of Oriental Biblical literature, and the fruit of whose labors is still to be seen in a vast number of Biblical translations. Carey landed at Calcutta in 1793, and after some struggles for subsistence set up a printing-press at an indigo-factory at Maida, of which he had been put in charge. His colleagues arrived in Calcutta in 1797, but narrowly escaped immediate deportation by the authorities, who were afraid lest native opinion should take alarm at the advent of so many missionaries. The consequence of this was that the whole community took up their residence at Serampore, under the protection of the Danish flag; there they labored and died, and there is now peacefully continued (though under British rule) the work which they commenced.

Henry Martyn.

In fame only second to the Serampore missionaries was Henry Martyn, a missionary chaplain in the service of the East India Company. In 1814 the first Bishop of Calcutta was appointed; and that See has since been adorned by such well-known names as those of Heber, Wilson, Cotton, and Milman. But the ecclesiastical establishment of the Indian Government is not a missionary one, as its duties are to minister to the spiritual wants of the Christian servants of the Government, especially the British troops; and even Henry Martyn's labors, as long as he remained in India, were mainly directed to the translation of the Bible and similar works, in addition to his ordinary clerical duties among his own countrymen."

"At the present moment the Roman Catholics of Ceylon number 186,000, whilst the Protestants of that island number 64,000. The Christians of India were returned at the last census as numbering 897,682; but in the returns there is no distinction drawn between Roman Catholics and Protestants, though the former are, of course, in a large majority."

Mission Work in India—Progress Since 1871.

By Rev. B. H. Badley, M. A.

Having just finished compiling a revised edition of the "Indian Missionary Directory," the writer is enabled to give the latest statistics of our rapidly enlarging work in India, derived for the most part from the communications of scores of missionaries of the various societies represented in the land. These statistics are very encouraging to the missionary in the field and should be full of encouragement to the Church at home. God is with us. The people are learning of and accepting Christ. A friend in America wrote us recently: "You missionaries seem to be always portraying a grand future; great things not done, but to be done; victories sure to be won by and by." To this let the undermentioned figures reply. They show what has been done in nine years.

The four leading statistical items—those most indicative of the work done—are: (1) Foreign Missionaries; (2) Native Ordained Agents; (3) Native Christians (including children); (4) Communicants. Besides, there are school, Sunday-school, medical, Bible, colportage, and other statistics. It may suffice to take up the first four in the present article.

I. Foreign Missionaries.—Of these, including professors in mission colleges (who labor among non-Christian youths and are bona fide missionaries, although not always so counted), there are now 680 (representing 32 missionary societies), an increase of 67 since 1871. Of this number England, with 244, Germany, with 131, and the United States, with 117, have the majority. Other countries are represented as follows: Scotland, 67; Ireland, 19; Canada, 17; Wales, 15; Switzerland, 13; Sweden, 10; Denmark, 5; Norway, 4; France, 2; Russia, 1; Holland, 1; Belgium, 1; West Indies, 1; while no less than thirty are sons of missionaries, born in India—the Scudders, Newtons, and others—a very significant fact. The remaining 11 were born here, of European descent. It will thus be seen from what distantly removed localities our missionaries have come.

Of the 117 from the States, so far as is known, the following is the distribution: Ohio, 18; New York, 16; Pennsylvania, 12; Massachusetts, 7; Connecticut, 5; Indiana, 5; Illinois, 4; Kentucky, 3; Maine, 2; Vermont, 2; New Hampshire, 2; Virginia, 2; Tennessee, 1; Michigan, 1; Wisconsin, 1; Iowa, 1; other States (or un-
There has been an increase of 52 per cent. Not so large, perhaps, as might have been expected, but still a grand increase. It must be remembered that the death-rate in India is much higher than at home. Of this we are reminded every year. Cholera, small-pox, and fever are very fatal here.

The following table gives a relative statement of the various societies:

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These, with others, give a total of 340,023.

During these nine years the American Baptist Missionary Union has occupied its native Christians; the Methodist Episcopal Church has trebled; the American Evangelical Lutheran (General Synod) and Gossner’s Missionary Societies have doubled; while the Indian Home Mission to the Santals has grown from 35 converts in 1871 to 2,756, in 1880; the Canadian Baptist Mission has gained 1,000; the American Evangelical Society, 11,091; the Gospel Propagation Society, 19; the American Board, 16; and several private or independent missions, with one or more laborers.

II. Native Ordained Agents.—Here there has been most encouraging progress. There are now 369 native missionaries, a gain of 164 since 1871. There is cause for rejoicing in this. The great work to be done here is by these men, who know the language and are native to the land. We are glad to note the increase in the number of foreign missionaries, and hope it may continue; but we have the greater joy in knowing that so many of the sons of India are coming forward to preach Christ to their countrymen. They are a grand company of men. Many of them could get larger salaries by accepting government service, but prefer to remain as they are. In five societies the native missionaries now outnumber the foreign, and ere long it will, no doubt, be so in other societies. During the interval under review the American Baptist Missionary Union has gained no less than 49 native missionaries (mostly, of course, in the Telugu Mission, near Madras); the Church Missionary Society has gained 40; the Gospel Propagation Society, 19; the American Board, 16; and so on.

III. Native Christians.—Here there has been an increase of 52 per cent. Not so large, perhaps, as might have been expected, but still a grand increase. It must be remembered that the death-rate in India is much higher than at home. Of this we are reminded every year. Cholera, small-pox, and fever are very fatal here.

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LUCKNOW, INDIA, May, 1881.
India, known also as Hindustan or "the land of the Indus," is a country of varied climate, wonderful resources, and of ancient civilization. It extends from the snowy cones of the Himalayas on the north, in an irregular triangle, with an area of 1,577,688 square miles to the point where Cape Cormorin rounds into the glittering Indian seas. Its dense population of nearly 300,000,000 is composed of many distinct races, each with its own peculiar dialect, and of which among the aboriginal inhabitants the principal are the Bengalee, Oriya, Maharrata, Gujratee, Telinga, Tamil, Karnata and Hindi, or Hindostanee. In addition to these, we find in the cities, plains and on the mountain sides, Moslems, Parsees, Jews and Europeans.

There are now thirty-nine evangelical missionary societies represented in India, among which the various Woman's Boards of our own and the mother-country are laboring faithfully for the Master.

The English "Society for the Promotion of Female Education in the East" was followed by the Woman's Union Missionary Society, the pioneer of American woman's work, distinctively as such in heathen lands. This Society, founded through the efforts of that beloved "elect lady," the painted Mrs. T. C. Doremus, of New York, partook largely of her catholic spirit. It is now twenty years since its first missionary, Miss H. G. Brittan, was sent to Calcutta to labor among the Zemanzas of that city, and the seed sown is already bearing fruit in many fold. It has stations at Calcutta, Allahabad and Cawnpore.

Cawnpore, the newly established station of this Society, is cared for by Miss Ward, with two assistants, and already numbers 76 Zemanzas with 6 day and 2 Sabbath schools. The work is opening here with wonderful rapidity, and our missionaries write that with proper workers and means, Zemana work can readily be opened up all through India. In a recent letter Miss Ward says: "My heart is very heavy this morning. We have opened work here, and it is now coming in to us in such a way that we have more than we can do, and I see no way to afford the help needed. When night comes I am so tired I cannot talk. My mind goes over this and that, that has not been done, and that would have been done had there been more time." A peculiar form of work at Allahabad and Cawnpore is the visits made by the missionaries and native Bible women to the "Ghast's" or bathing places of the women on the Ganges. Here at an early morning hour large numbers of native women congregate to bathe, bearing offerings of fruits and flowers which are thrown on the stream, and prayers for blessings from its sacred waters. Many, we hope, learn here, and perhaps for the first time, that the blood of Jesus Christ "cleanseth from all sin."

The Woman's Board of Missions, auxiliary to the A. B. C. F. M., is a worthy helpmeet to that venerable Society. Thirteen years have its missionaries labored in India and the neighboring Island of Ceylon. Six ladies are connected with the Madura Mission, having under their care 14 boarding and day schools; four with the Mahatta Mission, superintending 4 boarding and day schools, and in Ceylon, we find at Oodooville a large boarding school for girls under Miss Agnew; another at Oodoopity, of which Miss Townshend has the oversight, and a number of village schools.

The Woman's Foreign Missionary Society of the Presbyterian Church has labored eleven years in India, in connection with the Lodiana, Furrukhabad and Kolapoor Missions, making a total of 30 missionaries, 72 Bible readers and native teachers, 33 day schools, and 125 scholarships.

The Woman's Baptist Missionary Society has directed its efforts mainly to the Telugu of India. At Nollos, Mrs. D. Downie and Miss M. M. Day are busily employed in school and Bible work; at Secunderabad, Mrs. Campbell is alone in similar work; Mrs. Loughridge is at Hamanacconda; and at Madras Mrs. L. Jewett and Mrs. H. J. Nichols find their time fully occupied in the rapidly increasing work on their hands.

The Free Baptist Woman's Missionary Society has stations at Bhimapore, Basalore, Midnapore and Jellasore, superintended respectively by Mrs. Borkholder, Miss Ida Phillips, Mrs. Phillips, and Mrs. Crawford.

The Woman's Foreign Missionary Society of the Methodist Episcopal Church is represented at Calcutta, Cawnpore, Lucknow, Bareilly, Moradabad, Gooburgh and Madras.

The Woman's Board of the Reformed (Dutch) Church, the youngest in the sisterhood, has had a flourishing school for girls, for some years past, at Chittoor, in connection with the Arco Mission, and under the care of Miss M. J. Mandeville.

The problem how to reach the women of this far-off land has been solved for us. The touching story in The Leaflet, "What a pair of slippers did for India," tell us how to a Christian woman was granted the privilege of opening the way to the homes and hearts of her suffer-
as well as that of other lady physicians, narrated by Mrs. J. T. Gracey in "Woman's Medical Work in Foreign Lands," seems almost a fairy tale. And we rejoice that in this two-fold character the messenger of healing finds access to the homes of India, caring for the ills of womanhood while she points to the great Physician of souls. May it prove the missing link that shall draw our sisters from the chains of earthliness and sin to the liberty which is in Christ Jesus. Though uneducated and often oppressed, yet women is a strong power in India. It is true there, as well as here, that "she who rocks the cradle rules the world," for the mother love exists strongly there. To us, as the women of America, is the charge given—"help those women." Let the memory of our Christian birth and education, the thoughts of our happy homes, and the hope of a blessed immortality beyond the grave, strengthen us to be faithful in this duty.

Miscellaneous and Missionaries in India.

The larger portion of the following record is made up from the Indian Missionary Directory, issued in India in April of this year, prepared by Rev. B. H. Badley.

English Baptist Missionary Society.

William Carey went out as its first missionary in 1792. The Society now occupies the following stations: Calcutta, Serampore, Backergunge, Jessore, Dacca, Eastern Bengal, Dinaapore, Behbhum, Patna, Benares, Allahabad, Agra, Delhi, Simla, Poona, Madras, and Ootacamund; there are in all about 110 stations and substations. It has 84 European and 11 native missionaries. About 8,500 children are taught in the day schools, and 400 in the Sunday schools connected with the Society. The native Church-members connected with the Society number over 3,000, representing a nominal Christian community of probably about 10,000.


London Missionary Society.

The Society sent Rev. N. Forsyth as its first missionary to India in 1792. It occupies 34 stations, has 45 foreign ordained agents, 30 native ordained agents, 50,008 native Christians, 4,692 communicants.


The American Board.

Rev. Gordon Hall and Rev. Samuel Nott went out in 1812 as the first missionaries of the Board to India. In the Marathi Mission there are 1,200 pupils under the instruction of Christian Teachers in 60 schools. In the Madura Mission there are 11 stations, 12 missionaries, 5 single ladies, 53 churches, 18 native ordained missionaries, 217 congregations with 11,372 men, women and children, 3,061 members in good standing, 190 village schools, 3,772 scholars.


English Church Missionary Society.

The Society has at present connected with its missions in India 103 European missionaries, 107 native ordained agents, 75,677 native Christians, 17,294 communicants.

THE GOSPEL IN ALL LANDS


GOVERNMENT SOCIETY.

The Society began its labors in India in 1817. It has 58 European missionaries, 82 native missionaries, 58,842 native Christians, 16,187 communicants.


HANGAVERCIAL MISSIONARY SOCIETY.

This Society takes its name from the City of Basel in Switzerland. It sent out its first missionaries to Indians in 1834. It has 74 foreign missionaries, 8 native ordained agents, 6,005 native Christians, 3,572 communicants.


GENERAL MISSIONARY SOCIETY.

In May, 1821, the Rev. William Hampton and the Rev. James Pegge were appointed as the Society's first missionaries in India, and they arrived in India in 1822. The Society has now four principal stations, Cuttack, Berhampore, Piple, and Bumbulpore, with several important out-stations. It has 8 foreign missionaries, 10 native ordained agents, 2,722 native Christians, 937 communicants.


CHURCH OF SCOTLAND MISSIONARY SOCIETY.

The Scottish Missionary Society sent to Western India in 1833 the Rev. Donald Mitchell, who arrived in January, 1828. The Society now occupies 10 stations in India and has 17 foreign missionaries and 4 native ordained agents, with 681 native Christians, and 326 communicants.


WESLEYAN MISSIONARY SOCIETY.

The work of the Wesleyan Church commenced in Ceylon in 1814, and in India proper in 1817. The Society now occupies 21 stations in India. It has 44 foreign missionaries, 8 native ordained agents, and upwards of 2,000 native Christians, of whom 1,000 are communicants.


AMERICAN BAPTIST MISSION UNIOM.

The Burmese Mission commenced in 1818, has 21 Burman and 481 Karen Churches. The number of native Christians is about 60,000; communicants, 21,594.


The Assam Mission was commenced in 1828. There are now six missionaries, and 11 ordained native preachers. The native Christian community exceeds 4,000; communicants, 1,289.


The Telugu Mission commenced in 1840. Stations now occupied, 7; missionaries, 12; native preachers ordained, 40; schools, 166; pupils, 9,861; baptisms for the year 1888, 3,937; native Christians, 17,932.

THE GOSPEL IN ALL LANDS.

In November, 1846, the Rev. Thomas Jones was sent as the first missionary of the Welsh Calvinistic Methodist Church to India. It has now 64 churches, 7 foreign missionaries, 2,468 pupils in day schools, 2,698 scholars in Sunday schools, 1,636 native Christians, 990 communicants. **Missionaries.**—Robert Evans, Griffith Giffiths, Griffith Hughes, John Jones, Thomas J. Jones, John Roberts, C. L. Stephens.

REFORMED CHURCH IN AMERICA

The Aroostook Mission was begun by Rev. A. Gordon in 1853. It has 5 foreign missionaries, 4 native ordained agents, 3,199 native Christians, 1,822 communicants. **Missionaries.**—Jacob Chamberlain, M.D., John W. Conklin, Zechariah John, M. Nathaniel, Andrew Sawyer, Jared W. Scudder, M. John Scudder, M. D., Abraham William, John Henry Wyckoff.

MORMON MISSIONARY SOCIETY.

This Society began work in India in 1855. It has 2 churches, 3 missionaries, 35 Christians, and 17 communicants. **Missionaries.**—A. W. Heyde, Johan L. E. Pagell, Fritz Adolph Redalob.

UNITED PRESBYTERIAN CHURCH IN AMERICA.


FREE CHURCH OF SCOTLAND.

The Free Church of Scotland reported in May, 1881, that they have in India 12 stations, 48 branch stations, 22 ordained European missionaries, 5 focussed native preachers, 2 European and 5 native medical missionaries, 5 male and 9 female European missionary teachers, 4 male and 5 female East Indian and other teachers, 90 male and 74 female native teachers, 3 European Lay Evangelists, 14 preachers and 38 full native catechists, 11 native Scripture readers and school visitors, 10 native colporters, 18 Bible-women, 315 total Christian agents, 22 students for the ministry or Christian agency, 357 men-Christian teachers, 17 native teachers, 1,016 communicants, 704 adult and 1,117 children baptized adherents not communicating, 2,179 admitted on profession since the commencement of the mission.


PRESBYTERIAN CHURCH IN CANADA.

The missions of this Church in India have their headquarters at Indore and Mhow. Rev. J. M. Douglas, Rev. John Wilkie, Miss Rodger and Miss McGregor are at Indore, and Rev. J. Fraser Campbell at Mhow. Work was commenced in 1886 when Rev. G. Stevenson was sent as a missionary to India. During the last year

...
two men and two children were baptized. 688,410 pages of religious matter were printed and circulated. Mr. Wilkie has had an interesting class of young Brahmans, five of whom have declared their belief in Christianity and their determination to make public profession of their faith.

METHODIST EPISCOPAL CHURCH.

There are two Conferences of this Church in India. The South India Conference is self-supporting, being entirely dependent for their support on the voluntary contributions of these among whom they labor. Their work is confined mainly to the English-speaking people. The North India Conference is supported mainly by the Missionary Society of the Church in the United States. From the last annual report we make the following extract:

"There are some facts which in our annual review always give the missionary new courage. (1) The native preachers are becoming better educated, more experienced, more entirely consecrated, and devoted to their work, and hence more efficient and successful each year. (2) The native Christian communities are growing in the knowledge of spiritual things; are becoming more intelligent in their Christian experience; are getting nearer the true standard of Christian morality, and are thus being constantly prepared to be yet more fully the light of the world around them. (3) Our day schools and Sunday schools for all classes, and for both sexes, are raising up a class of well-educated young men and women, who are thoroughly instructed in Christian truth. Including orphans, we have over 900 Christian children in our schools in this district alone. Our educated Christians are thus rapidly increasing, and are surrounded by non-Christian friends who know and are at times almost persuaded to receive the truth. Multiples accept the fact that Christianity is true, and in the end must triumph."


AMERICAN PRESBYTERIAN MISSIONARY SOCIETY.


CHRISTIAN VERNACULAR EDUCATION SOCIETY.

This Society was established in 1858 as a memorial of the Mutiny. Its object is to train natives for Christian work and to supply in the native languages of India, school books and other educational works prepared on Christian principles. The Agents in India are I. E. Evans, James S. Halgh, E. Keyworth, John Murdoch, C. J. Rodgers.

UNITED PRESBYTERIAN CHURCH OF SCOTLAND.

This Church began its operations in India in 1860, selecting Rajpootana as its field of labor. Four medical missionaries are connected with it. There are 3 stations, 14 missionaries, 35 schools with 8,355 scholars, 22 Sunday schools with 1,864 scholars, 601 native Christians, 880 communicants. Missionaries.—William Broom, C. W. Clark, M. D., James Gray, A. D. Gray, J. Husband, M. D., Alexander P. C. Jameson, George Macalister, William Martin, John McQuistan, Esq., W. Robb, James Shepherd, M. D., W. Schoolbred, J. Sommerville, M. D., J. Traill.

DENISH EVANGELICAL LUTHERAN SOCIETY.

The Old Danish Missionary Society sent out the first Protestant missionaries to India. It was dissolved and a new Society organized in 1856. For many years it had no mission in India. It recommenced work there in 1863. It has 8 foreign missionaries, 50 native Christians, 20 communicants. Missionaries.—A. Thie, H. Jensen, C. Schlesch.

ERMANNSBURGH EVANGELICAL LUTHERAN SOCIETY.

The first missionary of this Society was Rev. A. Mylius, who was sent out in 1865. It has now 9 stations, 8 foreign missionaries, 714 native Christians, 861 communicants. Missionaries.—A. Klehne, A. Mylius, T. F. Petersen, P. O. Petersen, H. Ramme, G. Schepman, C. Scriba, J. Worrlein.

FRIENDS' FOREIGN MISSION ASSOCIATION.

Miss Rachel Metcalfe was the first missionary of this Society to India, reaching Benares in October, 1865. They have now 13 native members and several schools. Missionaries.—Samuel Baker, H. J. Williams.

INDIAN HOME MISSION TO THE BANTALS.

Organized in 1865, and there is now a nominal Christian population of about 6,000, with 2,100 communicants, 2 ordained Bantal helpers, 26 Elders who visit all the churches, 10 Deacons to visit their own sex, 1 principal station and 5 out stations, 2 training schools with 55 boys and 53 girls, 32 village schools, 30 churches. Missionaries.—H. P. Boerschman, W. T. Bunkholdt, M. C. Jensen, H. J. Muston, Scearn, L. O. Skrefsrud, Sooroo.

CANADIAN BAPTIST MISSION SOCIETY.

The Mission was established in 1868, and has now 7 foreign missionaries, 1,000 native Christians, 475 communicants. Missionaries.—W. F. Armstrong, G. Churchill, J. Craig, G. F. Currie, John McLauren, Rufus Sanford, A. V. Timpmy.

GERMAN EVANGELICAL MISSIONARY SOCIETY.

This Society in the United States was organized in 1866 and began its labors in India in 1868. It has 280 native Christians, 135 communicants, 2 missionaries, viz.: Theodore G. Lohr and A. Stoll.

SWEDISH EVANGELICAL MISSIONARY SOCIETY.

This Society has its headquarters at Stockholm. In 1877 it sent 4 missionaries to India. It has 8 native Christians and 5 communicants, and the following missionaries: P. Carlsson, A. G. Danielsson, L. A. Edman, E. M. Eriksson, N. E. Lundborg, L. E. Unfargth.

PRIVATE AND INDEPENDENT MISSIONS.

The Godavery Delta Mission originated with Mr. A. N. Graves,
who induced William Bowden and George Beer to go to India in 1836. There now 100 native Christians, 360 communicants, and the following unordained missionaries: C. H. Beer, J. W. Beer, E. S. Borden, T. Heelas, F. Macre, J. Miles.

The Parsee Bautur Mission was founded in 1862 by Rev. Bhari Lal Singh, and is now in charge of Dr. D. Morison. It has 32 native Christians, 18 communicants, 2 dispensaries, and several schools with 164 pupils.

The Punrutt Mission was commenced in 1871 by Mr. C. W. Read, and is now in charge of Miss C. M. Read. It has an orphanage, a dispensary, 2 out-stations, 86 native Christians, and 26 communicants.

The Seoni Mission was founded in 1871 by George Anderson, of Scotland, who is still in charge. The native Christians number 34.

The Gopalgunge Mission is under the charge of M. N. Bosc, with 80 native Christians and 39 communicants.

The Ellippoor Mission was commenced in 1875 by Rev. Albert Norton, who now assists by J. W. Stibley. An orphanage has been established, and there are 11 native Christians.

Bethel Mission, Jamara, is in charge of A. R. E. Haegert. He opened an independent mission among the Santals in 1875. It has 1 training and 2 village schools; 1 church, 1 native pastor, 15 native Christians.

The Mission to Lepers in India was commenced by Mr. W. C. Bailey in 1878. It has now 105 native Christians connected with the missions at Chumba, Almora, Sabaubu and Amballa.

The Free Methodist Church in the United States sent out its first missionary to India in 1886, the Rev. E. F. Ward, who is present at Ellipooro, studying the language.

The Agra Medical Mission is in charge of C. S. Valentine. He became the first of this year the Superintendent of the Agra Medical Missionary Training Institute.

C. N. Banner, W. A. Hobbs, and H. M. Seudder, M.D., are doing independent mission work.

Missionaries of Women of Societies in India.

Free Church of Scotland.—Miss A. Small, Miss Hubbard, Miss Skirling, Miss Mackay, Miss J. Paterson, Miss C. Paterson, Miss Duncan, Miss L. Wolff, Miss Warmack.

Free Baptist Mission.—Miss L. Crawford, Miss M. W. Bacher, Miss I. O. Phillips, Miss H. P. Phillips, Miss E. J. Hooper.

Society for Promoting Female Education in the East.—Miss Peck, Miss Hart, Miss Davidson, Miss Andrews, Miss Leigh, Miss Bland, Miss Greenfield, Miss Thorn, Miss Reuther, Miss West, Miss Briggs.

American Presbyterian Mission.—Mrs. Scott, Miss J. Woodsdale, Miss Thelde, Miss M. Craig, Miss M. E. Pratt, Miss J. W. Bacon, Mrs. Warren, Miss S. Sward, M.D., Miss A. E. Scott, Miss C. Belz, Miss E. Walsh, Miss McConlin, Miss A. Fullerton, Miss S. Hutchinson, Miss S. M. Wherry, Miss I. Griffith, Miss Secley, Miss F. Perley, Miss E. E. Patton.

American United Presbyterian Mission.—Miss E. G. Gordon, Miss E. Calhoun, Miss C. E. Wilson, Miss E. McCahon, Miss R. A. McCullough, Miss E. E. Gordon.

Church of England Zenana Mission Society.—Miss Blanford, Miss Good, Miss Henderson, Miss Waunto, Miss Rakels, Miss Branch, Miss Thom, Miss Brandon, Miss I. Brandon, Miss Tucker, Miss Lewis, Miss J. Thom, Miss Clay, Miss Axley, Miss L. Axley, Miss Macdonald, Miss Gerich, Miss Condor, Miss Colliore, Miss Williamson, Miss Baitz, Miss M. Smith, Miss Hewlett, Miss Hoentle, Miss Clifford, Miss Gregg, Miss Scott, Miss Clay, Miss Gore, Miss Grime, Miss Vette, Miss F. Butler, Miss Webb, Miss Chettle, Miss Baily.

American Union Zenana Mission.—Mrs. Page, Miss L. M. Hook, Miss M. C. Luthrop, Miss G. H. Ward, Miss Smith, Miss E. Maitson, Miss A. E. Jones, Miss Gardner.

American Baptist Missionary Union.—Mrs. J. P. Binney, Miss M. B. Ingalls, Miss S. B. Barrow, Miss M. Sheldon, Miss E. H. Payne, Miss S. J. Higby, Miss E. Lawrence, Miss E. E. Mitchell, M.D., Miss A. M. Baker, Miss E. T. Mccallister, Miss I. Watson, Miss K. Evans, Miss J. C. Brownley, Miss L. E. Hailburn, Miss A. L. Buell, Miss L. E. Miller, Miss C. B. Thomas, Miss H. N. Ambrose, Miss M. Palmer, Miss Rockwood, Miss Upham, Miss M. Russell, Miss M. M. Day, Miss M. Maker.

United Presbyterian Mission (Scotland).—Mrs. Dryman, Miss Guilliamet.

Friends' Mission.—Miss R. Metcalfe.

The American Board.—Miss M. S. Taylor, Miss H. S. Randall, Mrs. W. B. Capron, Miss S. F. Norris, M.D., Mrs. J. Minor, Miss H. A. Chandler.

I. F. Nor. School and Instruction Society.—Miss Fuller, Miss Harding, Miss Fallon, Miss Trout, Miss Baumman, Miss Fallon, Miss Malloch, Miss Hadden, Miss Bellby, Miss Kay, Miss Lockhart, Miss Falterson, Miss Brett, Miss Brennan, Miss Paterson, Miss J. Childs, Miss H. Schwarz.

American Reformed Church, Asot Mission.—Miss J. Scudder.

Methodist Episcopal Church.—Miss I. Thoum, Miss C. Swain, M.D., Miss F. J. Sparkes, Miss L. E. Blackmar, Miss S. A. Easton, Miss E. Gibson, Miss M. E. Layton, Miss L. Kelly, Miss F. M. Nickerson, Miss M. B. Spence.

Irish Presbyterian Mission.—Miss S. Brown, Miss M. Forrest, Miss M. Long.

Baptist Missionary Society.—Mrs. Dakin.

Canadian Presbyterian Mission.—Miss Rodger.

American Lutheran Women's Foreign Missionary Society.—Miss E. C. Wilson, Miss E. W. Dietz, Miss E. C. Wilson, Miss E. W. Dietz.

Others.—Miss M. E. Leslie, Miss L. H. Ayton, Miss C. M. Reade, Miss L. R. Wheeler, Miss L. W. Sisson.

Statistics for India, except Burmah.—January, 1881.


| Names of Societies and Missions | Native Christians | Foreign Missionaries | Total Missionaries | Native Preachers | Foreign Preachers | Total Preachers | Native Fund Aided | Foreign Fund Aided | Total Aided | Native Communicants | Foreign Communicants | Total Communicants | Native Schools | Foreign Schools | Total Schools | Native Scholars | Foreign Scholars | Total Scholars | Native Dwellers | Foreign Dwellers | Total Dwellers |
|-------------------------------|-------------------|---------------------|-------------------|-----------------|-----------------|-----------------|----------------|-----------------|--------------|-----------------|-----------------|-----------------|---------------|---------------|-------------|----------------|----------------|----------------|--------------|--------------|---------------|--------------|
The Gospel in India.

Three quarters of a century have witnessed surprising changes in the religious condition of India. Forty great Christian and Protestant Societies have formed a living circle of Missionary forces over all the Empire, and over half a million native Christians stand behind these standard bearers. In the past four decades the number of native Christians has increased four fold, and in one year the increase was over seventy thousand. The details of the work will be found in the preceding pages. It is enough for us here to call attention to a few notable and general facts. One of the remarkable features of the revolution which is occurring in India is the progress of education. The Hindu mind has always been subtle and profound, but the higher classes are now becoming thoroughly educated in all departments of literature and science. While, unhappily, the tendency in many cases is towards scepticism, yet higher Christian education has also reached a loftier standard in India through the labors of Duff, Wilson, and others, than in any other mission field, except, perhaps, Turkey. Popular education is also making rapid progress, and common schools are generally established and attended. Another interesting feature is the decay of the old idolatry. Not only are its ancient atrocities passing away, but many of its temples are deserted. Especially is this the case with Brahmanism the highest of their divinities. Indeed, Dr. Punchard has stated that there is now but one Brahman temple left in all India. The Brahmo Somaj has divided on the question of Christianity, and one large section, under the leadership of Keshub Chunder Sen has approached, perhaps, as near to it as Unitarianism. It is an attempt, which seems at least able and earnest, to break away from the corruptions of the ancient faith and restore the purity of the old Vedic teachings; and although it must fail, as everything short of Christianity ever must, to satisfy the truly awakened heart, yet it indicates a movement on the part of the higher class of minds which must prepare the way for the Gospel. Up to this time, however, there have been comparatively few conversions among the higher classes. The lower castes and the aboriginal tribes have been the readiest to receive the Gospel, and form the chief portion of the Christian congregations. The great gatherings of the past two or three years have been from these tribes. Nowhere has "the foolishness of preaching" to fight so hard a battle with "the wisdom of the world" as amongst the astute and self-sufficient intellects of India. The Moslem population, too, which numbers over 40,000,000 in India, is still as inaccessible to the Gospel there as it has been found in all other lands. The mark of the Roman Beast and the Eastern False Prophet seem to fix on their dupes, as even the grossest heathenism cannot, the indelible seal of delusion and doom.

Nowhere has the divine seal been more signally affixed to the work of missions than in India. Outpourings of the Holy Ghost unequalled in modern times have continued for three years in the Telugu Missions, and for a shorter time in Tinnevelley. Thousands have been baptized and still the work is going on. Along side the most stupendous forces of the adversary God is thus showing the strength of the Arm which alone can subjugate India. "Not by might nor by power, but by my spirit saith the Lord of hosts." After all that has been accomplished, and it is very great, India's 200,000,000 are still lost, and India is leprous to the core. Only a mighty baptism of divine power, and a faith which will claim the promises of the Apostolic Church can reach the real heart of that great land whose treasures are yet to be laid at the feet of the Son of God.

A Recovered Source of Missionary Power.

We have before us a remarkable book by Dr. Charles Cullis, of Boston, entitled, "Faith, Cures." It is an account of remarkable cases of healing that have occurred during the past few years, without the use of medicine, and by simple dependence upon God through faith and prayer. Many of them were chronic diseases regarded by the attendant physicians as incurable, and some of them were structural changes. In some cases the cure was immediate, in others gradual. In every case it was connected with the exercise of faith on the part of the patient, as well as Dr. Cullis, and always followed by a special baptism of the Holy Spirit and a life of piety and usefulness. Dr. Cullis does not claim that this is any special power possessed by him, but the divine promise and command left for the whole Church in James v., 14-15; and a privilege which the early Churches perfectly understood and uniformly claimed, but which was gradually lost only through the corruption and unbelief of the Church in later times. Nor is he the only one that has ventured to reclaim these ancient promises. Pastor Blumhardt and Dorothea Trudel long ago verified these claims in their life-long work of healing. We know of many well authenticated cases of healing in answer to prayer through the faith of the individual or some believing friend. At a recent conference of Christians of all denominations we were permitted to hear scores of persons testify that they had been thus cured. If these things be so, and he would need to be a bold and ingenious man who would deny or explain away all these facts and testimonies; then,—immensurably beyond all the consolation it brings to the afflicted to know that they may still claim the Lord Jesus as the complete Redeemer of the body as well as the soul,—this great gift of power is of unspeakable value in connection with the work of Foreign Missions, if God will be graciously pleased to restore this gift in large measure to His Church, and the Church will but claim it in simple faith as a divine credential before heathen nations. We know something of the value of medical missions in commending Christianity to the heathen. But if we may go to the world as the early teachers of Christianity and offer men complete
redemption for both body and soul, and receive the public seal of their divine commissions in the healing of diseases and the manifestations of divine power before the eyes of men, then Christian missions will stand henceforth on a new basis, and men will begin to pray for faith in God as the real secret of the world's evangelization.

These may be startling thoughts, but they are momentous if true, and worthy of the solemn, candid, and prayerful consideration of all Christian men.

The Gospel in the Woods.

Our good Methodist brethren have ceased to own the camp-meeting. These pious pioneers who first dedicated the grove temples to the Gospel deserve the thanks of all Christians for the idea, and it has given their Church a powerful hold upon thousands of hearts that have received their deepest religious impressions at these great summer gatherings. But they have long ceased to monopolize these assemblies. The most conservative Churches have seen the wisdom of following the great masses to the summer retreats. Not only has the Sunday school established its great universities in the woods, but the School of Philosophy, the Temperance Societies, the Faith Convention, now hold their annual conferences under such sylvan shades as once sheltered the great philosophers of the Academy. We are glad to find the Church of God following up the great currents of travel and population, and toning up the atmosphere of summer dissipation. But we call attention to the matter now for the purpose of noting the prominence which has been given during the past summer to the subject of missions in connection with these gatherings. At the great Chautauqua Assembly a separate association for the promotion of missions has been organized, and something like a systematic plan of missionary instruction is given. At the Presbyterian assembly at Asbury Park we notice a similar importance given to the subject. We hail these facts as indications of the near approach of a day when the Gospel in the Woods will be inspired with his feelings if they have the right sympathy; if not, God will probably send him elsewhere. Let us see, then, that we are in sympathy with Christ's greatest and most cherished thoughts, the gathering of His people out of all lands. Let us rise above our own Church, and take into our hearts and conceptions the whole work and the whole world. Let us keep our minds informed respecting the progress of the work. Let the monthly concert be kept up and made the best meeting of the month. Let every member be asked to contribute regularly to the work. Let the mission work of our own Church be carefully explained, and the payment of our proportion be made as much a matter of simple honesty and obligation as our contributions for self-support. And, above all, let us pray for missionaries, mission fields, and Churches—for such a visitation of the Holy Spirit as will make the coming winter conspicuous for missionary revivals and ingatherings in every foreign field, and for the unprecedented devotion of men and means from the overflowing Churches of our Christian lands.

The Nation on Its Knees.

The past few weeks have witnessed a strange and beautiful spectacle—a nation on its knees supplicating for its ruler's life. It was profoundly felt by earnest and reflecting men that the blow which prostrated the head of the nation was not struck alone by the assassin's hand, but that back of the reckless and wicked hand of the instrument there was a Providence—permissive, indeed, but most solemn and significant. The country was passing through a crisis greater than it realized—years of suffering and depression had been suddenly succeeded by great and unexampled prosperity, and the lessons of suffering were in danger of being forgotten. Religious apathy and worldly conformitv in the Church had filled the hearts of thoughtful Christians with deep concern; the enormous increase of wealth had produced no commensurate response of Christian liberality; and commercial recklessness, social extravagance, political corruption, and public wickedness began to assume alarming proportions. The nation was returning head-long to the excesses and errors of the past. Suddenly, God laid his hand upon it, and called it to His feet, and held it there in suspense and supplication for many weeks. He has heard its prayer hitherto, and we trust it will yet rise with the President's life in its arms. God grant it may not forget the lesson, and that the life thus divinely reclaimed may be made a double blessing to the land.
**Children's Department.**

**What a Little Boy Can Do.**

At the Sunday-school Missionary anniversary of the Methodist Episcopal church at Frederick City, Md., little Walter Leech, six years of age, and youngest son of the pastor, Rev. S. V. Leech, d.d., surprised the school by adding to the receipts of the evening a "Missionary Bank" containing one hundred dollars! He told the school how he had collected it, in the following verses:

Three weeks ago, after a long reflection,
I formed a plan to help tonight's collection;
My chance near home was small amid hard times
To gather many missionary dimes.
I planned to write some letters, brief and funny,
To distant friends, supposed to have some money; I said, "I'll let them know my "bank" is ready
To take deposits, come they slow or steady.
I wrote my letters and stuck on the stamps,
My friends received them and were in my clamps: They sent me cola and greenbacks as donatives,
And strange to say, some came from my relations.
This "bank" issues no scrip; no stock is sold; Its capital is good—all yellow gold.
I now present it to our infant scholars.
To swell their fund of missionary dollars.

—N. Y. Advocate.

**Drowning the Baby.**

As a missionary was walking by the river Ganges, in India, one day, he noticed a Brahman woman and her two sons, a beautiful boy of twelve years, and a little baby a few months old, with two female servants, going toward the river. By their appearance he knew that the child was to be drowned to please the goddess Gunga. When they reached the principal bathing-place four priests came up to them; and when the mother saw them she gave a loud cry and fell senseless to the ground. She was carried by her servants to the water's edge, where there was a great crowd of people. The chief priest then took the lovely babe from his brother's arms, covered its little body with oil, vermilion and saffron, dressed it in red and yellow muslin, and began to repeat charms over its head.

The priests tried to arouse the mother, and at last she opened her eyes. When she remembered what was going on she sank back, saying:

"Is there nothing that will save my child?"

"No," said the priest, who expected a large sum of money for performing the ceremony; "no. You have vowed to give him up, and you must do it. But the gods want you to be willing to do it. Are you willing?"

"No, no; Gunga shall not have him!" she cried. "I was mad, quite mad, when I made that vow. If it were a daughter perhaps I could give it up; but I cannot see my baby-boy drowned before my eyes."

The priest threatened her with still more dreadful things. She was made to say again she was willing; and the priest was just ready to throw the child into the water, when his arm was drawn back by the missionary, and he was thrown down by a soldier who was close behind. You know that Queen Victoria is Empress of India as well as Queen of England; and Englishmen have made a law that children shall not be drowned in this way. When the missionary found what was going on, he went in great haste for some soldiers to stop the priest, and arrived just in time to save the baby's life.

The frightened priest got away as well as he could, the crowd fled after him, and the missionary, and the soldiers and the now happy family were left alone. The mother fell at the feet of the missionary, crying:

"Thank you, thank you a thousand times, sir! You have saved my darling. You have made my mother's heart rejoice. O how could I have lived without my baby! I can do nothing for you, sir, but the God of the universe will reward you. I will always pray to our gods to send you their blessings."

Relieved and happy, the mother said to her servants:

"Come, Dasee and Tara, let us go to our boats and leave this dreadful place. The gods grant I may never see it again!"

Since the gospel has been carried to India these dreadful things very seldom happen; and if all Christian people would do what they could to send missionaries there, the time would soon come when they would never happen. What can you do?

**A Missionary Dialogue on India.**

**BY SOPHIE S. SMITH.**

**ANNIE.** I have some very pleasant news for you, sister.

**MARY.** Pray, what is it?

**ANNIE.** I met Miss Bliss on the street to-day, and she has promised to come over this afternoon and stay to tea.

**MARY.** That will be delightful! How long has she been home?

**ANNIE.** One week. I heard some one at the bell now; I hope it is she.

**MARY.** Dear Miss Bliss; I am very glad to see you. We were just speaking of you. Miss Bliss. And I am very glad to be here again, and to see your familiar faces once more. It seems like home.

**ANNIE.** Remove your hat, and when you get rested, we want you to tell us something about India, and what you saw and heard there.
Miss Bliss. To tell you all I saw and heard would fill a book, and exhaust me to repeat; but I will endeavor to satisfy your curiosity in a measure. I suppose you know where India is.

Mary. It is a peninsula in southern Asia.

Miss Bliss. And extends from the Himalayas southward to the Indian Ocean; and from the sacred river Indus eastward to the Ganges.

Anne. Is it a very large country?

Miss Bliss. Yes; it is not quite half the size of the United States and Territories, and yet so thickly populated that it contains five times the number of people, or 200 millions.

Mary. Is not India a very old country?

Miss Bliss. Yes; there are quite a number of European residents who do business there, besides the government officials, and the large stores, fine dwellings, street-cars, letter-carriers, and policeman all appear generally a covered veranda all around, to keep out the sun. The room is well lit, with hard polished floors, and have a cool, comfortable look in that hot climate. The natives live in low huts, with mud walls, no windows, and but one door.

Anne. How do the natives dress?

Miss Bliss. Very simply. The women wear a tight, short-sleeved jacket reaching to the waist, and a strip of cloth seven or eight yards long, wound round in such a manner that it keeps in place without hooks, strings, buttons, or pins. The men dress very similar, except a second piece of cloth which is thrown over the shoulder, and a turban on the head. The women wear no head-dress but ornaments.

Mary. Do they always wear the same style of dress?

Miss Bliss. Yes; and have for two thousand years or more. Their fashions never change, and custom is so binding with them that they consider it a sin to do anything in a different way from which their forefathers did it.

Anne. I suppose such a custom would make things easier for us, but it would not be best.

Miss Bliss. No; but it is always warm provided they are just and true, than to cling to the old ways of our forefathers.

Mary. How are children treated in India?

Miss Bliss. Not very kindly, if viewed from our standpoint of good treatment. Boy babies are always welcome, but girls are despised; and many a little one has been left to die by its parents who did not wish the trouble and expense of providing for it. But whether girl or boy, their life is not very pleasant. They have no soft beds, but

A HINDU MOTHER TEACHING HER CHILD TO WORSHIP AN IDOL.
only a cot with hard ropes to lie on; and no fine baby clothes, but only an old piece of cloth to wrap around the little body. When a child falls sick it is neglected, and sometimes the mother won't even touch it, because it is so much trouble. Many of them are half starved, and very early in life they are sent out to earn their own living.

ANNIE. What a sad picture! And how different from the life of our petted darlings. But is it not then that children are permitted to marry?

MISS BLISS. Yes; childhood is the rule in India; and it is such a great event to these people, that many poor persons, in order to make a bright display, contract debts which take them a lifetime to pay.

MARY. How old are the children when they marry?

MISS BLISS. The girls are married from five to ten years old, while the husband may be a few years older, or he may be, as in sometimes the case, a full-grown man. There are two marriage ceremonies. After the first one, the girl is taken home and kept until she is twelve or thirteen years old, when she is again married, and goes to live with her husband.

ANNIE. If her husband should die while she is so young, can she marry another?

MISS BLISS. No; a widow is not permitted to marry again, though she may be but a little girl, and have had nothing to do with her marriage. All her jewels are taken from her, she is not permitted to take part in any amusement, and only permitted to eat once meal a day.

MARY. What a dreadful life it must be. I should think they would rather die.

MISS BLISS. If her husband lives she is not much better off. She can neither sew, read, nor write; and among the caste people she is kept shut up in the house, and not permitted to see any one but her husband and near relatives. Among the over 100,000 communicants of the Christian church, nearly a half million having been converted during that time.

MARY. That seems to be a large number, and yet it is not so great when compared with a population of 200,000,000.

MISS BLISS. But you must remember that it is a difficult thing to Christianize a country like India, where twenty-five different languages are spoken, and the people have such an elaborate and long-established religion. It is a rich field, and much has been done within the last ten years. We pray that the harvest may increase with each succeeding year, until every one has been gathered in.
THE GOSPEL IN ALL LANDS.

American Societies.

25. American Board of Commissioners, etc. 139, 140, 144, 145, 156, 200, 211, 212.
27. German Evangelical Mission. 150.
29. Methodist Episcopal Church. 35, 36, 40, 41, 43, 56, 76, 80, 81, 82, 83, 94, 104, 149, 207, 295.
30. Presbyterian Church. 9, 13, 16, 17, 18, 20, 21, 29, 30, 31, 32, 33, 48, 49, 76, 98, 147, 148, 172.
32. United Presbyterian Church. 11, 13.
33. Woman's Union Missionary Society. 104.

List No. 2.

Principal Stations.

India: 1. Kuruasses. 4, 2, Hyderabad. 4.

Cashmere: 7. Srinagar, 4.


Mora Mission. 17, 24, 25.

Scottish Original Seccession. 131.


United Presbyterian Church. 47, 74, 75, 76, 77, 78.

Walsh Calcutta Methodist Mission. 70, 71, 109, 149.


Private and Local Societies. 23, 26, 24, 26, 50, 60, 54, 64, 66, 97, 102, 115, 119, 120, 129, 132, 135, 139, 139, 170, 173, 175, 191, 219, 235, 296, 297.

Mission Stations and Societies in India.

By Rev. J. T. Gracie.

The numbers following the title of the society in List No. 1 indicate the stations occupied, as given in List No. 3; the numbers of the stations being immediately before the stations. In List No. 3 the figures following the names of the stations indicate what societies are at work at each station, and the names of these will be found by referring to List No. 1.

List No. 1.

European Societies.

3. Church of Scotland Mission. 10, 11, 72, 104, 128, 149, 207.
5. English Presbyterian Church. 63.
6. Female Education Society. 207.
7. Free Church of Scotland Mission. 104.
12. German Evangelical Mission. 150.
16. United Presbyterian Church. 47, 74, 75, 76, 77, 78.

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Andaman Islands: 287, Port Blair, 23.

---Northern Christian Advocate.

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Notice to Missionaries.

Rev. B. Helm, formerly missionary in China, wishes to secure the address of all Presbyterians from China, now in the United States, Canada and Great Britain, that he may communicate with them in reference to a matter which will be of value to the future of missions in that country. A postal card directed to him to Carrollton, Carroll County, Ky., will receive immediate attention.

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Mission Notes.

Rev. D. G. Scott and Dr. J. H. Dean have been appointed by the Free Church of Scotland to the charge of the Blantyre Mission in Africa, and sailed last month for Africa.

The United Presbyterian Church of Scotland have recently organized a new mission to the Zennas of India and China. Miss Pretty left Edinburgh the last week in July for Manchuria.

At the annual meeting of the Women's Baptist Home Missionary Society at Indianapolis in May, it was resolved to inaugurate a special course of training for those who wish to enter the service of the Society as missionaries, and in addition to the Biblical, medical and domestic instruction to be given them, they shall do some missionary work to test their adaptation for the same. A house has been secured on Michigan avenue in Chicago as a boarding home for those who wish to attend the school, and twelve ladies have already signed their intention to join the first class. Money in aid of this work can be sent to Mrs. C. Swift, Corresponding Secretary, 71 Randolph street, Chicago.

Miss Mary Young and Miss Isabella Fleet have been accepted by the United Presbyterian Church of Scotland for mission work in India. Mr. Thomas Lindsay has been accepted by the same Church as a missionary to Japan.

There are said to be 14,000 Chinese on the Hawaiian Islands. Mr. Silt Moon, the pastor of the Chinese Christian Church at Honolulu, reports that 288 of his countrymen at the Islands are Christians.

The Native Christians of Japan have a Japanese Home Missionary Society. The annual meeting has lately been held and said to have been characterized by earnestness and a spirit of consecration.

Rev. J. L. Humphrey, M.D., and wife, left New York August 6, on their way to their old field at Nyeu Tal, India.

Rev. R. S. Maclay, D.D., left New York August 6, to attend the Ecumenical Conference in London, designing to re-visit America before returning to the Mission in Japan.

The Missionary Concert for September of the Methodist Episcopal Church will be devoted to consideration of their German Domestic Missions. There are seven German Conferences, and in the matter of missionary contributions, the average contributed per member for 1890 was $1.50.

The Board of Missions of the Cumberland Presbyterian Church call for missionaries to go to Japan. "First—A man and wife filled with the Holy Spirit and zeal for the conversion of souls. Second—Two young ladies to accompany the above as female helpers."

Miss Safford, Missionary of the American Southern Presbyterian Church, recently visited thirty villages in the vicinity of Soochow, China, for the purpose of religious conference with the women, and in every case was received with great cordiality.

The London Missionary Society gives in the Chronicle a review of the past ten years of labor at Lifu, Loyalty Islands. The population of the islands is 6,876, 5,636 being Protestants and 940 Roman Catholics. There are 9 churches, with 2,936 members. Their contributions within the ten years for religious and benevolent purposes amounted to $30,007. Nearly 8,000 copies of the New Testament and Psalms have been sold, and a hymn-book and other books prepared.

Ten stone chapels have been erected within the decade, making the present number of such chapels nineteen. A training institution for native teachers has been maintained, raising up 57 helpers, 12 of whom have gone upon foreign service. Mission work has been undertaken at New Guinea and New Caledonia, upon which 13 men and their wives have been employed. For three years there has been but a single English missionary upon the island, but he has been assisted by 24 native helpers, some of whom are able and earnest ministers of Jesus Christ.

Rev. L. H. Gullick writes from China in April that during the first week in April, Mr. Thorne and himself spent three days selling Scriptures in Nanchang, the capital of the Province of Kiangsi, where they disposed of 1,071 portions, all but ten or twelve copies having been sold. Protestant missionaries have only just begun to get access to this large secluded city of perhaps half a million inhabitants. The Rev. Mr. Ing entered it some eight years ago, but it was only last year that he was followed by others, among whom were Mr. Thorne, who has now been there several times.

The Foreign Missionary for August gives an account of a Mexican convert and member of a Presbyterian church in Tizapan, who going to Los Angeles, California, began to hold religious services with the Spanish people who were ignorant of God's Word. As the result they now have a Wednesday evening prayer-meeting, a Sabbath school, and two services on Sunday, and are about to build a church, from the faithfulness of this Mexican mechanic, who thus became a missionary to the United States.

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The Land of the Veda: Being Personal Reminiscences of India, its People, Castes, Thugs, and Parsees; its Religions, Mythology, Principal Monuments, Palaces, and Mausoleums; together with the Incidents of the Great Sepoy Rebellion and its results to Christianity and Civilization; with Map of India, and 42 Illustrations; also, Statistical Tables of Christian Missions, and a Glossary of Indian Terms used in this work and in Missionary Correspondence; by Rev. William Butler, D.D. Eighth Edition.

Thus reads the title-page of this valuable book, the first edition of which was issued, we believe, in 1873, as the statistics given are for the year 1873. The Author was appointed in May, 1856, as the first missionary of the Methodist Episcopal Church to India, and returned to the United States in 1865, and now resides in Melrose, Mass. The book is filled with valuable information, and our readers who may find their interest in India increased by the contents of this number of our Magazine will find in "The Land of the Veda" a large amount of additional matter on the same subject, which will be both interesting and instructive. Published by Phillips & Hunt, New York.

Price: $3.50.
Sunday School Lesson Helps.

My Picture Lesson, four pages weekly, contains the International Lesson told in simple language, and illustrated with pictures, Questions and Answers on the Lesson, Lesson Hymn, an Interesting Story applying the Lesson, etc. 25 cents a year, 18 cents a year to Sunday Schools.

Lesson Hymn Bulletin Paper. A page is given to each Sunday's lesson, and the papers are cut apart for distribution every other Sunday. Each lesson contains the text of the International Lesson Summary, Questions for all grades of Scholars, etc. Single copies, 18 cents a year. One hundred copies and over, each seven cents a year.


Inter-Seminary Missionary Convention.

The Proceedings of the First Inter-Seminary Missionary Convention held in New Brunswick, N. J., November, 1880, a Pamphlet of 64 pages, will be mailed, postage free, on receipt of twenty-five cents. Address Eugene R. Smith, 44 Bible House, New York.

NOTICES.

The GOSPEL IN ALL LANDS for July, devoted, in this number, to Japan; fully illustrated; containing complete information as to the government, people, country, native religions, missions, progress, etc., is a capital and instructive number. Price, 35 cents. — Zion's Herald.

The GOSPEL IN ALL LANDS for August relates chiefly to Palestine and mission work for the Jews. Most of its illustrations are of scenes in Syria. The July issue was a Japanese number. We have taken special pleasure in commending this illustrated, comprehensive missionary magazine.—Advance.

The June number of the GOSPEL IN ALL LANDS is devoted largely to "The Oriental Churches, and Missions among them." It has been prepared with great care, and contains a large amount of information of great interest to all who would keep themselves informed in regard to the progress of the work of missions. This publication is steadily increasing in value, and is becoming indispensable to pastors and others who are called to conduct missionary meetings.

National Presbyterian.

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The GOSPEL IN ALL LANDS for July, 1881.

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